

# THE FALL OF BABYLON



ELDER W. J. HAWORTH.

# THE FALL OF BABYLON

AND

THE TRIUMPH OF THE KINGDOM  
OF GOD

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BY ELDER W. J. HAWORTH

ILLUSTRATED BY ELDER A. J. CORBETT

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## **AMERICAN PREFACE**

The first edition of *The Fall of Babylon* was published in Australia. It was printed at the office of our mission paper there, by direction of the Australian Board of Publication. Through the kindly cooperation of the Board of Publication of the Herald Publishing House, this edition is published. Whatever profits accrue from its sale will go towards building up the publishing interests of the church in Australia.

The church owns a printing plant there valued at about two thousand dollars, but a heavy rent is paid for the premises occupied. A fund is being raised with which to erect a suitable office. The profits from the sales of this book will go to that fund. For this reason, as well as for the spiritual good its distribution may do, we trust this edition may have a ready sale.

**THE AUTHOR.**

LAMONI, IOWA, April 21, 1911.

## PREFACE

The writer offers no apology for presenting this volume to the public. It contains the subject-matter of a series of chart illustrated sermon lectures which have been delivered in different places where it has been his privilege to labor as a minister for Christ. Many, both members and nonmembers of the church, have expressed the desire to have the lecture-matter in book form. It is to satisfy these requests that we now send this volume forth.

The writer makes no pretensions to unusual literary ability, but has endeavored to present the facts in plain and simple terms. He is indebted to various church books for some of his data, and has given credit for the various quotations taken therefrom. Especially does he wish to mention Presidency and Priesthood, quotations from which, for the sake of brevity, have been marked with an asterisk.

I am conscious that many of the incidental topics have received very scant attention, but when one remembers the scale of this book, he will see the impracticability of giving each topic a thorough examination, without greatly increasing the size of the volume. In such cases, we have referred the reader to other books which specialize on the topics, and feel sure that if these books are studied by those who wish to learn the truth, they will be found to contain full and satisfactory presentations of these incidental subjects.

Most of the illustrations were drawn by Elder A. J. Corbett. They were first used as blackboard illustrations for review work in the Balmain Religious-Literary Society. We reproduce them exactly as they appeared on the blackboard.

I wish to place on record my appreciation of the valuable assistance rendered and generous advice given by Elder G. R. Wells, who, by the writer's request, and also by direction of the Board of Publication, went through the manuscript. He was my first missionary associate and has been a true brother and friend, ready with wise and helpful counsel, ever since.

We have not asked for church indorsement for this book. It has not been submitted to the Tract Revision Committee (the Presidency) for the reason that the writer preferred to put the matter forth on his own responsibility. It contains some incidental matters which I did not care to ask the Presidency to indorse, as the church has never pronounced upon them. For instance, it takes the same position as Presidency and Priesthood, re the presidency of the Jerusalem church, contending that James the Lord's brother occupied that position. Another book, written by a very prominent minister, takes an altogether different position. Under the circumstances, the writer preferred not to ask the Presidency to indorse this and other positions taken. He, however, wrote the Presidency re the matter, stating the case from this viewpoint, and received from the secretary a reply, approving of the present course, conditionally

upon a statement being made to the effect that the author takes full responsibility for the matter presented. I willingly do this, believing that those who hold positions upon which the church has not spoken, should be responsible for them. It will, however, be found that the points involved are but minor ones, and in no way affect the great and essential truths upon which the church has spoken.

That this book may help others to believe in and appreciate the saving value of the angel's message is the writer's humble prayer.

W. J. HAWORTH.



## INTRODUCTION

“Thy kingdom come. Thy will be done in earth, as it is in heaven.” “After this manner,” the Savior taught us to pray. No person can do so intelligently who does not realize that this and every petition in harmony with the will and plan of Jehovah is a prophecy of what will be. The above is of that class; not a selfish consideration, but cosmopolitan in its scope. The one who offers it has the assurance that this earth is not going to be eternally the pleasure ground of sin-cursed man; a vast cemetery of proud, short-lived mortals; a mixed scene of tyranny, poverty, suffering, and degradation. This prayer calls for a change in our environment; a complete regeneration of the globe. He who made the world has told us to ask for it; we do not ask in vain.

Do not think that such a change will come without opposition, trial, and battle for the right. In this contest the coming King must have his servants; his soldiers and trusted lieutenants, who wrestle not against flesh and blood alone, but against wickedness in high places and principalities and powers unseen. “The triumph of the kingdom of God” is therefore full of meaning.

In these pages the reader will observe that God “made men upright but that they have sought out many inventions.” He will see how prone he is to wander away from the path his Maker marks out for him; how anxious he is to chalk out a course of his

own; and how signally he fails to find out God by his own wisdom. We are to read how stealthily error crept into the church; how certainly it lost its infallible Guide, the Spirit of Truth; how its teachings became a mixture of paganism, Christian symbols, and dead forms; how cruelly persecuted were the remaining few who, after the death of Christ and the apostles, kept the faith sacred;—in short, how the church was driven into the wilderness and a usurper set in her place. Error seems to win the day. The picture becomes dark and we study its apostate details with reluctance; but we will steadfastly remember that, "Truth crushed to earth will rise again; the eternal years of God are hers." The Fall of Babylon is assured, "while error, wounded, writhes in pain and dies amidst its worshipers."

Before the "Desire of all ages" comes to set up his world-wide kingdom—the only true "catholic" church—there must come a change which uninspired man is powerless to make. As it was in the days of Noah, so shall it be before the triumph of the kingdom of God. In each case, error was rampant; the church in apostasy; carnality infectious; and selfishness epidemic. Before the deluge, a kind-hearted Father sent a warning message, using inspired human means. So he will do before the last great regeneration of the earth preparatory to the second advent of his Son. His work shall be before him, says Isaiah (40: 10).

We are now to read of the preparatory work which God will initiate after a world-wide apostasy had

prevailed for centuries following the first advent of his Son. The effort will not at first impress the world as being Jehovah's, because of its apparent littleness. Yet it was so ordained. It is like a little stone "cut out of the mountain without hands" (Daniel 2: 28-45). This enables us to expect, not a human effort only, but a divinely inspired movement.

The reader will readily discern that more than a man made church is needed to overcome the blighting effects of the apostasy and prepare a people for the coming of the Lord. He will hear the heavenly message: "Come out of her, my people." "Babylon is fallen, is fallen"—she that was full of "mystery" and "blasphemies" and had become the hold of every "foul spirit and the cage of every unclean and hateful bird"; she who forced "all nations to drink of the wine of the wrath of her fornication" (false teaching) and reigned as queen.

Can the reader believe that the intoxicating effects of this complete apostasy could be overcome by human reforms only? Nothing short of divine restoration of primitive Christianity would meet the case. In these pages we are to learn where, when, and how this work was instituted. We will find, too, it came in fulfillment of Bible prophecy, and therefore we can pursue the investigation with staid confidence. Such a book as this could not fail to interest and instruct.

One word regarding its author. It was our pleasant privilege to coach him in the beginning of his career as a missionary for Christ. We have watched him rise from the toiling path of a timid but willing

struggler to that of an able preacher, lecturer, and writer for the most unique movement of modern times. It has therefore been a pleasure to us, in the midst of other duties and cares, to go over the manuscript, at his request and in behalf of the Board of Publication. After a careful inspection, we feel sure that the work as now introduced to the public will be worthy of a perusal.

The mere fact that his matter is put into book form does not make the writer infallible, or render him any more or less a teacher in these pages than when the same was presented from pulpit or lecture platform. In either place it bears the marks of individuality of its author; it could not be otherwise.

Of mistakes there may be a few; but we believe they are minor ones. They will not affect the great issues under consideration, nor the truth of the "angel's message" of the great latter day Restoration, of which the reader is about to learn.

GOMER R. WELLS.

LAMONI, IOWA, U. S. A., November 1, 1909.

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ELDER A. J. CORBETT.

# The Fall of Babylon

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## CHAPTER 1.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”—Revelation 14: 8.

It is doubtless the prevailing idea that the above text refers wholly and solely to the church of Rome. We doubt, however, that this theory is correct. We believe that Babylon had a beginning long before the church of Rome came into existence, and that even now she is but a fragment of Babylon, as we purpose showing later on.

Let us for a moment take a backward glance at the ancient city of Babylon. Beautifully situated on the banks of the mighty Euphrates, surrounded by walls of great thickness and height, she stood as man's most magnificent monument of his proneness to yield to the Tempter, dishonor God, and disobey his laws. Her king, Nebuchadnezzar, had made a swift conquest of the nations surrounding him. Among others, he had conquered the Hebrews, overthrown the city of Jerusalem, despoiled the temple of God of its sacred treasures, and carried its vessels, with some of Judah's noblest sons, down to Babylon. The great wealth of many nations had been brought with

which to beautify Babylon's metropolis. Hers was the dower of the "golden kingdom of a golden age."

Amid the magnificence thus attained, Babylon's king, lying upon a bed of splendor, dreamed a dream, of which the following is the substance:

"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."—Daniel 2: 31-35.

In this dream, the narration of which occupies but four short verses of scripture, is presented to our view, the history of the world, from the Babylonian period; the successive rise and fall of kingdoms, the growth and decline of empires, the present age—its empires, kingdoms, and republics—beyond Time into Eternity, where the kingdoms of this world shall have become the kingdom of our God and of his Christ. Brief, yet comprehensive, it takes in æons of ages in time and in eternity, giving the outlines of all earthly kingdoms from that time on till their final overthrow and merging into the kingdom of the King of kings. Brevity itself, yet comprehensive almost to detail, this forecast could have none other than the outcome of the Infinite Mind.

Surely the infidel and skeptic are disarmed here,  
and the faith of God's people vindicated!

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!"

#### A Concurrent Forecast.

The infidel can not even plead that the fulfillment of this prophecy "came by chance," for the Lord presented the same brief yet comprehensive history in another vision given to his servant, Daniel:

"Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. 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 man, and a mouth speaking great things. 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 beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 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 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."—Daniel 7: 2-14.

These two dreams or visions correspond in almost every particular. The interpretations also correspond. Nebuchadnezzar's dream was interpreted as follows:

"Thou, O King, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of 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 rise 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 potter's 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 other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 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: 37-45.

Following is the interpretation of Daniel's vision:

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns which 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; 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. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings which 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 [times and laws] shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 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."—Daniel 7: 17-28.

In the succeeding chapters we shall show how these prophetic visions were fulfilled in the subsequent history of the world.

We feel that readers will not need urging to follow us further, for our subject is sufficiently interesting to lead one on for the sake of entertainment, but we ask for more than a casual reading. The careful reader will receive profit as well as entertainment, for the issues are momentous ones indeed.

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## CHAPTER 2.

### The Image Called "Babylon" After Its Head.

Reader, what name shall we give to the image which Nebuchadnezzar saw in his dream? Can you suggest a better one than "Babylon"? It is a most remarkable fact that both the good and evil powers are represented by the figure of a human being. Paul, in 1 Corinthians, 12th chapter, calls the church of God "the body of Christ." From whence does this church body derive its name? Is it not from its head? "He [Christ] is the head of the body, the church."—Colossians 1: 18. The church is called



after its head. Would we not be justified, then, in calling the image of Nebuchadnezzar's dream "Babylon"? Did not the Lord's servant say to the representative of Babylon, "Thou art this head of gold"?

#### Ancient Babylon the First Kingdom.

Where could be found a more fitting head to this image than Babylon, the home of power, magnificence and idolatry? Into it, the riches of the world were brought, and it has been said truly, "This was the golden kingdom of a golden age." The city of Babylon, the metropolis of the kingdom, towered far above her later rivals in splendor and magnificence. Situated in the garden of the East, in the vicinity where the Arab village, Hillah, now stands, she was a square city, at least five times as large as London, England, with the Euphrates running diagonally through her. The walls, 338 feet high, 85 feet thick, and 60 miles in circumference, were studded with towers and pierced with brazen gates. Her palaces and hanging gardens, a system of terraces, formed in imitation of mountain scenery, were among the wonders of the world, which with other things for which she was famous, combined to make her the wonder of the nations.

The kingdom of Babylon was also the first beast in Daniel's dream:

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."—Daniel 7: 4.

The wings upon the beast probably denote the rapidity with which Nebuchadnezzar extended the conquest of Babylon. After a time the wings were plucked. Its motion would not then be quite so rapid. It had now lost the prowess of the lion and stood upon two feet, while within its breast beat the weaker heart of a man. Doubtless this denotes the state of the empire under Belshazzar. He and his people had become weak, dissipated, effeminate.

On a set night—the night of the annual festival—Belshazzar gave a feast to a thousand of his lords, and to satisfy a sudden caprice, commanded that the vessels belonging to the temple of God, which Nebuchadnezzar had brought from Jerusalem, should be brought to him. And these vessels, designed to be sacred to the priestly touch of God's own chosen servants, were desecrated by him, his princes, his wives and concubines. While praising their heathen deities, they drank wine from these sacred vessels, but as they thus dishonored God, a hand appeared on the wall and there wrote the death notice of the Babylonian kingdom. As interpreted, the edict ran:

"God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."

The Medo-Persian army, which was besieging Babylon at the time, had taken advantage of this drunken revelry. On the same night, three bodies of soldiers turned the waters of the Euphrates into a large, artificial lake some distance above the city. The water being thus turned aside, soon left the river fordable both at its entrance and emergence

under the city walls. At these two points the attacking soldiers entered, and after a short but sanguinary struggle took the city, and the kingdom. Thus was Babylon overthrown.

#### Medo-Persia the Second Kingdom.

"After thee shall arise another kingdom inferior to thee."  
—Daniel 2: 39.

God told Belshazzar that his kingdom was given to the Medes and Persians. We are informed that after Belshazzar was slain, "Darius the Median took the kingdom."—Daniel 5: 31.

The second kingdom, then, was the kingdom of the Medes and Persians. This kingdom is also the second beast of Daniel's vision.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."—Daniel 7: 5.

Says Dr. A. Clarke in his notes on Daniel 7: 5:

"This was the Medo-Persian Empire."

#### Grecia the Third Kingdom.

For a time this silver empire was the all-conquering power. It was overthrown by the Greek or Macedonian armies under Alexander the Great.

"And another third kingdom of brass, which shall bear rule over all the earth."—Daniel 2: 39.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."—Daniel 7: 6.

The Grecian Empire was evidently the "brass kingdom" and the "leopard" of these two visions. The four wings of the leopard evidently symbolize the four kingdoms into which Grecia was divided at the death of Alexander. Each of his four leading generals received a portion of the kingdom.

#### Ancient Rome the Fourth Kingdom.

"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."—Daniel 2: 40.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."—Daniel 7: 7.

Says Scott, in his notes on Daniel 7: 7:

"This fourth beast evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. This was doubtless an emblem of the Roman State."

Barnes, in his notes on Daniel 7, page 321, says:

"The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power."

It is a historical fact that the Roman Empire succeeded Grecia as mistress of the world. Gibbon, in his "Decline and Fall of the Roman Empire" (chapter 3, paragraph 37) tells us that "The empire of the Romans filled the whole world." This is borne out by the statement in Luke 2: 1.

“And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.”

#### The Ten “Horns” and Ten “Toes.”

For several centuries the Roman Empire continued as mistress of the world; but the voice of inspiration had declared that she should be divided into ten kingdoms. This is symbolized by the ten toes of the image and the ten horns of the beast. After speaking of the fourth kingdom, Daniel (7: 24) says:

“And the ten horns out of this kingdom are ten kings that shall arise.”

The dismemberment of the ancient Roman Empire, though gradual was sure; and all historians agree that it was complete with the Lombard accession to power, A. D. 570. Numerous attempts have been made to name the ten kingdoms into which she was divided, but we give the following list concurred in by Newton, Calmet, Faber, Lloyd, Hales, Scott, and Barnes: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. These were known later on as England, Burgundy, Lombardy, France, etc.

#### The Division not Complete till 570 A. D.

The general recognition of Lombardy as one of the ten kingdoms into which Rome was divided precludes the idea that the dismemberment was complete before the completion of the Lombard conquest. This did not occur before 570 A. D., a fact which we ask the reader to keep in mind.

### The Little Stone.

“In the days of these kings, the God of heaven” was to set up a kingdom—represented by the little stone—“which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”—Daniel 2: 44. The opinion is entertained by some that the kingdom referred to here was set up by Jesus in the first century. This is a mistake. It was much too early then; the ten kingdoms in the days of which it was to be set up, were not then in existence. Such a belief should be abandoned: it is not founded upon fact. The government of God was inaugurated by Jesus, but only in its incipient state. The kingdom referred to by Daniel was never to receive a check, and would grow until it filled the whole earth. In later chapters we shall show that the kingdom started in the first century A. D. was *given to another people, was overcome by the violent* and spiritual darkness covered the earth for many centuries. We shall show also (1) that the “little horn” of Daniel (7: 24, 25) was instrumental in this overthrow; (2) that a decline of this power came with the beginning of the great restoration, of which we shall write later; (3) that while the Protestant nations kept him with his back to the wall, Christ’s kingdom was again set up (in its incipiency of course) nevermore to be thrown down, but to remain till Christ shall come to receive “dominion and glory and a kingdom, that all people, nations and languages should serve him; his domin-

ion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed."—Daniel 7: 13, 14. Then the fall of Babylon will have been complete.

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### CHAPTER 3.

We have now followed the fulfillment of these very remarkable prophecies down to the division of the ancient Roman Empire into ten kingdoms. We have seen that this division was complete with the invasion of the Lombards in 570 A. D. Before considering these two visions further, we will retrace our steps a little, in order that we may identify three other golden threads of prophecy. Beginning at the point already reached, we will find them woven into a beautiful cord of truth, strong and precious.

#### Antiquity of the Gospel.

We retrace our steps to Jerusalem, in the time of the Messiah, and briefly consider his mission. The *Savior* of the world—Author of eternal salvation to all them that *obey* him—he came, preaching the gospel, revealing the plan by which the world might be saved. This plan had previously been made known to the forefathers of those to whom he came. Some may not believe that the gospel was preached to the Israelites prior to Christ. The following is conclusive proof that such was the case:

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Galatians 3: 8.

"And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Hebrews 3: 18, 19; 4: 1, 2.

The gospel was preached to the Israelites, then, but it fell in "evil hearts of unbelief," hardened through the deceitfulness of sin. God had designed to create in them the "faith which worketh by love," which would cause them to "love the Lord with all their hearts and their neighbor as themselves," for "love worketh no ill to his neighbor." The gospel was designed to prepare them to dwell in that realm where love will be the supreme rule of intercourse, hence it taught them the necessity of loving each other in this life.

#### "The Law of Sin and Death."

They rejected the "law of love" and "liberty" so God gave them "the law of sin and death." (Romans 8: 1.) This law was a temporary one—"added because of transgression" (Galatians 3: 19)—"A schoolmaster to bring them to Christ" (Galatians 3: 24). It was also a local law, given only to cover the period between the transgression of the gospel by the Israelites and the coming of the Messiah.

"Wherefore then serveth the law? It was *added* because



of transgressions, *till the seed* should come to whom the promise was made."—Galatians 3: 19.

Transgression of what? The gospel plan already referred to! Till what seed should come? Christ. What promise is here referred to? The one already quoted, in which the Lord made the promise to Abraham, when "the gospel was preached unto him," "In thee shall all nations be blessed" (Galatians 3: 8). Let us then remember that this promise was a gospel promise. The "temporary, local Mosaic" law was not to make it void:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."—Galatians 3: 17.

And why should it? A theocratic community had rejected the gospel which sought to inspire within them a love that would "work no ill to his neighbor." Hence, God gave them a code of laws which forced them, under the pains of death and other punishment, to have a due regard for him and their fellow-creatures. Why should this narrow, local law, with its judgments and ceremonials, supersede the gospel with its glorious, ancient promise of a Savior? It was simply a schoolmaster to bring the Jewish nation to Christ, and when that end was attained its mission was fulfilled. The Jews did not regard it as such. It was to them *the law* upon which their righteousness was based. Their leaders assiduously preached that a man who did not kill, steal, or do anything forbidden in the decalogue, who observed the ceremonials, offered burnt offerings, etc., would be

justified. Christ came teaching that the deeds of the law did not justify, but, in the language of Paul,

"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth."—Romans 10: 3, 4.

The work of the schoolmaster (the law) was concluded for everyone who believed in Christ. He came teaching justification by faith in the gospel which he preached. In it "the righteousness of God" was revealed (Romans 1: 16, 17).

#### Profitable and Unprofitable "Works."

"Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2: 9, 10.

There are two classes of works referred to above. One will not save, the other is a system of good works ordained of God. The first class—the unprofitable works—are evidently those for which the Israelites were famous (Romans 10: 3, 4), and of which Isaiah wrote,

"All our righteousnesses are as filthy rags before him." (Isaiah 61: 4).

The good works are the "works of righteousness," prescribed in the gospel, in which God's "righteousness is revealed" (Romans 1: 17). If we hear the gospel and believe it, the works which we are commanded to do will be "wrought in God," and we thus become his workmanship. But perhaps it might be

just as well to have the word of God define these good works.

Paul, who says that he received not the gospel "of man, neither was I taught it, but by the revelation of Jesus Christ," tells us the beginning principles of the doctrine of Christ are *faith* in God, *repentance* from dead works, the doctrine of *baptisms*, *the laying on of hands*, *resurrection*, and *eternal judgment*.

The first four are works of righteousness. What! says one, *faith* a work? Yes, indeed! More or less effort is called for in every person before *faith* can result. With some, *faith* is attained after a great struggle. "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye *believe* on him whom he hath sent."—John 6: 28, 29. Therefore *faith* is a work. The same is true of *repentance*. What an effort it is for most people to repent of their sins and make restitution for wrong done to others!

The least effort of all is called for in *baptisms*, and the *laying on of hands*. No person could baptize himself, hence it could not be called *our* work. The believer but submits himself to God's righteousness, and his minister, acting in his stead, plunges him beneath the water, lifts him out again, then "*lays hands upon him*" and prays that God may baptize him with the Holy Spirit. Not to make him a son! It is the seal of sonship. "Because ye *are* sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Galatians 4: 6. The person

is a new creature in Christ Jesus, having by the good works "before ordained," become "God's workmanship, created in Christ Jesus." He is not under the law but under grace, and must now go forward, making preparation to dwell in the region of "Love." He must learn that lesson here—learn to love the Lord with all his heart and his neighbor as himself. His justification (or cleansing) from sin has not come through the deeds of the law, but by the righteousness of faith. "Faith that *worketh* by love" has been inspired in his heart, and has moved him to *obey* the commands of the Christ he loves.

"If a man love me, he will keep my words: . . . He that loveth me not, keepeth not my sayings."—John 14: 22-24.

#### The Kingdom of God.

"The Law and the Prophets were until John: since that time the kingdom of God is preached and every man [that loveth truth] presseth into it."—Luke 16: 16.

With the coming of the forerunner of Christ, the imperfect, local law ceased, and the perfect, universal gospel law (under which the promise to bless the nations had been given) began to be preached again. It is called "the gospel of the kingdom" (Mark 1: 14), hence the above statement, "the kingdom of God is preached and every man *presseth into it*."

This must not be understood as the triumphant kingdom which Christ is to receive at his second coming, and which is to be a universal, everlasting dominion (Daniel 7: 13, 14). It had not yet reached that stage of development: violence was yet in store for it (see Matthew 11: 12); but the day will come when "the violent will have no power."

### The Kingdom of God not in the Heart.

Neither must it be understood that this kingdom was, as many believe, "in the human heart." The only excuse for that belief is found in Luke 17: 20, 21, where Christ says to the Pharisees: "The kingdom of God is within [‘among’—margin] you." Can anyone imagine for one moment that the kingdom of God existed in the hearts of these hypocritical Pharisees? The kingdom of God referred to was something into which *men could* "press."

Paul, in writing to the members of the church at Colosse, exhorted them to give thanks unto God,

"Who hath delivered us from the power of darkness, and hath translated us *into the kingdom* of his dear Son."—Colossians 1: 13.

These people were members of the same organization, which was, in fact, the government of God. By what name was it commonly known among men? The church of Jesus Christ, "of whom the whole family in heaven and earth is named."—Ephesians 3: 15. "The church of Jesus Christ," and the "kingdom of God" are synonymous terms. The kingdom of God, in its incipient state, is the church militant. The kingdom over which Jesus will personally reign will be the triumphant kingdom and will be composed of members of the church triumphant.

The "incipient" kingdom of God "is like to a net cast into the sea" (Matthew 13: 47). It gathers of good and bad alike. There must be a separation of the good from the bad. This separation will determine who are members of the triumphant kingdom.

John came preaching repentance and remission of sins (see Luke 3:3) through the ordinance of baptism. Many came to him and were immersed in Jordan. He pointed all to one who should come after him, baptizing with the Holy Ghost (Luke 3:16).

#### Christ Organizes His Church.

Among those who had been baptized by John, Jesus found his first disciples. With this material (members) he began to organize his church—that is, to give it an organic, visible form. Otherwise it would be absurd to tell the people, “The kingdom of God is among you.” After a time twelve apostles, and later, “other seventy also,” were chosen and ordained by him. No organization can exist without officers. His kingdom or church was to be an aggressive, evangelical body, destined to make its influence felt, first among the Jews, then among all nations.

To this end the apostles and seventies were ordained and sent, first, only to the “lost sheep of the house of Israel.” Later on, their field of operations was broadened and they were commanded to “go into all the world.”

As they went abroad, preaching and making converts, the necessity for pastoral officers in the growing church began to be felt. Neither the apostles nor seventies could take this care in a local capacity. Their mission was to all the world, and their labor evangelical rather than pastoral, in a local sense. Of course the apostles had a kind of general oversight over the churches, but not in a local way. To meet

this demand for local or pastoral officers the Lord gave elders, bishops, teachers, deacons, etc., and upon these the care of the local churches largely devolved.

#### A God-called Ministry.

None of these officers were to be designated by men. The question asked by Paul in Romans 10: 15, "How shall they preach except they be sent?" bears out the above statement. Authorized preachers must be *sent*. By whom? Following is the Bible answer:

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

The honor referred to is that of ministering for men in things pertaining to God (Hebrews 5: 1). No man should take this honor unto himself unless called of God by revelation, for thus was Aaron called (Exodus 28: 1). The above quotation refers to priests under both the law and the gospel. Since men should be called thus to administer the "law [which] made nothing perfect" (Hebrews 7: 19) how much more necessary that they who administered the "perfect law of liberty"—the gospel—should be called in like manner! Jesus, after he ascended on high, gave gifts unto men.

"And he gave some, [to be—R. V.] apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers."—Ephesians 4: 11.

The only way in which Jesus after his "ascension up on high" (verse 8) could confer these offices upon men was by the revealing power of the Holy Ghost.

This is just what took place when Paul and Barnabas were called to the ministry as apostles. The Holy Spirit, through some of the prophets in the church at Antioch said,

"Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2.

The pastoral officers were called in the same manner. Paul said to the elders of Ephesus:

"Take heed therefore unto yourselves, and to all the flock, over the which the *Holy Ghost hath made you overseers.*"—Acts 20: 28.

The elders had been designated for office by the *Holy Ghost*. We read in Acts 14: 23, that Paul and Barnabas "ordained elders in every church" (see also Titus 1: 5). Was this done without special direction from the Lord? Certainly not; for Paul himself says:

"As God hath distributed to every man, as the Lord hath called everyone, so let him walk. And so ordain I in all churches."—1 Corinthians 7: 17.

Bingham, in *Christian Antiquities*, vol. 1, p. 11, says:

"Clemens Alexandrinus says that John, visiting the neighboring regions about Ephesus, ordained them bishops, and set apart such men for the clergy as were signified by the *Holy Ghost.*"—\*43.

With the officers already named, the Church of God was fully equipped for its work of evangelizing the world. The apostles and seventies were aggressive ministers in church extension work, while the elders, bishops, pastors, teachers, and deacons were qualified as faithful overseers to the flock or



churches already established, so long as they continued to humbly follow the Master. It was the duty of the evangelical officers to carry the gospel abroad in the earth; and the duty of the pastoral ones to care for the churches thus established.

#### The Laws of Adoption.

Thus was the church or kingdom of God to be built up. "Aliens and strangers from the commonwealth of Israel" were continually being adopted into his kingdom, through the ministration of his servants. The law of adoption or naturalization had been established by the Master as follows:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

As previously seen, faith was the first thing necessary in obedience to the gospel. Then repentance must take place. Paul, in Romans 6: 1-6, fitly represents this as "crucifying the old man," with his corrupt and evil deeds. The person is then ready to be born again to "newness of life" in Christ Jesus. He had been "begotten" of God when faith was engendered through the preaching of the word. Repentance is another progressive stage towards citizenship, which is finally brought about through the birth or baptism of water and the Spirit.

The birth of water and the Spirit is referred to by Paul in Titus 3: 5, where he says:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The "washing of regeneration" is water baptism. The "renewing of the Holy Ghost" is the baptism of the Spirit, which John said the Lord would administer. Jesus himself led the way, being immersed by John, and God expressed his pleasure and approval both by his own voice and in sending the Holy Spirit in the form of a dove. By this humble example Christ demonstrated that not even he was exempt from the command. Reader, the Lord of glory humbled himself and was baptized "to fulfill all righteousness" (see Matthew 3: 15). Though you were as holy and pure as he, you could not be exempt.

#### The Bestowal of the Holy Ghost Promised.

The Savior promised to send "another Comforter" to the disciples who had followed him into the waters of baptism.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John 14: 16, 17.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

Just before Jesus ascended to heaven we are informed that

"He breathed on them, and saith unto them, Receive ye the Holy Ghost."—John 20: 22.

After a season of tarrying, the Holy Ghost was bestowed on the day of Pentecost. The power of God was manifested to such a marked degree in the

preaching of the gospel that a great number of people were convicted of sin and cried out, "Men and brethren, what must we do?" Peter answered and said unto them,

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Repentance and baptism are here made conditions upon which the gift of the Holy Ghost might be bestowed. Faith, repentance, baptism, and the bestowal of the Holy Ghost are all essential developments in the new birth.

In the 8th chapter of Acts is an account of Philip's ministrations in the city of Samaria. The people gladly accepted his message,

"But 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.

#### The Laying on of Hands.

This obedience brought much joy (verse 8) in the city, but the new birth of these people was not yet complete, for the Holy Ghost had fallen on none of them (verse 16).

"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."—Acts 8: 14-17.

The Holy Ghost did not come upon these people

simply as a result of their faith, repentance, and baptism. The apostles first came from Jerusalem. Then they prayed that the Holy Ghost might come upon those who had been obedient. In this they followed the example of the Master, who promised his disciples,

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”—John 14: 16.

If prayer had been all that was necessary to the attainment of that end, the apostles might have remained in Jerusalem. “Then laid they their hands on them, and they received the Holy Ghost.” Even the wicked man Simon “saw that through the laying on of hands the Holy Ghost was given” (verse 18).

#### Did Jesus Command the Laying on of Hands?

It may be thought that because it is not stated in so many words that Jesus laid on hands for this, we have no proof that he taught it. No greater mistake could be made; what is recorded gives us to understand unmistakably that he made it an essential part of the gospel plan and commanded it.

Turning to Luke 24: 49, 50, and John 20: 19-22, we read that in his last instructions to his ministers, he “lifted up his *hands* and blessed them” (Luke), and “breathed on them, and saith unto them, Receive ye the Holy Ghost” (John). Supplementing this, Matthew records, “Go ye therefore, and teach all nations . . . to *observe* all things whatsoever I have *commanded* you.”—Matthew 28: 19, 20. Can any honest, rational seeker after light avoid the con-

clusion that whatever we find recorded in the "teaching" of those ministers of Christ, and the consequent "observance" of the same by those who obeyed, clearly reflects his will? Will the reader please note that the evidence we adduce on this point from the Acts of the Apostles, is a portion of the record of this very "teaching" and "observance"?

The Apostle Paul says he received his knowledge of the gospel "by the revelation of Jesus Christ." (Galatians 1:12.) Was this not Jesus speaking? Is it not as binding upon us as anything spoken by him in the flesh in the presence of Matthew, Mark, Luke, or John? Among the "principles" (that is, necessary truths) revealed by Jesus to Paul, was "the laying on of hands." (Hebrews 6:1, 2.) Paul also practiced it, for in Acts 19:1-5, it is recorded that he baptized some people, and continuing (verse 6) we read:

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

These people had previously been baptized by some person who knew "only the baptism of John" (Acts 18:25). They could not have been baptized by John, for they had not even heard of the Holy Ghost, and John had specially informed those who came to him that Jesus was coming and that he would baptize with the Holy Ghost. It is most probable that they had been baptized by Apollos, who "knew only the baptism of John." This case proves conclusively the necessity of the baptism of the Spirit as well as that of water, and also that the laying on of hands

and prayer are conditions upon which God bestows the baptism of his Spirit.

Of this practice in the first century, Mosheim says:

“Many, as soon as they were baptized, according to Christ’s directions, and consecrated to God by prayer and the imposition of hands, were able immediately to express their thoughts in foreign languages which they had never learned, to foretell future events, to heal the sick by pronouncing the name of Jesus, to call the dead to life, and to perform other deeds above the power of man.”—Murdock-Reed Edition, cent. 1, part 1, chap. 1, par. 9.

Again:

“After baptism, they by prayer and the laying on of hands were solemnly recommended to the mercy of God and dedicated to his service.”—Maclaine’s Edition, cent. 1, part 2, chap. 4, par. 13.

Tertullian, A. D. 200 (*De Bapt.*, chap. 6.) :

“After baptism the hand is imposed by blessing, and calling and inviting of the Holy Spirit; who willingly descends from the Father on the bodies that are cleansed and blessed.”

Again in chapter 8, he says:

“It is the fleshly or outward act of baptism that we are dipped in water; the spiritual effects that we are freed from our sins. Then follows laying on of hands, the dispenser inviting the Spirit of God by prayer; and being cleansed by baptismal water, we are disposed for the Holy Spirit under the angel of the church.”—\*370, 371.

Eusebius Pamphilus, who lived about three hundred years after Christ; in his work (book 7, chap. 2), certifies that:

“The *ancient manner* of receiving members into the church was with prayer and the laying on of hands.”—\*371.

Cyprian, in A. D. 250, and against whom none will

bring an accusation, in his seventy-third letter, when referring to the fact of the apostles going to Samaria to confirm those whom Philip had baptized, says :

“Which custom is also descended to us, that they who are baptized might be brought by the rules of the church, and by prayer and imposition of hands to obtain the Holy Ghost.”—\*372.

Again in Epistle 72 :

“It is of no purpose to lay hands on them to receive the Holy Spirit, unless they receive the baptism of the church.”—\*372.

Other historical evidence regarding the practice of laying on hands might be adduced, but we consider the foregoing sufficient to establish the fact that it was practiced by the early church.

We have shown, then, that baptisms of water and the Spirit were necessary in bringing about the new birth upon which an entrance into the kingdom of God was contingent.

#### Adult Baptism only Provided For.

The baptism of water was administered only to those who believed the gospel and repented of their sins. Only adults were baptized. Such a thing as infant baptism is not hinted at in the New Testament.

Starck, History of Baptism, page 11, says :

“There is not a single example to be found in the New Testament where infants were baptized. In household baptism, there was always reference to the gospel having been received. The New Testament presents just as good grounds for infant communion. Therefore learned men (such as Salmasius, Louis, Arnold de Vives, Suicer, and W. Strabo) have

regarded infant baptism and infant communion as an innovation introduced since the apostolic times. The connection of infant baptism with circumcision deserves no consideration, since there were physical reasons for circumcision in infancy."—\*369.

Luther says :

"It can not be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."—Vanity of Infant Baptism, part 2, p. 8; \*370.

Neander, the eminent advocate of infant baptism, says :

"It can not be proved that infant baptism was practiced in the apostolic age. Its late introduction, the opposition it met in the second century, rather speak against an apostolic origin."—Apostolic Age, vol. 1, p. 140; \*370.

Further consideration will be given to this subject under the heading of "False doctrines of the reformation."

#### Immersion the Scriptural Baptism.

Baptism was, in the first and second centuries, performed by immersion of the whole body in water. All the scripture texts referring to the ordinance support this statement, nor can any be found which testify to any other "mode."

Mosheim, the Pedo-Baptist historian, testifies that this "mode" alone obtained in the first and second centuries (see cent. 1, part 2, chap. 4, par. 8; cent. 2, part 2, chap. 4, par. 13).

As we shall treat this subject, also, while dealing with errors of the reformation, we refrain from giving proof texts in this chapter.



**Baptism is for the Remission of Sins.**

The result of baptism, when preceded by the prerequisites of faith and repentance was, according to the teaching of the early centuries, "the remission of sins." John preached "the baptism of repentance for the remission of sins" (Luke 3: 3). Peter, on the day of Pentecost said:

"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins."—Acts 2: 38.

Ananias said to Paul:

"Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

It must not be presumed that sin is washed out of a person by baptism as filth would be washed from a garment.

"Baptism doth not always save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)."—1 Peter 3: 21.

Behind obedience to all gospel ordinances is the efficacy of the precious blood of Christ, which cleanses from sin.

"If we walk in the light, as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7.

Being cleansed from all sin depends upon walking in the light. It is a desire to leave behind the darkness and walk in the light which causes a person to believe, repent, be baptized, and receive the laying on of hands. He does these things for (or in order to obtain) the remission of sins. In this sense baptism is for the remission of sins.

Tertullian who wrote in the second century says:

"We, after the example of Jesus Christ are born in water. . . . The act of baptism itself is carnal, in that we are plunged in water; but the effect is spiritual, in that we are freed from our sins."—On Baptism, chapters 1 and 7; \*368.

Origen, who lived at the beginning of the third century, says:

"The baptism of the church is given for the remission of sins."

Calvin says:

"Baptism resembles a legal instrument properly attested, by which he assures us that all our sins are canceled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed unto us. For he commands all who believe to be baptized for the remission of their sins."—Inst. 1, 4, 115, page 327; \*367.

John Wesley, in his comment on the New Testament, says:

"Baptism administered to real penitents is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this [pardon] on any, unless through this means."—Page 35; \*367.

Matthew Henry, the commentator, says:

"For they must be baptized in his name for the remission of sins, on the score of his righteousness. This is pressed upon each particular person, everyone of you."—Vol. 3, p. 732.

"A great privilege which by baptism we had sealed to us, is the remission of sins."—Vol. 3, p. 884.

## CHAPTER 4.

## The Church Compared to a Human Body.

The church of Jesus Christ is fittingly represented by Paul in 1 Corinthians 12th chapter as the body of Christ,

“Now ye are the body of Christ, and members in particular.”—Verse 27.

The human body, with its many parts or members, each fulfilling the mission allotted to it, is a beautiful representation of the church.

“For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ.”—Romans 12: 4, 5.

In the human body, the functions of the various members are diversified; so also in the body of Christ. In the human body each member does the work of its particular office; so should it be in the church of Christ. In the human body the eye can not say to the ear, I have no need of thee; nor should the pastoral office in the body of Christ say to the apostle or seventy, “I have no need of thee.” In the human body the “wife is subject to her own husband.” In the church body it will be the same.

“For the husband is the head of the wife, even as Christ is the head of the church.”—Ephesians 5: 23.

“He [Christ] is the head of the body, the church.”—Colossians 1: 18.

In the same sense, then, as the husband is the head of the wife, is Christ the head of the church. The wife has a head of her own. So has the church. In New Testament times, after the ascension of

Christ, James the Lord's brother was undoubtedly the head or president of the church. Of course this conflicts with the Roman Catholic claim that Peter was the president of the church. We shall therefore present the proof for this statement when considering the theory that Peter was the "chief bishop." The church had an earthly head—whether James or Peter is immaterial just here. Some of the other members were given the offices of apostles, seventies (evangelists), elders, pastors, bishops, teachers, deacons, etc.

"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.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Ephesians 4: 11.

"If a man desire the office of a bishop, he desireth a good work."—1 Timothy 3: 1.

#### Priesthood Offices Perpetual in the True Church.

That these officers were designed to be continuous is evident from the fact that they were given

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4: 12.

"The perfecting of the saints," "the work of the ministry," "the edifying of the body of Christ," are all as essential now as in the apostolic age. Hence it follows that so long as these necessities exist, the provision which God made to meet them should still be found in the church. God gave apostles, prophets,

and other officers to meet these necessities, and the substitution by man of other officers to meet them is presumption, to say the least.

Indeed, Paul puts the matter of the perpetuity of God's provision for these necessities beyond question when he says the offices were to continue

"Till we all come in the unity of the faith, and of the knowledgè of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.

We have not yet arrived at this unity, so the offices placed in the church to remain until it was reached must ever be a distinguishing mark of God's own true church.

#### **Gifts of the Holy Ghost Bestowed.**

Besides these offices, the Spirit of God divided to every member some gift of the Holy Ghost:

"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; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Corinthians 12: 8-11.

#### **Change of Membership—But not Change of Organization.**

We desire here to call attention to a feature of the human body which is applicable in this connection to the church. In our bodies continual decay is going on, occasioned by our exertions. We can not perform the simplest of acts without contributing to its

decay. The wasted tissues of our systems are continually being replaced by new particles made up of the food we eat and the liquid we drink.

Scientists inform us that, through this continuous decay and subsequent restoration, our bodies undergo a complete change every seven years. That is to say that, at the end of any such period, altogether new particles will occupy the place of the tissue of which our bodies are composed at the beginning. The same outward form will be there, but it will be composed of entirely different particles.

So it is in the body of Christ—the church. In this case the “particles” are individuals, and year after year there is the same process of decay and restoration as in the human body—continual deaths and “new births” to fill the breach. Each century will find the church body composed of different “particles” or members, but the same outward and organic form will be there as long as the church is permitted to exist.

Though continuous decay and rebuilding of the wasted tissue goes on in the human body, the form is not changed—the head, the feet, the hands, the arms, the heart, the lungs, and all other functions will be there, provided there is no accident or disease. In the church body it will be the same, provided each office or member has been healthy and has met with no accident. Though the church will be made up of new individuals, the same offices should be in their proper places—prophets, apostles, evangelists, pastors, elders, teachers, deacons, etc.

The other members should also be exercising the gifts of wisdom, knowledge, prophecy, faith, miracles, tongues, interpretation, healings, and discerning of spirits. These are but temporary "gifts" which will be "done away" when the purpose of the church body has been accomplished.

Paul tells us in 1 Corinthians 13: 1-13, that we should exercise the above gifts in conjunction with charity, one of the fruits of the Spirit. The gifts are profitless to us *without* charity (verses 1-3). They will "cease,"—"vanish away"—when "that which is perfect is come," but charity will never fail among God's true people.

Love will be the supreme rule of intercourse between God and his people. When Christ comes a perfect people will dwell in perfect peace with their perfect Redeemer and Creator. They shall "see face to face and know even as they are known" (verse 12). There will be no need for the gifts then. Perfect sight and knowledge will obviate the necessity for the imperfect vision and knowledge bestowed upon the church per medium of the gifts, to help its members in their present imperfect condition. Till that time comes, God has generously provided that his people may see through the "darkened glass" of the gifts.

#### The Apostasy Foretold.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink into one Spirit*."—1 Corinthians 12: 13.

It was absolutely essential that every officer and

member should drink into the Holy Spirit. So long as the preachers and leaders drank into this one Spirit all would be well. While those, also, who exercised the gifts of the Spirit "drank into" that Spirit, unity and joy would prevail. If the preachers drank into the wrong spirit, false doctrine and apostasy would result. If those who exercised the gifts drank into the evil spirit, false revelations would be given. Sad to say, both these disasters befell the church.

The apostles continually gave warning that false teachers would arise, and that at length the people would become so corrupt that they would demand that the ministry should preach fables instead of the truth.

In Acts 20: 28, 29, Paul warns the elders of Ephesus that men would arise who would drink into the evil spirit.

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 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."

Again, in writing to the Thessalonians he tells them that Christ would not come "except there come a falling away first," and further, he warned them that the "mystery of iniquity" was already working (2 Thessalonians 2: 3, 7).

Even in Paul's day men were "drinking into" the evil spirit, thus enabling the mystery of iniquity to work. Paul also said to the young man Timothy:



“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils*; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats.”—1 Timothy 4: 1-3.

Here is foretold a “drinking into” evil, “seducing spirits” which would cause “doctrines of devils” to be taught by those who would depart from the faith. Falsehood, hypocrisy, and undutiful consciences would also be marks of apostasy. Before many centuries had passed it was considered a virtue to lie and act the hypocrite, that the church might benefit thereby.

Following in the train of falsehood and hypocrisy, those actuated by the evil spirit were to forbid to marry and command to abstain from meats. Though this prophecy may be applied to others also, it has been directly fulfilled in the history of the Roman Catholic Church.

At an early age the celibacy of the priesthood began to be agitated, but in 1074 A. D., because of the gross immorality of the priests, Pope Gregory VII *forbade* that any concubines should be kept by the clergy, and enacted that no priests should henceforth marry. (See Murdock-Reed *Mosheim*, cent. 11, part 2, chap. 2, p. 363.)

It is also a well known fact that at certain seasons that church commands to abstain from meats.

Peter speaks prophetically of this apostasy because of the public teachers “drinking into” the evil spirit, as follows:

"But there were false prophets also among the people, even as *there shall be false teachers among you*, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2: 1, 2.

The efforts of false teachers were to be so successful that at length the apostasy would be universal and the people would demand that the preachers should preach "fables" rather than the truth. In verification of this statement, we quote:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. *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: 1-4.

Historical testimony fully demonstrates the fulfillment of the foregoing prophecies:

#### FIRST CENTURY.

"The Christian church was scarcely formed when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion drawn from their own licentious imaginations."—Mosheim, p. 196, chap. 4.

"The Christian religion was in its first rise, corrupted in several places by the mixture of an impious and chimerical philosophy with its pure and sublime doctrines."—Ibid., page 112, chap. 5, par. 10.

Marsh, the historian, says of this century:

"Such was the moral state and character of the primitive churches. But they kept not their glory. The gold soon became dim. Some deceivers were among those who corrupted the mass. False teachers early introduced errors in doctrine. Believers grew cold and lukewarm, and through the power of indwelling corruption and the temptation of the world fell into many reprehensible sins. A vain and deceitful philosophy came near destroying the church at Corinth. . . . Among the seven promising and excellent churches of Asia, there was scarce one that retained, at the end of forty years, her original purity of doctrine and practice. And yet it was the golden age of the church."—Page 159.

#### SECOND CENTURY.

Of this century Mosheim says:

"There is no institution so pure and excellent which the corruption and folly of mankind will not, in time, alter for the worse, and load it with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity in this century; many unnecessary rites and ceremonies were added to the Christian worship."—Page 162.

Again he says:

"By the middle of the second century the councils and 'synods' had changed the whole face of the church and given it a new name."—Page 135, chap. 2, par. 2.

#### THIRD CENTURY.

"Almost proportionate with the extension of Christianity was the decrease in the church of vital piety. A philosophizing spirit among the higher, and a wild monkish superstition among the lower orders, fast took the place, in the third century, of the faith and humility of the first Christians. Many of the clergy became very corrupt and excessively ambitious. . . . Useless rites and ceremonies continued to

increase. The minds of men were filled with the oriental superstition."—Marsh, page 185.

Again he says:

"The history of the church of Christ from the close of the first century to the commencement of the fourth is one of continual enlargement, but of gradual and deep declension in doctrine and holy practice, and of awful suffering from the fires of persecution."—Page 169.

#### FOURTH CENTURY.

At the beginning of this century the Emperor Constantine, while on one of his campaigns, claimed to have seen a miraculous vision of a luminous cross in the heavens on which were inscribed the following words, "*In hoc signo vinces*"—"By this sign conquer." Some have doubted that he ever saw such a sign. We have more reason, however, to doubt the source from which the vision came than that he saw it. We have seen that Satan had been very busy in his endeavors to overthrow the church. What a grand opportunity for him to work through the emperor! We shall show later just how Satan really did work through Constantine.

After seeing the above-mentioned vision, he professed himself a Christian, and caused the sign of the cross to be embroidered on the imperial standard. With this standard he went forth, bathing the world in blood, conquering by the superstition of soldiers who looked up to the cross on the standard as something to fight for, and as a charm to preserve them from harm.

What hypocrisy! The cause of the méek and

lowly Nazarene conquering the world by bloodshed! What paradox is this? Did not the angels sing at the hour of his birth, "Peace on earth, good will towards men"? Think you not, my reader, that it was the Evil One using the sign of the cross as a means by which to work upon the sentimental superstition regarding it which was prevalent then?

"But," we may be asked, "was not the sign of the cross a Christian symbol from the first?" No. The New Testament does not mention it, and though it was introduced at an early date, it was after the "mystery of iniquity" began to work and the seeds of apostasy were sown.

A footnote on page 107 of Mosheim's History (Murdock-Reed edition), says:

"The Christians at first used the sign of the cross to bring to remembrance the atonement of Christ on all occasions. . . . So late as the second century, the Christians attached no particular virtue to the sign of the cross, and they paid it no adoration; . . . but afterwards powerful efficacy began to be ascribed to it."

In the century preceding that in which Constantine professed Christianity, the Christians generally were filled with a superstitious adoration for the sign of the cross, which paved the way for Satan to work upon it through Constantine.

Mosheim says:

"They supposed there was great efficacy in the sign of the cross against all sorts of evils, and particularly the machinations of evil spirits, and therefore no one undertook anything of much moment without first crossing himself."—Murdock-Reed Edition, century 3, part 2, par. 5, p. 107.

From these quotations it will be seen that the

superstitious regard for the sign of the cross grew to an alarming extent in the third century, and that thousands would be found who would gladly fight under a banner upon which it appeared.

But this was not the only way in which Satan worked through Constantine. Marsh tells us that

“The revolution under Constantine was one from which almost everything the Christian values might be hoped. But, alas! such is the depravity of human nature, it was one in which almost everything of evangelical worth was lost. Constantine *brought the world into the church*, and the church was paralyzed. The number of *nominal* Christians was increased a thousand fold. Immense and splendid temples were erected and richly endowed, and a great priesthood was regularly organized and liberally supported. The body existed but the Spirit had fled. *Constantine set up an immense national church*, but the humility, faith, and spirituality of the age of Polycarp had passed away.”—Page 198.

“Constantine set up an immense national church.” What church was this? The *national* church of the Roman Empire could be no other than the *Roman Catholic Church*. This church, then, which boasts of apostolic succession, was set up in the days of Constantine, with himself as the head of it.

Gieseler says of this century:

“Soon after Constantine’s professed conversion to Christianity, he undertook to remodel the government of the church, so as to make it conform as much as possible to the government of the state. Hence the origin of the dignities of patriarchs, exarchs, archbishops, canons, prebendaries, etc., intended by the emperor to correspond with the different secular offices and dignities connected with the civil administration of the empire. Taking these newly constituted dignitaries of the church into his own special favor, he loaded them with wealth and worldly honors, and richly endowed

the churches over which they presided. . . . From this time onward, the progress of priestly dominion and tyranny was far more rapid than in any previous age. The lofty title of patriarch was assumed by the bishops of Rome, Antioch, and Jerusalem, and also of Constantinople, after the removal of the seat of the empire to that city, claiming according to Bingham (*Antiquities*, book 2, chap. 17), 'the right to ordain all the metropolitans of their own diocese, to call diocesan synods, and preside over them;' etc."—Page 31.

Thus was "Babylon, the great, the mother of harlots" founded, and Constantine was the first king with whom she committed fornication (*Revelation* 17:2). Satan had hitherto used the Roman emperors as simple persecutors of the saints. Now he caused one of them to found a rival church, which, loving the pomp and splendor of worldly power, would always be willing to commit spiritual fornication with the kings of the earth.

She in turn became the persecutor of the saints, as pointed out in prophecy—became "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (*Revelation* 17:6). In history she is henceforth, for several centuries, written of as the Christian church. But the church of Christ was, from the first, composed of individuals who remained true to their heavenly Master, suffering the persecutions of Babylon for his sake. All such were finally overcome by the usurper, and the "violent" took the kingdom by "force" as Jesus foretold.

In pursuing the study of the progress of the apostasy the following is instructive:

## FIFTH CENTURY.

"The remainder of the fifth and the whole of the sixth century, the reader of ecclesiastical history finds but little that engages his attention. The church, washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of God, *is scarcely visible*."—Marsh, p. 208.

## SIXTH CENTURY.

"Before the close of the sixth century *the world was at ease*, and superstition had made most rapid strides. The great mass of ministers were excessively ignorant, and, led away by the strangest fantasies, did little but to delude and destroy the people. A thousand rites were performed, each one of which was supposed to have some wonderful power. A thousand relics were produced, whose touch, it was said, could heal the body and the mind. The most marvelous feats, called miracles, were performed. The most superstitious services were rendered to departed souls. The images of saints were worshiped under the belief that such worship drew down their propitious presence."—Marsh, p. 213.

"The barriers of the primitive simplicity and truth being once violated, the state of theology waxed worse and worse, and the amount of impure and superstitious additions to the religion of Christ is almost indescribable."—Murdock-Reed Mosheim, cent. 6, part 2, chap. 2, par. 1.

Thus we have reached the period when the apostasy was complete, when darkness, superstition, idolatry and ignorance reigned supreme; when the true religion of Christ could not be found upon the earth.



## CHAPTER 5.

## A Beautiful Symbol of the Church.

The pure church of Jesus Christ is appropriately symbolized in the twelfth chapter of Revelation, by the figure of a beautiful, sublime, and perfect woman.

"And there appeared a great wonder ["sign"—R. V.] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—Verse 1.

The consensus of opinion among all classes of professing Christians is that the woman mentioned above is a symbol of the church.

Doctor Seiss, in *The Prophecies of the Revelation*, pages 343, 344, says:

"We have here the image of a woman. Woman was made out of Adam. A deep sleep fell upon him for the purpose, and of that sleep woman came into being. From a rib out of his side was she builded. There was but one made, and Adam had none other. She was brought unto man, and accepted and loved as bone of his bone, and flesh of his flesh, and made one with him in the closest of all earthly relations.

"This is not only history, but parable and prophecy. Paul is very particular to tell us that it is 'a mystery,' a sacred revelation set in historic facts, to show the character and relations of the church. Adam was 'the figure of him that was to come.' Christ is 'the Second Adam.' And the wife of the Second Adam is the church, made out of him by the hand and Spirit of God from that deep sleep of his for the sins of the world. It is but one, and beside it there is none other. It is Christ himself begotten in his people, and joined to him in holy compact, service, fellowship, love, so deep and close as to be really organic; for "we are members of his body, and of his flesh, and of his bones"—one with him as the branches with the vine—sharing each other's characteristics,

estates, and destiny. . . . The church is the woman, in her creation from the Second Adam, in her naming after Christ, and in her receptivity, love, maternity, trusting dependence, beauty, and willing obedience. She is the betrothed of the Lord, his Bride, his Queen, partaker of his inmost love, and all his estate and kingdom, having her joy in him, and his in her. Nor is there another image known to man which more richly and truly sets forth that mystic body, which we recognize and identify as the church or people of God."

#### The Woman and Her Sun-Garment.

This church woman is beautifully arrayed, being clothed with the sun. This is also to be figuratively understood, for no person or number of persons could be literally clothed with the sun. The sun is the greatest and most glorious temporal light known to man. Our eyes have beheld nothing fairer or brighter. To be clothed with the sun, figuratively, the church woman must be clothed with light.

She must "walk in the light" (1 John 1:7). The saints are called by Jesus "the children of light" (Luke 16:8). The very cause of her existence is to "turn men from darkness to light" (Acts 26:18). This she does through the preaching of the gospel by her God sent ministry.

As the sun is the greatest temporal light, so the gospel of Jesus Christ is the greatest spiritual light by which the gross darkness of this alien world has been illuminated. As the sun is the great temporal illuminator, so the gospel of Jesus Christ sheds its beneficent rays over all the earth, penetrating nature's darkness in the souls and minds of men, chasing away the gloom of earth life, and lighting

the path of the pilgrim to the realms of eternal day.

What more appropriate garment could be found for Christ's church? Could anything be fairer or brighter, or possess greater illuminating power? The church woman is clothed with the gospel of Christ—the heavenly light.

She has the moon under her feet. She stands above it. The light of her garment is superior to it. The moon has no light of its own. Its light is all borrowed from the sun, the sun's rays being simply reflected on its surface. By this we are to understand that the church woman stands above a spiritual light which was but a reflection from the sun of God's righteousness. Such was the Mosaic law.

The gospel is a universal plan of salvation. It was preached to the Israelites by Moses, as was shown in chapter 3. Because of transgression of it, the Mosaic law was afterward added. In other words, a temporary law to meet local requirements was borrowed from the gospel, that light by which God had designed to save the *whole race*.

This borrowed law was to serve as a schoolmaster to bring the people of Israel to Christ. It was to have effect *till* the seed (Christ) should come through whom all the nations should be blessed. Christ came, established his church and clothed it with the light of his gospel, thus placing her in possession of the substance and relegating the shadow (the law) to a position beneath her feet.

Her diadem of twelve stars is evidently a symbol of the twelve apostolic seats in her official roster.

### The Great Mission of the Church.

She is in the way of motherhood (verse 2). In this connection Doctor Seiss says:

"She bears in her body the maturing germs of a mighty birth. . . . There is but one individual outward figure, but that incloses and carries within it an invisible seed, the royal sons of a royal sire. The church is meant for the purpose of begetting and bearing saints. It is not for show, but for fruitfulness,—for the carrying and bringing forth of a royal seed of God, to *inherit his kingdom*, and to rule and reign in the ages of eternity. God's fact picture of the church is that she is burdened with a seed begotten of God, which is being nurtured from her own body, for a glorious birth hour. . . . Notwithstanding all discouragements and defections, there are within her body, unseen to mortal eyes, princes maturing for the birth to celestial and eternal rulership."—P. 346.

John beheld "a great red dragon," which verse 9 informs us was Satan, standing before the woman ready to devour her child as soon as it was born. Of course in this endeavor Satan worked through the "violent" usurper mentioned in the last chapter.

Again we quote Doctor Seiss:

"The dragon stands before the woman which is about to bring forth, that when she has brought forth, he may devour her child. How intensely does this sum up the whole history of the case! The Church and the Devil, the kingdom of heaven and the powers of darkness, have ever been the two great antagonistic forces on the earth. The one is the spirit of mercy, embodied in the work of man's deliverance; the other is the spirit of malignity, going about to crush and kill every tendency, power, or prospect of man's salvation.

"With the seed of Abraham, Isaac, and Jacob was lodged the promise of spiritual sonship and glorious dominion. Out of these was to be developed the seed of the woman to re-

deem and rule the world. At Bethlehem, as the great Head and chief of all, this divine seed appears. We hear the angels sing and the shepherds rejoice. We see the stars giving forth unusual indications, mighty sages of the far-off land coming to lay their royal treasures at his feet, and everything aglow with the wonderfulness of the event. But the dragon is there with rage inflamed, and eager to devour. In Herod he inquires, and plots, and sends his executioners to slay all the children in Bethlehem, and in all the coasts thereof, from two years old and under, to make doubly sure of reaching this child's life, and destroying the whole seed for ever. So has it been in all succeeding ages. While Jesus was going up and down among the villages of Palestine, fulfilling the prophecies and maturing God's plans for begetting a people for himself, the earthly powers about him were ever prowling and plotting to destroy both him and his work, and finally seized him, killed him, and sealed up his mangled body in the sepulcher. When, by the Spirit of God, he rose again, and gave new commissions and endowments to his apostles, threatening and slaughter pursued them, and the sword, the cross, and the stake awaited them. Rome joined with Jerusalem in oppressing, banishing, and destroying them, and all who adhered to them. Emperors sported themselves with their sufferings, edict after edict went forth from the throne of the world for their extermination. Ten mighty persecutions fell on Christians throughout the jurisdiction of the Cæsars. The earth was repeatedly deluged in martyr blood. And what was it all but this seven headed and ten horned dragon confronting the travailing woman, determined to make an end of her royal seed! Nor was it essentially different after paganism was dethroned, and the cross appeared on the imperial banners. The tactics changed, but it was still the dragon that wrought. Outward oppression was broken, but then came inward assaults, corruption and decay. The sword of state for a while was sheathed, but then was drawn the more killing weapon of domineering heresy."—Pages 362, 363.

## The Man-Child—What Was It?

Notwithstanding this "violent" opposition, it is written:

"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."—Verse 5.

Various are the theories relative to the identity of the "man-child." The two most prominent ones are, however, (1) that Christ is referred to; (2) that the priesthood is indicated. We do not entirely disagree with either of these theories, for the "man-child" most certainly included both Christ and the priesthood, but neither is, of itself, comprehensive enough.

We refer the advocates of both theories to the 7th verse of the same chapter in the Inspired Translation, which reflects the following additional light:

"And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth *the kingdom of God and his Christ.*"

This should settle the question with all who accept the above-mentioned translation. The church woman "brought forth the kingdom of God and his Christ." The kingdom is elsewhere referred to as the kingdom of God and of his Christ, so we must not jump to the conclusion reached by some that Christ as well as the kingdom was brought forth. This is not justified by the language employed.

Christ is the great central figure in the kingdom of God, and as such is included in the kingdom, and would not be spoken of separately in such a connec-

tion. The "woman" is a composite body of saints, and we see no reason why the child should not also be composite.

It may appear inconsistent for us to state that the child is the kingdom of God, since we have stated that the woman is the church and that the kingdom and church are synonymous. Equally inconsistent may seem the contention that the kingdom of God was caught away to God and his throne since we have quoted Jesus as saying that the "violent" would take the kingdom by force. But there is really no inconsistency in the position.

The kingdom which is synonymous with the earthly church is the incipient kingdom upon earth. We have shown that the "violent" usurper took it by force. In doing so, she slew the true saints and assimilated the unfaithful ones. This kingdom is likened by Jesus to a fisher's net, which gathers of both good and bad fish. The "violent" were taking the kingdom, the day of separation for that age had come, the unfaithful yielded to the allurements and coercion of the usurper, and the faithful were slain. The "violent," though able to kill their bodies, were unable to kill their souls, which were caught away to heaven to join the "family" there. John says:

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."  
—Revelation 6: 9.

These were seen upon the opening of the fifth seal. There is general agreement that what was seen at the opening of these seals represents the state of the church at different periods. The opening of the first

seal represents the church in its primitive purity. The second, the persecution of the saints under the pagan emperors. The third, the period when the "Christian" emperors kept the papacy from obtaining complete dominion. The fourth, the awful, murderous abuses of the papacy when no longer kept in check by the emperors. The fifth as clearly denotes the faithful, who, refusing to be coerced by the usurper, at different periods paid the death penalty "for the testimony which they held." These are the real "man-child." We often make a part stand for the whole, and this is what was done when this composite body of saints, faithful unto death, were called the kingdom of God. The "violent" had taken the kingdom, but it could no longer be called the kingdom of God. The kingdom on earth only had been taken from the people of God. The "violent" power only posed as the kingdom of God. The true kingdom was now triumphant—in heaven, and yonder glorious arches rang with the victorious shout

"Now is come salvation, and strength, *and the kingdom of our God*, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Revelation 12: 10, 11.

This rejoicing was partly on account of the coming to heaven of the kingdom of God. It will therefore be seen that in reality the Authorized and Inspired versions are in perfect agreement as to the identity of the "man-child." Those who do not accept the Inspired Translation as evidence, will find



by perusing the following that the eminent Doctor Seiss is also in accord with it on this point:

"If this woman is the visible church, who can the divine seed which she carries and nurtures within her body be, but these *genuine children of God*, whose characteristics are yet hidden, and who are only to be manifested at the great day, to-wit, the *invisible church*. Those who constitute the invisible church are in the visible church, and for the present are still joined to the visible church as a most important part thereof. They are her chief treasure. The visible church exists for their begetment and nurture. Where she is, they are also. It is on their account she has all her trials, her anxieties, and her assaults of Satan. It is with them she ever travails, and cries out, and agonizes herself, that they may be brought safely to *birth and manifestation as the sons of God*.

"This is what we are to understand by this mystic child. Look for a moment at a few additional particulars. 1. There is a peculiar manliness ascribed to this child. It is not only "a man-child" as our English version renders the phrase, but more literally "*a son, a male,*" or *a son who is a male*. There is special emphasis laid on the masculinity. The letter of the description is such as to prove that this child is collective and composite, the same as the mother, and likewise includes people of both sexes. The word (*apsen*) which means *male*, has the peculiarity of being in the neuter gender, and so applies to both men and women, and can not apply to any one individual. We have a somewhat similar instance in 2 Timothy 3:6, where the apostle speaks of certain perverted religionists 'which creep into houses and lead captive silly women' (*gunaichapia*), that is, silly women of the neuter gender, and so women or womenish ones, of both sexes.

Sex, however, is not so much the subject of this *apsen* as the higher qualities of manhood common to both men and women. A body of persons is here meant, and this body includes women as well as men, and men as well as women. But it is a body at the same time distinguished throughout with a special masculinity, which knows no sex; that is, with

the most manly of virtues, and the most vigorous and heroic of characteristics.

"By this man-child we understand saints begotten of the Holy Ghost, and pervaded with the highest qualities of virtue, courage, self-denial, and strength. They are all conquerors. They have all overcome the world, triumphed over the powers of darkness, won the race of faith, and through the Grace of God possessed themselves of titles to everlasting crowns and honors. Their masculinity in these respects is unquestionable and most intense, whether they be men or women as to sex. Here we find all the noblest and best of the race, and the embodiment of the highest virtue and wisdom that ever pulsed in the arteries of humanity. Here is the proper 'man-child,' if ever there was or will be one upon the earth.

"2. This child is to 'rule [*shepherdize*] the nations with a rod of iron.' He is to reign with irresistible authority and power over the world. He is to govern, discipline, and control all the peoples of the earth (during the subsequent Millennium of a thousand years) as a shepherd deals with his flock. To shepherdize with an iron scepter, is to exercise a dominion which is inflexible, irrefragible, and that can not be withstood. Strength, absoluteness, perpetuity of rule, is unmistakably indicated; and that rule is specifically stated to be over *all the nations*." It is universal.

"This is not true of any king or state in any period, from the beginning of the world till now. But it is true to the letter with respect to the regenerated and victorious children of God. All the true members of Christ's church are kings. From the days of the ancient prophets, the divine promise has been, that "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." (Daniel 7:27.) It is spoken of in the New Testament in the plainest possible language. In the last words of Christ, and uttered from heaven after his ascension, the promise rings out to and through the church of Thyatira, '*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; and as vessels of*

*a potter shall they be broken to shivers: even as I received of my Father.*—Revelation 2: 26, 27.

“That same ‘power over the nations’ and shepherdizing with a rod of iron, is still held out as a part of the hope of every overcomer. It must therefore be still future. Moreover, the language touching the official destiny of this child falls in precisely with the second psalm. And that psalm refers particularly to the judgment time, and preeminently to Jesus Christ, that greatest Son, as well as Lord of the church, in whom and with whom all the blessed and holy who have part in the ‘first resurrection’ shall ‘reign for a thousand years.’ (Revelation 20: 6.)

“3. This child is the special object of Satan’s murderous malignity. It is on the child’s account that he assails the woman, takes his station before her, and stirs up all his power to hinder and destroy. It is not so much she, as *the child*, that he is bent to devour. Here is something peculiar, special, and against which all the malice of hell is roused and concentrated. We can very well understand this, and the tremendous painting comes out in all its significance, when we see in this child the *collective body of God’s true saints*. To devour these, or to stop these from reaching the kingdom and thwart their exaltation to the authority and dominion for which they are destined, is the great malignant intent of the dragon. Their success is his defeat. Hence the intent of this unparalleled attempt to overwhelm them at the final extremity.—Pages 366-369.

It will be seen that the conclusion reached by Doctor Seiss, after the foregoing close and logical reasoning, is identical with the statement in the Inspired Translation. He concludes, and justly too, that the “man-child” is the people of God who will inherit the kingdom and reign upon the earth with Christ during the millennium. The Inspired Translation says it is the kingdom of God. As previously pointed out, the latter makes a part stand for the

whole, consequently the "man-child" is that portion of the heirs of the triumphant kingdom brought forth by the church up to the time when the "violent" took the kingdom on earth.

Satan did not prevail against this "man-child" body of faithful saints, for they were caught away to God and to his throne, and carried with them the last vestige of God-authorized priesthood. Thus, the priesthood was included in that which was caught away to heaven. The pure gospel taught by this priesthood or ministry was no longer preached. A rival, usurping priesthood preached a gross perversion of it.—The priesthood of the "violent" usurper, who, while claiming to be the successors of God's chosen priesthood, never claimed to have been called by him, occupied man-made offices and preached another gospel. Paul pronounced an anathema against any who did the latter (Galatians 1:8), consequently it must be apparent that the usurper's priesthood could not have been recognized by God, since they were pursuing a course which rendered them "accursed" in Heaven's sight. Their claim that they are the successors of the Lord's priesthood is simply a part of their policy of usurpation.

Having brought forth her child, the mission of the church *for that age* is fulfilled. Because of the universal apostasy dealt with in the preceding chapter, "men love darkness rather than light," and have turned their ears away from the truth and enthroned error in its place. The usurping church set up by Constantine soon claimed the attention of the

masses, making it no longer possible, while this state lasted, *for new saints to be begotten of God, through obedience to the pure gospel of Christ.*

This would render her *barren* until the true gospel was restored and a God called ministry sent abroad to preach it. Then she will be privileged to bring forth "the remnant of her seed" (Revelation 12: 17). Till then, she must remain in obscurity. John says:

"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 three score days."—Revelation 12: 6.

A "wilderness" is a "desert," "uninhabited land," and the figure is evidently employed to denote the barrenness of the church woman between the bringing forth of the "man-child" and the bearing of the "remnant"—last part—of her seed. This was to continue for 1260 days. Now these "days" are prophetic symbols, for we are dealing with symbolic prophecy, and as the woman and child are not to be understood literally, neither are the days to be so regarded. What period of time, then, is denoted by these 1260 days? The rule given in the Bible is that in symbolic prophecy each day is to be regarded as a year.

The following are cases in point:

"After the number of days in which he searched the land, even forty days, *each day for a year*, so shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."—Numbers 14: 34.

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For

I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee *each day for a year.*—Ezekiel 4: 4-6.

According to this rule of interpretation, the church woman must be “in the wilderness”—in a state of barrenness—for 1260 years. The question is sometimes asked, Where was the church during this time? we answer: *As an organized body it did not exist.*

We have presented the church under two figures. In one it is as a human body, made up of many particles. In the other as a woman who brings forth a male child composed of many members. Remember both of these are *figures*. In the latter one the church brings forth her faithful children and they are caught away to God’s throne. Now apply this “bringing forth” to the other figure and what have we? In the other figure the church is represented as a body in which continual decay by reason of death is going on. We must regard the bringing forth of the man-child in one as the decay of tissue in the other. Unless the “waste tissue” is rebuilt of entirely new particles the body will cease to exist.

This is the conclusion to which we are forced with regard to the church. Under one figure she becomes “barren” and ceases to nurture saints begotten of God. In the other the “rebuilding of tissue” is another way of setting forth this feature of the same truth. With the universal apostasy the “begetting”

or rebuilding of "tissue" ceased and the church must wait 1260 years for the restoration of the gospel which will make it possible for new saints to be "begotten through the Word," and for the "waste tissue" to be rebuilt. The remnant of the seed of the church will then be borne (Revelation 12: 17). These will keep the gospel commandments and have among them the spirit of prophecy, which is the testimony of Jesus Christ (Revelation 19: 10).

When this occurs, remember that the rebuilding of "waste tissue" will not bring change of organization. Once again the beautiful church woman, with the pure gospel sun garment for a covering will appear. No other garment will be substituted for that provided by God. Her ministry of priesthood would be "accursed" (Galatians 1: 8, 9) if through them she reflected any other gospel light. Her garment is the Bridegroom's "everlasting" (Revelation 14: 6) gift and can not be cast aside without dishonoring and offending him. His true Bride will not be guilty of such conduct.

Her ministry will be chosen and named according to the Scriptures: apostles, prophets, sevens, evangelists, bishops, elders, pastors, teachers, deacons, etc. Her members will enjoy the gifts (1 Corinthians 12: 7-11) and fruits (Galatians 5: 22, 23) of the Holy Ghost, and the many blessings which result from gospel obedience.

Shall we not, then, dear reader, look forward with expectancy for her reappearance? Shall we not decide that true satisfaction can only come to us when we are integral parts of this beautiful woman, Christ's Bride?

## CHAPTER 6.

## A Fit Symbol of the Usurping Church.

The usurping church set up by Constantine (see chapter 4) is presented for our instruction in Revelation 17: 1-6, as follows:

“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: 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. So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. 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 the filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.”

What a contrast exists between the woman presented above and the sublime being noticed in the last chapter. One is accounted worthy to be the Bride of Christ: the other is the harlot of the kings of the earth! One is clothed with a heavenly garment: the other wears the gaudy apparel of a wanton! One is the object of the unrelenting hatred of the earthly powers: the other is fondled and caressed by them! One nurtures the saints of God from her own body, ultimately bringing them forth to eternal



kingship in the kingdom of God; the other slays them and drinks their blood until she is drunken! One is the embodiment of love, meekness, peace; the other that of hatred and malignity. One shall sit down with Christ at the marriage supper of the Lamb; the other must abide with Satan in the place prepared for the sons of perdition. One should claim the admiration of all true men and women; the other their loathing and disgust. One is true to her Lord and Master and goes into a state of barrenness for 1260 years rather than be fondled, caressed, and spiritually seduced by the kings of the earth; the other is by nature a lewd woman, who, making the kings of the earth drunken with the "wine of her fornication," obtains from the state all power and preferment wanted to make herself "catholic." One is the pure church established by Christ; the other the apostate "national church" of the Roman Empire, set up by Constantine!

The latter woman wears the name "Mystery Babylon" upon her forehead. Roman Catholics have contended long and loudly that, in the New Testament, "Babylon" means "Rome."

In Catholic Belief, page 316, the following occurs:

"In the end of the first epistle of Saint Peter we have these words: 'The church that is in Babylon, elected together with you, saluteth you, and so doth my son Mark;' in which passage the word *Babylon* must be taken to mean Rome."

As the writer of the above claims the term "Babylon" was applied to Rome, our Roman Catholic friends should not be surprised to find that we so interpret the passage under consideration (Revela-

tion 17:5). The woman is a persecutor of the saints, at length becoming drunken with their blood, and in this light the term "Babylon" can be fitly attached to the Roman Catholic Church.

After the founding of the national church of the Roman Empire, by Constantine, she made herself catholic (that is, universal) by violently persecuting unto death, those true to their Lord, and absorbing the unfaithful ones who yielded to her violent "persuasion." She began to love the world and to be fondled by it even in the days of Constantine.

Of that age Marsh says:

"Immense and splendid temples were erected, and richly endowed and a great priesthood was regularly organized and *liberally supported.*"—Page 198.

Speaking of the same time, John Wesley, in his Eighty-ninth sermon, English edition (Ninety-fourth, American edition), says that Constantine "heaped riches, honor, and power upon the Christians in general, but in particular *upon the clergy.*"

The early ministers for Christ labored for the salvation of men's souls, accepting no reward from the world for their services. But here was laid the foundation of a vast army of ministers who preached for hire, making merchandise of the souls of men (see Revelation 18:13; 2 Peter 2:3), and obtaining princely livings for their services. They preached spiritual harlotry, viz—obedience to the doctrines of men and disobedience to the laws of God. By their efforts the gospel of apostasy was spread over all the earth, the woman meanwhile slaying those who would not drink from her golden cup, until at

last the apostasy became universal—catholic, if you please—the true church went into “the wilderness,” and her faithful seed were caught away to the paradise of God. The light represented by the sun-garment of the Christ-Bride no longer penetrated the darkness of the world, and a dreary night set in, during which superstition, idolatry, ignorance, and priestcraft reigned supreme.

The great priesthood organized by Constantine held full sway over the souls and consciences of men, none doubting their authority. Babylon in all her power reigned over the kings of the earth (Revelation 17: 18). We have already seen that she “sits upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns (verse 3). This “beast” is also mentioned in chapter 13, and it is through him that the woman exercises her power over the kings of the earth.

#### The “Mystery” of the “Woman” and the “Beast.”

The “mystery” of the “woman” and the “beast” is explained in Revelation 17: 7-18. The seven heads of the “beast” are seven mountains on which the “woman” sitteth (verse 9). Rome, the great center of the Roman Catholic Church, is built upon seven hills. They also represent seven kingdoms (verse 10), five of which had fallen before the time of John’s vision, one existed then, and the other had not yet come.

The kingdom which existed then was that of Ancient Rome, and the one that was to come was the Byzantine power, or the eastern division of the

empire, which succeeded Western Rome as mistress of the world, at the fall of the latter in 476 A. D. The "beast" upon which the "woman" sat was to succeed the latter kingdom as the world's mistress. It is represented as the personification of the seven kingdoms preceding it, and of the ten whose reign is contemporary with it. The latter ten are to give their power unto the "beast until the words of God be fulfilled" (verse 17) and then they are to "hate the harlot and make her desolate."

The "ten kings" are evidently the ten divisions of ancient Rome, which gave their power and strength to the Roman Catholic hierarchy until the time of the Reformation, but have "hated the harlot and made her desolate" since that time. The "beast" to whom they gave their power and strength was the papacy! Therefore we are to understand that the "beast which was, and is not, and yet is" (verse 8), which received the "wound by the sword and did live" (Revelation 13:3) is the papacy. As the ancient Roman Empire, this "world power" existed (was) with the division into ten kingdoms, it ceased to be (is not, or received the wound) and under the papacy it was revived (and yet is—the deadly wound was healed).

#### The "Beast" and "Little Horn" Identical.

This same power is spoken of prophetically in Daniel 7: 8, 20-26, as the "little horn." Here are several points of identity:

1. Both were to arise after the division of ancient Rome into ten kingdoms.

2. The "little horn" "made war with the saints and prevailed against them" (Daniel 7: 21). To the "beast" it was given "to make war with the saints and overcome them" (Revelation 13: 7).

3. The "little horn" was to reign for a "time, times, and half a time" (Daniel 7: 25) or 1260 years (Revelation 12: 6, 14); the "beast" was given power "to continue forty and two months" (Revelation 13: 5) or 1260 years.

4. The "little horn" was to "speak great words against the Most High" (Daniel 7: 35). The "beast" "opened his mouth in blasphemy against God" (Revelation 13: 6).

5. The dominion of the "little horn" is to be taken away when Christ comes and his body given to the burning flame (Daniel 7: 26). The "beast" is at the same time to be consigned to "a lake of fire burning with brimstone" (Revelation 19: 20).

The reader will therefore readily see that both of these prophecies refer to the one power, and that power is undoubtedly the papal hierarchy.

#### The "Man of Sin"—Papal Blasphemy.

In Revelation 17: 8, 11 it is stated that the "beast" shall go into perdition. In this connection we introduce the following:

"Let no man deceive you by any means: for that day [the second coming of Christ] 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 [hindereth R. V.] will let, [hinder R. V.] 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: even him, whose coming is after the working of Satan with all power and signs and lying wonders."—2 Thessalonians 2: 3-9.

This prophecy is indeed a masterly sketch of the papal power. The popes have arrogated to themselves the proud title of infallibility, an attribute belonging only to God. They have permitted their adherents to address them as "Our Lord God the Pope," "Vicegerent of the Son of God," "King of the world," "King of kings and Lord of lords," "Another God upon earth."

Pope Nicholas wrote thus to the Emperor Michael:

"The Pope, who is called God by Constantine, can never be bound or released by man; for God can not be judged by man."

A Venetian prelate, in the Fourth Lateran, thus addressed the pope:

"Thou art our Shepherd, our Physician, in short, a second God upon earth."

In the Fifth Lateran, Lord Anthony Pucci said to the Pope:

"The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'"

Says Doctor Seiss:

"There resides a man in the city of Rome, whom one half of Christendom itself hails, honors and adores as the vicar of Jesus Christ, the vicegerent of God upon earth, infallible and sole possessor of the keys of heaven,—a man whom the greater festivals exhibit as a divinity, borne along in solemn procession on the shoulders of consecrated priests, whilst sacred incense fumes before him, and blest peacock's feathers full of eyes wave beside his moving throne and every mortal on the street where he passes, uncovers, kneels, and silently adores; a man who, once a year, takes his seat upon the high altar of the sublimest church in Christendom, in the broad light of this favored century, and there receives the adoration of the whole college of his most exalted subjects, who reverently bow, amid chants, music, and burning lights to kiss the toe of 'His Holiness.'"—The Prophecies of the Revelation, page 425.

#### A "Trinity" of Evil.

There is a marked identity between the "little horn," the "beast," and the "man of sin."

1. All three are sons of perdition, whom the Lord will destroy with the brightness of his coming. See Daniel 7: 11, 26; Revelation 19: 20; 2 Thessalonians 2: 8.

2. Each one blasphemous the name of God.

3. The "beast" receives his seat, power, and great authority from the "dragon"—the Devil (Revelation 13: 2; 12: 9). The power of the "man of sin" is "after the working of Satan, with all power and signs and lying wonders" (2 Thessalonians 2: 9).

4. The "beast" is to be worshiped by the inhabitants of the earth (Revelation 13: 4, 8). The "man of sin" is to set himself up as God (2 Thessalonians 2: 4).

5. All the world wondered after the "beast" (Rev-

elation 13: 3); and the "man of sin" is to become the leader of a universal apostasy or falling away from truth (2 Thessalonians 2: 3, 4).

We can not escape the conclusion that the three of these prophecies relate to the one power and that power is undoubtedly the papacy. The popes have ever been the great leaders of the Roman Catholic Church, and the persons through whom she has exercised her power to reign over the kings of the earth. How fitting it is, then, that the papacy should be prophetically described as the "beast" that carried her!

#### The Beginning of the 1260 Years.

We have already seen that the power usurped by the papacy to "change times and laws" was to continue for 1260 years (Daniel 7: 25; Revelation 13: 5). During the same period the church of Jesus Christ is in a state of barrenness (Revelation 12: 6). If, therefore, we can find some clew to the time when the church went into the "wilderness," and the "man of sin" was revealed, and the "little horn" or "beast" began to reign, we shall be able to determine just when the Bride of Christ should come out of the "wilderness," and the power of the papacy to "change times and laws" to the total exclusion of gospel truth would cease. We believe such a clew is found in 2 Thessalonians 2: 5-8.

The reader will observe by reference to this passage that Paul, while with the Thessalonian saints, had told them of the prospective apostasy, of the revealment of the man of sin, and of the power that



was *withholding, restraining, or hindering* his revelation; also that this evil power would be revealed immediately upon the removal of the hindering power. It will therefore be apparent that if we find out what power was restraining the revelation of anti-Christ, we shall be in a position to expect his revelation immediately that power is taken out of the way.

In the Catholic Bible published in Dublin by the authority of the archbishops and bishops of Ireland, in 1857, it is stated in a footnote, under 2 Thessalonians 2, that the ancient Roman Empire "was first to be destroyed, before the coming of anti-Christ." This corresponds with the figure of "the little horn," for the Roman Empire is represented in its divided state before the "little horn" appears. The "beast" which "was, and is not, and yet is" could not "finally be" until the Roman power was divided into ten kingdoms, and ceased to be.

It is a remarkable fact that the early Christians used to pray for the continuance of the Roman Empire to "hinder the appearance of anti-Christ."—St. Aug. de Civitate Dei, book 20, chapter 19.

Tertullian, who flourished towards the end of the second century, says:

"Now the mystery of iniquity worketh, only he who letteth will let till he be taken out of the way. What is this but the Roman Empire."—De Resurr. Carnis, chap. 24.

Again he says:

"Christians are under a particular necessity of praying for the Emperor [of Rome] and for the continued state of the empire; because we know that dreadful power which hangs

over the world, and the conclusion of the age [of primitive Christianity] which threatens the most horrible evils, is restrained by the continuance of the time appointed by the Roman Empire."—Tertullian's Apology, chapter 32.

When Rome was taken by Alarcus, Saint Jerome showed plainly that he expected anti-Christ to appear upon the removal of the Roman Empire, "for" said he, "he that hindereth is taken out of the way, and yet we do not understand that anti-Christ approaches."—Ad Gerout. de Monogam.

He also says in writing on Daniel, that it was a general opinion that the Roman Empire would eventually be divided into ten kingdoms, and that anti-Christ should be the eleventh and reign over them all.

Doctor Benson, in his notes on 2 Thessalonians 2: 8, says:

"And then shall be revealed that wicked one' or lawless person, and 'tis notoriously evident, that the removal of the Roman emperors did actually open the way for the advancement of the bishop of Rome to his power and grandeur. Then was that wicked one revealed. That lawless person; how proper a title for him who hath been declared to be subject to no law, but that he can by the plenitude of his power, make right wrong, and wrong right, virtue vice, and vice virtue; that he can dispense with all laws, human and divine. And that he may do all things above law, against law, and without law."

Everything then points to the fact that the ancient Roman Empire was the power which Christ "suffered to hinder" (2 Thessalonians 2:7, Inspired Translation), the revelation of this man of sin. We can therefore look for his revelation immediately upon the *ancient form* of the Roman Empire being taken out of the way. This was accomplished

by its division into ten kingdoms. As already seen (chapter 2) this was completed with the invasion of the Lombards in 568-570 A. D.

There is a difference of opinion among commentators as to the names of the ten divisions, but nearly all place the Lombards on the list. Granting that the Lombard kingdom was one of the ten, the dismemberment could not have been complete before the year 570 A. D.

It is believed by many that the ancient Roman Empire ceased when Romulus Augustulus abdicated the throne in the year 476 A. D.; but this is not so, for the Roman senate, which was not abolished till nearly a century later, after the abdication, "sent away the Imperial Insignia to Constantinople professing to the emperor of the east that one emperor was sufficient for the whole of the empire. "Thus did the last remaining vestige of legislative power in Rome, the senate, transfer its allegiance to the eastern division of the empire, the kingdom referred to in Revelation 17:10 in the language "the other is not yet come; and when he cometh, he must continue a short space."

The senate assembled as usual for nearly another century, and "the consuls were appointed yearly, one by the emperor, and one by Italy and Rome." The king of the Heruli "governed Italy under the title of *patrician*, conferred upon him by the eastern emperor."

When the Ostrogoth king, Theodoric, overthrew the Heruli and reigned in their stead, the senate still

acknowledged the emperor of the east, and every year a consul was appointed by him. Thus it will be seen that though the Roman form of government was not paramount in Italy, a vestige of it still remained.

In 534 A. D., the Emperor Justinian sent his armies under Belisarius to overthrow the Ostrogoth power. This accomplished, Belisarius was master of Rome, by consent of the emperor of the east. He was succeeded by Narses, who became the first exarch of Ravenna, in 553 A. D., of course under the eastern emperor. Thus we must conclude that the Roman power was not yet quite extinguished in Italy.

In 568 A. D., the Lombards invaded Italy and made a rapid conquest. Their first king was crowned 570 A. D. The dismemberment of the Roman Empire was then complete. We can now look for the appearance of the "man of sin."

Doctor Collier, in his outlines of General History, pp. 69, 70, says:

"Side by side with the Lombard kingdom and the exarchate, a power had been growing up at Rome, destined to a life and influence incalculably greater than these. *This was the papal power.*"

Some believe the beginning of the papal power to date from a letter written by Justinian to the pope, in 533 A. D., and backed by the following decree later on:

"We therefore decreed that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."—*Justinian's 131st Novellae.*

Others believe that the spiritual supremacy of the papacy to date from the decree of the tyrant Emperor Phocas, in 606 A. D. We place more confidence, however, in the voice of inspiration. Prophecy leads us to look for the appearance of the "man of sin" at the conclusion of the division of ancient Rome into ten kingdoms. The "little horn" did not appear upon the head of the "fourth beast" until after the "ten horns" (Daniel 7: 7, 8) which denoted the division into ten kingdoms had been seen.

We have already shown that the division was complete in 570 A. D., which, after all, strikes a remarkable average between the other favored dates. We therefore feel safe in considering this (570 A. D.) as the date of the establishment of the papal power, which was to continue for 1260 years ("forty and two months" of thirty days each, equal 1260 prophetic days—Revelation 13: 5; Daniel 7: 25—"a time, times and the dividing of times" being also 1260 prophetic days—see Revelation 12: 6, 14).

#### The Church to be Ready for Reestablishment in 1830.

The church woman must remain in the "wilderness" of obscurity and barrenness during the same period. Taking the year 570 A. D. as the date for the beginning of this period, we must look for its conclusion in 1830 A. D. At that time we may expect the true wife of Christ to be emerging from the "wilderness" and to see the power of God being displayed in the restoration of the everlasting gospel to earth.

Within a reasonable time afterwards we may ex-

pect the New Testament pattern to find its counterpart reestablished with *all* her heaven-appointed officers, gifts and blessings. Then her beautiful sun-garment will once again illuminate the earth; the spiritually wise will walk in its light, withdraw their allegiance from the "beast," and sever their connection with the harlot church.

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## CHAPTER 7.

### The Progress of Papal Supremacy.

After the flight of the church woman into the "wilderness" and the establishment of the spiritual supremacy of the papacy, the world drifted into a deplorable condition. From the establishment of the Romish church the great effort of her priesthood had been to identify the outward ceremonials of the church with the rites of pagan times.

Whether this was done with the idea of so subduing the great contrast between paganism and Christianity that the heathen might be more easily won to the usurper's version of the latter, or it was the result of reluctance on the part of pagan converts to abandon the heathen ceremonials, we will not attempt to say. It can not be denied that from this time the so-called churches "exhibited many of the characteristics of the heathen temples."

We quote the following from the Protestant Manual, pp. 15-17:

“Not only were the same edifices retained for purposes of public worship, and in a state very little altered from that of heathen times, but the very images which had received the veneration of bygone ages continued to be revered under new names. The burning of sweet odors, the exhibition of splendid pageants, the exhilaration of joyful holidays, and a thousand other parts of the ancient worship, were now countenanced and practiced by the church. Religion was every day becoming more and more a thing of externals; and in the place of the pure spiritual worship of the Most High, and the solemn meditation of scriptural truth, men’s senses were regaled with outward pomp and show, and men were taught to venerate the crucifix, the relics of saints, the tombs of the martyrs, and to bow in adoration before the images of Christ, the virgin, and the saints. Such fearful innovations were not suffered to be introduced without a struggle. . . . At length an imperial decree [of the Byzantine power] ordained the suppression of images, and what the church of Rome has ever since styled the iconoclast heresy, very speedily attained its height. Under the direction of Leo the Isaurian, and his son Constantine, the work of demolishing the images proceeded vigorously forward, and bid fair to be attended with complete success. The decree of the emperor, however, was very unpopular in Italy; and nothing tended more at this period to secure for the Roman pontiffs the affections of the Roman people, and thereby to enhance their own authority, than the strenuous opposition they displayed to the Iconoclasts. The contest, headed thus by the pope, terminated in the renunciation on the part of the Italians of their allegiance to the Constantinopolitan Emperors—a memorable event which paved the way for the *temporal sovereignty*, as well as the spiritual supremacy, of the Roman bishop. . . . Though by the revolt of the Italians, the popes had been relieved from subjection to the eastern and iconoclast emperors, they were, towards the middle of the eighth century, brought to the verge of acknowledging the authority of a sovereign in their immediate vicinity. This was Luitprand, king of the Lombards, who ruled the north of Italy,

and was seeking to add to his dominions the exarchate of Ravenna, and the whole of the Italian states, so lately subjects of the eastern emperors.

"To deliver himself from this danger, which threatened effectually to check the growing greatness of the Roman See, Gregory, who then filled the papal chair, applied to Charles Martel, the virtual, though not nominal ruler of France, and who had gained immense renown by his victory over the Saracens at Tours, imploring him to come to the relief of Saint Peter and his church, lest that apostle 'should afterward not let him pass through the portals of heaven.' By his intervention Rome was delivered from the impending disaster.

"A few years after, however, in the pontificate of Zachary, the Lombards threatened to resume their aggressive movements. Pepin, son of Charles Martel, had now succeeded to the authority of his father; and though only mayor of the palace, exercised all the functions of sovereignty. Pepin, however, desired also the name; and in prosecution of his ambitious designs, meditated the deposition of the helpless Childeric, and his own formal installment in the vacant throne. It was not long, therefore, ere the world beheld the phenomenon of a regular embassy to Rome to consult the pope and the Roman clergy on the question of the transfer of the allegiance of the French nation to the new monarch.

As might have been expected, the appeal was eagerly entertained and received a favorable answer; and Pepin assumed the crown in A. D. 751. Nay, more, Pope Stephen traveled into France, and in person crowned Pepin, his queen, and his two sons, and even pronounced an excommunication against whosoever should seek to disturb the succession as now fixed. In return for these services Pepin directed his arms against the Lombards, completely routed them, and finally put the pope into possession of Rome and the surrounding territories, to be held as a fief of the French crown.



**"He Shall Subdue Three Kings."**

Thus the pope came into possession of the state of Rome, the kingdom of Lombardy, and the exarchate of Ravenna, which, according to some, were three of the kingdoms into which ancient Rome was divided. Ever since, the pope has worn a triple crown, called the *tiara*, in token of the sovereignty thus attained. This is, another proof that the papacy is the "little horn" of Daniel 7: 8, 20, 24, who was to subdue three kings.

Some claim that the kings subdued were the Heruli, the Ostrogoths and the Vandals, but there is no proof that the pope ever received these kingdoms. The advocates of the latter theory interpret the phrase "before whom three fell" to mean that they fell "before" him in point of time, and that therefore he could not appear until after they had fallen. This interpretation is not in harmony with the statement, "he shall subdue three kings." He could not subdue these kings before his power came, and therefore we feel justified in giving more credence to the claims of the three first named. We leave readers to form their own opinion of the merits of either theory.

It matters little which of these theories be correct. Either fulfills the prophecy, and that, after all, is the main point. Whether "before" means, in this case, "prior to" or "in the front of" the "little horn" does not much matter. The argument is made that as the fall of the three last named occurred in 538 A. D., the papacy must have come into power then,

but this does not naturally follow. The advocates of this theory quote the decree of Justinian in 533 A. D., to which we have already referred. Now, if that decree is worth anything in the study of this subject, it must have had effect at the time of issue, unless it was post-dated. It was not, from the human standpoint. Was it from the divine? If so, for how long?

It is claimed by these advocates that the imperial decree giving precedence to the bishop of Rome could not have had effect until after the Heruli, Ostrogoths and Vandals had been subdued, because the word of God says they fell "before" him. We have pointed out that they were subdued "by" him, which makes it evident that their interpretation of "*before*" is strained. Though the pope's power came in the sixth century, the state of Rome, the kingdom of Lombardy, and the exarchate of Ravenna, fell "before" and were subdued "by" the armies that did his bidding in the eighth.

But, if it could be successfully proven that the kingdoms that fell in 538 A. D. were the ones denoted in prophecy, it could not be true that the "little horn" appeared immediately. Our friends overlook the *vital* point that the whole of the "ten horns" denoting the ten kingdoms into which Rome was divided, were seen *before* the "little horn" appeared. Lombardy, which all commentators name as one of the ten, was not established till 570 A. D. This is without doubt the very earliest date consistently with the Scriptures at which the "little horn" could appear. If Justinian's decree had anything to do

with the case, it was inoperative for exactly thirty years longer than they claim.

If the theory that the papacy received its temporal power at the fall of the other kingdoms named, in the eighth century be true, we must not make the mistake of counting the 1260 years from that time. The great influence of the "man of sin" by which he ruled the world was the spiritual supremacy. We must therefore regard his accession to spiritual power already pointed out, as the beginning of the 1260 years.

**"He Shall Wear Out the Saints of the Most High."**

With the assumption of the tiara—the triple crown—the pope became a temporal monarch, with his seat in the ancient capital of the Roman Empire, his ample revenues enabling him to dazzle the eyes of the masses with the worldly glory of his spiritual administration, to dominate to a large extent the political affairs of the adjacent nations, and to pave the way to his dominion over all the world.

The word of God had said:

"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: 7.

"He . . . shall wear out the saints of the Most High."—Daniel 7: 25.

From this we are to understand that the papacy was to overcome or wear out the saints—blot them out altogether. Then, as chief officer of the usurper,

he would gradually extend his dominion over all the earth. He was engaged in this work of overcoming the saints long before he assumed supreme spiritual power, and he had just accomplished his evil task at his assumption of it.

An effort is being made to show that the true church of Christ continued right down through the ages, outside the church of Rome. The voice of inspiration gives us to understand that the saints of God would be worn out and overcome. History presents us with the sad spectacle of a church ruled by the papacy, decked with Christian symbols, but at heart intensely anti-Christian, in fact the machinery of the Devil—for the dragon gave the papal "beast" his power, seat, and great authority (Revelation 13:2)—with flaming fagot, bloody sword, and awful anathemas enforcing its unholy doctrines and winning its way to universal dominion.

Shall we listen to the sad voices of inspiration and history, as, blending in pathetic harmony, they tell us the weird story of the past, informing us that the saints of God were worn out in the terrific struggle of the papacy for dominion over all the earth? Or shall we heed the discordant voices of those who tell us that under this universal power, unseen to mortal eyes, the true church of Christ, in many different organizations, existed all the time, and that the saints of God were neither worn out nor overcome? Shall we not accept the truth told in the Bible against the whole world and its errors? It is safest.

“All the World Wandered After the Beast.”

The further advance of the papacy to world-wide dominion is thus lucidly set forth in the Protestant Manual, vol. 1, pp. 17-21:

“In prosecuting this view of the advances of papal greatness we are next carried to the pontificate of Hildebrand or Gregory VII [1073 A. D.]. The two centuries, however, preceding the rise of this extraordinary man, were a period of vast importance in the consolidation of the ecclesiastical power. Every preparation was then made for that resistless advancement of the most exaggerated claims of the Roman See, which characterizes the age of Hildebrand; nor can another period be pointed out in the history of the church, during which the minds of men were more widely impressed with ideas of papal grandeur, and in which, in consequence, such vast strides were made towards the realization of her favorite schemes of universal empire. They were ages of the most unblushing profligacy. The popes and the highest church dignitaries set the maxims of common decency at defiance, and wallowed in pollution, and in the midst of every scandalous enormity. So much had the church become secularized, and so much had churchmen rendered themselves above the opinions of men. They were ages of ignorance and profound spiritual darkness.

“The scriptures had long ceased to be generally consulted or cared for; and a paralysis seemed to have crept over the very intellect of men. They were ages of crouching fanaticism, and superstition. Men were taught, and believed that they might merit heaven by penances, provided they were frightful and severe enough,—by benefactions to the church, provided they were large enough,—or by subjection to priestly domination, provided it were only groveling and abject enough. Monkish orders, and conventual establishments multiplied with extraordinary rapidity over Christendom; and these were, without any exception, most ardent promoters of the pope’s authority. A certain awe also oppressed the minds of men, the nearer the first millenary of the Christian era

was approaching to its termination. They supposed that the day of judgment was at hand; but the only effect of this was to redouble their austerities, and priestly adulation, and to enhance their estimate of the priestly character, office, and services.

“The power of the church, and of course the pope, increased every day; and while the feudal sovereignties in the midst of which she was placed were very loosely compacted, and therefore apt on every emergency to be rent asunder, the church was united, and fitted to command, from her undoubted influence, the respect and consideration of the world. It was at this time that two works appeared, bearing upon the alleged prerogatives of the papacy. These are the ‘Decretals of Isidore,’ and the ‘Donation of Constantine,’—both well known and most clumsy forgeries; but which in so ignorant and superstitious an age, did no little service in the furthering of the pope’s pretensions. By the former, it was attempted to be shown, that the most exaggerated claims of the papacy were the faith of the earliest fathers of the church; by the latter, that the sovereignty of the West was conferred by Constantine on the Romish prelate. These were forgeries; but they indicate opinions not only entertained, but entertained so widely as to diminish the wonder at the practical exemplification of them so soon after given.

“Pope Gregory VII was the personification of the ideas which had now obtained extensive currency in the world; and entered in A. D. 1073 upon his pontificate, with the determination of maintaining and promoting its rights to the uttermost. A man of consummate abilities and great political skill, he speedily formed such alliances as enabled him to interfere with effect in the transactions of the period, and to gather around his See the greatest worldly influence and power. Having strengthened himself thus he soon emancipated the papacy from its nominal dependence on the emperors. Nay, he proceeded further than this. The claim was advanced to be the supreme head of the world, not merely in matters ecclesiastical, but in matters civil; and as a practical conse-

quence of this doctrine, that he had a right to depose sovereigns.

"Scarcely was he seated on the pontifical throne when he dispatched legates into Germany to deal with the emperor Henry IV as an excommunicated person. Henry, as might have been supposed, resisted; but Gregory assembled at Rome a consistory of a hundred and ten bishops, and with all formality issued the sentence of excommunication—depriving him of his dignity of emperor, and of his kingdoms of Germany and Italy,—declaring his subjects released from their allegiance,—and enjoining the bishops and princes of the empire to elect another emperor in his room. Germany was thrown into a flame. The nobles abandoned their prince, and a new aspirant to the empire appeared. Henry was at length effectually humbled, and after many reverses, was compelled to present himself before the pope, as an abject supplicant for his forgiveness and favor.

"In the depth of winter, bareheaded and in wretched clothing, he stood with his empress and son at the pope's gate, earnestly requesting admittance, which was not granted till the fourth day. Universal empire and unmitigated despotism on the part of the church, or rather of the pope, was the aim of Hildebrand. . . .

"The theory of the papacy may now be said to have been perfected. The highest possible honors and prerogatives were arrogated to the chair of Saint Peter; the world acquiesced in acknowledging them; and innumerable practical illustrations were given of the domineering spirit which now presided over the proceedings of the Romish See. The pope was not only universal bishop, but universal king. The pope, to use a phrase current in these times, was the sun in the political firmament, the emperor and inferior sovereigns the moon and the stars; and whatever rights belonged to the latter, to the former, as Gregory boasted, appertained 'all dominion both in heaven and in earth, to build up and pull down, to establish and destroy.'

"A word issued from Rome, and forthwith sovereigns must vacate their thrones, or enter upon a bloody struggle to re-

tain them; subjects must renounce allegiance to their lawful princes, or incur the ban of the church, and the peril of damnation; the ministers of religion must suspend their sacred functions, and cease to instruct the living, or comfort the dying, nay, refuse the rites of sepulture to the dead; and whole provinces must be given up to internal gloom and discontent, and the meritorious assaults of foreign invaders. Rome truly became then the mistress of kingdoms, and Europe crouched a bond-slave at her feet. We can not describe here the violences which attended a usurpation so wonderful,—the cruel wars the popes fomented, the torrents of blood they caused to flow, the holiest laws of nature they perseveringly violated, the most sacred mysteries of religion they abused, to purposes of secular aggrandizement. These are, however, recorded in history to her eternal dishonor, and the warning of the human race.”

#### The Roman Catholic Canon Law.

Ever since his spiritual supremacy, “all the world wondered after” the papal “beast” (Revelation 13: 2-4). The time had now come when “power was given him over all kindreds and tongues and nations” (Revelation 13: 7). The power thus arrogated is clearly expressed in the Canon Law, the “undisputed fundamental code of Romanism,” of which the following is a translation by Dr. G. F. Von Schulte, professor of Canonical Law at Prague:

“I. All human power is from evil and must therefore be standing under the pope.

“II. The temporal powers must act unconditionally, in accordance with the spiritual.

“III. The church is empowered to grant, or take away any temporal possession.

“IV. The pope has the right to give countries and nations



which are non-Catholic to Catholic regends, who can reduce them to slavery.

“V. The pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the pope.

“VI. The laws of the church, concerning the liberty of the church and the papal power, are based upon divine inspiration.

“VII. The church has the right to practice the unconditional censure of books.

“VIII. The pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy.

“IX. The pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors, and kings, as well as drawing before the spiritual forum any case in which a mortal sin occurs.

“X. Without the consent of the pope, no tax or rate of any kind can be levied upon a clergyman, or upon any church whatsoever.

“XI. The pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom he excommunicates.

“XII. The pope can annul all legal relations of those in ban, especially their marriages.

“XIII. The pope can release from every obligation, oath, vow, either before or after being made.

“XIV. The execution of papal commands for the persecution of heretics causes the remission of sins.

“XV. He who kills one that is excommunicated is no murderer in the legal sense.” \*327.

#### The Universal Sway of the Papacy.

The universal power of the papacy is also affirmed as follows in the famous Bull of November, 1302, entitled *Unom Sanctum*:

“The church is one body, and has one head. Under its com-

mand are two swords: the one to be used by the supreme pontiff himself; the other 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. *We declare that every human being must be subject to the See of Rome.* We assert, we define, and pronounce this to be an article of faith." \*310.

Thus we have the testimony of the papacy, as expressed in the foregoing declarations, as well as the voice of history, that the papal "beast" really did exercise dominion over every nation, and tongue, and people in the Roman "world" (see Luke 2:1). The text just cited states that just before the birth of Christ a decree was issued by the Roman emperor that "*all the world* should be taxed." It is obvious that only the Roman "world" was referred to, as the emperor's decree could not have effect outside his own domains. The "beast" is the personification of the ancient Roman Empire as the successor of the preceding world-powers, consequently we must not look for the papal "world" to be wider than that referred to in Luke 2:1. Over this "world" the papacy reigned with tyrannical power.

This power was maintained and strengthened in many different ways. Auricular confession to the priesthood was enjoined as the duty of every Christian. This system having been established, it was found necessary that by the confessional, the very hearts and minds of men must be laid open to the priesthood, in order that any hostility to Rome might be "nipped in the bud."

### The Terrors of the "Holy Inquisition."

Doctrines unfriendly to papal supremacy were crushed by means of the inquisition. A court of inquisitors was established in every large town, where, entrenched by secrecy, in gloomy "halls of torture" so situated that the groans and shrieks of the victims might not be heard by any on the outside whose manhood might feel outraged thereby, the tortures of a very inferno were employed to strike awe in the hearts and minds of the victims and make them bend in abject submission to the rule of the papacy. The reader's heart sickens in contemplation of the horrible tortures thus applied to their victims, by men professing to be ministers for Christ, at the bidding of the person claiming to be the vicar of Christ. The awful hypocrisy of the papacy must be apparent when one contemplates a scene in which inquisitors, bearing on their person an emblem of the cross of Christ (a crucifix), by the authority of one claiming to be his vicar-general on earth, places a victim upon the rack and mutilates his body by excruciating torments, in order that professedly, the kingdom of God should be extended and maintained! What dreadful mockery! Still, it is in keeping with the usurping policy of the papal anti-Christ.

### The Distinguishing Banner of Anti-Christ.

The Crusades to the Holy Land to rescue it from the hand of the "infidel," were also calculated to strengthen the papal power. Here again, we behold the strange spectacle of armies going forth at the bidding of the papacy, bearing before them a banner

upon which was emblazoned the sign of the cross. Think of the impious mockery of these Crusades, in which the very anti-Christ sent soldiers bearing upon their breasts the sign of the cross, and following a banner upon which it also appeared, going forth to rescue the Holy Land from the hands of men whose worship could not have been less acceptable to God than theirs! Well might the wrath of God be poured out upon such attempts! It was his will that Palestine should remain desolate until the time had come for the fulfillment of the prophecies relative to its restoration to fruitfulness. Had these Crusades been successful it is probable that western civilization might have restored the promised fertility before its time. Western settlement would also have rendered the restoration of Israel to their own land extremely difficult—even more so than it is under Turkish rule. God does not permit the frustration of his great purposes, consequently these Crusades failed.

The obvious purpose of the Crusades to the Holy Land was to extend the papal power—to humiliate the Mohammedans and force the eastern churches into submission to the See of Rome. It mattered not that rivers of blood flowed, that multitudes lost their lives, that many souls were damned; the extension of the papal power was the grand object in view, and every other consideration must be subservient to that!

## The Crusades Against Christians.

These "Wars of the Cross" paved the way to the later crusades against the so-called heretics. Because the Albigenses of Languedoc revolted against and denied certain doctrines of Rome, Pope Innocent III stirred up a crusade against them. Again, the sign of the cross, the distinguishing banner of anti-Christ, was carried up and down the battlefields for twenty long years, until a nation whose only desire was to come out of Romish error and draw nearer to gospel truth was thoroughly subjected to the pope's tyrannical sway, and destroyed as a separate people.

The following will give the reader an idea of what these Crusades meant:

"In July, 1209, the crusading army arrived under the walls of Beziers, in three bodies. The last living creature was massacred; not one left to breathe. The city was then set on fire and consumed; not a house being left. Sixty thousand perished as heretics."—\*314.

Again, in 1487, Pope Innocent VIII issued a bull against the Waldenses and other heretics, in which he authorized the Archdeacon of Cremona and Inquisitor-General Blasius

"To crush them *like venomous asps*, and to contribute all their care, to *so holy* and so necessary an extermination. . . . We give you power to have the crusade preached up by fit men; to grant that such persons as shall enter on the crusade and fight against these same heretics, and shall *contribute* to it, may gain *plenary indulgence and remission of their sins* once in life, and also *at their death*; to command, in virtue of their holy obedience, and under penalty of excommunication, all preachers of God's word to *animate* and *incite* the same believers to *exterminate the pestilence*, without sparing, by

force of arms. We further give you power to absolve those who enter on the crusade, fight, or contribute to it, from all sentences, censures, and ecclesiastical penalties, general or particular, by which they may be bound. . . . To concede to each, permission to lawfully seize on the property real or personal of heretics," etc.—\*323, 324.

It is estimated that in these crusades against the Albigenses and Waldenses, a million people lost their lives; and remember that all these were blotted out by armies which fought under a banner bearing the mark of papal usurpation—the sign of the cross. These armies were ordered out professedly to maintain the cause of Christ, but in reality to maintain the kingdom of anti-Christ, and to smother any tendency towards a return to primitive Christianity. The dreadful hypocrisy of the one who "sitteth in the temple of God, showing himself that he is God" must be apparent here. We shudder as we think of his audacity!

Says the Protestant Manual, vol. 1, pp. 49, 50:

"The history of the church of Rome is the history of bloodshed and atrocities unexampled in any other department of the world's annals. No other person that the world has ever beheld has for so long a period, to such an extent, and with such circumstances of refined and rancorous cruelty, reveled in the blood and suffering of the human race. There is not a country under heaven within which this church has been able to secure her ascendancy, whose soil has not been watered with the blood, and whose atmosphere has not resounded to the groans of her tortured victims. History presents us with the fearful spectacle of popes and cardinals, of bishops and priests, meeting together and concerting plans of murder and extermination against entire nations of men,—organizing crusades for the desolation of provinces, with unmitigated ferocity superintending the execution of such bloody designs,

and after the work of wholesale butchery was over, ordering Te Deums of thanksgiving to the Most High!"

Thanksgiving to the Most High, indeed! What a gratuitous insult to the God of heaven! As though it were not a sufficient affront to him to march armies to the slaughter of Christians in his name, and bearing before them an emblem of the cross by which Christ made peace, without offering thanks to him for the success of the bloody enterprise! How the satanic author of all this mischief must have gloated over these awful expeditions and the mockery of thanksgiving tendered to God after their success!

Roman Catholics attempt to parry the force of the foregoing historical facts, by asserting that the Catholic Church has never persecuted anybody; that it has always been done by the secular power. They claim that the church has simply pronounced against heresy and turned the offenders over to the secular power. Have we not already shown that in the days of papal power, the secular powers were simply agents of the church, under its control, and ever ready to do its unholy bidding? We have also seen how Romish priests were authorized to preach up the crusades against the Waldenses. Now read the following extract from the decree of the Twelfth General Council and the Fourth Lateran held in Rome in 1215:

"We excommunicate and anathematize every heresy extolling itself against this holy, orthodox, Catholic faith which we before expounded, *condemning all heretics*, by what names soever called. And being condemned let them be left to the

secular power, or to their bailiffs, to be punished by due animadversion. And let the secular powers be warned and induced, and if need be *condemned* by ecclesiastical censure, what offices soever they are in, that as they desire to be reputed and taken for believers, so they publicly take an oath for the defense of the faith, that they will study in good earnest to EXTERMINATE, to their utmost power, from the lands subject to their jurisdiction, all heretics denoted by the church, etc."—History of Romanism, p. 32; \*314.

Cardinal Belarmine, a standard writer of the Roman Catholic Church, says:

"As the church has ecclesiastical and secular princes, who are her two arms, so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the spirit, she invokes the aid of her left hand *and coerces heretics* with the material sword."—Dowling's History of Romanism, pp. 547, 548.

Thus on the showing of their own writers, the Roman Catholic Church has been responsible for every drop of blood shed in the fight for freedom from her galling chains.

#### Different from the Apostles.

In answer to the argument that the apostles never called upon the secular arm to coerce heretics, the last-named Catholic writer says:

"The apostles did it not, because there was no prince whom they could call on for aid. But afterwards in Constantine's time, . . . the church called in the aid of the secular power."

The spirit and genius of the church in the days of Christ and the apostles, were peace and the utmost freedom of thought and worship. God *forces* no man to worship him in accordance with his wishes; neither should his church attempt to do so. God



has given to every man free agency to do good or evil, as he will; the true church would never seek to interfere with this agency. God makes men responsible for their deeds, and will hold them accountable in the Day of Judgment for all the evil they have done. The mission of the church is to teach men to do right; to show them the consequences of sin and to educate them above it.

How different to this was the papal policy of "coercing" heretics! Freedom of thought was not permitted. Men were forced to sin against conscience or die. This stamps the papal system as the very antithesis of the true worship. Even Roman Catholics are forced to admit that in this respect there has been a change since the days of the apostles. Is it not a little remarkable that they attribute this change to the very man to whom history points as the real founder of their church?

The Devil feared every departure from papal authority and doctrine; they might lead to the re-establishment of the true church, and that would most certainly displease him. Consequently he, working through his vicar-general on earth, stirred up these Crusades, that all possibility of the re-establishment of the church might be carried away by the flood of blood that filled the earth during these efforts to maintain the authority he had vested in the papacy.

These efforts were continued right down to the period of the reformation, so fearful was he of the restoration of truth to the earth. But "the earth

helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Did not the earth help the church woman when some of the world's noblest men suffered and bled in this long and fearful struggle against papal tyranny?

The reformers did a great and noble work, but they were only seeking to reform the harlot. The time had not yet come for the Christ-bride to emerge from the "wilderness," but, as though to prepare the way for her coming forth, the earth, through these brave men, "helped the woman" by winning the religious liberty which would make it possible, at the appointed time, for the truth to be restored and triumph over bigotry and intolerance.

The papacy bellowed with rage and thundered with its bulls. At the pope's command armies rallied, and many lands were filled with brutal massacre. Rivers of blood flowed, but the earth swallowed up the flood and prepared the way for the church to come forth and bear the "remnant [last part] of her seed" (Revelation 12:17).

## CHAPTER 8.

## "He Shall Think to Change Times and Laws."

We have seen that the "little horn" of Daniel 7: 8, 20, 25, made war with the early saints and overcame them, and that the true church was not to be found upon earth for 1260 years. Verse 25 informs us that the "little horn" "shall think to change times and laws," and that they shall be given into his hands for "a time, times, and the dividing of times." Now this is the very period during which the church was to be in the "wilderness" (Revelation 12: 14), and in Revelation 12: 6, this period is denoted as being 1260 days. The "days" are prophetic symbols and mean literal years, as was shown in chapter 5.

The power of the "little horn" to "change times and laws" will be limited to the period during which the church is in the "wilderness." Has the papacy claimed power to change times and laws? Let their own works answer.

The following is an extract from a Roman Catholic Decretal setting forth the powers of the pope:

"He can pronounce sentences and judgments in contradiction to the right of nations, and to the law of God and man. He can free himself from the commands of the apostles, he being their superior. . . . The pope has the power to change times, to abrogate laws and to dispense with all things, *even the precepts of Christ.*"—Decretal de Translat. Episcop. Cap.

Again:

"The pope's will stands for reason. He can dispense above the law, and of wrong make right, by *correcting and changing laws.*"—Pope Nicholas, Dis. 96.

Cardinal Belarmine says:

"If the pope should err by enjoining vices or forbidding virtues, the church *would be obliged to believe vices to be good and virtues bad*, unless it would sin against conscience." —\*332.

The foregoing Roman Catholic testimony proves that the papacy has indeed arrogated to itself the right to "change times and laws." Aye, and it has even gone further than this; presuming even to be able to make wrong right and right wrong, vice virtue and virtue vice, things God himself can not do. By virtue of the arrogation of this presumptuous power the papacy has perverted many of the laws of God; but fortunately for those who wish to keep free from his perversions, he has affixed the heaven-insulting mark of his usurpation—the sign of the cross—to almost every change.

#### The Mark of Papal Usurpation.

Take for instance the seven sacraments of the Roman Catholic Church. In their present form, all of them are papal innovations, and the sign of the cross, that Christ-mocking banner of anti-Christ which the papacy has caused to cast its shadow of blood over well-nigh all the world, is used in every one of them, as witness the following from *Catholic Belief*, page 172:

#### "THE SIGN OF THE CROSS.

"This holy sign, the 'sign of the Son of Man,' (Saint Matthew 24: 30), is made use of by the Catholic Church in all the sacraments to show that they derive all their virtue from the

cross; that is, from the death and passion of our Lord Jesus Christ."

What brazen effrontery to claim that the sign which has been the distinguishing mark of the papal armies, executioners and inquisitors in past ages, and which will doubtless be upon the papal standard when it opposes Christ in the great final struggle (Revelation 19:19-21; Zechariah 14:1-3), is the sign of the Son of Man which will be seen in the heavens prior to his second coming (see Matthew 24:30)! But the papacy has ever been maintained by hypocrisy, which is also plainly apparent in the claim that all the Catholic sacraments, as changed and instituted by the papacy, "derive all their virtue from the death and passion of Jesus Christ!"

Says Catholic Belief, p. 173:

"The cross is the natural emblem, and as it were, the distinguishing banner of Christians."

Yes, it has been the distinguishing banner of the eminently Christian (?) Roman Catholic Church in all its persecution of the saints, and those denominated heretics! It has gone before the papal armies that have bathed the earth in blood, and been worn by the executioners of Rome as with bloody knife, flaming fagot, and torturing rack, they have reveled in the agony of those whom the church denominated "heretics."

The sign of the cross is the "distinguishing banner of Christians" if Christianity consists in tyranny, oppression, priestcraft, slaughter, stake, fagot, and bloody inquisition! Christianity indeed! The association of the sign of the cross with the terrors of

papal dominion have irrevocably stamped it as "the distinguishing banner of"—anti-Christ. The sign of the cross as used by the papacy in its persecutions has cast a dark shadow over the pages of history, which time can never efface! And this is the sign that is used in *all the sacraments* of the Catholic Church.

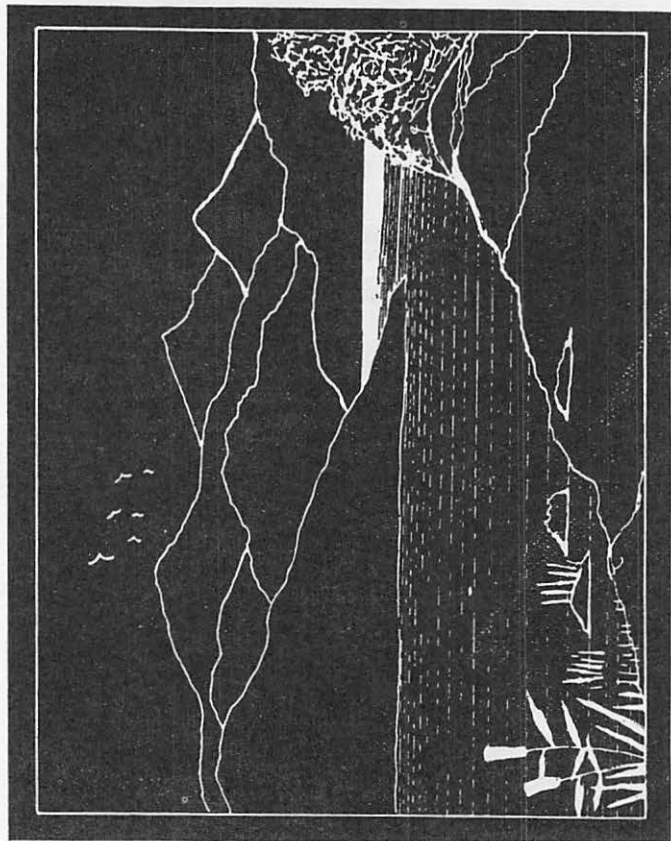
These sacraments are: 1. *Baptism*; 2. *Confirmation*; 3. *Holy Eucharist*; 4. *Penance*; 5. *Extreme Unction*; 6. *Holy Order*; 7. *Matrimony*.

#### The Changed Sacraments.

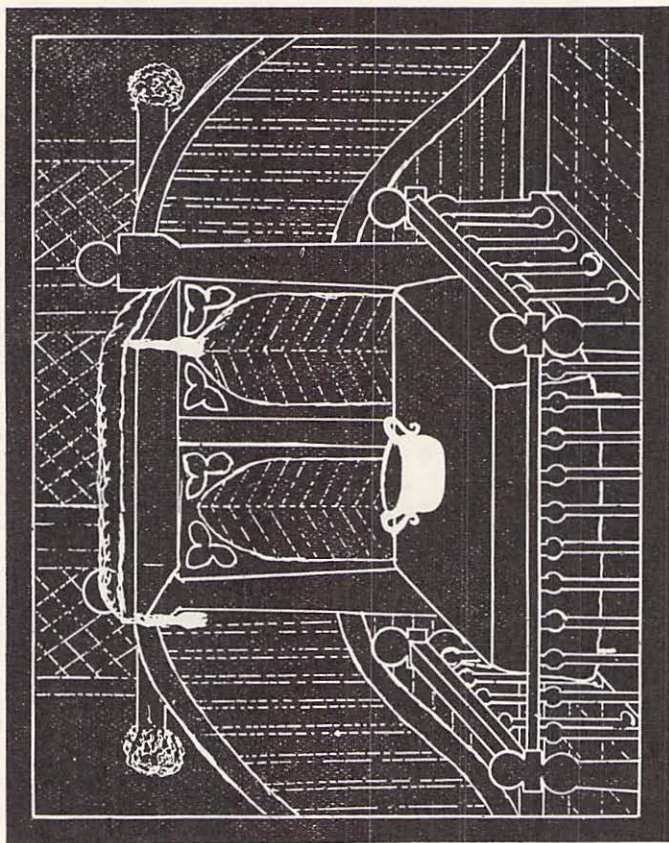
1. In the sacrament of *Baptism* two very material changes have been made since the time of Christ and his apostles. In the third century while the "mystery of iniquity" was working, preparing the way for the flood of papal iniquity which came in later on, the doctrine of infant baptism was instituted. This was accepted by the Roman Catholic Church, and received the sanction of the papacy. In 1311 a council held at Ravenna decided that baptism could be administered either by immersion, pouring, or sprinkling. Christ ordained immersion as the proper and only baptism. The papacy changed the ordinance, thus fulfilling the prophecy:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed the ordinance*, broken the everlasting covenant."—Isaiah 24: 5.

In this changed ordinance, the sign of the cross, the mark of papal authority and usurpation, is made upon the forehead of every candidate both "great and small." Not only is this mark received in the



THE ANCIENT, GOD-COMMANDED BAPTISM.



THE MODERN, MAN-MADE SHAM.



forehead, but also in the right hand, for every Catholic makes "the sign of the cross" frequently with his right hand. It is also used by the Greco-Russian churches.

The objection may be raised that the sign of the cross was used in connection with baptism in the second century. Yes, but we have already shown that the "mystery of iniquity" was then working, preparing the way for the papacy to exercise its dominion. No particular virtue was at this time attached to the sign; but after the time of Constantine powerful efficacy began to be attached to it. The use of it was not instituted by Christ or his apostles.

To show the regard in which it was held by Catholics in the time of Thomas Aquinas (Saint Thomas) one of their standard writers, we quote the following extract from his writings, quoted by Montagu, page 299:

"We say that a cross is to be worshiped with the worship due to God; and for this reason we supplicate a cross, and we pray to a cross, as if Christ himself hanging on the cross, were before us."—\*349, 350.

2. In the sacrament of *Confirmation* a great change has been made. In New Testament times, the laying on of hands was for the bestowal of the Holy Spirit, that the candidate might be confirmed in the faith, and have an abiding Comforter. Under the papacy, confirmation is a useless ceremonial in which a young person assents to the vows taken for him by his sponsors when he was an unconscious infant. Elaborate preparations are made for con-

firmation in the way of studying the catechism and in the wearing of costly apparel, young ladies mostly dressing in costly bridal dresses. More attention is paid to worldly pomp, show, and adornment, than to anything else. Very little thought is given to the object of the laying on of hands as practiced by the apostles. Again the sign of papal usurpation is used.

3. In the sacrament of *Holy Eucharist*, a gross departure from truth is apparent. According to Roman Catholics, the sacrament

“is the true body and blood, with the soul and the divinity, of Jesus Christ, under the appearances of bread and wine.”

Again :

“The Catholic Church teaches that before consecration what on the altar appears to be bread and wine, is simply bread and wine, and that after the consecration of that bread and that wine, that which still appears to be bread and wine, is no longer bread and wine, but the Body and Blood of Jesus Christ. Something remains, namely, the outward qualities or *species* of bread and of wine; and something is changed, namely, the inward invisible *substance* of that bread and of that wine into the body and blood of Christ; this inward change or conversion is what is called *transubstantiation*.”—Catholic Belief, pp. 55, 70.

Of this innovation Marsh, the historian, says:

“In the year 831, a monk named Paschasius Radbert advanced the strange sentiment that the bread and wine used in the Lord’s Supper were, by consecration, converted into the body and blood of the Lord Jesus Christ, and was actually the same as was born of the virgin Mary, as suffered on the cross, and was raised from the dead. . . . In 1215, it was declared by Innocent III to be a doctrine whose belief is necessary to salvation. Thus was the doctrine of transubstantiation introduced. From this proceeded the thin wafer, which the Catho-

lic use in the sacrament, that no part of the precious body may be lost, and the prohibition of the wine to the laity; for if the bread is the real body of Christ, it contains his blood, and the wine is superfluous, and must not be wasted; only it might be used by the priests, who needed a double portion." —P. 236.

According to this strange doctrine, Christ is actually created by Roman priests in thousands of places simultaneously! What dreadful presumption is displayed in this change! Again, Christ commanded with reference to the wine, "Drink ye all of it," the papacy says, "Ye shall not drink any of it."

4. The sacrament of *Penance*, is a corruption of the scriptural repentance. The Bible teaches repentance as godly sorrow for sin and a turning away from it, but the papacy has invented a doctrine in which the body must be afflicted to show sorrow for sins. Though ostensibly repentance and penance go hand in hand in the Catholic Church, the very tendency of penance is against true repentance. In theory they may go hand in hand, but in practice they are sadly divided. Penance may be done for the same thing hundreds of times and absolution granted, without any thought of godly sorrow entering the mind.

5. The sacrament of *Extreme Unction* is a perversion of the ordinance of laying on of hands and anointing with oil for the healing of the sick (see James 5: 14). While in New Testament times the real ordinance was in frequent use in all kinds of sickness, the papal perversion is administered only

in extreme and dangerous cases, mostly where death is expected.

"The sacrament of Extreme Unction consists in the anointing by the priest, of those in danger of death by sickness, with holy oil, accompanied with a special prayer. It is called extreme, because administered to sick persons when thought to be near the close of life. . . . This sacrament can be received several times during life, *but only once in the same dangerous illness.*"—Catholic Belief, pp. 98, 99.

The promise was given through the Savior that the Christian ministers should "lay hands on the sick," and they should "recover." In James 5: 14, 15, we read:

"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."

Nothing is said here of extreme sickness, nor of confession. Yet Roman Catholic *Extreme Unction* requires extreme and dangerous sickness, while confession is dragged in.

6. In the sacrament of *Holy Order* the whole organization of the church is affected. As we have already pointed out God placed the offices of apostles, prophets, evangelists, pastors, bishops, elders, teachers, deacons, etc., in the church (see 1 Corinthians 12: 28; Ephesians 4: 8-13). These were to continue for all time, or "*till* we all come in the unity of the faith" (Ephesians 4: 13) as already seen in chapter 4.

The papacy has changed all this and has substituted popes, cardinals, archbishops, archdeacons,

reverend and right-reverend fathers in God, etc., etc.

Again:

"In the new law the means instituted by Christ for the transmission of the priesthood was . . . by having the sacrament of Holy Order conferred on those Christians whom the apostles and their successors should see fit to choose among the baptized and who are willing to be ordained."—Catholic Belief, p. 100.

The Scriptures say that "no man" taketh this honor of the priesthood upon himself "but he that is called of God as was Aaron" (Hebrews 5: 4). There are radical changes in this sacrament and all are marked with the sign of papal usurpation.

7. *Holy Matrimony* as a Romish sacrament, brands millions of the happy unions of Christendom as "filthy concubinage."

Several gospel principles, and the whole organization of the church are affected by these changes; but these are not all.

#### Gifts of the Holy Ghost Changed.

The following gifts of the Holy Spirit are mentioned in 1 Corinthians 12: 8-10: "Wisdom, knowledge, faith, healings, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues."

The seven "gifts of the Holy Spirit" recognized in the Roman Catholic Church are, "wisdom," "understanding," "counsel," "fortitude," "knowledge," "piety," "fear of the Lord."—Catholic Belief, p. 306.

The papacy seems to have arrogated to itself even the power to change the "gifts of the Holy Ghost," therefore making the Holy Ghost subject to the pope!

## Is it Idolatry?

The Lord requires us to worship him with our whole heart, soul, might, mind, and strength. From this principle the second commandment was borrowed. Arguing upon the principle that "the greater must contain the lesser, we must therefore consider the sentiment of the second commandment binding upon us still.

It says:

"Thou shalt not make any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them or serve them."

Of this the author of Catholic Belief says on pages 208, 209:

"The reverence paid by Catholics to holy images does not offend against the command of God. It is true that the latter part of the first commandment declares: '*Thou shalt not make to thyself a graven thing,*' but this is explained by the words that follow: '*Thou shalt not adore them (non adorabis ea)* nor serve them' (Exodus 20:4, 5, and Deuteronomy 5:9). The meaning therefore clearly is: Thou shalt not make unto thyself a graven thing or idol for the sake of adoring it as a false god or idol. The words *bow down* in the Protestant version, instead of 'adore' are calculated unhappily to mislead unreflecting persons."

While we believe that the Protestant version is correct, we believe in accommodating, and will therefore meet the Catholic on his own version, here. This declares that it is wrong to "adore" an image or graven thing. Now read the following:

"The eighth General Council commands the *adoration* of images. The fatuous superstition of that age is perhaps more fitly illustrated by the third canon of the Eighth General

Council, which was held in Constantinople in 870 A. D. 'We decree that the holy image of our Lord Jesus Christ, the Liberator and Savior of all men, shall be *adored* equally with the Book of the Holy Gospels. . . . For as by uttering the syllables which are found written in that book, we all attain our eternal salvation, so also, by the operation of the imagination on the colors of the image we all, learned or unlearned, derive an equal advantage. Everyone, therefore, who does not *adore* an image of our Savior shall not behold himself when he comes in his glory to be glorified with and to glorify all his saints; but such an one shall be debarred from all communion with him in glory. The same rule applies to the image of Mary, his pure mother, and the mother of God; so it does, also, to the images of the holy angels, and also to the images of the most praiseworthy apostles, and prophets, and martyrs, and holy men, and to the images of all the saints, we must honor and adore all those images also. And if one should omit to *adore* them all, let him be anathema from the Father, the Son, and the Holy Spirit."—Montagu, p. 244; \*349.

Again :

"Thomas Aquinas (Saint Thomas) declares that the same service or worship has to be paid both to the person and to the image of the person; the same to the image of Christ as to Christ himself; the same to Mary and an image of Mary; the same to a saint and to the image of the saint. As Christ must be worshiped with supreme devotion, therefore an image of him must always be *adored* with supreme devotion."—Ibid., 299; \*349.

Thus it will be seen that Roman Catholics are condemned as idolators in their own books!

Again the writer of Catholic Belief says on page 209 :

"No Christian could find it in his heart to treat the crucifix, that affecting image and appealing likeness of our crucified Savior, as an *idol* and trample it under his foot. Christian feeling should prompt him to respect it, as he respects and

reverences the precious *word*, the *sound*, the very *letters* of the holy *name* of JESUS."

Reader, can you not detect in the above the same old appeal to sentiment? The appeal that was made to men's sentimental superstition, urging them to fight under the cross in the days of the Crusades? This time the appeal is made in behalf of idolatry. Will you allow sentiment to rival your service to God even in the least degree? We have already seen that Catholics are expected to "worship a cross with the worship due to God." We can see every day the hypocritical show they make of it. Every church they own is marked with it. Their grandest church, Saint Peter's of Rome, is built in the form of a cross. It has its place on every Roman Catholic altar, and is proudly worn by the nuns, and Roman priesthood from the pope down. It is quite fashionable for Roman Catholics to wear brooches, scarfpins, pendants, etc., in the form of a latin cross.

#### Idolatrous Superstition.

In Italy and other popish countries huge wooden crosses, to which the Catholic passerby must kneel, are to be found by the wayside, all through the countries. This superstitious idolatry has taken hold of Roman Catholics to such an extent that it is alleged by them that crosses have spoken to them at times. The Protestant Manual, vol. 1, p. 261, tells of a crucifix exhibited in Saint Paul's at Rome, which Roman Catholics allege to have spoken to Saint Bridgith. Here is the claim in Latin from a Roman Catholic book:



*"Ad sanctum Paulum, ubi vidimus ligneam crucifixi imaginem, quem Sancta Brigida sibi loquetem audivisse peripitur."*  
—Mabill. D. Italio, p. 133.

Other images are said to have done some wonderful things. It is common to hear of images in Rome, that have spoken, shed tears, and bled on occasions. An image of the virgin is shown which reprimanded Gregory the Great for passing by her too carelessly.

"They have a church here [at Rome] dedicated to Saint Mary the weeper, or to a Madonna famous for shedding tears: they show an image, too, of our Savior, which, for some time before the sacking of Rome, wept so heartily that the good Fathers of the Monastery were all employed wiping its face with cotton."—Protestant Manual, vol. 1, p. 261.

"In one of their churches here [Rome], they show a picture of the virgin, which, as their writers affirm [Vid. Rom. Modern. Giorn. II. Rione. di. Ripa. C. XLIII], was brought down from heaven with great pomp, and after having hung a while with amazing luster in the air, in the sight of all the clergy and the people of Rome, was delivered by angels into the hands of Pope John the First, who marched out in solemn procession, in order to receive the celestial present."—Ibid., 259.

These pious frauds are the natural outcome of idolatry. The writer has been told by Hindoo idolaters that in the dim and distant past, a poor man was starving before an idol, in an Indian jungle, when, in answer to prayer, a hand came out of the stone and offered him food. All these popish stories are on a par with the Hindoo one.

Here we see that the papacy has changed the greatest commandment, that we should love the Lord our God with our whole heart, soul, might, mind, and strength, and substituted a system of idolatry in-

stead. The mark of papal authority is also used in the practice of this changed worship, for every Catholic makes the sign of the cross while bowing before any image.

**“Teach Us How to Pray.”**

Christ commanded:

“When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father which art in heaven,” etc.—Matthew 6: 6-9.

Two commands are apparent here:

1. That we should pray to God.
2. That we should not use vain repetitions.

Both of these have been changed by the papacy. Roman Catholics pray to saints, and notably to the Virgin Mary. These prayers are “vain repetitions” of a parrot-like prayer, each recitation of which is marked by the sliding of a rosary bead. The rosary was invented in the thirteenth century. It is a string of beads numbering one hundred and fifty, each ten being divided by one a little larger than the others. A prayer to the Virgin Mary is recited for every small bead, and the Lord’s prayer for every large one. Thus the aid of the Virgin Mary is invoked ten times as often as is that of God.

Says Catholic Belief, page 262:

"By the rosary (or beads) is meant an excellent devotional practice devised by the wise God, made known by the Blessed Virgin herself to Saint Dominic and commenced in the thirteenth century. It consists of fifteen small parts. Each part is made up of a 'mystery,' one '*Our Father*,' and ten '*Hail Marys*,' followed by the one '*Glory be to the Father*.'"

Saint Dominic, the inventor of the rosary, was also the originator of the Holy Inquisition. While he was chaplain of the crusade against the Albigenses, he claimed that the rosary was made known to him. Doctor Geddes, in the third volume of his miscellaneous tracts, tells of a person who ridiculed Dominic's rosary. He was punished for this misdemeanor by the entrance of fifteen thousand devils into him, and was brought to Dominic to be relieved of them.

"Dominic's first question to them was, how they came to enter into that man, and how many they were in number? After terrible howlings, the Devil made answer, that it was his having spoke against the rosary, and laughed and made a may game of his sermons; and that they were in number 15,000, and that they had been forced much against their wills, to go into one who might have done them great service.

"Dominic's second question to them was, why they were so many as 15,000? They answered: 'because there were fifteen decads in the rosary which he had derided.'

"Dominic's fifth question to them was, who was the man in the world the Devil hated most? To this they all answered presently, 'Thou art the very man, who by thy prayers and by thy severe ways of penance, and by thy sermons, hast showed the way to paradise to everybody; and hast snatched our prey from us,' etc.

"Dominic's next question to them was, Who was the saint in heaven the Devil feared the most? Instead of returning any answer to this, they begged Dominic, by all that was

sacred, to be satisfied with the torments he had given them, and the torments they were condemned to in hell, and not to give them the torment of returning a true answer to that question, before so great a congregation, to the ruin of their kingdom, telling him, that if he would ask the angels they would tell him who it was. Dominic, who, whatever other virtues he had, had little mercy in his nature, said, he would make them tell him; and perceiving how unwilling they were to do it, he threw himself upon the ground, and went to work with his rosary. Upon which a strange scene opened, great flames of fire having burst out of the demoniac's nose, mouth, and ears; after that above a hundred angels, all in golden armor, did appear, and in the midst of them the blessed Virgin, with a rod of gold in her hand; and who having given the demoniac a switch with it, she commanded the devils to return a true answer to the question Dominic had put to them.

"They all roared out, 'O our enemy—O our damner—O our confusion! Why didst thou come down from heaven to torment us here? Why art thou so powerful an intercessor for sinners? O thou most certain and secure way to heaven! But since thou commandest it, we must tell the truth, though it will confound us, and bring woe and misery on our princes of darkness for ever. 'Hear O Christians,' said the devils, 'this mother of Christ, is too powerful in preserving all her servants from hell; it is she that, as a sun, dissipates all our darkness, and enervates and brings to naught all our machinations. We are forced to confess that nobody is damned that perseveres in her holy worship, and is devoted to her; one sigh from her has more power than the prayers of all the saints; and we fear her more than all the citizens of paradise. And you must all know, that vast numbers of Christians are, contrary to right, saved by calling upon her at the hour of their death; and we should long ago have destroyed the church, if it had not been for this little Mary; and being forced to it, we must own that none that persevere in the exercise of the rosary can undergo the eternal torments of hell, for she obtains contrition for all her devout servants.'"

Well may they call in devil testimony to bolster up such God-dishonoring doctrine! They do as the heathen, in praying to the creature instead of the Creator, and by using vain repetitions. This change from God's law also bears the sign of papal authority. Every rosary has a crucifix at the end of it, and before using it a good Catholic must first cross himself.

#### Confession to the Priesthood.

Auricular confession is another papal innovation. It was introduced about 1215 A. D., side by side with the crusades against "heretics" and the inquisition. It was instituted as a means of maintaining papal supremacy and arresting the promulgation of any doctrines unfriendly to Rome.

Confession to a priest puts the one so confessing under the power of priestcraft. Whether it be man, woman or child, the penitent is required to truthfully answer all questions put by the priest. Many Roman Catholics have renounced their religion because, they profess, indecent questions have been asked them in the confessional. They aver that women and girls are forced under penalty of eternal damnation, to answer questions that should never insult the ears of innocence and purity! In many cases this leads to sin, and many a virtuous woman has had her life darkened and her soul degraded through the intimacy produced by confession, if the testimony of those referred to above be true. A practice which bears such corrupt fruit is assuredly not of heaven. It, too, is earmarked by the papacy, for those who go to confession must first cross themselves.

## The Sale of Indulgences.

The Scriptures say:

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Galatians 5: 19-21.

The papacy has by its indulgences, granted license for the committal of the most grievous of these sins, giving the sinner an open passport to heaven, in open defiance of the scriptural statement that "they which do such things shall not inherit the kingdom of God." According to a book entitled the Taxes of the Sacred Roman Chancery, editions of which were published at Rome in 1514, Cologne 1515, Paris 1520, 1545 and 1625, and Venice in Oceanus Juris, volume 6, published in 1533, also in volume 15, 1584, indulgences were granted for trifling sums, for the crimes of adultery, fornication, sodomy, incest, bestiality, abortion, simony, sacrilege, perjury, robbery, arson, rape, murder, concubinage, etc. This book was put on the list of *prohibited books*, after the reformers began to use it against the Catholics, on the grounds that "heretics" had tampered with it. They can not deny, however, the authenticity of the editions already named, which were published in Catholic countries.

Doctor Benson, in his notes on 2 Thessalonians 2: 3, says:

To whom can the title of the man of sin so properly belong, as to the succession of the bishops of Rome, for many past centuries? There have been among them, not only some of the vilest of mankind, notorious for their cruelty, infidelity, debauchery, simony, and all manner of wickedness; by their indulgences, pardons, and dispensations, which they claim a power from Christ of granting, and which they have sold in so infamous a manner, they have encouraged all manner of vice and evil practices. Instead of showing men the necessity of sincere repentance, unfeigned faith, and an holy life and conversation, they have contrived numberless methods to render an holy life entirely needless,—to indulge men in the most abominable vices, and yet assure them of heaven, even without a thorough repentance, provided they will sufficiently pay them for the admission. The form of indulgences, a little before the Reformation, was so ample, that rich men were unconcerned what sins they committed, as knowing that they could, living or dead, purchase a pardon. For suppose they neglected it in this lifetime, it was leaving so much money by will, at their death, for masses and indulgences; and they were assured that all were forgiven them. Can such notorious wickedness always escape without an eminent perdition?

The apology made for this practice by the Roman Church is that she grants her indulgences only for venial sins, and thereby relaxes the temporal punishment due to them in after life. We have already seen that indulgences were granted to the soldiers who fought for the papacy in the iniquitous crusades against the Albigenses and Waldenses; also that the canon law teaches that “he that kills an excommunicated person is no murderer in the legal sense.” Why make a distinction between sins, as to which are “venial” and which “mortal”? The Bible does not do it. This is another innovation of the papacy, which has been found very useful in keeping

the coffers of the church full. On this point the Protestant Manual says:

“Why stay on this distinction between mortal and venial sins? Are not assassinations, poisonings, massacres, mortal sins? If they are, what shall we think of that church which encouraged her sons to butcher so many Protestants in cold blood throughout all the nations of Europe, but more particularly in Savoy, France, and Ireland, and three of her priests to stab two kings of France, and to destroy an emperor by a poisoned wafer which the giver believed to be the very body of Christ? This is infinitely more than making small sins venial; it is rendering the most atrocious crime meritorious. If heaven may thus [by indulgences] be obtained, who can be so impious, so enormously wicked, as to dread the torments of hell.”—Pp. 49, 50.

Thus has the papacy in its greed for gold, changed the very object of the Christian religion—to make men better—and placed in their hands a doctrine by which they may *buy* indulgences from the most heinous crimes.

The Scriptures teach:

“Bless, and Curse not.”

“Bless them that persecute you: bless, *and curse not.*”—Romans 12: 14.

This precept has been entirely abrogated by the papacy. Rival popes have cursed each other, while the popes have been busy in cursing those who differed from them. The “power to curse” which Roman Catholics believe to be vested in their priesthood, is, perhaps, the most potent factor in the solidarity of the church. Here is a sample of a papal curse pronounced upon Victor Immanuel, king of United Italy:



“By the authority of the Almighty God, the Father, Son, and Holy Ghost; and of the Holy Canons, and of the undefiled Virgin Mary, mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim, and seraphim; and of all the holy patriarchs and prophets; and of the apostles and evangelists; and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins, and of the saints, together with all the holy and elect of God: we excommunicate and anathemise him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram, and those who say to the Lord God, ‘Depart from us; we desire none of thy ways.’ And as fire is quenched by water, so let the light of him be put out for evermore. May the Son who suffered for us, curse him. May the Father who created man, curse him. May the Holy Ghost which was given to us in our baptism, curse him. May the Holy Cross which Christ, for our salvation, triumphing over his enemies, ascended, curse him. May the holy and eternal Virgin Mary, mother of God, curse him. May Saint Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May Saint John the precursor, and Saint Peter, and Saint Paul, and Saint John the Baptist, and Saint Andrew, and all other Christ’s apostles, together curse him; and may the rest of his disciples and four evangelists, who by their preaching converted the universal world, and may the holy and wonderful company of martyrs and confessors, who by their holy work are found pleading to God Almighty, curse him. May the choir of holy virgins, who for the honor of Christ have despised the things of this world, damn him. May all the saints who, from the beginning of the world and everlasting ages, are found to be beloved of God, damn him. May the heavens and the earth, and all things remaining therein, damn him.

“May he be damned wherever he may be; whether in the

house or in the field, whether in the highway or in the by-way, whether in the wood or water, or whether in the church. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or walking *mengendo concando*, and in all blood-letting. May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brain. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and his fingers. May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body. May he be damned in his veins and in his groin; in his thighs, in his hips, and in his knees; in his legs, feet, and toenails.

“May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of his majesty, curse him; and may heaven, with all the powers that move therein, rise up against him, curse him and damn him! Amen. So let it be! Amen.”—*Romanism and the Republic*, pp. 116, 117, and 118; \*334, 335.

This empty, though terrible and blasphemous cursing, with all others like it, was marked with the sign of papal authority, for no Catholic bishop ever signs his name without prefixing the sign of the cross.

We have, in this chapter, noticed a few of the most important laws changed by the papacy, which we submit as supplementary evidence of the dreadful apostasy which spread itself over the world after the setting up of the church or kingdom of God in the

first century. Think you not, dear reader, that the evidence presented fully justifies the contention that the apostasy was *universal* and *complete*?

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## CHAPTER 9.

### What are "the Gates of Hell"?

Against all this evidence of the awful apostasy presided over by the papacy, Roman Catholics present a plea for perpetuity. The basis of this claim is to be found in Matthew 16: 18:

"I will build my church, and the gates of hell shall not prevail against it."

In order to maintain their plea, Roman Catholics interpret the words, "*the gates of hell*," to mean satanic power. It is highly improper for anyone to so interpret one passage of scripture that his interpretation of it *contradicts another passage*. We have already seen that a certain *evil power* prophetically described as the "little horn" was to, and did *wear out the saints of the Most High* (Daniel 7: 25).

In verse 21, it is prophetically stated:

"I beheld, the same horn made war with the saints, and *prevailed against them*."

The church of Jesus Christ is composed of the *saints* of God, and as a natural consequence, if the saints are prevailed against by an "evil power" the same power *prevails against the church!* If the "little horn" was to prevail against the saints *after*

the establishment of the church by Jesus, it is highly improper to interpret the words "the gates of hell shall not prevail against it," to mean "the satanic power shall not prevail against it." That interpretation would *contradict the Bible!*

When was the "little horn" to *prevail* against the saints? We have seen that the four "beasts" of Daniel 7, represent the Babylonian, Medo-Persian, Grecian and Roman kingdoms. A footnote in the English edition of the Catholic Bible published in Dublin, Ireland, in 1857, by the authority of the archbishops and bishops of Ireland, says that the four "beasts" represent the above-named kingdoms. The "ten horns" of the fourth "beast" are ten kingdoms into which the empire of that "beast" were to be divided.

The fourth "beast" being the Roman Empire, on the acknowledgment of the Roman Catholic Bible notes, it is plain that the division into ten kingdoms did not take place until long after the establishment of the church by Jesus. The "little horn" did not come into power till after the division of the Roman Empire, so the saints were *prevailed over after Jesus was upon earth*, consequently the "evil power" did *prevail against the church*. This we have amply proven in past chapters. On this point the Roman Catholic claim for perpetuity is shown to be without proper foundation.

It is in harmony with other scripture to interpret the phrase "the gates of hell," literally, and thus we see the glorious thought that the gates of hell, *hades*

or the grave shall not prevail against saints of God's true church—The glorious resurrection truth. In a secondary sense, the "gates of hell" or the "prison" in which the spirits of the wicked are confined shall not prevail against the church to hinder the saving gospel message from reaching the lost whom Jesus came to seek and to save, as we shall show in subsequent chapters.

We believe, however, that the following is far better reasoning than that of Roman Catholic advocates on this point:

"Papists imagine that in the words 'the gates of hell shall not prevail against it;' a declaration is made regarding the authority and perpetuity of their church. They first assume that the true church here used is limited to the society of the faithful upon earth; then they will have none to belong to that society but the adherents of the church of Rome; they suppose that the 'gates of hell' is another expression for the powers of evil—Satan, his instruments and wiles; and, in consequence, the interpretation they put upon the entire clause is to the effect that any who resist the pretensions of the popish church are the emissaries of Satan—the gates of hell—but will never succeed.

"Now all these assumptions are utterly groundless. There is nothing in this passage which shows that it refers to the church of Rome, or even to the church visible and militant; and the meaning given to the expression 'gates of hell' is not sanctioned by the idiom of the original language. On the contrary, a full, scriptural and very impressive meaning results from the natural and obvious interpretation of the words. The term 'gates of hell' or of 'the grave' means death, and in that sense is used by ancient writers. Thus Theocritus has the expression *Teen aidao puleen apaxei*—he shall knock at the gates of *hades*, i. e., he shall die; and Cyprian (*Cat. 5:5*), with reference to Lazarus—*oste ton nekpon ex adou*

*pulou anekalesato*—‘so that it called the dead from the gates of *hades*.’

“Instead, therefore, of conferring, in these words, extraordinary powers upon the church visible, our Lord promises to the whole body of the redeemed a final and complete victory over the grave; *hades* shall not contain their spirits, nor the grave their bodies for ever.”—Protestant Manual, vol. 1, p. 373.

We are not in the least surprised that this great and abominable church, which became drunken with the blood of the saints, which *prevailed* against them, and drove the true church into the wilderness, should claim to be the Christ-bride perpetuated. That is a part of Satan’s scheme to foist a counterfeit or anti-Christian church upon the world as the true church of Jesus Christ. An appeal to the Scriptures has shown how utterly groundless is their claim that the Scriptures promise perpetuity to the Roman Catholic Church.

#### Was Peter the First Pope?

In answer to our claim that the Devil gave to the papacy its power, seat and authority, Roman Catholics will doubtless take refuge in the oft-repeated fiction that papal authority dates back to Christ. They claim Peter as their first bishop or pope, and assert that their long line of popes have been his successors. The fraudulency of this claim is most apparent.

Peter was an apostle, and received a commission to go “into all the world and preach the gospel” (Mark 16: 15). He was therefore primarily an evangelical officer, who, with the rest of the apostles, presided

over and directed the operations of the other ministers who went forth to assist in evangelizing the world. Any successor of his must therefore be an apostle, performing the functions of an apostle. The bishops of the church of Rome are not apostles, nor do they do the work of apostles.

The apostolic office was, in New Testament times, with the exception of the presidency of the church, the highest priesthood authority. The office of bishop was not invested with anything approaching the same authority and belonged to the pastoral arm of the priesthood. The pastoral officers were standing ministers to the local churches already built up. The apostles and their assistant ministers were traveling missionaries whose duty it was to evangelize the world. The pastoral officers were under the apostles.

In the Roman Catholic Church the office of bishop is the highest grade of authority, as witness the following:

“THE SUPREMACY OF THE BISHOP OF ROME.”

“This supremacy or chief authority does not mean that the pope has a higher degree of priesthood than other bishops. Of the various degrees of priesthood that of *bishop being the highest, the pope is, in that respect, no higher than any other lawfully ordained bishop*. But by the pope’s supremacy is meant that, as among the bishops there is a difference in authority and jurisdiction, some being bishops, others archbishops, others primates, other patriarchs, so the bishop of Rome is, in authority and jurisdiction, above all bishops, as well as above all the faithful of the universal church on earth.”—Catholic Belief, pp. 108, 109.

That the evangelical branch is subject to the

pastoral arm of their priesthood is evidenced by the following:

"It is a most remarkable fact that every nation hitherto converted from paganism to Christianity since the days of the apostles has received the light of faith from *missionaries* who were either *especially commissioned by the See of Rome, or sent by bishops* in open communion with that See."—*Ibid.*, p. 109.

There is a very obvious reason why the leading men of the Roman Catholic Church are pastoral officers, and that is the money consideration. There is not much money in missionary work, consequently the lesser lights are given that to do; while the men of the greatest influence, learning and ability, settle down and care for the flock, because it pays best to do so.

Of course the Church of Christ in early days had a chief presiding officer. As already pointed out, Christ is the head of the church, similarly as the husband is the head of the wife. Notwithstanding the fact that the husband is the head of the wife, every wife has a head of her own with which she receives and executes the commands of her husband. Though Christ was the head of the church, in like manner his bride had a head of her own, through which the commands of the Bridegroom were received and executed. This head was the chief officer of the church, who from the very exigencies of the case must be a prophet. The Bridegroom is in heaven and communication between husband and bride can only take place by means of revelation. The highest degree of authority of which one can conceive is that



of a prophet having apostolic qualification. Such an officer would be well qualified for the position of president of the whole church.

**Christ Vacates as Earthly Head of the Church.**

While he was on the earth, Jesus being a member as well as Lord of the church, occupied this position, receiving all commands for the guidance of the church from his Father in heaven. In Hebrews 3: 1, he is called "the Apostle and High Priest of our profession." Though honored to a higher degree because of his sonship, he is compared to Moses, "who was faithful in all his house." Moses was a prophet and high priest. Christ is an apostle and high priest, for he was made a priest for ever, after the order of Melchisedec. The successors of Moses all filled the office of high priest, being the "mediators" of the old covenant. With the coming of Christ the old covenant passed away and the new one came into notice.

Christ was the head of the church, as apostle and high priest, receiving the commands of God for it, *before* the new covenant came into force. The new covenant could not come into force before the death of Christ, the testator. At his death, he vacated the position of earthly head of the church, and by right of sonship, became the heavenly head—the heavenly high priest, who "entered not into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9: 24): He thus became our mediator, occupying the very highest degree of priesthood authority, imparting the commands of

God to the church, through the earthly head—the one appointed to succeed him in the position he vacated on earth before taking up his post as the heavenly mediator.

**The Earthly Head no Longer a Mediator.**

The earthly head of the church was no longer a mediator between God and man as under the law. He was simply the servant of Christ, receiving his Master's command for the church. The objection has been raised that there could be no other high priest, for Christ is the high priest of the new covenant. He is not specifically called *the* high priest (Hebrews 3: 1)! He is, in the passage cited, called *the* Apostle and High Priest! Arguing along the lines of this objection we might as justly conclude that since Christ is called *the* Apostle in the verse under consideration, there could have been no other apostles. The faultiness of such reasoning must be most apparent. Just as there were many apostles, there could be many high priests, beside him, but he is the chief of all.

**Christ not the only High Priest.**

There is, in this text, a very strong inference that all apostles are high priests. Christ is *the* Apostle and High Priest; namely, the chief Apostle and High Priest of a college of ministers who hold the combined office of apostle and high priest. Some assert that Christ is the only one who holds this combined office; but if this were true, Paul would have called him the Apostle and *the* High Priest. Since the

qualifying word "the" is not in the requisite position, this contention has not even the sanction of grammar, and is not worthy of further consideration.

#### The Successor and Lineal Priesthood.

After he vacated his position of presiding high priest on earth and had taken up his duties as mediator or heavenly high priest, it became necessary that one should be chosen to fill the vacancy on earth. He entered upon his heavenly position by virtue of *sonship*. In this accession to authority by right of *sonship* we see the true type of the principle of lineal priesthood as set forth in Aaronic and Levitical priesthood in which the priest's office descends from father to son. In this, the case of the very chief of the priesthood under the new covenant, this law of lineal priesthood was observed. Why not in the other offices, if the sons are fit to occupy, God being the arbiter of men's fitness?

Christ had no son to succeed him, but he had brothers after the flesh, and it should be apparent to any careful Bible student that one of these was his successor in the presidency of the church on earth. This was James, the Lord's brother, to whom Paul refers as an apostle in Galatians 1:19. It is also apparent from another statement by Paul in Galatians 2:9-12, that James held the highest authority in the church. He says:

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship."

James is given precedence, and this infers that his was the higher authority.

In Acts 15, is recorded an effort made by certain Jews to force observance of circumcision and the Mosaic law upon the Gentile saints. The matter was brought before a conference of the church and after much discussion in which Peter, Paul, and Barnabas took part, James arose and said:

“Men and brethren, hearken unto me.”—Verse 13. “Wherefore *my sentence* is, that we trouble not them, which from among the Gentiles are turned to God.”—Verse 19.

Who but the highest officer in the church would be able in these few words to dispose of a question upon which the above-named prominent men had already spoken? It settled the controversy, with the approval of the whole assembly, and was communicated to the Gentiles with the statement:

“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.”—Verse 28.

It is evident that in this controverted matter, the Holy Ghost put aside all uncertainty and difference of opinion by manifesting the will of God. We are not directly informed through whom the Spirit spoke, but is it safe to infer that it was through the one who had spoken so authoritatively, James, the Lord's brother, the chief apostle, prophet and high priest of the church.

Dr. William Smith says:

“At some time in the forty days that intervened between the resurrection and the ascension the Lord appeared to him [James]. This is not related by the evangelists, but it is

mentioned by Saint Paul (1 Corinthians 15: 7). Again we lose sight of James for ten years, and when he appears once more it is a far higher position than any that he has yet held. In the year 37 occurred the conversion of Paul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have anything to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand and introduced him to Peter and James (Acts 9: 27; Galatians 1: 18, 19), and by their authority he was admitted into the society of the Christians, and was allowed to associate freely with them during the fifteen days of his stay. Here we find James on a level with Peter, and with him deciding on the admission of Saint Paul into fellowship with the church at Jerusalem; and from henceforth we always find him equal, *or in his own department superior* to the very chiefest apostles, Peter, John and Paul. By this time he had been appointed to preside over the infant church in its most important center. . . . This preeminence is evident throughout the after history of the apostles, whether we read of it in the Acts, in the epistles, or in the ecclesiastical writers."—Bible Dictionary, p. 327.

Three years after the conversion of Paul, he went to Jerusalem to see Peter. He saw none of the other *apostles* save James the Lord's brother (James 1: 18; Acts 9: 27). James, then, was possessed of apostolic qualification, and according to the learned Doctor Smith, "we always find him equal, *or in his own department superior*, to the very chiefest apostles Peter, John and Paul. He was the equal of Peter as an apostle, but his superior as president of the church, "for by this time he had been appointed *to preside over the infant church.*" This superiority or preeminence over the other apostles "is evident throughout the after history of the apostles, whether

we read of it in the Acts, the epistles, or in ecclesiastical writers"! He was, without doubt, the person selected to fill the position of earthly head, chief apostle, prophet, and high priest of the church vacated by Jesus when he ascended to heaven.

Says Hegesippus:

"With the apostles, James, the brother of the Lord, succeeds to the charge of the church,—that James, who has been called Just from the time of the Lord to our days, for there were many of the name James. He was holy from his mother's womb; he drank not wine or strong drink, nor did he eat animal food."—Bible Dictionary, vol. 1, p. 1206; \* p. 65.

Again:

"James was president of the church at Jerusalem."—Biblical Cyclopedia, vol. II, p. 68; \*66.

Says Eusebius:

"First, in the place of Judas, the traitor, Matthias was chosen by lot. . . . Then were appointed, with prayer and imposition of hands, approved men unto the office of deacons. Then James, called the brother of our Lord . . . whom the ancients on account of the excellence of his virtue, surnamed 'the Just,' was the first to receive the episcopate of the church at Jerusalem. But Clement (who was the companion of Saint Paul), in the sixth book of his 'institutions,' represents it thus: 'Peter and James and John, after the ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor as to who should occupy the highest seat, but chose James the Just as bishop of Jerusalem.'"—Book 2, p. 1.

According to the ancient writer Clement, who lived in the first century, Peter, James and John "did not contend for the honor as to *who should occupy the highest seat, but chose James the Just as bishop of Jerusalem.*" The highest seat, or the

“bishopric” of Jerusalem was given to James, the Lord’s brother, thus making him the superior in a presiding sense of all the other apostles. This “bishopric” or “presidency” was not simply a local one, but it was general. On this point Eusebius says:

“But James the brother of the Lord, who, as there were many of his name, was surnamed the Just by all from the days of our Lord till now, received the *government of the church* with the apostles.”—P. 76.

The following scriptural examples are ample proof that James, the Lord’s brother, was the president or chief “apostolic bishop” of the church. Peter, on the night of his release from prison told the saints at prayer in the “house of Mary the mother of John,” “Go show these things unto James, and to the brethren.” The fact that James is the only person mentioned here is strong presumptive evidence that he was the president of the church. This James could have been no other than James the Lord’s brother, for James the son of Zebedee had been beheaded before this time. The Apostle Paul after his last missionary journey, returned to Jerusalem evidently to report his labors to his superior officer. Of this, the writer of the Acts says:

“The brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present.”—Acts 21: 17, 18.

James is the sole name mentioned here, which is again strong presumptive evidence that he was the presiding officer of the church, the one to whom the apostles reported their labors.

Again:

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them that were of the circumcision.”—Galatians 2: 11: 12.

This text shows that although Peter agreed with Paul regarding eating with the Gentiles, before “certain came from James,” but when the brethren with tidings from James came, he honored the counsel given. This makes it apparent that James was the chief director in the affairs of the church, and that Peter, whom Romanists claim as their first bishop while at Antioch, where they say he had his first See, recognized the superior authority of James, the “apostolic bishop” or president of the church at Jerusalem, but whose authority is here shown to have extended even among the Gentiles. Thus we have seen that James, the Lord’s brother, was given the highest seat, and that he was in his own department as the chief presiding officer of the church, superior to the other apostles. This disposes of the claim that Peter was the “chief bishop” of the church.

**The Catholic Line of Succession has been Interrupted.**

Supposing it could be proven that Peter was the president of the church, the Roman Catholic Church would have a hard time proving a succession. First, Their so-called line of succession is a broken one. Second, It is made up in many parts of men of immoral lives. Third, The popes have not been called of God as Peter was.

1. Though the Catholic Church presents us with a



“succession of popes” from Saint Peter, history points out the fact that this so-called succession has at times been sadly interrupted. In the Protestant Manual, pp. 383, 384, the following appears:

“Take any catalogue of successive bishops in the Roman See, or any other—who can command the evidence necessary to establish its entire and absolute correctness? Yet if it is otherwise it is nothing. One link in the chain being broken, the whole falls in pieces. So many and so minute particulars have to be ascertained with respect to each individual on the list, and that too, in the midst of a literal and absolute destitution of the means of ascertaining them, that it is not saying too much, to affirm that a clear proof of the position in question, is a matter of utter impossibility. And with reference to the boasted succession in the church of Rome, may not a multitude of questions be raised respecting not a few names on the list, and some names also that are not now on it? Does not the history of that church tell of repeated schisms? Are we not presented with the spectacle of two and three popes co-existing and anathematizing each other for a considerable period?”

Again:

“On two separate occasions there were three popes. Now which of these three was pope, when all three claimed to be? They were all cursing—if that is any mark of a pope,—every man of them anathematizing and denouncing the others. At that time known as the great schism, occurring from and after the year 1378, there was a period of seventy years there was a pope at Avignon, over in France, and a pope in Rome, and they surely did not hold each other in good estimation. There were seventy years in which the air was blue with their mutual anathemas, and the apostolic succession was wholly unsettled.”—Romanism and the Republic, p. 207; \*341, 342.

Doctor Collier, in his *Outlines of General History*, p. 111, says of the above schism:

"The Council of Pisa (1409) by deposing the two existing popes in favor of a third, made the schism worse; for none of them would yield and there were therefore for a time three popes. The Council of Constance reduced the number to one by electing Martin V.

Again:

"In 855, it is said, a woman, disguised as a man, had the art to gain an election to the papal chair, and governed the church for two years. She is known as Pope Joan. John XII first introduced the practice, in 956, followed by all his successors, of changing their names when chosen to the papacy."—Marsh's Ecclesiastical History, pp. 241, 242; \*326.

It will be seen from the foregoing that the papal line of succession has been broken several times, and is therefore valueless.

#### Papal Profligacy Notorious.

2. Many of the popes have been the personification of iniquity. God's Spirit does not dwell in unholy temples, therefore many of the popes could not have been his servants, clothed with the power of his Spirit. In verification of these statements we quote the following:

"Can Romanism appeal to history for sanction of papal infallibility? Shall I have time to tell you of the monsters of iniquity some of these popes were? But the Roman hierarchs of the middle and succeeding ages exhibited a melancholy change. Their lives displayed all the variations of impiety, malevolence, inhumanity, ambition, debauchery, gluttony, sensuality, deism, and atheism. Gregory the Great seems to have led the way in the career of villainy. This well-known pontiff has been characterized as worse than his predecessors and better than his successors, or, in other terms, as the last good and first bad pope. The floodgates of moral dissolution appeared in the tenth century to have been

set wide open, and inundations of impurity poured upon the Christian world through the channel of the Roman Catholic hierarchs. Awful and melancholy indeed is the picture of the popedom at this era, drawn as it has been *by its warmest friends*, Platina, Petavious, Suitprand, Gevebrand, Baronius, Hermann, Barclay, Binius, Grannone, Vigner, Labbe, and Du Pu."—Edgar's Variations of Popery, pp. 108, 109; \* 341.

"In the downward progress of pontifical impurity, we have at length reached the lowest step, the utmost limits which have been assigned to papal and to human depravity. 'The ecclesiastical records of fifteen centuries,' says Waddington, 'through which our long journey is now nearly ended, contain no names so loathsome, no crimes so foul as his. [Roderic Borgia, Pope Alexander VI.] In early life, during the pontificate of Pius II, Roderic Borgia, already a cardinal, had been stigmatized by a public censure for his unmuffled debaucheries. Afterward he publicly cohabited with a Roman matron named Vanozia, by whom he had five acknowledged children. Neither in his manners nor his language did he affect any regard for morality or decency; and one of the earliest acts of his pontificate was to celebrate, with scandalous magnificence, in his own palace the marriage of his daughter Lucretia. On one occasion this prodigy of vice gave a splendid entertainment, within the walls of the Vatican, to no less than fifty prostitutes at once, and in the presence of his daughter Lucretia, at which deeds of darkness were done over which decency must throw a veil; and yet this monster of vice was, according to papists, the legitimate successor of the apostles, and the vicar of God on earth, and was addressed by the title of HIS HOLINESS! Again I ask, is that apostate church, of which for eleven years this Alexander VI was the crowned and anointed head, and a necessary link in the chain of pretended apostolic succession,—is she not fitly described by the pen of inspiration, mother of harlots, and abominations of the earth?'—History of Romanism, p. 427; \*325.

"Now, the successors of Saint Peter should certainly be good men, and endowed with an apostolic spirit. 'A bishop,'

says the apostle, 'must be blameless, vigilant, sober and of good behavior, not given to wine or filthy lucre.' But has this been the general character of the Roman pontiffs? Have not some been reputed magicians and necromancers, and others undoubted monsters of iniquity? Witness the Alexanders, the Hildebrands, the Gregorys, the Bonifaces, whose lewd and flagitious lives are hardly to be paralleled in history. Baronius, their own historian, confesses that for a succession of *fifty* popes, not one pious or virtuous man sat in the chair; some were advanced to the papal dignity at ten or twelve years of age; others have been murderers and whoremongers, not to mention the accounts in history of a female pope. Are these the heirs of Saint Peter, and vicars of Christ upon earth? Can the apostolic or sacerdotal character be conveyed through such impure canals?"—Protestant Manual, vol. 1, p. 196.

Writing to Innocent II, in the twelfth century, Saint Bernard called attention to the enormities existing in the Romish Church. Waddington, on pages 1 to 4, quotes him as follows:

"There is but one voice among our faithful bishops, which declares that justice is vanishing from the church, and *the power of the keys is gone*; that episcopal authority is dwindling away; that a bishop can no longer redress wrong or chasten iniquity, however great in his own diocese: and the blame of all this they lay on you and on the Roman court. The ambitious, the adulterous, the incestuous, and all such monsters of humanity, flock to Rome, in order to obtain or keep ecclesiastical honors in the hands of the pope."—\*311.

Here is the existence of iniquity in the papal chain admitted by one of the popes:

"In 1552, when Germany was all ablaze with Lutherism, at the diet of Nuremberg, summoned to deal with Luther, this honest Dutch Pope Adrian declared roundly, through his legate, that 'these disorders had sprung up from the sins of men, more specially from the sins of priests and prelates.

Even in the holy chair,' said he, 'many horrible crimes have been committed. The contagious disease, spreading from the head to the members, from the pope to the lesser prelates, has spread far and wide, so that *scarcely anyone is to be found who does right* and is free from infection.'—\* 321, 322.

Again:

"The Sacred Synod of Constance, in the twelfth session convicted His Holiness of schism, heresy, incorrigibility, simony, impiety, immodesty, unchastity, fornication, adultery, incest, rape, piracy, lying, robbery, murder, perjury, and infidelity. This was John XXIII, Pope of Rome; and that is what the Council of Constance said of him, the very same council that burned John Huss and Jerome of Prague."—\* 342.

"Others of the popes were charged with similar crimes, and convicted. The popes would have similar imputations against the councils. But the Roman Catholics have a sedative that fortifies against this degeneracy and violence, and in their opinion the keys of Saint Peter are transmitted unsullied through all this fearful line of iniquity. Says Peter Fredet, D. D., a Catholic writer: 'It is true, a few amongst them gave great scandal to the Christian world in their private character and conduct; but it ought to be *remembered at the same time, that through a special protection of divine providence, the irregularity of their lives did not interfere with their public duty, from which they never departed.* The beneficial influence of sacred jurisdiction does not depend on the private virtue of the persons invested with it, but on their divine mission and appointment to feed the Christian flock. Nor did Christ promise personal sanctity to its chiefest pastors, but gave to them authority to teach and govern the faithful.'"—Romanism and the Republic, pp. 212, 213; \* 342, 343.

Thus do Roman Catholic writers admit *all* that history records of the immoral practices of the popes. They seek to patch up the broken links in their

chain of so-called succession by asserting that in their public capacity as popes they were pure and holy! Such assertions will only be entertained by those who willingly submit themselves to be bound body and soul by priestcraft. All others will see that such men were not God-ordained bishops, for

“If a man desire the office of a bishop, he desireth a good work. A bishop then *must be blameless*, the husband of one wife, vigilant, *sober, of good behavior*, given to hospitality, apt to teach; *not given to wine, no striker, not greedy of filthy lucre*; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.”—1 Timothy 3: 1-4.

A bishop, then, to have God's favor, *must* be blameless. Many of the popes have been far from filling this condition, therefore they could not have been recognized by God, and the so-called apostolic succession of the Roman Church must have been forfeited and lost to the church for ever when these men wore the Tiara.

#### The Popes not Called of God.

3. The popes have not been called of God. God is the source of all true authority and any line of succession is valueless unless he has directly called every man in it. Christ is the “Chief Bishop” of our souls (1 Peter 2: 25). He took not this honor upon himself (Hebrews 5: 5); neither did he receive it from men (John 5: 41), but from God (John 5: 43; Hebrews 5: 6). The law of God under the Mosaic economy, was that no man should take the honor of the priesthood but he that had been called of God as was Aaron. Aaron was called by direct

revelation, therefore all others must be so called. Christ, the messenger of the gospel covenant, submitted to the same law, thus making it the law of the priesthood under that covenant. The heavenly bishop being so called, it naturally follows that all earthly bishops should be similarly called. This law has not been respected in the papal line of succession.

The following clearly sets forth the methods employed in the selection of popes from the earliest times:

"In ancient time, the clergy and people of Rome elected their own bishop; the order of cardinals not being known in the Christian church for about a thousand years: nor were they the selectors till the constitutions of Pope Gregory X, about 1200 years after Christ. But supposing it to be in them let us view the conclave, and observe whether the Holy Ghost sits on every head, and directs every vote. Is there no criminal ambition? No bribery and corruption? Are there no simonical practices? Do not the interests of the several potentates of Europe govern the ballot, as much, or more, than the exemplary piety and capacity of the candidates? If the world is not very uncharitable, the intrigues of the conclave exceed the most refined policy of all the courts of Europe together. Blessed Jesus! are these the guardians of thy doctrine, the pillars of thy church and kingdom? Can persons advanced by such infamous methods, be the representatives or successors of the holy apostle?"—Protestant Manual, vol. 1, p. 197.

In the last election to the papal chair, when Pius X was selected, the Austrian Government, voicing the sentiments of the Triple Alliance, vetoed the election of Cardinal Rampolla to that position. He, "white with passion," told his brother cardinals that

this veto was an interference with the rights of the church, but his protest passed unheeded. If God designated Rampolla for the papal chair, why allow a human veto to overrule his almighty will? This is placing the exigencies of international politics and diplomacy before the will of God. The church that does it can not possibly be the church of God.

It is clear that Roman Catholics receive this honor from one another and "seek not the honor which cometh from God only," a policy which Jesus specially denounced among the Jews (John 5: 44). It was a violation of the priesthood then and it is out of harmony with it now. Thus, it will be seen that the "apostolic succession" of which Catholics boast is not verified by either history or the Bible. Their claims are, therefore, not true.

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## CHAPTER 10.

### Authority of Reformed Churches from Rome.

Though the kingdoms of Europe gave their power and strength to the papal "beast" for a time, the voice of inspiration had declared that "God hath put it in their hearts to fulfill his will and to agree, and give their kingdoms unto the beast, until the words of God shall be fulfilled," when they were to hate the Church of Rome and to withdraw their allegiance from her. They began to help the coming Christ-bride by swallowing up the flood of papal persecu-



tion, which followed the efforts of the reformers to break the bands of Roman tyranny and priestcraft. The time had now come when modern Rome, like her ancient predecessor, was to be divided. The division of ancient Rome was a political one—kingdoms were the result. That of modern Rome was a spiritual one—churches being the result. Many of these churches lay claim to priesthood authority, while others having none, boldly state that none is necessary.

The authority of all the reformed churches is from Rome, though several of them claim that they can trace a line of succession back to the apostles outside of the church of Rome. Of these the Church of England is perhaps the only one worthy of serious effort in rebuttal. Its claim is that it is not a reformed church, but more properly a "distinct and ancient branch of the Holy Catholic Church," of which it claims there are three branches—the Roman Catholic, Anglican, and Greco-Russian—renders it worthy of special attention.

The Church of England is the direct outcome of the mission of Augustine to England in the year 597. He was a missionary sent by Gregory the Great, pope of Rome, and from that time until the reformation the Roman Catholic religion was the religion of England.

#### **Church of England and the Ancient British Church.**

An effort has been made of late years to discount this fact and to make it appear that the Church of England arose out of the ancient British Church.

"Did not the Church of England, as early as 314 A. D. send three bishops to France to represent it at a council held there?" we are asked. And we answer, emphatically, No! The facts are that the ancient British church sent them, and that the present Anglican Church is not a continuation of that body is so obvious that the following unbiased Anglican and Protestant historians are emphatic on the point.

Canon Bright, the Oxford Regius professor, writing to the *Church Times*, February 17, 1888, says:

"Clergymen who are interested in the literary aspects of church history will do well to discourage imaginative reconstructions of our old church history, and especially those notions about our relation to British Christianity, which may seem to support the anti-papal contention, but really give advantage to a fairly informed Roman arguer. The English Church did not grow out of the British, but was founded apart from it, and without it, and afterward gradually assimilated and incorporated what was left of it."

E. A. Freeman, Regius professor of modern history, Oxford, in the *Encyclopædia Britannica*, art. England, pp. 277, 278, says:

"One point which can not be too strongly insisted on at this stage is that the Church of England which was founded by Augustine has nothing whatever to do with the early British Church. In after times certain British dioceses submitted to English ecclesiastical rule, and that is all. The Christianity of England did not come wholly from any single source; and one of the causes from which it came was found within the British Islands. But that source was not a British one. The Roman planted; the Scot watered; but the Briton did nothing; he refused to do anything; he would have nothing to say to Augustine's invitation to join in

preaching the gospel to the heathen English. Theologians may dispute over the inferences which may be drawn from the fact; but the historical fact can not be altered to please any man. *The Church of England is the daughter of the Church of Rome.* She is so perhaps more directly than any other church of Europe. England was the special conquest of the Roman Church, the first land which looked up with reverence to the Roman pontiff, while it owned not even a nominal allegiance to the Roman Cæsar. . . . The English folk were first called to cast aside the faith of Woden, and to embrace the faith of Christ by men who came on that errand from Rome herself, at the bidding of the acknowledged father of Western Christendom."

Rev. F. C. Warren, a recognized Anglican authority on the liturgy of the ancient British Church, says:

"Roman in origin, owing her existence to the foresight of one of the greatest of popes, and fostered at first by Roman missionaries and bishops, the Church of England had been constantly and loyally Roman in doctrine and practice. Her first liturgical books, as well as her vestments and church ornaments, came direct from Rome, being sent from Gregory to Augustine. Her archbishops from the very first, applied for and wore the pall."—Introduction Leofric's Missal, p. 24.

In the *History of the Church of England to the Revolution, 1688*, page 8, Doctor Short, bishop of Asaph, says:

"The Englishman who derives his blood from Saxon veins will be ungrateful if he be not ready to confess the debt which Christian Europe owes to Rome: and to confess that whenever she shall cast off these innovations of men which now cause a separation between us, we shall gladly pay her such honors as are due to the country which was instrumental in bringing us within the pale of the Universal Church of Jesus Christ."

Further on, Doctor Short admits, "the existence

of the Church of England, as a distinct body, and her final separation from Rome, may be dated from the period of the [Henry's] divorce."

J. R. Green, in *History of the English People*, vol. 1, pp. 57, 58, says:

"The Church of England as we know it to-day is the work, as far as its outward form is concerned, of a Greek monk, Theodore of Tarsus, whom Rome in 668 dispatched after her victory at Whitby to secure England to her sway, as Archbishop of Canterbury. . . . When Theodore came to organize the Church of England the very memory of the older Christian Church which existed in Roman Britain had passed away."

Ranke, whose history is recommended by Cambridge University, says:

"On the other hand, British Christian kings made common cause with the heathen Angles, and wasted with fire and sword the provinces that had been converted by Rome. Had not, in the vicissitudes of internal war, the native church organizations of the North won influence over the Anglo-Saxons, heathenism would never have been conquered; it would always have found support among the Britons. When this, however, had once taken place, the whole Anglo-Saxon name attached itself to the Roman ritual. Amongst the motives for this change those which correspond to the materialistic superstition of the time may have been most influential. Yet there were other motives, also, which touched the very essence of the matter. Men wished to belong to the great church communion which then, in still unbroken freedom, comprehended the most distant nations. . . . They preferred the bishops whom the king appointed (with the authorization of the Roman See) to those over whom the abbot of the great monastery on the Island of Iona exercised a kind of supremacy. Here there was no question of any agreement between the German king and the bishops of the land, as under the Merovingians in Gaul; they even avoided restoring the

bishop's sees which had flourished in the old Roman times in Britain."—History of England, vol. 1, pp. 12, 13.

The foregoing testimony we deem satisfactory and sufficient to dispose of the claim that the Anglican Church antedates the revolt from papal authority of Henry VIII.

#### Evidences of the Pope's Sway.

England was for a considerable time a fief of the Roman See. During this time the pope's power was supreme throughout Britain. The following historical statements show the power which the popes have exercised in England:

"For sanctioning, as was supposed, the violent death of Thomas a' Becket, Archbishop of Canterbury, a man who had acquired, by his pretended sanctity, a most amazing power, Henry II, king of England, was compelled by Pope Alexander to walk barefooted over three miles of flinty road, with only a coarse cloth over his shoulders, to the shrine of the murdered saint, where eighty monks, four bishops, abbots, and other clergy who were present, whipped his bare back with a knotted cord, compelled him to drink water mingled with Becket's blood, and give forty pounds a year for tapers to burn perpetually before the martyr's tomb.

"For opposing him in the appointment of an Archbishop of Canterbury, Pope Innocent III, in the commencement of the thirteenth century, excommunicated John, king of England; forbidding all persons to eat, drink, or converse with him, or do him service; absolving all his subjects from allegiance: ordering the other monarchs of Europe to kill him, and laid the whole kingdom under an interdict, so that every religious privilege was taken away; every church was shut [for six years]; no bell was heard; no taper lighted; no divine service performed; no sacrament administered; no priest was present, and no funeral solemnity was allowed in the

burial of the dead; and no place of interment was permitted but the highways."—Marsh's Ecclesiastical History, p. 232.

Where was the boasted Church of England apostolic succession "outside of the Church of Rome" at this time? Any schoolboy studying history in our public schools will tell you that it did not exist. The Roman Catholic religion was the only religion at this time. Could the pope shut every church for six years if it were not so? Could he take away every religious privilege from the living, and deny sepulture to the dead, if the church in which he forbade these privileges was not the Roman Catholic? Could he command the obedience of the clergy in these matters, if they were not priests, bishops, etc., of the Roman Catholic Church? We must answer all these interrogations in the negative. The reader will therefore see that Church of England "succession" did not exist as late as the twelfth and thirteenth centuries.

#### Foundation of the Church of England.

The real founder of the Church of England was King Henry VIII. The following quotation clearly and truthfully sets forth the facts in the case:

"Henry VIII, king of England, who had before warmly opposed Luther, a prince falling behind none of that age either in vice or in talents, being smitten with the charms of Anne Boleyn, an English virgin of high birth, in order to marry her wished to be divorced from his queen, Catherine of Argon, aunt to Charles V, and he applied to the sovereign pontiff Clement VII to sanction such a measure. He declared however that his conscience would not allow him to cohabit with his Queen Catherine, because she had been married to his deceased brother Arthur, and a marriage with a deceased

brother's wife was contrary to the law of God. [He had retained Catherine as his wife for eighteen years, and Mary I, afterward Queen of England for five years, was his daughter by her.] Clement, through fear of offending Charles V, contrived various evasions, and endeavored to delude and disappoint Henry. He therefore became impatient, and at the suggestion of Thomas Cranmer, who was afterward Archbishop of Canterbury, and a secret friend of the reformation by Luther, consulted nearly all the universities of Europe on the question; and as most of them pronounced marriage with a brother's widow to be unlawful, the king divorced Catherine without the consent of the pontiff, and married Anne Boleyn. Henry's defection from the pontiff soon followed. For the king being declared by the lords and commons of England, supreme head of the English Church, he, in the year 1533 ejected the monks, disposed of all their property, and *abolished altogether the authority of the Roman pontiff in England.*"—Mosheim's Ecclesiastical History (Murdock-Reed edition).

The fact that Henry asked the pope's sanction to the divorce is clear proof that the pope's authority was dominant in England. What need was there for Henry to abolish the papal power in England, if it were not paramount and powerful enough to frustrate his purposes?

The following quotations from Nelson's History of England, for juniors, a standard work, used in the public schools of Australia and other British states, clearly point out the transition from the Roman Catholic to the Episcopal form of worship:

"In its first stage, the reformation struggle in England was merely a quarrel between the king and the pope, arising immediately out of Henry's doings in the divorce case. After the king was alienated by the pope, it was natural he should look more favorably on the reformers, who, since the Diet of

Spires (1529) had assumed the name Protestants. But the causes of the change were political, not religious. Thomas Cranmer and Thomas Cromwell were now Henry's chief advisers. Cranmer, a fellow of Cambridge, had suggested that the divorce case should be referred to the universities. The king remarking that Cranmer had 'got the right sow by the ear,' acted on the hint. The case was laid before the universities of Europe, and one or two decisions were given in Henry's favor. This made the fortune of Cranmer. Cromwell, too, gained the royal favor by a single suggestion—that the king should declare himself the supreme head of the English Church, and obtain the divorce from its courts.

"The parliament of 1532 forbade the payment to the pope of first fruits, or the first year's income of vacant bishoprics. The parliament of 1533 forbade appeals to Rome. In the same year, Cranmer, now Archbishop of Canterbury, annulled the king's marriage with Catherine, and Anne Boleyn was declared queen.

"The dispute, when the divorce was thus settled, centered in the question, 'who shall be the head of the church in England, —the king or the pope?' The point was decided by the parliament of 1534 conferring the title with its privileges on Henry."—Pp. 136, 137.

"The breach with Rome being now complete [in the reign of Edward VI] the way was open for making changes in the *doctrine and worship* of the Church of England. In this work Archbishop Cranmer took the largest share. To secure uniformity of doctrine, twelve homilies or sermons were published, and were ordered to be read in churches. The statues and pictures in churches were removed. The Latin Mass was abolished, and was replaced by the Liturgy, still read in the Established Church of England. And, lastly, the Faith of English Protestant was summed up in forty-two articles (afterward thirty-nine)."—Page 141.

Following upon the rejection of papal authority and the assumption of the position of supreme head of the English Church by the kings of England, a



fierce struggle for supremacy ensued. Mary I, on assuming the throne, as a devout Catholic, sought to undo the work of her father, Henry VIII, and of her half brother, Edward VI, by temporarily reestablishing the Roman Catholic religion. Cranmer, Ridley, and other Protestants were burned at the stake.

Elizabeth, daughter of Henry VIII and Anne Boleyn, succeeded her and immediately restored the Protestant religion. During her reign, in 1559, the Act of Supremacy was passed, requiring that all clergymen, and those holding office under the government should take an oath acknowledging Elizabeth as head of the church. Later on an attempt was made by James II to reestablish Romanism in England. This was frustrated by William of Orange, who afterward became king. At his coronation the king's accession oath, so much objected to by Roman Catholics of to-day, was first used. This oath makes it impossible for the English sovereign to be a Roman Catholic or to acknowledge the supremacy of the pope.

We have shown: (1) That Roman Catholic missionaries founded the church which afterward became the Anglican Church; (2) that till the reign of Henry VIII, England was a Roman Catholic country; (3) that Henry quarreled with the pope, and abolished papal authority in England; (4) that the British parliament of 1532 forbade the payment to the pope of the first year's income of vacant bishoprics, which had been a custom until that time; (5) that the parliament of 1533 abolished the practice of appealing to the pope; (6) that after Henry's

revolt, until the parliament of 1534 declared him head of the English Church, it was undecided whether he or the pope filled the position; (7) that until the reign of Edward VI the Romish statues and pictures were not removed from the English churches; (8) that the Latin Mass was not abolished until the same time, when it was replaced by the present liturgy; (9) that the deadly struggle for papal supremacy in England did not cease until the "accession oath" came into force in 1689, by which it is made impossible for a king who acknowledges papal supremacy to reign over England.

With these facts before you, dear reader, you will be able to judge whether Church of England succession dates back to the apostles *outside of the Romish Church*. If the foregoing is not conclusive, please consider the damaging effect of the following admission to be found in the Church of England Homily on "The Perils of Idolatry," appointed to be read in all the English churches at the time of the reformation:

"Laity and clergy, learned, and unlearned, men, women, and children, of all ages, sexes, and degrees, of *whole Christendom*, have been buried in the most abominable idolatry, (a most dreadful thing to think) and that for the space of *eight hundred years or more*."

If it could be proven that the Church of England "succession" dates back to the apostles "outside of the Church of Rome" the above admission concedes that it has lost its validity. Eight hundred years of idolatry, or of complete apostasy from truth, is quite sufficient to invalidate any "line of succession."

What is true relative to Anglican "succession" is

applicable also to the Episcopal Church of America, the different forms of Methodism, and all other churches which directly or indirectly trace their origin from the Church of England. All are, without doubt, daughters and granddaughters of the Church of Rome, which, in their literature on these subjects is referred to as "the Mother Church."

#### The Continental Reformation.

The reformed churches we have already noticed may be grouped under one head as the outcome of the English reformation. But the English reformation itself was at least given impetus by, if it did not actually result from the continental reformation under Luther, Zwingli, Menno Simon and others.

#### THE LUTHERAN CHURCH.

The Lutheran Church originated with Luther himself. His is a name illustrious in the annals of the reformation. Bold, capable, and unflinching in his adherence to what he deemed the right, he stands out as the most conspicuous figure in the great struggle for religious freedom which marked the age in which he lived. We raise our hats to him as a hero in the great and successful fight for the religious freedom we now enjoy. He fought nobly and in the van, seemingly alone at first, but later the princes of Germany came to his assistance, and backed up his efforts to the point of success. Thus did he and the earth powers "help the woman"—the church—by swallowing their share of the papal flood of wrath, which Bible prophecy says the dragon

would cast out of his mouth, (Revelation 12:16,) that the way might be prepared for the true church to come forth in its own time. In this work we believe him to have been, indirectly, an instrument of God.

Yet we do not accept the church he was instrumental in founding, nor any of those which arose out of it, as the church of Jesus Christ. First, because he, as a priest holding no other authority than that which he received from the Church of Rome, did not claim that God had specially authorized him to found his church. His was a reformation effort and it stamps his church as a daughter of Rome, his own spiritual mother. Second, his church is not the same in organization, gifts, and doctrine, as the New Testament church as outlined in chapter 4. What Rome had torn from its place in the Christian church, he did not attempt to restore. Nor is it reasonable to think that a man, such as he, trained in the schools of Rome, and giving years of his life to her ministry, should be able to leave behind in the Roman Church all the error he had assimilated and bring out and crystallize into the form of the new church he organized only that which was true and pure, unless he had directly revealed instruction from God,—a thing he never claimed.

#### THE CALVINISTS.

The "Calvinists are those who embrace the doctrine and sentiments of Calvin, the celebrated reformer of the Christian Church from Romish superstition and doctrinal error" is the claim made

by them. Calvin, like Luther, had no other authority than that conferred upon him as a Roman Catholic priest. He did, in some respects, a noble work, negatived, however, to some extent, by his extreme and violent persecution, even to death, of those who differed from him; but like Luther, he failed to restore that which Rome had cast aside. He was the father of the heresies of "predestination" and "election," so tenaciously held by his followers and some others, the Presbyterians among the number.

#### THE PRESBYTERIANS AND OTHERS.

In fact, the Presbyterian Church is nothing more than an offshoot of Calvinism. Its founder, John Knox, was originally a Roman priest. Throwing off the yoke of the papacy he implicitly followed the lead of Calvin, and organized his church on a Calvinistic basis. The Presbyterian Church is thus seen to be a granddaughter of Rome. So with the Plymouth Brethren, and all other churches patterned after Calvinism.

#### THE BAPTISTS.

The Baptists claim that there have been Baptists since the apostolic age, and they call this tracing a line of succession. They freely admit that the church of Jesus Christ did not exist, *in member digesta* during the darkest centuries of the apostasy. This admitted, why go to such extremes to prove a succession which exists only in imagination? There can be no such thing as Baptist succession without an organized Baptist Church, and it can not be proven

that there was one until the time of Menno Simon, who, in 1536, founded the Mennonites. This was a Baptist organization, and the very first authentic one. Menno Simon had been a Roman Catholic priest, and consequently the Baptist Church is a daughter of Rome.

#### THE ADVENTISTS.

The Adventists made similar claims, but their organization was a nineteenth century event, and try as they may they can not escape the logic of the position that their church is descended from Rome. Neither of these churches can lay claim to the restoration of the church organization and pure gospel which Rome has altered, and in some respects cast absolutely aside. This is a vital point.

#### CONGREGATIONALISTS, INDEPENDENTS AND CHURCH OF CHRIST.

The Congregationalists, Independents, Church of Christ and others recognize that they have no succession, and blandly aver that none is necessary. In fact, that is the stand taken by some of those before mentioned. Acting upon this theory, the various local churches affiliated with them, select by vote the person most acceptable to them as a minister. This means that the congregation arrogates to itself the right to do that which properly pertains to God.

“No man taketh this honor unto himself, but he that is called of God, as was Aaron.”—Hebrews 5: 4.

Aaron was called by direct revelation, therefore all others should be so called. It is sometimes urged

that this was under the law and not under the gospel. Our great high priest, Christ, "glorified not himself to be made a high priest" (Hebrews 5: 5). That Jesus rebuked the Jews for receiving "honor one of another" and seeking not "the honor which cometh from God only" (John 5: 39-47), is ample testimony that they, like the ones under review, had departed from the way of God outlined by Jesus himself when he said, "I receive not honor from men."

For the benefit of all such we reiterate the question of Jesus, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Again, none of these churches are organized according to the New Testament plan, nor do they preach the pure and unadulterated Old Jerusalem Gospel. They have not sought to restore that which was lost through the tampering of their Roman mother.

#### **The Fruits of the Apostasy and Reformation.**

The sad fruit of the apostasy and reformation is seen in the multiplicity of churches and perversions of the gospel. Since men refuse to wait for the "honor which cometh from God only," choosing rather to follow the example of those whom Jesus rebuked for receiving honor one of another, many men have been raised up to preach their own private opinions as the gospel of Christ, with the result that the perversions of it are multitudinous. Many churches and many gospels are most distracting to the honest seeker after the pure gospel. His only hope is to keep close to the word of God and obey

nothing that does not harmonize with the gospel contained therein, join no church that is out of harmony with the New Testament plan.

Many honest-hearted people whose attention has not been previously called to the grave differences between the New Testament church and the various Protestant daughters of Rome, may be greatly shocked at what we have written relative to these institutions. We have no apology to offer. We have endeavored to tell unpalatable truths concerning Catholic or Protestant in as kindly and inoffensive language as possible, and we feel confident readers who love truth, will, after thorough examination of the reasons for these statements, acknowledge that we are right. Spiritual Rome has been divided even more than her temporal predecessor. She has many daughters and granddaughters. They all go to the making up of that Babylon which we believe to be the whole of the false systems of worship which are the rivals of God's one true system. The cry of God to the honest in heart who are in these institutions is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Revelation 18: 4, 5. Her sins include persistent violation of the gospel laws and substitutions of the innovations of men for heaven-appointed ordinances, officers, and gifts. Reader, will you continue to partake, with her, of these sins, or will you rather obey the Master's warning voice and come out of her? The path of duty is the path of safety.



## CHAPTER 11.

**False Doctrines of the Reformation.**

In the preceding chapter we mentioned the fact that the reformers had clung to many of the errors of Rome, besides introducing many doctrines themselves that were foreign to the gospel of Christ. We now propose to show some features of this character.

**Justification by Faith Alone.**

The doctrine of justification by faith, as opposed to the Roman Catholic system of penances and indulgences as practiced in the early stages of the reformation, must have come as a ray of sunshine to those who had been bound by the chains of this great papal error. But, alas, it has been made to do duty against the gospel of Jesus Christ itself! Those who do not wish to obey the gospel ordinances of baptism and the laying on of hands, now plead justification by faith. As pointed out in chapter 3, justification by faith, means justification by faith in the Lord Jesus Christ,—a living, active faith which will move us to obedience of the gospel of Jesus Christ, which includes these principles. How anyone can be justified by faith in a refusal to abide by these doctrines, passes the writer's comprehension. Such a proposition is tantamount to claiming that a mere faith in the name of Jesus, justifies the absence of faith in his gospel. Such a thing can never be. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?" Remember, he is the same yesterday, to-day, and for ever.

### Is Baptism a Nonessential?

Growing out of the above perversion of the doctrine of justification by faith in Christ and his gospel, is the opinion so generally expressed among the reformed churches that baptism is only a matter of form, and is therefore a nonessential. Who made baptism or any other command a mere matter of form? God never did; nor does he ever command the observance of things that are nonessential. God does not make laws to be honored in the breach, but in the observance, and we should have sufficient faith in him to believe that he means us to obey everything he commands, and that he has some wiser purpose in commanding than the laying down of mere forms.

In Mark 16:15, 16, Jesus commanded his disciples:

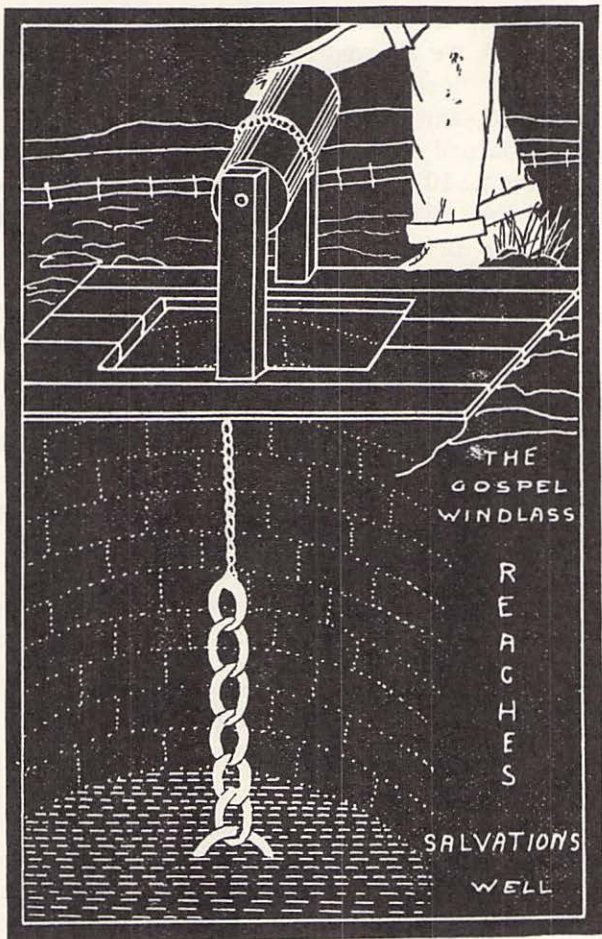
“Go ye into all the world, and preach the gospel to every creature. He that believeth and *is* baptized shall be saved; but he that believeth not shall be damned.”

Here is the direct command for baptism. Was it to be dishonored or observed? Matthew reports the answer of Jesus to that question in the additional words: “Teaching them to *observe all things whatsoever I have commanded you.*” Reader, are you willing to *observe* his commandments and thus honor the Giver, or will you dishonor him by refusing to obey him in this ordinance on the plea that it is only a matter of form? Jesus made it a command. “His commandment is life everlasting” (John 12:50). Can you afford to treat a command which is “life everlasting” as a “mere form”?

"But," it is asserted, "baptism is a work, and are we not told by Paul that salvation is not of works?" In chapter 3, we showed the difference between the works of the flesh which are as "filthy rags" in the sight of God, and the "good works which God hath before ordained that we should walk in them" (Ephesians 2: 10). These are the righteousness of God, and they are revealed in the gospel (Romans 1: 16). The principles of the gospel include baptism. As already pointed out, faith is also one of these "works" because it is only engendered in many people after a great effort and much study. If, therefore, we exclude baptism on the ground that it is a "work" to be consistent, we must also exclude faith and repentance, which are very necessary works. 'Twill please God better to retain and *observe* all things Christ has commanded. We regret that space forbids more than passing reference to these innovations of men, but as our object is to cause men and women to think we invite the reader to take these thoughts as the basis of a Bible study of the question.

**"They Have Changed the Ordinance."**

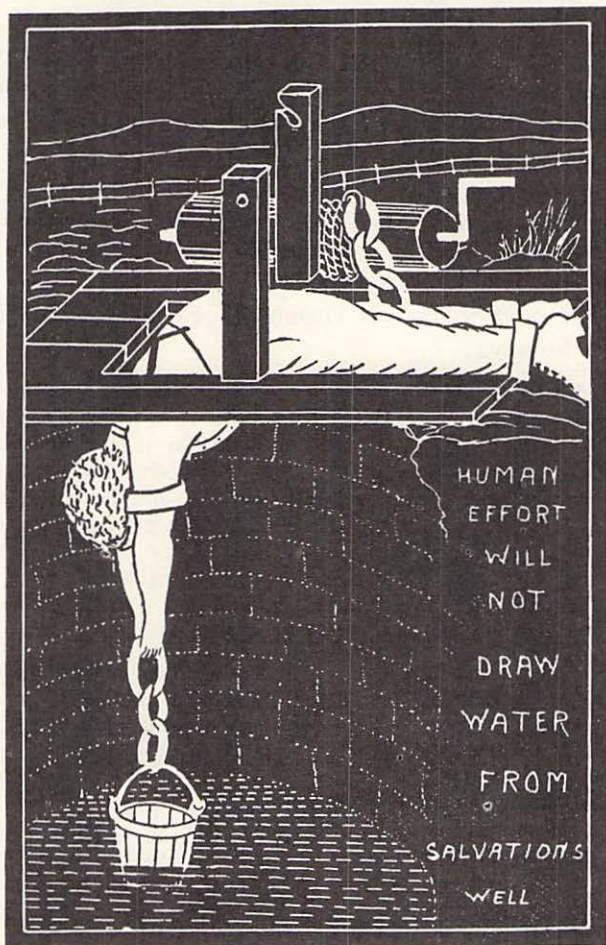
Another innovation is the teaching that sprinkling, pouring, or immersion are valid. There is not one word in the Bible to justify such a conclusion. It is most obvious that all the baptisms of the Bible were immersions. For an extended study of this question the reader is referred to the writer's pamphlet, "Valid Christian Baptism." We are now concerned only in proving the innovation.



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Our first witness is Doctor Wall, vicar of Shoreham, Kent, England, who on February 9, 1796, received a vote of thanks from the general convocation of the Church of England clergy, for the excellent book he had written on infant baptism. He says, speaking of "baptism" by aspersion:

"The most ancient of which is that of Novation, who (A. D. 251) while lying in bed from sickness, received what they called clinic baptism. This is the most ancient case on record."

Our next witness is Eusebius. Speaking of Novation he says:

"Who, aided by the exorcists, when attacked by an obstinate disease, and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither when he recovered from disease, did he partake of other things, which the rules of the church prescribe as duty, nor was he sealed [in confirmation], by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?"—*Ecclesiastical History*, p. 262.

Again, Dionysius says:

"We justly cherish an aversion to that Novation, by whom the church is split asunder, and some of the brethren have been drawn into impiety and blasphemy, and most nefarious doctrine has been introduced respecting God, and our most gracious Lord and Savior, Christ, has been calumniated as devoid of compassion; which also beside all this, sets aside the holy baptism, and overturns the faith and confession that precedes it."

Although this is the first instance on record of "baptism" by aspersion, it was not countenanced by the church except as clinic (sick) baptism. When the man recovered, church privileges were denied

him, by reason of which a split was caused in the church. It was not for many centuries after that that the church declared immersion and pouring indifferent.

The Edinburgh Encyclopædia, edited by the learned Sir David Brewster, in the article on baptism says:

“The first law for sprinkling was obtained in the following manner. Pope Stephen II, being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there the monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which however, some Catholics deny, yet pouring or sprinkling was admitted only in cases of necessity. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI, immersion was commonly observed. But during the persecution of Mary (Queen of Scots), many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing the form of prayers and ministration of sacraments, approved by that famous and godly-learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it on the child’s forehead. These Scottish exiles, who had renounced the authority of the pope, implicitly acknowledged the authority of John Calvin; and returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made

its way into England in the reign of Elizabeth, but was not authorized by the established church."

Let us recall Doctor Wall:

"France seems to have been the first country in the world where baptism by effusion was used ordinarily to persons in health, and in the public way of administering it. It being allowed to weak children (in the reign of Queen Elizabeth) to be baptized by aspersion, many fond ladies and gentlemen first, and then by degrees the common people, would obtain the favor of the priest to have their children *pass* for weak children, too tender to endure dipping in the water. As for sprinkling, properly so called, it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after forty-one (1641). They (the assembly of divines at Westminster) reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had always been used by the primitive Christians before the beginning of popery, and ever since churches were built; but that sprinkling, for the purpose of baptizing, was really introduced (in France first, and then in other popish countries) in times of popery and that, accordingly, in all those countries in which the usurped power of the pope is, or has formerly been owned, have left off dipping of children in the fonts; and that all other countries in the world, which have never regarded his authority, do still use it; and that basins (to sprinkle out of), except in cases of necessity were never used by papists, or any other Christians whatsoever till by themselves."—History Infant Baptism, part 2, chap. 9.

Again, he says:

"The way that is ordinarily used, we can not deny to have been a novelty, brought into this church [the English] by those that had learned it at Germany or Geneva; and they, not content to follow the example of pouring a quantity of water (which had been introduced instead of immersion), but improved it (if I may so abuse that word) from pouring to sprinkling, that it may have as little resemblance to the



ancient way of baptizing as possible."—Def. of History Infant Baptism, p. 403.

Any of our readers who may desire to read more about how the current coin of baptism came to be counterfeited, would do well to read the articles on baptism in the Edinburgh Encyclopædia, the British Encyclopædia and the Encyclopædia Americana. In those volumes you will read that by the determined efforts of Doctor Lightfoot, the Westminster assembly of divines, after a warm discussion regarding the adoption of sprinkling, decided by a majority of twenty-five over twenty-four to adopt sprinkling as the rule of the (English) church. This was in the year 1643; and in the next year an Act of Parliament was passed, requiring the parents of children in the realm to have them sprinkled. In the year 1648, an ecclesiastical council, held at Cambridge, Massachusetts, adopted sprinkling instead of immersion; and in May of that year, the legislature of that State passed a law making it a penal offense for anyone to *say* that infant sprinkling was not good and valid baptism.

Reader, our task is done. We have shown that sprinkling was legalized by the authority of the Roman Church at Ravenna, in the year 1311. John Calvin, the reformer, did not reform the practice of the Roman Church, but rather adopted it. This was also done by the Presbyterians under John Knox. Then by the Church of England, in 1643, enforced by Act of Parliament, and also in America, in 1648. The coin is here. It bears the inscription, "Three Baptisms." The power that issued it declared

sprinkling, pouring or immersion to be indifferent. But on the same coin there is another figure, the impress of the authority that issued it. In our Savior's words we ask, "Whose image and superscription is this?" And echoing down through the ages comes the answer: "Cæsar's" [Rome's].

Reader, whom do you wish to honor? Do you desire to do honor to Cæsar? Then render to Cæsar (Rome) the things that are Cæsar's (Rome's). But if you wish to do honor to God, render "to God the things that are God's."

#### **Infant Baptism another Innovation.**

Infant sprinkling is another instance in which the reformed churches have blindly followed the lead of Rome, and adopted one of her changes. Such a doctrine is not mentioned in the Bible. Attempts have been made to show that infants were included in three cases of household baptism mentioned in the New Testament, but it is so easy to prove the error of such assertions, that well-informed advocates of the doctrine do not repeat them. Here is a Roman Catholic statement that the practice has been derived from tradition:

"Question: Why should not the scripture alone be the rule of faith, without having resource to apostolic tradition?"

"Answer: Because infant baptism, and several other necessary articles are either not at all contained in scripture, or at least are not plain in scripture without the help of tradition."—Roman Catholic Manual of Controversy.

The pedobaptist writer Neander says:

"Baptism was at first administered only to adults, as men were accustomed to conceive of baptism and faith as strictly

connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it [which followed somewhat later] as an apostolic tradition serves to confirm this hypothesis."

Doctor Mosheim, the pedobaptist historian, says of the first century:

"Then none were admitted to baptism, but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

Of the second century he says:

"The sacrament of baptism was administered publicly twice every year, at the feast of Easter and Pentecost, or Whitsuntide. . . . The persons that were to be baptized, after they had repeated the creed, confessed, and renounced their sins, and particularly the Devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation."

Doctor Miller, of Princetown Presbyterian Theological Seminary, says:

"The fact is that during the whole three score years after the ascension of Christ, which is embraced in the New Testament history, we have no hint of the baptism of infants born of Christian parents."

Neander says:

"It is certain that Christ did not ordain infant baptism."

Curcellæus says:

"The baptism of infants, in the first two centuries after Christ, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth, and following ages, it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears, and it was introduced without the command of Christ."

### Gifts of the Holy Ghost Discarded.

Not only have the Protestant churches discarded the apostolic practice of the laying on of hands with prayer for the bestowal of the Holy Spirit, but they have also decided against the gifts of the Spirit. A perusal of Acts 8:1-17; 19:1-6; Hebrews 6:2, should convince the reader that the laying on of hands was an apostolic practice, and also a principle of the doctrine of Christ. Is it not a little inconsistent for some Protestants to plead for infant baptism on the ground of apostolic tradition, and refuse to follow that which was unquestionably an apostolic practice?

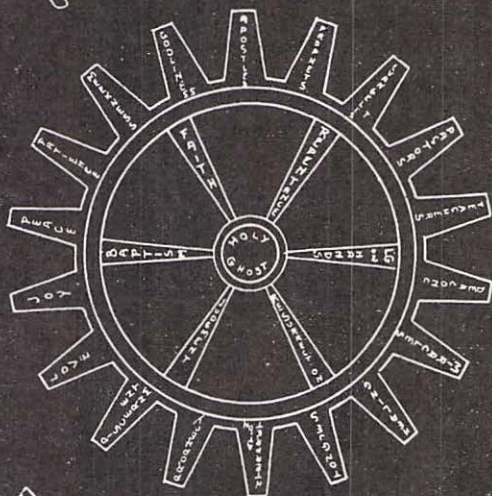
The objection is urged that observance of the practice in the Roman Catholic Church has taught that it is merely a matter of form, without any beneficial results. Our reading of the above cited texts convinces us that it was not an idle form in apostolic times, and that the bestowal of the promised Comforter (John 14:16) was the direct and highly beneficial result. Why should it be a mere form now?

Peter, on the Day of Pentecost, referring to the bestowal of the Holy Ghost on condition of repentance and baptism, said:

“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 2:39.

This brings the promised Comforter within our reach, but only on condition of obedience to the ordinances prerequisite to its bestowal. Because it does not follow the laying on of hands in the Roman Catholic Church, does not render that ordinance a

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mere form when practiced in righteousness. Remember that the Roman Catholic Church is apostate and it is too much to expect that God will confirm the work of its apostate ministry. He is bound, however, to recognize the ordinance when practiced by the ministry of his own true church, when it is established, for the promise is "to all whom the Lord our God shall call."

The Holy Spirit was withdrawn because of apostasy. John Wesley, in his 89th sermon, Beacham's Edition, Ninety-fourth in American edition, says:

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian; and, from a vain imagination of promoting the Christian cause thereby, heaped riches, power and honor upon the Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed) 'because there was no more occasion for them,' because all the world had become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was 'the love of many,' almost of all Christians, 'waxed cold.' The Christians had no more of the Spirit of Christ than the other heathens. The Son of Man, when he came to examine his church, could scarcely 'find faith upon earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church; because the Christians were turned heathens again, and had only a dead form left."

What was lost from Christianity through Roman Catholic usurpation and apostasy has not been restored by the reformation, and we may therefore

conclude that none of the reformed churches meet with God's entire approval. The dead form, though reformed, has never been truly made alive by that living, active spirit, which was the life of the church of the first century, and which stamped the laying on of hands as being more than an empty, idle form then. When the reader finds the true church of Jesus Christ, he will find its great heart throbbing and its every artery pulsating with the life and spiritual energy which results from the inward presence of the Holy Ghost. The laying on of hands will be the same God-ordained, Spirit-bringing ordinance in it, as in the New Testament church. Seek it, reader.

#### **The Gifts of the Holy Ghost not Wanted.**

"But," we are asked, "did not Paul warn us that prophecy and tongues would cease?" Yes, he said they would cease "when that which is perfect is come" (1 Corinthians 13:10). But that could not refer to the cessation of them because of the falling away from truth mentioned by Wesley. The apostasy, with its reign of darkness, superstition, ignorance, and terror, can scarcely be regarded as the coming of "that which is perfect."

"That which is perfect" will be ushered in with the universal reign of peace which will follow the coming of Jesus Christ, when his saints, raised from corruption to incorruption, mortality to immortality, shall see as they are seen, and know even as they are known. (Verse 12.) Prophecy, tongues, and the gift of knowledge help our spiritual vision, but we do not see and know by their aid as we shall see and know



in the after-life. Looking through them we see as "through a glass darkly" (verse 12), see and know only in part, but "when that which is perfect is come then that which is in part shall be done away." Until then we can not afford to dispense with the gifts which help us to "see as through a glass darkly," or we shall not see at all! Do Protestant churches prefer, like the Catholics, not to see? We are sure that there are many honest people in *all* churches who will prefer the light when it is offered to them.

#### Dead Apostles and Prophets.

"Oh, yes," says the advocate of the many innovations of men in church doctrine and government, "we have apostles and prophets in our churches—Peter and Paul and others." This is nothing more or less than an apology for the fact that they approve of the human tampering which has resulted in the removal of the apostolic and prophetic offices from the Catholic and Protestant churches. To be consistent, these churches, in claiming Peter and Paul as their apostles should be willing to heed their teaching and practice. Which of them accepts as a whole the teachings and practice of the apostles whom they claim as officials of their churches? None! Positively and absolutely none!

Take for instance the following three things:

1. Peter's answer on the Day of Pentecost, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins."—Acts 2: 38.

2. The example of Peter and John, who laid hands upon and prayed over Philip's Samaritan converts that they might receive the Holy Ghost. (Acts 8: 14-17.)

3. Paul's statement in Ephesians 4: 13 that the offices of apostles, prophets, etc., were to remain in the church "till we all come in the unity of the faith, and of the knowledge of the Son of God."

Where can be found a church, either Catholic or Protestant, willing to follow these three teachings and practices? Nowhere! What a burlesque it is, then, for any of them to claim these men as their apostles! Though dead, their words still live to rebuke those who while claiming them as their teachers, refuse to practice what they taught. God gave living apostles to the New Testament church and he designed that in all ages his church should have *live men* in the apostolic office.

#### **There Were More Apostles than Twelve.**

The idea that there were only twelve apostles is closely allied and interdependent with the one under discussion. To prove that there were more than twelve, establishes an apostolic succession, and that would mean that live apostles should be in the church to-day. Christ ordained the first twelve before his death, yet we are informed that "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets;" etc.—Ephesians 4: 8-11. From this it will be seen that Christ gave both apostles and prophets *after his ascension*.

In further proof of this we refer the reader to Matthew 10: 1-4 for the names of the original twelve, then to the following texts for the names of some additional apostles:

13. MATTHIAS, Acts 1: 23-26.
14. BARNABAS,     { Acts 13: 2; 14: 14.
15. PAUL,            {
16. JAMES the Lord's brother, Galatians 1: 18, 19.
17. SILVANUS,        { 1 Thessalonians 1: 1, to be
18. TIMOTHEUS,     {     read with Thessalonians
- {     2: 5, 6.
19. APOLLOS, 1 Corinthians 4: 6-9.
20. ANDRONICUS,    { Romans 16: 7.
21. JUNIA,            {

Dead apostles will not do, my readers, for the living church requires live ones, and God has decreed that she shall have them "till we all come in the unity of the faith."—Ephesians 4: 13.

#### The Spirit of Prophecy.

Dead prophets will not do either, for it is on record that the "remnant" or "last part" of the seed of the church woman shall "keep the commandments of God, and have the testimony of Jesus Christ" (Revelation 12: 17). In Revelation 19: 10, an angel declared, "the testimony of Jesus is the spirit of prophecy." From these two statements we conclude that the latter day church of God, will obey the pure gospel and will have "the spirit of prophecy." Where the spirit of prophecy is, there will be prophets. This should for ever settle the claims of those churches which deny the need for

living prophets and the gift of prophecy now. Dead prophets can not form a channel for the living stream of the spirit of prophecy to flow through, that the present day church may be refreshed and instructed from the very presence of the Almighty.

**“Reverends” and “Right-reverends.”**

Instead of the offices placed in the church by Jesus being honored now, we have in the Catholic and Protestant churches a vast army of reverends, right-reverends, canons, archdeacons, archbishops, cardinals, and so forth. God placed the original offices in the church that the incumbents might do, among other labors, “the work of the ministry.” Furthermore, he did not ordain that they should receive princely salaries for so doing. But neither the titles nor the financial conditions of the first servants of God are good enough for the majority of modern ministers. The title must be a high-sounding one and the salary in accordance therewith. We would not be so foolish as to deny that there are a great many good men among the ministers of all churches, but that does not alter the fact that the “clerical profession” is a vast army of mercenaries.

The ancient servant of God was called to go without purse and without scrip (Matthew 10:10-15), but the “call” of the “reverend” is almost invariably to a higher salary. He depends upon his own intelligence and scholastic attainments for all the direction needed in the government of the flock over which he presides. He denies that God speaks to men now, and as we have already seen, declines to

be guided by what the Almighty has already caused to be written and spoken. Besides all this he stamps himself as a usurper by arrogating to himself a title which scripturally belongs only to God (Psalm 111:9). And yet, we must blame the system under which they have been educated, for the state of things which exists, rather than the men who are the outcome of it. Still the men themselves will be held accountable, if, knowing the truth, they teach others to disobey it. Going without specific call from God, running without tidings from him, they tell their own story by the way, and multitudinous are the heresies that have been evolved in consequence. Who will be held accountable for the resultant confusion?

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## CHAPTER 12.

### **Attempts to Revive the Jewish Sabbath.**

Those who so strenuously strive to revive the observance of the Jewish Sabbath do not seem to know that it is one of the most conspicuous of the reformation errors. Thousands of honest people are fighting for this revival with a zeal worthy of a better cause, and because of the apparently strong arguments produced by these advocates, thousands of other honest people are in danger of being led into error.

It is asserted that no authority can be quoted for the abrogation of the Decalogue in which the Sabbath commandment is included; that the papacy changed the Sabbath; that Saturday Sabbath keep-

ing is the "seal of God" and Sunday keeping "the mark of the beast." It is not our intention to treat this subject exhaustively, for we can only devote this chapter to it. The reader is referred to Elder C. Scott's splendid book entitled *The Christian Sabbath*, for a more complete study. We shall confine the subject-matter of this chapter to the three headings: 1. Is the Decalogue in force now? 2. Did the papacy change the Sabbath? 3. Is Saturday keeping the "seal of God"? and Sunday keeping the "mark of the beast"?

**Is the Decalogue in Force Now?—A Test Question.**

In their attempt to revive the Jewish Sabbath, the Seventh Day Adventists and others refer to the ten commandments as "The law immutable." Upon its perpetuity the Saturday Sabbath depends. If the "old covenant," which has been abolished, included the ten commandments, it naturally follows that they, Saturday Sabbath and all (as a code), have been abrogated. Indeed this is admitted by Uriah Smith, one of their most eminent writers, in his tract entitled *The Two Covenants*, as follows:

"That the old covenant has been superseded by the new, Paul plainly states; of this there is no question. And we affirm further that nothing has been abolished but the old covenant. Whatever has been abolished was included in that covenant, and whatever was not included in that covenant still remains, unaffected by the change from old to new. If the ten commandments constituted the old covenant, then they are for ever gone; and no man need contend for their perpetuity or labor for their revival. But if they did not constitute the old covenant, then they have not been abolished and no man need breathe a doubt in regard to their perpetuity

and immutability. This therefore becomes a test question." Pp. 4, 5.

As such we are willing to regard it and will so treat it in this chapter.

#### The New Covenant Antedates the Old.

In chapter 3 we referred to the antiquity of the gospel, showing that though the new and everlasting covenant was not dedicated (Hebrews 9:17-20) until the crucifixion of Christ, it existed in the days of the most ancient worthies and was taught to the Israelites (see Hebrews 4:2). We note that the Adventists seem to believe similarly. We quote the following from Bible Readings, page 316:

"None should allow themselves to be confused by the term first covenant and second covenant. While the covenant at Sinai is called 'the first covenant,' it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during the time there would have been no pardon for the people. What is called the 'second covenant' virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Galatians 3:17), and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant, that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises, only by being children of Abraham. To be Christ's is the same as to be the children of Abraham (Galatians 3:29); all who are of faith are the children of Abraham, and share in his blessing (Galatians 3:7-9); and since no one can

have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called 'second' because both its ratification by blood, and its more minute statement, were after the ratification of the covenant made at Sinai. More than this it was the second covenant made with the Jewish people. The one from Sinai was the first made with that nation."

#### The Parting of the Ways.

So far, we are seemingly in agreement with our Advent friends, but here, in reality, is the parting of the ways. We are under the impression that they believe the Decalogue (called by them the moral law) to have been contained in the "everlasting" "gospel," or second covenant. We deny that there is any scriptural warrant for such teaching. Not an atom of proof has ever been forthcoming to show that the ten commandments were given before the Israelites received them at Sinai. The following is a sample of the "proof" presented in favor of their theory:

Referring to Genesis 2: 2, 3, Uriah Smith says:

"We should do no violence to the text if we should read it, And God blessed the seventh day, and commanded Adam to sacredly observe it."—Ibid., p. 15.

This is simply assuming what should be proven, commonly called "begging the question." We are of the opinion that it would be doing grave violence to the text to introduce into it something which the Almighty in his infinite wisdom kept out of it. Why take the risk of doing violence to the text if one satisfactory text can be found in favor of the contention? We will show, later on, that the Israelites



were the first to receive the ten commandments, and consequently it is useless to bring arguments in which such risks are taken, against scriptural fact. Not human deductions, but scriptural texts, count in the consideration of scriptural subjects.

It is urged that it would have been impossible for Adam and Eve to have sinned if the Decalogue had not been in force in Eden. This is simply another effort to show, by human reasoning, something for which scriptural proof is not obtainable. The mistake is made of assuming that the ten commandment law is the only standard of right and wrong. The gospel existed from the beginning. "But," we are assured, "the gospel is not a law. It is a free gift." Can not a "law" be a free gift? Was not Paul writing about the gospel when he wrote the following words:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For *the law of the Spirit of life* in Christ Jesus hath made me free from the law of sin and death."—Romans 8: 1, 2.

James also refers to it as "the perfect law of liberty."—James 1: 25. It is claimed that this term is used to designate the Decalogue, but such an interpretation is not borne out by the context. The theme is the virtue of obedience to the "word of truth." Since we are begotten with the "word of truth" and it is the gospel, the law of liberty, being synonymous, can not be other than the gospel of Jesus Christ.

In the gospel are the two great laws upon which the Decalogue is premised:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew 22: 37-40.

These laws are not mentioned in the Decalogue, yet "upon them hang all the law." It must be apparent that people who honor these two laws would have no need for a code such as the Decalogue. But the Israelites were not able to do this, consequently the law "was added because of transgressions." Being unable to abide the law of liberty, which simply asked for love towards God and man, they were given the law of sin and death, with specified sins and the punishments therefor. This added law was superseded by the gospel.

#### What is a Covenant?

Uriah Smith gives Webster's primary definition of "covenant" thus:

"A mutual agreement of two or more persons or parties, in writing and under seal, to do or refrain from, some act or thing; a contract; stipulation."—Ibid., p. 5.

Thereafter on page 7, he says:

"That the ten commandments are called 'a' covenant we admit; but what kind of a covenant? and in what sense are they so called? Please read again Exodus 19: 5: 'Now, therefore, if you will obey my voice indeed, and keep MY covenant,' etc. Then God has something which he called HIS covenant which antedated the covenant made with Israel. It was already in existence, before any formal agreement whatever was made with that people."

Now we appeal to your intelligence, dear reader,

ask you to consider the definition of *covenant* given above, and then to decide whether God could call anything "his" covenant which had not been made with any other party, since it requires two or more parties to make a covenant. Evidently realizing that the definition is against his interpretation, Mr. Smith, on page 8, quotes Webster's second definition:

"'A writing containing the terms of agreement between two parties.' Thus the terms upon which an agreement or covenant rests, are in a secondary sense called also a covenant."

Here he is no more successful. His reasoning upon this secondary definition is certainly very illogical. The "terms upon which an agreement rests" are *not* defined above as a "covenant." The definition is clearly that the "*writing* [or document] containing the terms of the agreement between parties" is called, in law, a covenant. Nothing other than the matter contained in the document setting forth an agreement, and the document itself, is ever called a covenant. It therefore follows (1) that God could not make a covenant with himself and (2) that no understanding outside of the actual covenant with Israel can be called "a covenant commanded, and not made," as is asserted.

#### The Decalogue Called "the" Covenant.

In urging the line of thought, the falsity of which we have just exposed, Mr. Smith makes the following rash statement referring to the ten commandments:

"They are never called 'the' covenant, referring to the first or old covenant."—*Ibid.*, p. 7.

Of course it is vital to his argument that this should be, for the instant we prove that they are called "the" covenant, it is shown that they are part of the "old covenant" which has been abolished. We shall now show that the covenant called "his" covenant is identical with that called "the" covenant. Turning to Deuteronomy 4:13, we read:

"And he declared unto you *his* covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

The prominent points about "his" covenant are (1) it contained the ten commandments (2) which were written by him upon two tables of stone. Now turn to Deuteronomy 9:9, 10:

"When I was gone up into the mount to receive the tables of stone, even the tables of *the* covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone, written with the finger of God: and on them was written according to all the words, which the Lord spake with you in the mount, out of the midst of the fire in the day of the assembly."

The outstanding points of this text are: (1) The tables of stone were the tables of "the" covenant. (2) They were written with the finger of God as it is stated "his" covenant was. (3) On them was written all the words which the Lord spake to Israel out of the fire on the day of the assembly. Turning back to Deuteronomy 5:4-21 we find that God gave the ten commandments "in the mount out of the midst of the fire." Therefore the ten commandments were written upon the tables of "the" covenant, and "the" covenant is the same as "his" covenant.

Moses, in anger, threw down and broke these tables, but we read in Deuteronomy 10: 4, that afterwards God commanded Moses to hew two tables of stone, "and he wrote on the tables, *according to the first writing, the ten commandments*" (see also verses 6 and 15). This is an added proof that the ten commandments were upon the tables which are in Deuteronomy 9: 9 called "the tables of *the covenant.*" And yet Mr. Smith, the Adventist, says: "They are never called 'the' covenant, referring to the first or old covenant." Would it not be wise to read more extensively before jumping to hasty conclusions, and making such rash statements?

#### Ratification or Dedication—Which?

Mr. Smith makes an heroic attempt to prove that the Decalogue could not have been included in the "old covenant" by asserting that "before Moses was called up to receive this law of ten commandments which God had written, the first covenant had been made, closed up, finished, and ratified by the shedding of blood."—*Ibid.*, pp. 12, 13. Why "closed up," "finished," "ratified"? Only through the exigencies of the hopeless case for which Mr. Smith is reasoning so poorly. Nowhere do the Scriptures use these words in reference to the old covenant. Paul says: "Neither the first testament was *dedicated* without blood" (Hebrews 9: 18), and Mr. Smith makes this quotation a basis upon which he makes the statement in question. Now there is a great difference between "dedication" and "ratification." Churches and other things are often finished or

altered after dedication, but this scriptural term was plainly not strong enough for Mr. Smith's purpose.

Now, what are the facts of the case? God made a covenant with Israel in Horeb (Deuteronomy 5: 2). A covenant, which, by the way, had never been made before.

"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Verse 3.

Adventists deny that this refers to the ten commandments, but this denial is foolish in view of the following verses:

"The Lord talked with you face to face in the mount, out of the midst of the fire. (I stood between you and the Lord at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount;) saying:" [and here follows the ten commandments].—Verses 4, 5.

There can be no successful denial of the fact that the ten commandments were part of the covenant of which Moses spoke when he assured them that it had never before been made with man. The remainder was made known to the people through Moses. In Exodus 24: 3 it is recorded that the people said, "All the words that the Lord hath said will we do." Adventists, we believe, admit that this refers to the Decalogue. Very well. "And Moses wrote all the words of the Lord" (verse 7) and the words written were the subject-matter of the "book of the covenant" (verse 7). The people agreed and said "all that the Lord hath said will we do and be obedient"

(verse 7). Then the covenant was dedicated by the sprinkling of blood. Now our friends tell us that the Decalogue was not written by Moses and dedicated in the book of the covenant, yet assert that the phrase "concerning all these words" (verse 8) does refer to it. This is most illogical and reflects the tenacity with which people cling to a hopeless cause. Moses wrote the identical "all the words" which are referred to in the phrase "concerning all these words," and since it is admitted that the Decalogue is designated in the latter, it must be included in the former. The tables of stone written with the finger of God came later in the form of "testimony" (Exodus 25: 16; 31: 18; 32: 15) that God himself was a party to the covenant.

We wish to call attention, also, to the fact that the ark was called the ark of *the* covenant (Deuteronomy 10: 8) long before "the book of the law" was put in the side of it (Deuteronomy 31: 16). Being called the ark of *the* covenant, when the tables upon which were written the ten commandments were its *only contents*, is clear evidence that the Decalogue is at least part of *the* covenant.

It is therefore established, beyond the shadow of reasonable doubt, that the Decalogue was included in the old covenant, and consequently abolished. Yes, Mr. Smith, the ten commandment code was a constituent part of the old covenant, and to quote your own words "they are for ever gone; and no man need contend for their perpetuity or labor for their revival." They were given to none but the Israelites.

The gospel is to all nations, and, containing as it does, the two great commandments upon which the law was based, it has superseded the law and still retained the principles which its stated commandments and penalties sought to *enforce*, namely, love of God and fellow-men.

#### Did the Papacy Change the Sabbath?

Our Seventh Day Advent friends teach that the papacy is symbolized by the "little horn" of Daniel 7: 8-25. Uriah Smith asserts on page 142 of *Thoughts on Daniel*, that the papacy came into power in 538 A. D. Commenting on the statement that the "little horn" was to change "times and laws" (verse 25), he says:

"Has the papacy attempted this? Yes, even this . . . it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God given to man, and erected in its place a rival institution to serve another purpose."—*Ibid.*, p. 141.

When such a serious charge is made against even a much abused line of popes, common fairness demands that proof be given. This has never been forthcoming. It must be apparent to the dullest intellect that the papacy could not change the Sabbath before it came into power. And yet that is exactly what we are asked to believe. We are told that Constantine "first enjoined Sunday keeping by law" in 321 A. D. (*Bible Readings*, page 61), and that the Council of Laodicea, in 364 A. D., "first enjoined Sunday upon Christians as the Lord's day." Now both these dates are long before the date given above



as the coming to power of the papacy. It will therefore be apparent that the papacy did not change the Sabbath.

It is next urged that the Catholic Church claims to have changed it. A tract entitled *Rome's Challenge*, is being circulated. This is a reprint of several articles which appeared in a Roman Catholic paper in America, in which the boast is made that the Catholic Church changed the Sabbath. But it is not stated when the change was made.

The claims of the Roman Catholic Church in this regard are very freely set forth, and it is unfortunate that the Adventists have not more thoroughly investigated those claims. The following from a Roman Catholic Catechism freely and fully states the time of the change, and altogether upsets the accusations made against the papacy as having made the change:

“Question: What are the days which the church commands to be kept holy?”

“Answer: The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of Saturday.

“Question: What warrant have you for keeping the Sundays in preference to the ancient Sabbath, which was the Saturday?”

“Answer: We have for it the authority of the Catholic Church, and apostolic tradition.”

In the edition of the Roman Catholic Bible, published by James Duffy, at Dublin, in 1857, with the signed certificate of approval of twenty-six bishops and archbishops of Ireland, the primates among them, is found the following footnote under Acts 20:7:

*“And on the first day of the week.* Here Saint Crysostom, with many other interpreters of the Scripture explain, that the Christians, even at this time, must have changed the Sabbath into the first day of the week, (the Lord’s day) as all Christians now keep it. This change was undoubtedly made by the authority of the church. Hence the exercise of the power which Christ had given to her: for he is the Lord of the Sabbath.”

The Catholic Dictionary by Addis & Arnold, on Revelation 1: 10, Acts 20: 7, and 1 Corinthians 16: 1, 2, says:

“These texts indicate that Sunday was already a sacred day, on which deeds of love were specially suitable. Hebrews 10: 25 shows that Christians had regular days of assembly. The Scriptures given above show the observance of Sunday had begun in the apostolic age; but even if the Scriptures were silent, tradition would put this point beyond all doubt.”

John Anokel, A. M., bishop of New York, says:

“We think it was given by our Lord during the great forty days after the resurrection.”

This makes the Roman Catholic position quite clear. Yet the Adventists assert that the change came later and attempt to furnish us with proof.

They claim that they have the necessary proof of change in the actions of Constantine and the Laodicean Council already referred to. Let us for a moment look at this so-called proof. We quote the following from the Murdock-Reed edition of Mosheim’s Ecclesiastical History:

“The first day of the week on which Christians were accustomed to meet for the worship of God, Constantine required by a special law to be observed *more sacredly than before.*”—Page 155.

To cause a day of worship to be "more sacredly observed" than before is not to change the Sabbath, surely! In fact, it is admitted in the *Advent Review*, for December 13, 1887, that

"It is safe to affirm that there was nothing done in the time of Constantine, either by himself or any other, that has the least appearance of changing the Sabbath."

This is exactly what we are affirming, hence it will be seen that our affirmation is safe. Well-informed Adventists do not now make the straight-out claim that Constantine changed the Sabbath. It may be true, as they assert, that he "first enjoined Sunday keeping by law," but that does not at all prejudice our contention that it had been kept *without* civil enactment for three centuries before his time. Constantine was the first professing Christian who possessed the power to enforce its observance by law. That he sought to do this almost immediately on his profession of Christianity, is against, rather than in favor of the thought that Sunday was not generally observed long before he professed Christianity.

#### The Council of Laodicea.

According to Bible Readings, pages 62, 63, the Council of Laodicea was the "authority" by which Sunday was "first enjoined upon Christians as the Lord's day." This council declared:

"Christians ought not to Judaize, and to rest in the Sabbath, but to work on that day; but preferring the Lord's day, should rest if possible as Christians. Wherefore if they should be found to Judaize, let them be accursed from Christ."

The very language employed above evidences that

previous to the sitting of this council, the observance of Sunday as the Lord's day was recognized by all Christians within its jurisdiction, except those having Judaistic prejudices. This legislation was passed merely for the benefit of the latter. Nearly a hundred years previous, Anotolus, bishop of the Laodicean jurisdiction (270 A. D.), wrote:

"Our regard for the Lord's resurrection which occurred on the Lord's day, will lead us to celebrate it on that day."

Justin Martyr (140 A. D.), an unimpeachable witness, wrote:

"On the day called Sunday, all who live in the cities, or in the country gather together in one place, and the memoirs of the Apostles or writings of the prophets are read as long as time permits; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then all rise together and pray, and as we said before, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings. . . . *But Sunday is the day* on which we hold our common assembly—because it is the day on which God, having made a change in the darkness and matter, made the world; and Jesus Christ, our Savior, on the same day rose from the dead. For he was crucified on the day before that of Saturn, and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration."—Justin's First Apology, chapter 47.

According to this testimony, Sunday was generally observed as a day of rest, in the year 140 A. D., over two hundred years before the Council of Laodicea and but forty-four years after John's revelation on Patmos. Similar testimony is also borne by

Dyonysius of Corinth, 170 A. D., Bordasenes of Edessa, 180, A. D., Clement of Alexandria, 194 A. D., Tertullian of Africa, 200 A. D., Origen, 225 A. D. Victorinus of Peteria, 300 A. D., and Peter of Alexandria, 306 A. D. All these were leading representatives of the church in different parts of the world. Sabbatarians seek to destroy the force of this united testimony by making unwarranted attacks upon the men. If their testimony is true, attacks upon their reputations will not make it untrue. If Sabbatarians wish to influence fair-minded people, they will have better success if they prove that the statements they object to are untrue. Truth can not afford to abuse its enemies. Abuse has ever been the weapon of error. When opposed to truth, error is weak indeed, and to cover its weakness has recourse to abuse and slander.

Following is the testimony of Mosheim, the celebrated historian, on the question:

"The Christians of this (first) century assembled for the worship of God and for their advancement in piety, on the FIRST day of the week, the day on which Christ resumed his life; for that this day was set apart for religious worship by the apostles themselves, and after the example of the church at Jerusalem it was generally observed, we have unexceptionable testimony. Moreover, those congregations whose members either intermingled with Jews, or were accustomed ALSO to observe the seventh day of the week as a sacred day, which the other Christians did not consider wrong."—Murdock-Reed Mosheim, century 1, part 2, chapter 4, par. 4, p. 43.

The following is a footnote on the same page:

"In vain some learned men labor to persuade us that, in all

the early churches, both days, or the first and the last days of the week were held sacred. The churches of Bithnia mentioned by Pliny, devoted but one stated day to their public worship; and beyond all controversy that was what was called the Lord's day, or the first day of the week."

Again:

"The Christians assembled for the worship of God in private dwelling houses, in caves, and in places where the dead were buried. They met on the first day of the week, and here and there on the seventh day which was the Jewish Sabbath."—*Ibid.*, century 2, part 2, chap. 4, par. 8.

From this it will be seen that while the Gentile Christians kept the first day of the week sacred, they also tolerated the observance of the Jewish Sabbath among those having Judaistic prejudices. The Council of Laodicea simply took action with regard to toleration of the latter practice, and decreed that Christians should no longer observe the obsolete Sabbath. There is positively no evidence of the Council of Laodicea being the authority by which Sunday was "first enjoined upon Christians as the Lord's day." That council pronounced against the Saturday rest day, but did not "first enjoin Sunday upon Christians as the Lord's day."

The term "Lord's day" is used but once in the Bible (Revelation 1:10). To what particular day of the week does it refer? Sabbatarians assert that it refers to the seventh. Unfortunately for this contention the Greek word from which "Lord's day" is translated makes it amply plain that the first day is meant. The word is *Kuriake* and is found in a slightly altered form in 1 Corinthians 11:20, where it refers to the Lord's supper. These are the only

two cases in the whole Bible in which derivatives of the word *Kuriake* are applied to the Lord. The first day of the week was the day upon which the Lord's supper was partaken of (Acts 20: 7) and the use of the same word to designate the Lord's day makes it clear that the first day of the week is meant.

Greenfield says:

"The Greek words rendered Lord's day, *Kuriake Hemera*, *Kuriake*, the adjective, is from the noun *Kurious*, and is thus defined, pertaining to the Lord Jesus Christ. *Kuriakas Diepnon*, the Lord's supper, 1 Corinthians 11: 20, the same."

Buck's Theological Dictionary says:

"The first day of the week is called the Lord's day. Revelation 1: 10."

Schaff's Cyclopedia says:

"Lord's day, the oldest and best designation of the Christian Sabbath, first used by Saint John in Revelation 1: 10."

Barnes, Clark, Robinson, Parkhurst, Liddell and Scott, Hackett, Bagster's Analytical Greek Lexicon, and all authors of note, agree with this testimony. Thus we have shown that Sunday was observed as the Lord's day in the first century and is recognized in scripture as such.

How hopeless the Adventist attempt to prove that the papacy changed the Sabbath will be seen when attention is called to the fact that the Council of Laodicea was not a Roman Catholic council at all. In a little work entitled Catholic Belief, by the Very Rev. J. Faa Di Bruno, D. D., page 124, is given a list of the Roman Catholic Councils, and the Council of Laodicea is not mentioned. The councils up to the fourth century were,

1. *The First Council of Nicaea*, 325 A. D., attended by 318 bishops.

2. *The First Council of Constantinople*, 381 A. D., attended by 150 bishops.

The same writer says on page 123:

"By a general or ecumenical council, is understood a council to which the bishops of the whole world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the council that all should attend.

"A council in order to be ecumenical, must be convoked by the pope, or, at least with his consent, and be presided over by him, or by his legates. The decrees of a council must also have his consent.

"A general council headed by the pope, by reason of representing the whole church, has the privilege of doctrinal infallibility and supreme authority. It is evident that even the largest assembly of bishops without the pope would be a body without a head, and could not represent the whole church."

The Council of Laodicea was not convoked by the pope, was not attended by his legates, the bishops of the whole world were not "lawfully summoned" to attend it, nor were any of these conditions possible, according to the opinion of Uriah Smith, who as already quoted, states that the papacy did not come into power until the year 538 A. D. According to this, the logical conclusion is that the Council of Laodicea did not possess, in Catholic opinion, the "doctrinal infallibility" necessary to make such a serious change as to discard the ancient Sabbath and "first enjoin Sunday upon Christians as the Lord's day."

The Council of Laodicea was nothing more than a



small local council attended by thirty-two Asian bishops only. No historian of note mentions it. It is omitted by Mosheim, Reiter, Reeves, Milner, Socrates, Sozoman, and others. How foolish then, to magnify it into a general council, arrogating to itself the right of "doctrinal infallibility," charge it with making such a radical change as to "first enjoin Sunday upon Christians as the Lord's day," and blame the pope for it when he refuses to own the council as his.

We do not believe that the reader will think us presumptuous when we say that we have completely demolished the Adventist claim that the Council of Laodicea "first enjoined Sunday" keeping. The position is as plain as the proverbial pikestaff. Neither the papacy nor the Catholic Church changed the Sabbath, but as asserted by Justin Martyr, the Sunday memorial was instituted by Christ and the apostles (after the resurrection).

The claim is made by Adventists that the new Sabbath could not have been included in the new covenant after the death of Christ, because that covenant was *ratified* by his blood. We have already exposed the fallacy of this argument by showing that the Bible says that the covenant was *dedicated*, not *ratified* by the blood of Jesus. Many things are dedicated before they are "finished," "closed up," "ratified," so this specious argument is robbed of its seeming force.

With Paul we say:

"Let no man therefore judge you in meat, or in drink, or

in respect of an holy day, or of the new moon, or of the Sabbath days."—Colossians 2: 16.

The Sabbath, with the rest of the law, was "nailed to his cross" (verse 14). All these were the "shadow of things to come" (verse 17). Christ is the substance. Just as God ceased from his creative labors on the seventh day, so Christ ceased from his work of atonement and rose from the dead on the first day of the week, and gave that day as a memorial of his rest (see Hebrews 4: 7-11).

The ten commandments were the only part of the law written upon stones, and Paul clearly refers to them in 2 Corinthians 3: 7-11, where he says that the "ministration of death, written and engraven in stones was glorious" but was to be "done away." Sabbatarians tell us that it was not the writing on the stones that was done away but simply the glory that had attached to it. This conclusion is reached by attaching too much significance to the supplied word *glory* in the phrase "which *glory* was to be done away" (verse 7). Read without the word in italics the phrase does not conflict with verse 11, which says "that which was done away was glorious." "The ministration of death, written and engraven in stones, was glorious" (verse 7), and consequently is that which was done away. The ten commandment code was at one time made glorious by the power and sanction of the Almighty, but these have been withdrawn, and the "ministration of death," the Decalogue with its pains and death penalties has been shorn of its glory and done away. It has been superseded by the gospel, "the ministration

of the Spirit" (verse 8), "the ministration of righteousness" (verse 9). Therein now dwells the power, sanction and glory of God.

The power, sanction and glory of God being now in the gospel, let us therewith be content, heeding not the special pleading of Judaizers. Strive to be children of the "free woman" rather than of that mother whose heritage comes from Sinai, as we have already shown, and "gendereth to bondage." (Galatians 4: 21-31.)

#### Is Saturday Keeping the Seal of God? Sunday Keeping the Mark of the Beast?

The Adventists claim that Saturday Sabbath keeping is the "seal of God" and Sunday keeping the "mark of the beast." Many honest people have thus been frightened into observance of the obsolete Jewish Sabbath and the rejection of the Lord's day. We purpose showing the fallacy of these theories by a counter affirmation as to what the "seal of God" and the "mark of the Beast" really are.

What is the "seal of God"? We are assured that by this seal God knoweth us (1 Timothy 2: 19). That it was received by God's people anciently is shown by the following:

"Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also *sealed* us, and given the earnest of the Spirit in our hearts."—2 Corinthians 1: 21, 22.

How and with what they were sealed is plainly stated in Ephesians 1: 13:

"In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

Again:

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Ephesians 4: 30.

These texts show that the reception by us of the Spirit of God is the *seal* of our adoption as sons and daughters of God. As pointed out in a previous chapter, the Holy Spirit is bestowed in recognition of obedience to the prerequisites of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for its bestowal. It is a remarkable thing that the Adventists reject the laying on of hands, the very ordinance through which the "seal of God" is given. They claim to get a different "seal" in a different way. There can be but one seal of adoption, and consequently the Adventist "seal of God" is shown to be spurious. This brings out in sharp contrast the "ministration of the Spirit" and "the ministration of death, written and engraven on stones" for the revival of which our friends are working. God made the Holy Spirit his seal. Who authorized the Adventists to ignore this fact and to make Saturday keeping his seal? There we leave the matter at rest—between God and the Adventists. Remember, it is as necessary to receive the "seal of God" as to avoid the "mark of the beast."

This mark is referred to in Revelation 13: 16, 17; 14: 9, 10; 16: 2; 19: 20; 20: 4. As the most terrible warning contained in God's word is recorded against those who receive this mark, we should find out what it is and then carefully avoid it. Of what is the term

*beast* a symbol? We agree that the papacy is prophetically designated, but we submit that it can not be proven that the Sabbath was changed by the papacy, therefore it is preposterous to refer to Sunday keeping as the mark of papal authority.

The papacy is really the power of anti-Christ, robed in Christian symbols and masquerading as the representatives of the true church of Christ. The effort of the popes has ever been to maintain the usurper's hypocritical pretensions. It is therefore likely that the mark of the papal "beast" will be the use of some sign calculated to inspire tender sentiment in the minds of Christian people, and thus impose upon them. In this way the interests of the usurping church would be well served.

In a previous chapter we showed that the sign of the cross had been put to such a use. We have shown that it was the distinguishing banner of anti-Christ throughout the Crusades, the inquisition, and in every persecution of Christians under the papacy. Also, that it is used as the mark of papal authority in all the changed sacraments of that church. Further, it was the distinguishing banner of anti-Christ long before Jesus came to earth.

It was used by the false messiahs of the pagan nations long before Christ. Prof. J. D. Baldwin, after speaking of the sign of the cross, so frequently found among the ruins of South America, says, on pages 109, 110 of *Ancient America*:

"The so-called Latin cross was used in the eastern world many centuries before Christ. It was the religious emblem of the Phœnicians, and the sign of the cross appears sus-

pended from the necks of oriental prisoners pictured on Egyptian monuments which are known to be 1,500 years older than the Christian era. The cross was a common emblem in ancient Egypt, and was used in the religious mysteries of that country."

Layard, the celebrated archæologist, discovered the sign of the cross among the ruins of Nineveh. He found the sculptured figure of an early Nimrod king and says that from its neck "hung the sacred sign of the cross."

Doctor Oliver says:

"The Christian beholds the sacred emblem of his faith used as a symbol of devotion even among the heathen. It is engraven on their monuments, and some of their temples are erected in the form of vast crosses."

According to Justin Martyr, the believers in Mithras, the Persian mediator, "wore the sign of the cross on their foreheads as a badge of worship long before the Christian era." We are also assured that the Egyptians wore the cross of Osiris just as the Christians afterward wore the cross of Jesus.

Thus it is seen that the sign of the cross was the badge of the spirit of anti-Christ long before the birth of the true Messiah. It was used as a badge of worship, as a mark of identity on heathen temples, and as a sign upon their banners and ensigns. It is used in the same way under the usurping church. She puts it to a hypocritical use in her efforts to appear to be what she is not—the true church of Christ. Besides having been the sign of papal authority in all the massacre and bloodshed committed at their instigation, and being used in all the changed sacraments or ordinances, it is used in many other

ways which stamp it as the mark of papal authority. It is the distinguishing sign upon all Catholic churches, the important ones are built in the form of a huge cross, it is worn upon the persons of priests and nuns, and as fashionable articles of jewelry by Catholic people. It is made *with the right hand* (see Revelation 13: 16) by Catholics in all the services and prayers, and received *in their foreheads* by both great and small in the papal substitutes for baptism and confirmation. It is also traced with ashes on Catholic foreheads every Ash Wednesday.

Reader, is not our counter affirmation complete and satisfactory? Beside it the Adventist claim is weak and puerile indeed. It is unthinkable that Sunday keeping is "the mark of papal authority" received in the foreheads and right hands of all who refuse to keep the obsolete Jewish Sabbath, since it is plain that the change dates back to the days of the apostles.

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### CHAPTER 13.

We have proven that the Roman Catholic Church is a usurper, represented in the Bible as "Mystery, Babylon," "the mother of harlots"; that her chief officer is referred to prophetically as the "little horn," the "man of sin," and the "beast" after whom "all the world wandered." By this iniquitous power the true church, Christ's bride, was violently persecuted and driven into the "wilderness" at the point of the bayonet, so to speak.

Overbearing tyranny made it impossible for the church to, in that age, fulfill her purpose of bringing forth sons begotten of God, for men were not permitted to abide in the truth, so the church became barren—went into the wilderness for the forecasted 1260 years. Thus did the “violent” take the kingdom by force, as Jesus foretold.

The efforts of the reformers were most praiseworthy. They were good, noble men, and their consciences refused to acquiesce in the tyranny and abuses of the Romish priesthood. They fought for freedom from papal dominion, and with the assistance of the earth powers they won. They founded reformed churches. What were they reforming? The usurper, Mystery, Babylon, the mother of them all. Is it reasonable to believe that “reformation” of the usurper would ever make her the true Christ-bride whom her persecutions had driven into the “wilderness”? Never! If she were truly reformed she would be repentant and recognize that the Christ on his return will welcome the same bride that he left. Ceasing to be a usurper, she would gladly seek for the marks of identity of the true church, assist her to come out of the “wilderness” and merge herself into that body which alone held the right to the title of “the bride, the Lamb’s wife.”

This was not the spirit of the reformation, though it may have been, to an extent, the impulse which prompted Luther, Wesley and others to make the statements which we shall hereafter quote to show that these men looked for the Lord to do a greater



work than theirs. Their followers, however, did not and do not look for any other work. Indeed, the reformed churches have followed the lead of the Roman mother, and now, instead of one usurper, there are many, each one as intent as the old mother in preserving its own "squatter's rights" and preventing the true church from occupying its rightful position.

Truly marvelous is the manner in which the defection of the earth powers from the papacy was foretold in the Revelation to Saint John (17: 12, 17). There it is stated that the "ten horns" upon the "beast" of that chapter, were ten kings who had received no kingdom at the time of the Revelation, but who were to receive power later. God would put it into their hearts to "agree and give their kingdom unto the beast, until the words of God shall be fulfilled," when they would hate the harlot church and make her desolate.

There can be no doubt but that the beginning of the reformation marked the time when "the words of God should be fulfilled" in this particular. The kings then ranged themselves on the side of the reformers, and in many instances formed national churches, which have cordially hated the mother church. "A kingdom divided against itself can not stand," said Jesus, and the inevitable result of the disruption consequent upon the reformation was the weakening of the domineering power of error. The papacy lost its temporal power, consequently was no longer in a position to coerce "heretics." The reformed churches

did not act in concert in the suppression of new beliefs, though there is evidence that the old persecuting spirit remained.

While the desire to crush and kill every tendency to return to primitive Christianity remained, the power to put it into execution was weakened, though not wholly destroyed, by the division of the forces of error. Thus, indirectly, the reformers were the instruments of God in breaking the power of the whole family of Babylon to deny to men the right to worship God according to the dictates of their own consciences. Previous to the intervention of the kings on behalf of the reformers, Babylon's power in this direction had been *absolute*. By violence she had crushed out the church established by Jesus in the first century, and by force long maintained the position she had thus usurped. But God had forecasted the setting up of a kingdom in the latter days, which she would be powerless to destroy. Indeed, this kingdom, instead of being destroyed, would at length witness the destruction of the whole body of Babylon.

#### The Stone Kingdom.

Let us now return to a consideration of Nebuchadnezzar's vision and Daniel's interpretation of it. We left off the consideration of it at the beginning of chapter 3, in order that we might take up certain other prophecies which would bring us to the time indicated by the phrase "in the days of these kings." We have followed these prophecies and seen how they harmonize with those of the third and seventh

chapters of Daniel. In their fulfillment, we have seen the kingdom established by Jesus taken by the violent usurper, and the kings of the earth subjected to her tyrannical rule. History has recorded for us the fulfillment of the prophecies relating to their revolt from her power and the resultant triumph of religious liberty.

“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 other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”  
—Daniel 2: 44.

The “kings” referred to above are the ten kingdoms into which ancient Rome was divided. These kingdoms were not all in existence before 570 A. D., as we have already shown, therefore the kingdom to be set up by the God of heaven will be found to have been established later than that date. History does not inform us that it was ever claimed that God set up his kingdom during the first twelve centuries after the date given. The setting up of God’s kingdom must, then, be a latter day event. -

The kingdom of God is the church of Jesus Christ, and we have proven that as the “woman” of Revelation 12, the church was driven into the “wilderness” and obscurity at the papacy’s accession to power, which, as we have seen, was contemporaneous with the division of ancient Rome, which was completed by the Lombard invasion, in 570 A. D. God had prepared for his church a place in the “wilderness” for 1260 years, which renders it obvious that

his church or kingdom would not be set up before the year 1830.

#### The Latter Day Glory.

Some of the notable men of the reformation have looked forward with the eye of faith and seen the time of the latter day glory. Martin Luther looked for a greater work than his and believed himself to be the forerunner of some one who would do a far greater work than he. John Wesley had also caught a glimpse of the latter day glory. In his seventy-first sermon, he says:

“The times that we have reason to believe are at hand—if they have not already begun—are what many pious men have termed the latter day glory, meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that ‘the knowledge of the Lord shall cover the earth as the waters cover the sea.’ The generality of Christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can ‘discern the face of the sky,’ who are not only great philosophers but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun *are nigh even at the door?*”

“And yet the wise men of the world, men of learning and renown, can not understand what we mean by talking of an *extraordinary work of God*. They can not discern the signs of the times. They see no signs at all of God’s arising to maintain his own cause, and set up his kingdom over all the earth.

“What could God have done which he hath not done to convince you that the day is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain his own cause, and *set up his kingdom?*”

Roger Williams, the founder of the Baptist Church in America, also said:

"I conceive that the apostasy of anti-Christ 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."

Alexander Campbell, the founder of the Church of Christ or Disciples, thus expressed himself:

"At evening time there shall be light. The primitive gospel, in its effulgence and power, is yet to shine out in its original splendor to regenerate the world."

These men looked for God to "arise and maintain his own cause," to "set up his own kingdom," to "send forth new apostles to plant churches anew." It is an axiom that

"Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3: 14, 15.

From this it will be evident that when God does "arise to maintain his own cause," he will set up his kingdom with the same organic form and life as is outlined in chapter 4. The everlasting gospel will be the message its ministry will bear—the gospel preached by Peter, Paul, James, John, and Jesus. All these things have been taken away. It will require restoration, not reformation, to bring them back. Does the word of God promise such a restoration?

**Is Restoration Promised?**

In Acts 3: 21, it is stated that the "restitution of all things" has been spoken of by the Holy prophets since the world began. Jesus Christ will come to complete this work of restitution or restoration. He will remove the curse, the briars, thorns, and thistles from the earth; pain, grief, and sorrow from earth's children. He will restore the happy, glorious condition which existed before man's transgression. Says Isaiah:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 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: for the mouth of the Lord hath spoken it."—Isaiah 40: 1-5.

This is the mighty restitution which the Lord has promised—the restoration of all things to their original condition. But a work of spiritual restoration is to precede the coming of Christ. The true church of Jesus Christ—the kingdom of God—is to be set up once again. The "everlasting gospel," discarded by men so many centuries ago, must be restored. There is to be the voice of one crying in the wilderness. That means that just as there was a forerunner (an Elijah) in John the Baptist on the occasion of Christ's first coming, so will there be some one to

prepare the way before his second appearing. In verse 10 of the same fortieth chapter, it is definitely stated that the Lord's work shall precede his second advent:

"Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, *and his work before him.*"

#### The Gospel "Standard" to be Raised.

That this work will be the preaching of salvation and the seeking out of God's people in the last days is evidenced by the following:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, *and his work before him.* And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."—Isaiah 62: 10-12.

A standard is to be lifted up, a people, a holy people, the redeemed of the Lord, sought out. These will be the ones referred to by Paul as "them that believe . . . in that day," when the Lord shall come to be "glorified in his saints" and admired by them (2 Thessalonians 1: 10). When the Master comes, his bride must be prepared for him. At that day it will be said: "For the marriage of the Lamb is come, and his wife hath made herself ready."—Revelation 19: 7. The church of God, then, will be restored and will make herself ready. There will be a period

called "the day of God's preparation." It will be marked by certain present day signs.

Nahum says:

"The chariots shall be with flaming torches *in the day of his preparation*, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. 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."—Nahum 2: 3-5.

Could there be a finer description of our modern railroad and street cars? Do not the latter "rage in the streets"? Do not both "run like the lightnings"? Are they not "with flaming torches"? Do not the passengers, as they board them, stumble in their walk, if the car starts before they are seated? Do they not "make haste to the wall thereof" to take their seats? Does not the conductor "recount his worthies" when he checks his tickets? All this to occur "in the day of his preparation." Railroads were not known before the nineteenth century, and this marks for us with the greatest precision, the beginning of the time referred to as "the day of his preparation."

Daniel also refers to this glorious latter day as "the time of the end," and says that in it "many shall run to and fro, and knowledge shall be increased" (Daniel 12: 4). This is in accord with Nahum's testimony and fixes for us the present as the "day of his preparation," the "time of the end." On land and sea "many run to and fro" with a speed never before approached. Fast steamers fitted with high



powered engines make it possible to "run to and fro" between land and land at speeds never dreamed of in ages past. On the land, even this speed is eclipsed. Steam and electric railroad cars as well as automobiles fly over the earth, in some instances, at the rate of two miles per minute, and with flying machines and airships within the realm of practicability, even this tremendous speed is threatened.

Daniel says that "knowledge shall be increased" also. It can not be denied that this applies to the present age. Within the realm of invention alone there is a mine of testimony to that effect. Inventive genius has largely augmented the means of production. The sewing machine, the printing machine, the typesetting machines of different kinds, the telegraph, the telephone, the harvester, electric light, the talking machine, the typewriter, the terrible engines of war on land and sea, etc., etc., are all examples of the manner in which knowledge has increased since the beginning of the nineteenth century. Is there any excuse for disputing that the prophecy is now being fulfilled, and consequently that we are living in "the day of his preparation," "the time of the end,"—the day when God is to "set up his kingdom," reestablish his church, and restore his gospel?

#### An "Ensign" to be lifted up.

Besides being referred to under the figure of a "standard," the gospel is also spoken of as an "ensign":

"And in that day there shall be a root of Jesse, which shall

stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isaiah 11: 10.

This "ensign" is to be "set up" for the nations. An ensign is a flag, similar to a standard. What flag is this to be? In order that we may determine this, let us look at a few additional particulars. The first nine verses of the chapter undoubtedly refer to the rule of Christ upon the earth. This shows that the "day" referred to must be just prior to the coming of Christ, "the time of the end," "the day of his preparation." Christ is the "root of Jesse" and he is to be lifted up through the restoration and preaching of the true gospel. When Philip "preached Christ" (Acts 8: 5, 35) he preached his gospel. So when the "ensign" is set up, Christ will be lifted up through the preaching of the restored gospel.

The regathering of Israel is to be another sign:

"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.

The presence of great numbers of Jews in the Holy Land, the recent granting of religious liberty to them under the Turkish Constitution, the potency of the Zionistic movement, are all evidences that the Lord is fulfilling his promise and bringing the Jews into their own land. Another remarkable sign is predicted in verse 15:

**Cutting of Suez Canal and Bridging the Euphrates.**

“And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.”

This would be part of God's preparation for the return of his covenant people. He would thus establish important highways. Some students look for the Lord to do these things without human agency, and look for the drying up of the Euphrates and a portion of the Red Sea, so that Israel may walk through as their fathers did of old. We do not look for any such fulfillment in these days of modern locomotion. We deem it not unreasonable to believe that God would not expect his people to discard present-day travel facilities in favor of walking. We therefore look for the Lord to permit them to utilize the modern means of transit, and for the fulfillment of the above prophecy to be in harmony therewith. We think it will be none the less the work of the Lord, if, in this, as in other important instances, he intrusts this work to human instruments.

We believe that the first part of the prophecy, that relating to the destruction of the “tongue of the Egyptian Sea,” has already been fulfilled. Looking at the map, we find that at the time of the prophecy, a small tongue of the Red Sea ran up toward the Mediterranean Sea and was separated from it only by the narrow Isthmus of Suez. In the preparation of one of these highways, and in part fulfillment of the prophecy, the “tongue of the Egyptian Sea” was destroyed by the cutting of the Suez Canal in the

century just closed. Thus the prophecy was fulfilled in keeping with present day travel requirements and one of the world's greatest and most frequented highways created.

The other portion regarding the smiting of the river in the seven streams is just beginning to be fulfilled. What more effective way of "smiting the river" and making men go over dry-shod, than by means of railroad bridges, could be imagined? This is now being done in the construction of the Bagdad Railroad. This will provide the promised highway out of Assyria. In this connection it is interesting to note that the Turkish Government is reported to be offering exceptional inducements to Jewish settlement along the route of the said railroad. It is likely, as a consequence, that there will, within a few years be a vast Hebrew population on the great Mesopotamian plain. The railroad which resulted in their settlement there will, in the great time of gathering, bring them back to their own land. The first part of this remarkable prophecy was, however, fulfilled in the cutting of the Suez Canal, in the nineteenth century. Remember that the gospel "ensign" was to be raised in the day in which this work was done.

#### The Land Shadowing with Wings.

The "ensign" is referred to again in Isaiah 18: 1-3:

"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 land 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."

From the above we learn that from the mountains of a certain described land the "ensign" was to be raised and the gospel trumpet blown. All the nations are exhorted to "see" the ensign and to "hear" the trumpet of the messengers. This land must be a Gentile land, and the Gentile nations will be the first to hear the message (an angel's message, as we shall see). At the first coming of the Lord, the Jews had the first opportunity of hearing and obeying the gospel, but in "the dispensation of the fullness of times," they "that were first shall be last, and the last first," for,

"Blindness in part is happened to Israel, *until* the fullness of the Gentiles be come in."—Romans 11: 25.

This shows us that though in the last dispensation, the gospel will be restored among the Gentiles, after they have had a full opportunity to obey, it will be sent to the Jews. This is what is foreshadowed in the statement regarding "swift messengers" in ships *going to* the nation "scattered and peeled." That could have been no other than the Jewish nation.

From what land are the messengers to be sent? "The land shadowing with wings, which is *beyond* the rivers of Ethiopia." From Palestine, to the rivers of ancient Ethiopia, we take an imaginary journey in search of the "land shadowing with wings."

We explore Africa, but find no land answering the description. We seek a ship and cross the ocean, ever sailing in the direction designated "beyond," with the result that we are soon in South America. Is this the "land shadowing with wings"? (Prophecy's unique method of describing a land not yet known by name to the inspired writer). Imagine a great bird soaring above the Western Hemisphere and it would cast the shadow of wings upon the face of the mighty deep. Is America in this form? We request the reader to look at the illustration bearing on this statement, and there it will be seen that this is indeed so. North America outlining one great wing to the north, and South America the other wing to the south and the narrow neck of land between, furnishes us with an identification that gives the prophecy a decisive application.

America is therefore the land referred to in the prophecy regarding the raising of the "ensign" and the sending forth of the Lord's ministry to preach the restored gospel.

The question may well intrude itself here: In what manner will the gospel be restored? Striking and wonderful are the prophecies relating to it. Will it be restored in a remarkable, miraculous way, or in a more commonplace manner? Before answering this question, it is better to take into consideration the great work of restoration to be accomplished by the Savior at his second coming. He will come in a remarkable manner, in power and great glory, with all his holy angels with him. He will smite the

armies of the wicked and utterly destroy them (Zechariah 14: 1-3; Revelation 19: 11-20). He will then reign with his people over the nations (Psalm 2: 8, 9; Revelation 2: 16-27) until he hath subdued all enemies under his feet (1 Corinthians 15: 25) when he will hand up the kingdom to God.

Here are all the elements of remarkable, divine power. The aggregation of human force and power, though very great, will be as nothing before the forces which he will have at his command. Is it reasonable to believe that "in the day of his preparation" "the work" that is to be "before him," will be lacking in the essentials of divine power which characterized his church in New Testament times? We think not.

**A Messenger to Precede the Second Coming of Christ.**

Referring to Christ's second coming, Malachi says:

"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.

The above is conclusive evidence that the power of God will be displayed in a mighty, remarkable manner in the preparatory work which must be done before Christ's second advent. Some may be of the opinion that the above prophecy refers to the first advent, and John the Baptist, the forerunner or messenger referred to. We will not deny that John the Baptist may be the "messenger" indicated, nor do

we think it necessary to affirm that he is. It is probable that he is referred to. It is stated that he was to go before the Lord "*to prepare his ways.*" (Luke 1:76). This prompts the suggestion that he would be used as a messenger to prepare the way of the Lord more than once. In the first century he did this once. If chosen to do a similar work before the second advent, it will certainly not be in the flesh.

That the second coming of Christ is referred to in the above quotation is evidenced by the facts (1) that the text says that on that occasion the Lord will "suddenly come to his temple"; (2) that it is questioned, "Who shall stand when he appeareth?" and "Who may abide the day of his coming?" It would be extremely absurd to argue that Christ came suddenly to his temple in the first century, that anyone had any difficulty to stand when he appeared or to abide the day of his coming, but the day is coming when the sinner will be unable to "abide" his coming or to "stand when he appeareth." Then they will call upon the rocks and mountains to fall upon them and hide them from his presence (Revelation 6:16). The second advent is clearly meant. A "messenger" is to "prepare the way before him."

Is there anything to indicate whether this "messenger" would be human or angelic? The text under review does not state which, but the scriptures are broad and comprehensive enough to furnish us with the answer to this query. We have found many texts and prophecies relating to the restoration of the truth, which shows that God is not unmindful of



our needs in this direction. Will he go still further and inform us definitely of the *manner* of this restoration? Let us search, for "he that seeketh shall find."

In Revelation 14: 6, 7, the following definite, satisfactory, and wonderful statement is made:

"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."

Surely this is God's answer to our question as to how he is going to restore his truth. It may be against the prejudices of many to believe that God would send an angel in modern times, but "Mr. Prejudice and his sixty deaf men" should be commanded to stand aside from the passage of "Ear-gate" when the word of God speaks, so that his eternal truth may reach "Mansoul" to the salvation of that citadel.

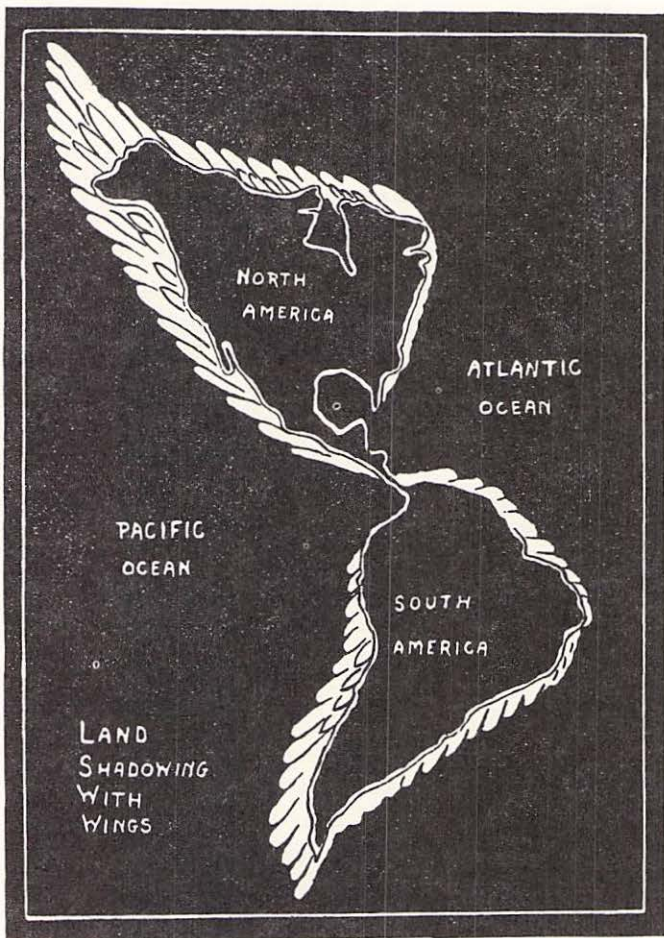
Angels are to come with Christ to the earth—whole armies of them (Revelation 19: 14; 2 Thessalonians 1: 7). All the prophecies with reference to the concluding scenes of time, state that angels will play a prominent part until the end. God has never undertaken any great work without using them as messengers and servants. Throughout the book of Revelation it is recorded that angels were used to show John "things which must be hereafter" (Rev-

elation 4:1). The same is true of the book of Daniel.

The angel of the Lord went before the Israelites on their journey to the land of Canaan (Exodus 23: 20-23). Many have entertained them unawares (Hebrews 13: 2). An angel appeared to Hagar when she fled from the tents of Abraham (Genesis 16: 7-11). Two angels visited Lot before the destruction of Sodom (Genesis 19: 1). When Abraham was about to slay Isaac, it was the voice of an angel that called upon him to stay his hand (Genesis 22: 11, 12). Angels visited Jacob (Genesis 28: 10, 11; 32: 1, 2). In fact, the Old Testament abounds with the record of similar episodes.

The New Testament opens with the visits of angels to Joseph, Mary, and Zacharias announcing the facts that Jesus and John were to be born, and pointing out the life work of each. Angels were next seen and heard by the shepherds on Bethlehem's plains, announcing the birth of the Savior and singing the glad song, "Peace on earth; good will toward men." Next, the angel of the Lord is heard warning Joseph that Herod sought the life of Jesus, and directing him to flee. Later he appears to him in a strange land, informing him that Herod was now dead and directing him to return to the land of Israel.

Angels ministered to Jesus in the Garden of Gethsemane, they rolled the rock away, they were there to inform the surprised and affrighted disciples that he had risen, and later on, at his ascension, to give



NORTH  
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the cheering promise, "this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

Again, it is recorded that angels appeared when the apostles had been cast into prison and liberated them (Acts 5: 18, 19), that an angel later wonderfully delivered Peter from prison (Acts 12: 7-10), and that one came to Paul at night when in a perilous position at sea and reassured him (Acts 27: 23, 24). Paul says:

"Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?"—Hebrews 1: 14.

It is therefore by no means strange that the Lord would, in "the day of his preparation," "the time of the end," send his messenger before his Son, to inaugurate the "work" that should be "before him," and to restore his gospel. Nor is it strange that the "messenger" should be an angel. The gospel would be restored to make men "heirs of salvation" and since it is the duty of angels to minister unto such heirs, it naturally follows that they will have to do with the dispensation of "the time of the end," for the word of God does not inform us that he has withdrawn them from their time-honored duty.

It will not in any way affect the purposes of God that popular religionists refuse to believe in the visitation of angels in the present age, nor will it cause him to break his promise to restore his gospel by sending an angel to earth with it. "The promises of God are sure," and whether men accept it as a

fact or not, an angel is to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Reader, will you accept the Lord's promise and receive the angel's message when it is presented to you? or will you be among the ones who refuse to accept the testimony of God's word?

**"The Hour of God's Judgment."**

The angel's message was to come to earth in "the hour of God's judgment," which identifies it as an event which coincides, in point of time and purport of mission, with the other prophecies to which we have called attention in this chapter. The "messenger" was to prepare the way of the Lord, the "ensign" to be raised in the day preceding the millennium, and the "standard" was to be set up to inaugurate the "work" that "shall be before him."

**"Fear God and Keep His Commandments."**

The prominent feature about the angel's message was, "Fear God!" Why should a message of this kind come to the earth? Were not men fearing God? Certainly. Still it is possible to "fear God" in the wrong way. In Isaiah 29:13, we read of certain people who would displease the Lord because as he says, "their fear toward me is taught by the precept of men." The precepts of men may rival the law of God and become more popular, but the "fear" inspired will not be of the character which results from obedience to the pure gospel. Said the wise man:

"Let us hear the conclusion of the whole matter: Fear

God, and *keep his commandments*: for this is the whole duty of man."—Ecclesiastes 12: 13.

The proper "fear" of the Lord is ever associated with the *keeping of his commandments*, but the precepts of men seek to disassociate it from this obedience. In past chapters we have called attention to the perversion of the gospel by both Catholics and Protestants. Both have "taken from" and "added to" the gospel. Neither are teaching men to "fear God" in accordance with the *keeping of his commandments*. The present is an age when the Lord might well send his angel to cry, "Fear God," and restore the gospel in all its truth and plainness.

#### Restoration of the Gospel a Sign of the End.

"But," we may be asked, "why should the gospel be restored when it has been upon the earth all along?" This question is already answered. The *true gospel has not been upon the earth all the time*. It is *not now taught among the popular churches* and herein lies the reason why the Lord promised the restoration of the truth which men had discarded and superseded with a mixture of error and perverted truth. The preaching of the gospel is to be a sign of the end (Matthew 24: 14). Its restoration in the "hour of God's judgment" will render this possible.

If the gospel had been on earth all the time its being preached in the last days would not be a sign any more than the ringing of a church bell all the week would be a sign that service would be held any day or hour. The gospel bell ceased to chime during

the dark night of apostasy and the reformers did not set it going again, but on the contrary, set up many rival tocsins, which peal forth discordantly and serve more as a means of mystifying the people, than of leading them in the path of safety.

The angel was to start the genuine gospel bell ringing again. This would, without doubt, be the inauguration of the "work that shall be before" Jesus. It is also the beginning of the "marvelous work" referred to in Isaiah 29:14:

"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."

This is not only a "work," but "a marvelous work and a wonder." It would be marvelous and wonderful, because God himself was to be the prime mover in it, and therein would be displayed his almighty power. The reason for its performance was:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Isaiah 29:13.

Lip service (such as is rendered in ritual worship) and "fear" of God taught by the precept of men were to be prevalent when the Lord did this "marvelous work." This is the very condition which we have seen would provide a necessity for the Lord to send his angel with the message, "Fear God." It is evident that the sending of the angel was at least a portion of the "marvelous work and a wonder." Indeed it is so marvelous and wonderful, so much

like God's dealings with men in the past, that it should inspire confidence in him and the "work" he would thus inaugurate.

Just think of it! The God who anciently sent his Son with the gospel, is upon record that in the hour of his judgment, he would again send it by the hand of a heavenly messenger. Do not think it strange, however, if the angel's message is unpopular. That of Christ certainly was so, and though he were the Son of God, he was by many called a blasphemous impostor. Some of his very plain teachings are even now decidedly odious to many of his professed followers and friends.

#### **Man's Turning of Things Upside Down.**

Man's proneness to invert heaven's order of things is thus set forth in verse 16:

"Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

As shown in previous chapters, men have changed the law of God in many respects without any authority in the Scriptures for so doing. What is this but "turning things upside down"? God gave commandments and made provision for man's salvation by his infinite intelligence. Man, without any warrant whatever, presumes to alter this, and so places a higher value on his own intelligence than upon that of the Creator. This is an insult to his intelligence, and is virtually a declaration that "he hath no understanding." The restoration of the gospel and the



setting up of the kingdom or church of Jesus Christ, would be God's method of offsetting all these things which should not be. As already seen, this would be in "the day of his preparation," "the hour of God's judgment," the "time of the end," just prior to the ushering in of the millennium. The raising of the gospel "ensign," in the day when the "tongue" of the Red Sea was destroyed by the cutting of the Suez Canal, shows the restoration of the gospel to have been a nineteenth century event.

This chapter (Isaiah 29) also identifies the "marvelous work" as a nineteenth century occurrence:

"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?"—Verse 17.

#### Restoration of Palestine's Fertility.

Lebanon or Palestine lay a barren waste for many long centuries. It is historically stated that after the fall of Jerusalem, in A. D. 70, the former and the latter rains which had made Palestine so fertile, were withheld. This reduced the country to a condition which had never before prevailed there. In the year 1853, however, the rain returned and the land is now fertile. A traveler to the Holy Land wrote thus of the country some years ago:

"I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit, and vegetables all the year round: in fact, I never was in such a country before. I have seen much

good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon and the climate the most delightful; even in winter I did not see the least sign of frost, and vegetables of every sort were growing in perfection in the gardens. It is a fact that the rain and dew are restored; recently in 1853, the former and the latter rain were restored, to the astonishment of the natives."—\*Pages 216, 217.

The following from an authentic Jewish publication, *Palestina*, published in London, England, issue for June, 1897, being an extract from a sermon preached in Birmingham, May 29, 1897, by the Rev. G. J. Emanuel:

"Six hundred and thirty years ago, Nachmanides, a name illustrious in Jewish literature, went to the Holy Land at the age of seventy years, and this is how he describes Palestine and Jerusalem: 'Great is the solitude and great the wastes, and to characterize it in short, the more sacred the places, the greater their desolation. Jerusalem is more desolate than the rest of the country. In all of the city there is but one resident inhabitant, a poor dyer, persecuted, oppressed, and despised. At his house, gather great and small, when they can get the Ten Men (Minyan). They are wretched folk without occupation and trade, pilgrims and beggars, though the fruit of the ground is still abundant and the harvest rich. It is still a blessed country, flowing with milk and honey. Oh, I am the man who has seen affliction (Lamentations 3:1). I am banished from my table, far removed from friend and kindred, and too long is the distance to meet again.

"I have left my family, I have forsaken my house. There with my sons and daughters and with the sweet and dear grandchildren, whom I have brought up on my knees, I left also my soul. My heart and eyes will dwell with them for ever. But the loss of all these is compensated by having now the joy of being a day in thy courts, O Jerusalem! visiting the ruins of thy temple and crying over thy ruined sanctuary.

There I caressed thy stones, I fondled thy dust, I weep over thy ruins. May he who has permitted us to see Jerusalem in her desertion bless us to behold her built up again and restored when the glory of the Lord shall return to her.'

"So spake Nachmanides in the year 5027. We are now in the year 5657. How different is the sight which now meets the eye in Jerusalem! Nachmanides found but one of our race permanently residing there. There are this day many thousands. In the house of that one man public prayers were said when the Ten could be got together. Now synagogues great and small abound. Shall we then not believe that Zion shall be rebuilt in the sense that the land of our fathers shall be our land again? . . .

"If we want our faith stimulated, if we would see actual steps taken towards the restoration of our people to their old home, we must go away from the holy cities—Jerusalem, Hebron, Safed, Tiberias. We must leave the cities and go to the land. There is vitality there, and work and hope. There can be seen schools, industries, colonies. A mile outside the Jaffa gate at Jerusalem is the school presided over by Nissim Behar. The boys learn languages, but also carpentering, cabinet-making, metal work, coach making. There they make or repair all manner of machinery, pumps, coffee and flour mills, sowing and weighing machines, and to show you that civilization is making way in Palestine, bicycles too. The pupils of this school find employment all over the East.

"Near the city of Jaffa is an agricultural school, 'Mikveh Israel' (the hope of Israel), founded by Charles Netter twenty-seven years ago. There, besides languages, mathematics, and chemistry, the lads learn agriculture, they grow oranges, vines, fruits, corn. They make their own wine, most excellent, and make their own barrels. Fifty of the past pupils are officers in various colonies; fifty are proprietors of their own lands. On the colonies of Baron Rothschild and those recently established by the Chovedi Zion Associations many hundreds, I shall not exaggerate if I say thousands, are working, growing corn and all fruits, making

wine in large quantities, cultivating mulberry trees, rearing silkworms and spinning silk, manufacturing perfumes. In addition to these large colonies actually established, tracts of land are held by Baron Rothschild which gradually will be brought under cultivation. Shall we not then hope and believe?

"When solitary pilgrims traveled there, to kiss the stones, to embrace the dust and to die, our people living then, if living it could be called, in hourly danger of death, believed that Palestine would again be peopled by the race of Israel. Shall we then doubt, we who live in freedom, respected, prosperous, able at our ease to go, as pleasure seekers, and see for ourselves, and to behold with rejoicing the work of restoration well begun, and waiting only our united help to increase it and make it more successful? Oh, brethren, the thoughtful and religious of all nations believe that the land of Israel is destined to be Israel's again. Are we only to doubt and question, and deny? We all spend so much on ourselves! we all waste so much, shall we not spare something for this good work? If the tens of thousands of our race, all the world over, who enjoy every luxury, if the hundreds of thousands who are self-supporting and have something to spare would combine, it would not be long before the land of Israel would be giving sustenance to thousands of Jewish agriculturists, living as in times of yore, each man under his own vine and his own fig tree. Understand me. With the united help of Israelites, Palestine will in time be filled with flourishing communities of our people, no longer massed in cities, no longer recipients of charitable gifts, but spread over the land, a brave, sturdy body of peasant agriculturists, feeding their flocks, cultivating their fields, tending their vineyards, gathering in their fruits, and prosperous, contented, happy. This will be. God has said it. 'The land is not sold in perpetuity. The land is mine, and I have given it to the children of Abraham, Isaac, and Jacob.'"—The Truth Defended, pp. 109, 110.

The writer of the above does not agree that Palestine has been barren for many centuries, but asserts

that six hundred years ago the harvests were rich, yet it is shown later on in the extract that the fertility of the land has greatly increased. This is partly owing to the restoration of the copious former and latter rains in the first month (March-April) in fulfillment of Joel 2: 23. It is also the result of cultivation.

McClintock and Strong's Encyclopædia, in the article on Palestine, states its condition before the beginning of its restoration as follows:

"Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and 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. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested."

This is a sad, yet faithful picture of Palestine's condition prior to the middle of the nineteenth century. The prophets as plainly foretold it as they did the later restoration of the land's fruitfulness. Its present fertile condition is thus set forth in the report of the Judeao-Palestinian Exhibition at Hamburg, in the *Palestina* for September, 1897:

"The exhibition was opened with much solemnity on the 29th of June, amidst the concourse of a number of distinguished guests, including representatives of the general exhibition, the promoters of the enterprise, the leaders of the Jewish congregation, as also representatives of the local press. The visitors, who minutely inspected the exhibits, were conducted over the place by the committee, Mr. Glucks-

mann, late a pupil of the agricultural school at Jaffa, supplying the necessary explanations. Every guest received a copy of Mr. Bambus' interesting pamphlet on 'The rise and present conditions of the Jewish villages in Palestine.'

"The exhibition was opened to the public at one o'clock, and the whole of the afternoon and evening streams of visitors poured in. The exhibition presents a splendid view. The entrance to the building forms the representation of a colonist's cottage. On passing, the visitor is surprised by the view of a diorama, showing in the foreground a street of one of the colonies, in the background a portion of Jerusalem; palm trees, olive trees, orange trees, almond trees and pomegranates appear in full bloom. The space to the right is occupied by an exhibition of cotton textures, manufactured by the pupils of the agricultural school at Jaffa; by silkworm cocoons, silks, carpets, and a splendid array of carvings in olive and cedar wood.

"The left is reserved for the exhibition of all sorts of field produce, as wheat, barley, sesame, durrah, lupins, peas, beans, lentils, and several varieties of excellent potatoes. Lower down there are samples of oranges, honey, olive oil, eau-de-cologne, various sorts of wine, grapes, liquors, jams, etc. It was impossible to exhibit young vines, for reason, that there exists, as yet, no convention with Turkey in regard to precautionary measures against phylloxera. The growth of asparagus was, in the Jewish colonies, only commenced four years ago; yet, the samples proved careful treatment, and promised good results for the future.

"Most interesting are the above-mentioned large trees. Mr. Glucksmann, on leaving Jaffa on the 16th of May, took with him twenty-four trees from the Jewish villages of Rishon L'Zion and Ekron. On being shipped, a splendid olive tree unfortunately fell into the sea. The trees were first transported to Alexandria, where they had to remain for some time, till they were dispatched to Hamburg by the steamer *Rhodos*. When they were still in Alexandria, a large concourse of people assembled at the harbor every day for the purpose of admiring them. They suffered, of course,

somewhat during their transit from the colonies to the coast, the shipping at Jaffa, and the reshipping at Alexandria, as well as from sea water. But Mr. Glucksmann's precautions and constant care triumphed over all difficulties. The pomegranate, ethrong (citron), and pineapple trees are all in full bloom; the olive, jucca, orange, and palm trees show a beautiful and fresh green foliage. The local press is profuse in their praises of this side show, by which, they say, the horticultural exhibition has gained a most interesting feature."—*The Truth Defended*, pp. 111, 112.

The following written by an Australian traveler under the pen-name of "A Banker," is from the *Northern Star*, published at Lismore, New South Wales, May 16, 1901:

"The traveler now proceeds to view the sights of the interesting old town [Jaffa], the busy bazaars, their noisy crowds of persistent huxters, the house of Simon the Tanner, of course the identical house where Saint Peter had his wonderful vision; and the narrow, Moorish streets, with their usual adjuncts of mud and garbage. But on emerging from the town, after proceeding a short distance a magnificent spectacle bursts on the view as far as the eye can reach, extending for some miles in circumference, and surrounded with an impassable hedge of thorny cactus, ten or fifteen feet high, are the world-renowned orange gardens of Joppa. Great trees as large as oaks in many thousands, absolutely laden with a profusion of enormous oval fruit; avenues penetrating the prolific forests in all directions, the lofty trees meeting overhead and forming an arch, lavishly decorated by nature with an exuberant display of the pendant golden harvest, while the perfumed orange blossom still lingers on many of the trees, scenting the air with its delicate aroma."

Notwithstanding Palestine's lack of fertility during the centuries of the past, there can be no doubt about its fertility now. Ever since the year 1853, it

has been one of the most fertile of lands, and with the return of many of the Jewish people it has been extensively cultivated and in the language of the text under consideration, Lebanon is now "a fruitful field." Remember that this was to occur "a very little while" after the Lord proceeded to do the "marvelous work and a wonder." Its fertility returned about the middle of the nineteenth century, therefore the "marvelous work" which we have found to include the restoration of the gospel by angelic hands, must have been inaugurated in that century.

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## CHAPTER 14.

### **The Kingdom to be Set Up in the Last Days.**

We have now, without doubt, reached the most intensely interesting stage in our study of these remarkable prophecies. They all point to the setting up of the kingdom of God in the last days. God himself was to be the prime mover in all that should be done. He has stated this fact for us in so many and wonderful ways that no room is left for doubt. Man, as a "coworker together with God," has been able to do much toward the betterment of the spiritual condition of men and the salvation of their souls, but we have it on his own authority, "Without me ye can do nothing."

Men must certainly be used in the work of establishing the kingdom of God in the last days, just as they were in the first century. There is but one difference; the kingdom established in the last days



shall never be thrown down nor given to other people, while we have shown that the "kingdom" of first century establishment was "taken by force" by the "violent."

God was behind the establishment of his kingdom in the first century and the fact stands out in bold relief. Angel visitors came to earth, his own Son was sent, a messenger preceding him to prepare the way. When the "kingdom" was set up the will of God took definite shape on earth. Within it the power of God was displayed in what is regarded as the natural way and also in a miraculous manner. Since God changes not, is no respecter of persons, has formulated an "everlasting gospel" (Revelation 14: 6) with which man must not tamper, it naturally follows that the same divine characteristics, both "natural" and miraculous, will be manifested in the setting up of his kingdom in the last days.

Christ is coming again, to restore all that was lost through the fall, and "his work shall be before him." This "work" will be inaugurated by a "messenger" who is to precede his coming (Malachi 3: 1-3). The "messenger" would be an angel (Revelation 14: 6). He would restore the gospel "in the hour of God's judgment." Because of the necessity which would cause him to cry "Fear God!" God is on record that he would proceed to do a "marvelous work and a wonder," just before the restoration of Palestine's fertility. The latter began to be restored in the middle of the nineteenth century, therefore the former must have been accomplished "a very little while" before (Isaiah 29: 13-17).

“The day of his preparation,” and “the time of the end,” were to be marked by certain signs of the times in which we live, as we pointed out in the previous chapter. The gospel “ensign” was to be raised in the day when the tongue of the Egyptian Sea should be destroyed, which we have excellent reasons for believing was accomplished by the cutting of the Suez Canal in the nineteenth century. These prophecies all fit in most remarkably with that relating to the setting up of the kingdom in the last days.

#### The Miraculous Display of God's Power.

Wonderful, miraculous power is displayed in the foretelling of this great event in so many different ways. Will the fulfillment be any less wonderful? We think not. In fact, we are assured it will not be. It will possess all the miraculous characteristics of the kingdom in the first century and will at length reach its triumph in the second coming of Christ, to reign with his people over all the nations and to inherit the kingdom prepared for him from before the foundation of the world.

Man will be the “coworker” of God in the inauguration of his kingdom. Who will the first man be? Will God seek out from among the learned and illustrious the man to whom he will first commit the restored gospel? or will his first human servant in the last dispensation be poor, humble, and unlearned? We may conclude that God will act just like himself and choose the same kind of man as he has chosen to do work for him in all ages of the world's history. The high and mighty, the learned

and illustrious, have almost without exception been passed by. God has chosen his servants from the lowliest walks of life:

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence.”—1 Corinthians 1: 26-29.

The calling of God to men to minister for him has always been in harmony with the thought “that no flesh should glory in his presence.” Men who are mighty, noble and learned after the manner of the world, are very liable to indulge the weakness of self-glorification. Being puffed up with their social and scholastic attainments they are not sufficiently humble for God to work through them. There are, of course, objections to this, as to every rule.

We need not, therefore, look among the learned and great of this world for the man to whom God will first commit the gospel in the last days and to whom the angel will come. In fact, we will show in a subsequent chapter, when treating a subject inseparably connected with that under consideration, that the man upon whom God would place the responsibility of first teaching the gospel in the latter days would be unlearned. Remember that God has had this matter in hand from the beginning, and therefore knew what kind of man he would choose to do this work; consequently we know on the au-

thority of the Scriptures that the above statement is correct.

We have seen that this work was to be inaugurated in the nineteenth century; in fact it has been demonstrated that according to prophecy the church would be coming out of the "wilderness" about the year 1828. Who would be God's first instrument in this "work"? Did anyone claim about that time to have received a message from the Most High to preach his gospel and to reestablish his church? Yes, such a claim was put forth by Joseph Smith, the "first elder" of the Church of Jesus Christ of Latter Day Saints. Were his claims true or false?

There can be little doubt that if this preliminary question were settled by popular opinion it would be disposed of in the negative, but it is due to every man that he be not condemned unheard. We request the reader, then, to lay aside any prejudice he may have had relative to this man, and give him a fair trial on his own statements and see whether or not his claims fit in with the prophetic promises contained in the word of God and to which we have already called attention. If they do this, his unpopularity will not affect the heaven appointed labor performed by him. It may be presumed that he was a bad man and that his experience is undeserving of consideration. We have no right to say this without giving him a proper trial. What court would render a verdict adverse to any man without hearing other evidence than that of his enemies?

He did the work of a prophet of God, and we call the reader's attention to the fact that God's prophets

have never been popular. Even the pure and holy Jesus was traduced by his enemies. Judging by the treatment meted out to the prophets in the past, it is in Joseph Smith's favor rather than against him that he has been scandalized. But as we intend to give further attention to these aspersions later on, we ask readers to suspend judgment until our reply to the accusations of his enemies has been perused. In the meantime, please read his account of the manner of God's calling to him. We quote from Church History, vol. 1, pp. 6-11:

"I was born in the year of our Lord 1805, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont. My father, Joseph Smith, senior, left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) County, in the State of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family to Manchester, in the same County of Ontario. His family, consisting of eleven souls; namely: my father, Joseph Smith, my mother, Lucy Smith, (whose name previous to her marriage was Mack, daughter of Solomon Mack), my brothers Alvin (who is now dead), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catherine and Lucy.

"Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying 'lo here,' and some 'lo there'; some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of

their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody 'converted,' as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued, priest contending against priest, and convert against convert, so that all the good feelings one for the another, if they ever had any, were entirely lost in the strife of words, and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church; namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

"During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit, but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error; on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done, Who of all these

parties are right? Or, are they all wrong together? If any of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know: for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy

which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them: and many other things did he say unto me which I can not write at this time. When I came to myself again I found myself lying on my back, looking up into heaven."

This was certainly a wonderful experience and quite in keeping with those of the men whom God has chosen to do a work for him in ages past. God was upon record that at about that time he would "set up his kingdom" and restore the gospel. In this work we must surely look for the miraculous. We



find it in the experiences of Joseph Smith related above. Many will be found who will be willing to admit that this experience is remarkable, if not true. Why should it not be true? We do not think that men should accept it as truth unless convinced that it is, in every particular, in harmony with the Scriptures; nor do we think it just or wise for anyone to assume that it is false, simply because they imagine it is impossible. Yet many have so decided. Men seem to regard the miraculous as something at which to look askance.

In the language of Ellen Thorneycroft Fowler:

“We are taught nowadays that miracles do not happen,—that nothing, in short, happens save in obedience to what are called natural laws. But when one sifts the matter to its foundation, what is the difference between a miracle and a natural law? Each is but a fulfillment of the will of God—an answer to that petition offered up daily by the church of Christ that his will may be done in earth as it is in heaven. The only real difference between the two is that the one is the exceptional and the other the ordinary method whereby God carries out his various purposes. The natural law has the sanction of custom; the miracle has not: but they are in truth equally arbitrary.

“Yet men are so slow of heart to perceive this! They refuse to believe that he could turn water into wine at his word; yet they take it as a matter of course that he should take the seed from the hand of the sower and change it into bread for the eater. They refuse to believe that he could put the shadow ten degrees backward, or stop the sun in his course in the valley of Ajalon; yet they accept without a murmur the fact that he sendeth that same sun from the uttermost part of the heaven unto the end of it again, bindeth the sweet influences of the Pleiades, and looseth the bands of Orion. They refuse to believe in the resurrection of the dead and the



JOSEPH SMITH, THE MARTYR.

life of the world to come; yet they feel no surprise when year after year the dead earth wakes to life again and puts on bridal apparel, while the mountains and the hills once more break forth into singing and all the valleys shout for joy. And yet if God so clothe with a new body the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe us of little faith? For all these phenomena—be they ordinary or extraordinary—are but the fulfillment of his will, who came that the whole creation might have life, and have it more abundantly.”

God has charge of the production of the bread which perishes; the bread of life is also in his keeping. The natural way for the production of the bread which perishes is to pass it from sower to reaper, from reaper to miller, from miller to baker, and from baker to eater. Yet His Son when here upon earth caused the usual processes to stand in abeyance and by what is called a miracle produced a large quantity of bread on the spot. In dispensing the bread of life, the gospel, the normal or natural way is for man to be the “coworker” of God in the preaching of it; yet God sent Jesus to commit it to men nineteen centuries ago. Because of the apostasy it ceased to be upon earth, and he is on record that he would commit it to men again by the hand of an holy angel. Here is the miraculous surely, and it is going to take place in the last days. Remember nothing is impossible with God.

As will be seen later on, Joseph Smith testifies that an angel came to him after the experience related and preached the gospel to him. Nor does he ask us to accept this on his own assertion. Other testimony is forthcoming.

The vision of God and Christ, the account of which we have just quoted, was evidently to prepare him for the responsibilities that should be his when he had reached a maturer age.

There are those who boldly assert that he was an impostor and that there is no truth in the claims made in the account of this vision. We think it scarcely likely that a lad at the tender age of fifteen years should invent such a story. He took God at his word and went into the woods to ask for the wisdom he so much needed. Had God turned him away empty there are millions who would say, "Just like God." But because he claimed that God did not turn him away empty the multitude cries that it is not like God. Reader, it is not likely the professors of popular religion who have anything to gain by clinging to their errors would take kindly to the message received from the Almighty by this lad. It says that the churches were all wrong, and that their creeds were an abomination in God's sight.

What a telling indictment of the popular churches! We have proven in past chapters that every word of it is true. That they have perverted the gospel, added to and taken from it; that they have changed the whole organization of the church and given it a multitude of new names; that they repudiate the benign gifts of the Holy Ghost so potent in the church of old. Why should the truth hurt? It should not; but it does.

Very well! The message was true. The question is, Did it come in the manner claimed? We place the facts before the reader and ask him to judge for

himself. Is there not the ring of sincerity about the following? Joseph Smith is referring to his feelings when he found that he was "persecuted and disbelieved because he claimed to have seen the vision":

"However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him, some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death; yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I had actually seen a vision, and 'Who am I that I can withstand God,' or, Why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it; neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation."

These are evidently the words of a noble, courageous, God-fearing lad, who had received a divine mission and was neither ashamed of it, nor afraid to pursue it, regardless of what the consequences might be. He received various angel visits during

the next few years and did his utmost to prepare himself for the work God had for him to do. He also engaged in a great and special work committed to him by God, of which we will have more to say in the next chapter. The church was coming out of the "wilderness" at its appointed time, and this man and his assistants were God's "coworkers" in the work which had to be done preparatory to its establishment.

He continued to do the work committed to his care, until Friday, May 15, 1829, when, in answer to prayer, an angel visited him, Oliver Cowdery being also present. Of this visit he says:

"While we were thus employed, praying, and calling upon the Lord, a messenger of heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying to us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, till the sons of Levi do offer again an offering unto the Lord in righteousness.' He said that this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred upon us hereafter, 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, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. . . .

"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."

Oliver Cowdery corroborates this testimony as follows:

"This was not long desired before it was realized. 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 veil 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 wrapped 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 for ever!

"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, can not 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 Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it for ever 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 Savior'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!"—Church History, vol. 1, pp. 37-39.

With what transports of joy must they have received this glorious message, spoken of prophetically by so many of the holy men of old! There could be no mistaking the evidence of their senses. The long-promised "messenger" had come. They had



seen him and heard his voice declaring the long lost gospel. What must have been their feelings when they contemplated the trust that had been reposed in them, the great honor and glorious privilege afforded them of joining hands with the heavenly and hearing the gospel in purity from angel lips!

We sing of the bliss of being "one hour with Jesus," and doubtless hope to realize its glory. Do we realize that we sing of the greatest of miracles, the resurrection of the dead, the transition from mortality to immortality, the return of man from the fields of sin into the presence of the Almighty, when we sing:

"Oh, that will be glory for me,  
When, by His grace,  
I shall look on His face,  
That will be glory, be glory for me!"

If the day of miracles is past, there can be no resurrection of the dead. If the era of heavenly visitation has closed, there can be no second coming of Christ and consequently no hope for us of the glory of "looking on his face." But there is to be a resurrection and there will be a second coming of Christ, consequently neither the age of miracles nor the era of heavenly visitation has closed.

What a miracle it is for God to take the spirits of his faithful children to paradise, and for Christ to bring them back to earth again at his coming, that they may be reunited with their bodies, which will be raised to incorruption and eternal life! Do we believe these things, or have we evil hearts of unbelief? If

we believe them, what excuse is there for us to reject the means used by the Christ to prepare the way before him? One of these means was to be an angel (Revelation 14:6). He was to inaugurate the "marvelous work" (Isaiah 29:13, 14) "a very little while" (verse 17) before Palestine's fertility returned. We have shown that this was restored in 1853, consequently the angel must have come and the "marvelous work" been started before that time. What good, sound, honest reason is there for men to doubt that Joseph Smith and Oliver Cowdery saw the angel as they claimed? None whatever. Their testimony can only be rejected on grounds that would discredit all human evidence. Look also at the scriptural evidence in corroboration.

The various prophecies referred to in the preceding chapter, synchronize with the angel's visit, and stamp it, undeniably, as a nineteenth century event. It is too late for the angel to come to earth now, for the set time is past. It has never been claimed that he came to anyone else than the men referred to above. This should tend to inspire confidence in the claims made by them. God always fulfills his promises and we may rest assured that his promise to send an angel to earth with the "everlasting gospel" could not fail. Why should we allow our unbelief to persuade us that he has failed in this? Is it not wiser to investigate the claims of these men fully, and see whether they are entirely in harmony with the Scriptures or not? Reader, remember that the responsibility is yours—that of accepting or rejecting that which they claim to be the fulfillment of the

prophecies relating to the restoration. To do either without proper investigation and due regard for all the facts would not be wise. Think of the tremendous issues at stake! If these things are true you need to know it.

The communication of God's will to earth (which had in ancient times been accomplished by means of divine revelation, but which had ceased with the apostasy) was again restored. God was speaking to his servants once again, not only by angelic visitation but also by revelation. Some time after the angel visit recorded in the foregoing, a revelation was received giving instruction regarding the organization of the church, naming the precise day upon which it should be organized, and providing for apostles, elders, teachers, deacons, high priests, bishops, church recorder, etc. Provision was also made for all things connected with the government of the church: the manner of baptism, the instruction of those baptized, the blessing of children, the administration of the sacrament of the Lord's Supper, ordination and the granting of licenses, and numerous other things.

The fact that the church about to be organized would be established and officered after the ancient pattern is strongly in favor of the claims of Joseph and Oliver that the Lord was the prime mover in the "work" being inaugurated. The ancient principles were to be taught and practiced: faith, repentance, baptism, the laying on of hands, resurrection of the dead, and eternal judgment. The gifts of the Holy Ghost: wisdom, knowledge, faith, healing, miracles,

prophecy, discerning of spirits, unknown tongues and the interpretation of tongues. The kingdom of God being set up, never again to be thrown down, was being made the exact counterpart of that which had been overthrown by apostasy.

If these men were impostors they were taking great risks of bringing about their own discomfiture. They were not launching a religious craft built after the popular idea; quite the contrary. Would cunning, designing schemers be so frank as this, without the remotest idea whence was coming the men to fill the many offices and the men and women to be members of the church for which all this governmental machinery was brought into existence. Remember that the "work" in which these men were interested started at the right time and was patterned after the church of the first century. In fact, it meant a *restoration* of all that had been lost through the apostasy. We have seen that such a restoration was promised. More than this, it was done at the very time indicated in all the prophecies relating to the subject. These facts, taken in conjunction with the additional one that notwithstanding the unlikeliness of the material being found for the stupendous spiritual machinery referred to in this revelation, the men and women necessary came along in due course and took their places in the church, should cause us to see and recognize the stamp of divinity in the great latter day work then begun.

In accordance with the revelation referred to, the Church of Jesus Christ of Latter Day Saints began to take organized form on April 6, 1830, at Fayette,

Seneca County, New York. At its inception there were but six members, but the truth soon spread and grew until hundreds of thousands had heard and embraced it. It was indeed the church of the living God. Men may rail at it and call it by uncomplimentary names, but the fact remains that it is the only church on earth built after the New Testament plan. It is the only church that teaches the gospel in its original fullness and purity.

The "little stone," the kingdom of God, had now begun to roll. Small at first, it quickly gathers volume and soon bids fair to become a "great mountain." On it speeds in its triumphant course, colliding here and there with obstacles, the shock serving the very useful purpose of shaking off all foreign debris. On, ever on, on to victory it rolls! Babylon recognizes it and knows her fate when the impact shall come: To fall "like the chaff of the summer threshing floors," and carried away, no place for it (Daniel 2: 35).

Reader, you may become a member of the "stone" kingdom. It is the church of God; the ark of safety. Its gospel, officers and blessings are the same as of old; its promises identical. Christ promised:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

Here was a promise which placed it within the power of all men to *know* whether the doctrine of Christ was of God or not. The testimony of Jesus, which we have seen is the spirit of prophecy, is in his church, and through it God has promised to make

known to every obedient child of his the truth of the ancient message. It is just the same under the restored gospel. God's ministry makes the same promise on his behalf to-day. It is obvious that they, without his approval, could not make and have him fulfill such a promise. The fact that thousands have put the matter to the test and found him as good as his word, has been proof to them that this great latter day work is true.

Why not put the matter to the test for yourself, dear reader? The gospel is the same in its restored form as of old; the church is the same in every particular. The evidence available calls for your *belief*, but you are invited to carry the matter beyond *belief*. Through obedience you may *know* that the doctrine is true. How much better that would be than uncertainty as to your acceptance with God through only a partial obedience to his will! Put the matter to the test, and you will assuredly receive the knowledge which God alone can give, as a condition of obedience.

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## CHAPTER 15.

### The Fruitfulness of Palestine to be First Restored.

The gospel was not restored for the Gentiles alone, but for the Jews as well. In the "seeking out" of a people who are to be the redeemed of the Lord, the ancient covenant people are to share, but "every man in his own order." In the first century Christ came and preached the gospel first to the Jews. They received him not, so the message was sent to the

Gentiles. In the last dispensation the order of things will be reversed as already stated.

Paul says:

"Blindness in part is happened to Israel, *until the fullness of the Gentiles be come in.*"—Romans 11: 25.

This is a clear indication that the "blindness in part" will only remain *until* what is designated the "fullness of the Gentiles" is come in, when the scales shall fall from Israel's eyes and they with the Gentiles will share in the blessings that flow from gospel obedience. This is corroborated by the following scriptures:

"They also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree!"—Romans 11: 23, 24.

"And so all Israel shall be saved."—Verse 26.

"Until the Spirit be poured upon us from on high."—Isaiah 32: 15.

"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 he 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 first-born."—Zechariah 12: 9, 10.

**Israel is also to Receive the Restored Gospel.**

Prior to their return to favor with the Lord and their acceptance of his Christ and obedience to the gospel, their land is to be restored to fruitfulness. We have already seen that this began to be fulfilled

about the middle of the nineteenth century. Therefore the time is near at hand when the Lord will send the message to the Jews. That means that the time for Gentile obedience is short. Already the signs are manifest which indicate that the Lord is "feeling after" his ancient covenant people. He is detaching from them the ill-favor with which they were regarded until quite recently; is causing their land to smile for them and to produce in plenty the essentials to human sustenance; and is enabling many thousands of them to resettle upon it, while substantial benefits have come to them under the recently granted Turkish Constitution.

When the "Spirit is poured out" on them "from on high" their land is to be fruitful. That the fruitfulness of the land is to come first will be evident from a perusal of the following:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I have sent among you. And ye shall eat in plenty, and be satisfied, *and praise the name of the Lord your God*, that hath dealt wondrously with you: and my people shall never be ashamed. . . . *And it shall come to pass afterward*, that I will pour out my Spirit upon all flesh; and *your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaidens in those days will I pour out my Spirit.*"—Joel 2: 23-29.



Whether this wonderful outpouring of God's Spirit is to occur before the millennium or after is not material in this connection. There are many advocates for either theory. However, it is certain that if it is a post-millennium occurrence, a preparatory work must be done among the people who are to receive it. That work will be the preaching of the restored gospel and the reestablishment among them of the Church of Jesus Christ. Wherever the true church of Christ exists, there follows an outpouring of God's Spirit, less in degree than the wonderful manifestation referred to in the text quoted above, nevertheless, a rich and marvelous expression of God's favor and blessing to every baptized believer.

#### Jewish Acceptance of Jesus of Nazareth.

The final acceptance of Israel by the Lord (as a consequence of their having drawn water "out of the wells of salvation,"—Isaiah 12: 3), is unmistakably forecasted in the following:

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, *nor with any of their transgressions*: but I will save them out of their dwelling-places, wherein they have sinned, and will

cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: *they shall also walk in my judgments, and observe my statutes, and do them.* And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezekiel 37: 21-28.

The events forecasted above will cover a vast period. In the regathering of the Jews to their own land, the first part is already being fulfilled; the remainder will be fulfilled during the millennium and afterward when the tabernacle of God shall be upon earth. It is therefore evident that the Israelites will be saved finally and dwell in the land which God has "sworn with an oath he would give them for an everlasting possession." But, it is also clear that this can not be unless they reach a higher plane of spirituality where they will recognize the divinity of Jesus of Nazareth. This can be brought about only by the preaching of the restored gospel to them and their obedience to the same. God has provided a special means to convince them that Jesus whom they now reject is indeed the Christ.

## The "Sticks" of Judah and Joseph.

The following prophecy reveals one of the means to be employed:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick: and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."—Ezekiel 37: 16-20.

As a result of the joining of these two "sticks" together, Israel would be brought into such a condition that the Lord would say of them: "They shall also walk in my judgments, and observe my statutes and do them" (verse 24). This would be impossible unless the Spirit was poured out on them from on high, and they were brought to recognize that Jesus is the Christ. The "two sticks" must, then, be of great importance. What are they?

In the Smith-Peloubet Bible Dictionary, the following definition of a "roll" is given:

"A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept *rolled upon a stick*, and was unrolled when a person wished to read it."

Doctor Kitto, in his History of the Holy Bible, page 403, says:

"The king, being impatient to know the contents, the scribe begins to read immediately; and as the books of the times were written upon long rolls and *rolled upon a stick*, the latter part of Deuteronomy would come first in course."

Included in this chapter is an illustration of one of these "rolls," "sticks," or books. The original is in the British Museum and a duplicate of our plate may be seen among the illustrations in any good Oxford Bible with notes. From these proofs we learn that a "stick" is a book, and therefore conclude that the two "sticks" which are to wield such a powerful influence over the people of Israel and which will be such potent factors in their conversion, will be books. What books? We may readily conclude that the Bible is the "stick" of Judah. But what of the "stick of Joseph"? What book is that?

#### The Identification of the "Stick of Joseph."

In order to determine this, there are at least two items which it would be well for us to investigate.

1. The other "stick" is the "stick" or book of Joseph.
2. It was to be "in the hand of Ephraim" (verse 19). Let us ascertain if such a record has been written to Ephraim. Turning to Hosea 8: 11, 12, we find just what is required:

"Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing."

From this we gather that God has written to Ephraim the *great things* of his law (also contained in the Bible), the things which he has said Israel will ultimately observe and do. United with the

Bible, such a book would be powerful indeed, and it *is* to be made one with the Bible—one in doctrine, testimony and teaching. Surely it is a worthy effort for us to endeavor to identify this book. But it appears that we must first trace the tribe of Ephraim, for it will be found in his hand.

In Hebrews 11:21, while reciting many of the greatest acts of faith known to mortals, Paul says:

“By faith Jacob, when he was a-dying, blessed both the sons of Joseph.”

From this we judge that the blessings of these two sons was prophetic and required great faith in the one giving it. That the blessings given at this time referred to the *last days* is shown by the following:

“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which *shall befall you in the last days.*”—Genesis 49: 1.

In telling them what should befall them *in the last days*, he referred to the blessing of Joseph as follows:

“Joseph is a fruitful bough, even a fruitful bough by a well, *whose branches run over the wall.* The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel;) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the *utmost bound of the everlasting hills*: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”—Genesis 49: 22-26.

According to this we are to understand that Joseph's blessing was intensely prophetic and referred to the inheritance his posterity would enjoy *in the last days*. There are four prominent features in this blessing:

1. Joseph's branches were to "run over the wall."
2. He was to be blessed in a temporal way, and have a vast posterity.
3. He was to be blessed spiritually, "with blessings of the heaven above."
4. His latter day inheritance would be at the "*utmost bound of the everlasting hills.*"

All that was said by Jacob was corroborated by Moses in his blessing of the children of Israel:

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things brought 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 the fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them 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.

We learn from this:

1. That Joseph would have a land of his own.
2. That his land is to be blessed with the "precious things of heaven"—spiritual things.

3. That it would be a land filled with temporal blessings.

4. That he is to "push the people to the ends of the earth," and that the people referred to are the "ten thousands of Ephraim," and "thousands of Manasseh."

In Joshua, 16th chapter, it is recorded that inheritances were allotted to Ephraim and Manasseh, in the land of Palestine, but this was not the one designated in the prophetic blessings referred to and which was to "*befall them in the last days.*" Their inheritance in Canaan was only a temporary one shared with their brethren who were to enjoy the "blessings of Jacob's progenitors." Remember that Joseph's branches were to "run over the wall," that is, go beyond the bounds of their temporary inheritance. In Joshua 17: 14 we have a fulfillment of that part which forecasted the marvelous increase in Joseph's boughs. Here they ask Joshua for more space. They already began to "run over the wall."

As our purpose is to learn the whereabouts of Ephraim, that we might learn of the wonderful book that is to be in his hand, we will devote special attention to his descendants. We call attention to the following texts with reference to him:

"Ephraim, he hath *mixed himself among the people*; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not."—Hosea 7: 8, 9.

"Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him: and *they shall be wanderers among the nations.*"—Hosea 9: 16, 17.

“And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. *And I will sow them among the people:* and they shall remember me in far countries; and they shall live with their children and turn again.”—Zechariah 10: 7-9.

From these texts we learn that Ephraim was to lose his tribal identity and be sown or mixed among the nations. Nevertheless they were to become very numerous, and would ultimately be “redeemed.” Turning to the blessing bestowed upon him by Jacob (Genesis 48: 15-20) we learn that he was to become “a multitude of nations.” Here he received the chief blessing, though his brother was the firstborn naturally. This entitled him to a double portion. We have seen that he received a portion under Abraham’s inheritance. The other portion was to “prevail” above the first “to the utmost bound of the everlasting hills”—“the ends of the earth.” Taking any good map of the globe we find that America is at the “utmost bound of the everlasting hills” from Goshen and at the “ends of the earth” from Palestine. America, therefore, must be the land of Joseph’s inheritance *in the last days*.—His inheritance falls to Ephraim, who received the chief or “right hand” blessing.

Other prophecies have pointed to that land as the place where God would inaugurate his marvelous preparatory work which furnished the subject-matter of the two previous chapters. We have already shown that it has been “blessed with the precious

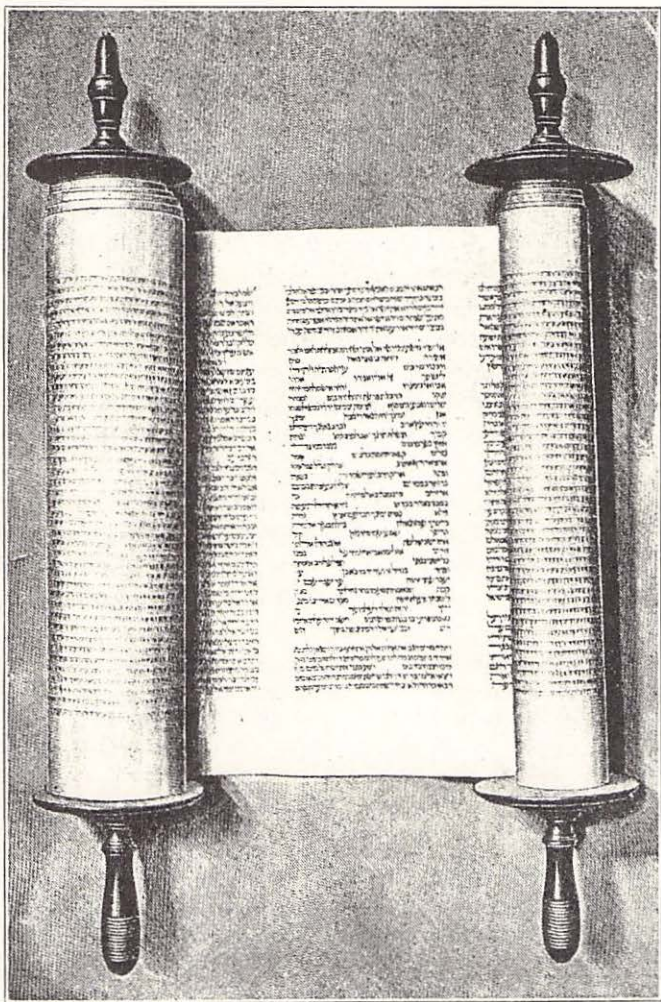


things of heaven," the restoration of the gospel by angel hands, the reestablishment of the church or setting up of the kingdom which is never to be thrown down, and the latter day revelations of God's will to man. Remember, also, that this is the land from which "swift messengers" are to go to the "nation scattered and peeled"—the Hebrew people—the land upon the mountains of which the "ensign" of truth was to be lifted in the last days. Doubtless in going to the Hebrews the "messengers" will carry with them the book which, when united with the Bible, is to prove such a potent factor in their conversion.

In pursuing this line of thought we will doubtless find that many of the "messengers" will be of the tribe of Ephraim, for the book is to be "in the hand of Ephraim." In this connection the following is interesting:

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my firstborn."—Jeremiah 31:6 9.

This prophetic description of Israel's return to Palestine is so instinct with life that as one reads it



THE "BOOK OF THE LAW."—Fifteenth Century.

(British Museum, Add. MS. 4,707.)

he listens in his soul to the tramp of the Hebrew host on their return journey; and with what thrilling words the whole concludes: "I am a father to Israel, and *Ephraim is my firstborn.*" Israel is to be "born again," and Ephraim will be the firstborn. But Ephraim has mixed among the nations and will, most likely, be regarded as Gentiles. Anyhow there are not now natural Ephraimites whose genealogy is clear. In ancient times when doubts arose as to the tribal identity of any person, they were settled by direct revelation from God (Ezra 2: 63; Nehemiah 7: 63-65). With the restoration of the gospel and the consequent restitution of divine revelation, this was made possible in the present age.

The revelations given since the restoration prove that the servants of God who were the firstborn in the last dispensation were of the lineage of Ephraim. Referring to the time when some who shall be of Israel shall help the work of the Lord in which these men were coworkers, the Lord says in a revelation given November 3, 1831:

"And they shall bring forth their rich treasures unto the children of Ephraim my servants."—Doctrine and Covenants 108: 6.

On March 7, 1841, the following was given in a revelation:

"Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and

it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked shall not come unto it; and it shall be called Zion."—Doctrine and Covenants 45: 12.

In later revelations the Lord designated the State of Missouri, with Independence, Jackson County, as the center place, as the land of Zion to which his people were to gather. Referring to the people who were to settle there, he says in Doctrine and Covenants 52: 1: "*Which are a remnant of Jacob, and those who are heirs according to the covenant.*"

God's people being called out then were of the house of Jacob. Of which tribe? This question is answered in Doctrine and Covenants 64: 7:

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion *in these last days*; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not *of the blood of Ephraim*, wherefore they shall be plucked out."

Since the rebellious are not of the blood of Ephraim, it follows that there are among the people of God those who *are* of the blood of Ephraim, and that these are among the firstborn of the gospel. Thus, in the only satisfactory and possible way, we have found that the people of Ephraim were concerned in the restoration of the gospel and the re-establishment of the church of Jesus Christ in the last days. This fact being established, we know where to look for the book which is to be such a great

and important factor in the conversion of Israel. It will be among the people to whom is committed the gospel and who compose the church of God in these last days. Indeed, it is a most essential factor in the restoration, for according to God's promise the restored gospel can only reach Israel through the combined agency of it and the Bible.

**The Whereabouts of the "Book" Made Known.**

Going back to the time of the restoration of the gospel, we find that besides the angel who visited Joseph Smith and Oliver Cowdery and conferred upon them the priesthood, Joseph received several other angel visits. In this connection the following is interesting reading:

"During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full

confidence in obtaining a divine manifestation as I had previously had one.

"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 ankle. 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 should be had for good and evil, among all nations, kindreds, and tongues; so that it should 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."—Church History, pp. 11-13.

Thus was it first intimated to Joseph Smith that

there had been a record kept of the doings of the ancient inhabitants of America, and that the book was to be translated and in some way become a part of the great work of restoration by which both Gentile and Jew should have an opportunity of hearing and obeying the ancient, heaven-sent gospel. What must have been his feelings when he realized that his was to be the work, by the power of God, of translating this ancient record! The angel informed him of the whereabouts of the plates; he accordingly sought and found them with little difficulty. Says he:

“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 round 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 breast-plate, 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 cross-ways 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 there 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."—Church History, p. 16.

#### The "Book" Delivered to Joseph Smith.

The Lord was evidently preparing him for the great work he had for him to perform, and would not deliver the plates into his hands until the due time had arrived, which is described thus:

"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 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."  
—Church History, vol. 1, pp. 17, 18.

#### The "Book" Translated and Published.

Having at last received the plates and the Urim and Thummim, he also received divine assistance in the translation of the ancient record. Consequently the matter was all ready for publication in the year 1829, and early in the following year it was published under the title of "The Book of Mormon."

Reader, do not allow the prejudices and slanders of the world to prevent you from thoroughly investigating the claims made for this wonderfully translated book. Never was a book misrepresented to such an extent as this one has been. Still when we remember that it is to be used to bring about the great work of the conversion of the Jews, we can readily understand why the forces of evil have ever been massed against it. Satan would never permit such a gigantic blessing to reach the sons of Jacob, without contesting every inch of the way. It is only to be expected that he would use his old weapons of slander and misrepresentation in order to prevent this great boon being received by Israel.

Think of his ancient slander of the Savior and the good men and true who by command of God in the first century, sought to establish the Christian religion. No slander was too vile, no misrepresentation too glaring for him to put into the hearts of the enemies of the truth. And he is just the same to-day. His tactics are the same. He is causing men to slander and misrepresent this God-given book, and

to lie about and vituperate the men whom God chose as his servants who should give it to the world. Do not make up your mind upon what you have heard from this source. Read what the friends of the book have to say about it, and above all, read carefully the Bible prophecies which we quote in support of it. Last, but not least, read the book itself, carefully and prayerfully, and we have no fear of the result.

The same great truth which raised all the malice of hell in the first century, viz, that Jesus is the Christ, the Son of the living God, is just as distasteful to Satan now as then. By lies and slander he blinded the eyes of the Jews to this great truth then, and his purpose and tactics are still unchanged. He knows that the Book of Mormon, as stated in its preface, is given for "the convincing of the Jew and Gentile that Jesus is the Christ." He knows that all through its pages the same glorious truth is taught. It arouses the fiercest hatred within his dark heart, and with the old desire of preventing souls from acknowledging the Savior, he concentrates much of his malice against the book which prophecy designates as the companion of the Bible in the opening of Israel's eyes to this great and important truth. Do not be misled by these tactics.

#### Is the Scripture Canon Full?

Roman Catholic traditions and superstitions have kept millions of their adherents in spiritual bondage, and it is generally conceded by Protestants that these are the main reasons why so many remain in that

apostasy to-day. But many Protestants are as effectively bound by tradition as the Catholics. The statement so often made that "the canon of scripture is full," owes its origin purely and simply to tradition. Nowhere in the Bible is such a principle enunciated. It is, without doubt, a Christian feature of the doctrine upon which the Jews reject the New Testament. Some foolishly assert that the statement in the last chapter of Revelation, verses 18, 19, forbidding any man to take from or add to that book, is an intimation that God had said his last word to the world. We say that the assertion is foolish, for while *men* were prohibited from tampering with the book of Revelation *God* did not, in that passage, surrender his prerogative of speaking to man, nor did he intimate that he would not, in the future, inspire other men to write scripture for him.

It is a debatable question whether the book of Revelation was the last written or not. Be that as it may, careful Bible students will not take seriously the claim that because the statement happens to be at the end of a compilation of so-called canonical books, that it was authoritatively placed there as a seal upon the mouth of Divinity. A similar statement is found in Deuteronomy 4:2, yet it must be conceded that God continued to authorize scripture writing for fifteen hundred years after that.

The fact is, that the church, when in a state of apostasy, followed the example of the Jewish leaders and named what she considered the canonical books, shut everything else in the universe out, and closed her ears to the voice of inspiration for ever. This

she did in the Council of Hippo, 393 A. D., and subsequently at the Third of Carthage, 397 A. D., and the Sixth of Carthage, 419 A. D. Other councils have since confirmed the work done. In these councils, uninspired men, admittedly by human wisdom alone, determined by voice and vote, just what should be accepted as canonical, and on the authority of God banned everything else that might claim to be inspired. This, we say, they had no God-given right to do. Their "right" was simply a church-given one, and the church was apostate at that. Yet, on this most questionable authority is predicated the statement that the canon of scripture is full! We, at least, decline to be bound by this narrow, bigoted action, or by the traditions of the apostasy that authorized it. What did these men or their church know of the manner in which God had blessed and may still have been blessing his people in lands beyond their limited perspective?

We are aware that it is unorthodox to question the acts of these men, but the reader should not forget that they were but men, and that God has endowed us with wisdom as well as they. Therefore, we deem it not improper that we should criticise their actions. We have the accumulated discoveries of fifteen centuries to assist us in our criticism. They were not even aware that the world was round, and they legislated regarding the divine revelations given to men upon a fragment of the earth a few thousand square miles in area, without the remotest idea of what was going on in the great world beyond their limited vision.

A fact worthy of serious thought is that several books of the Old Testament written after the beginning of the Babylonish captivity are found in the canon. This is indisputable evidence that the councils considered that God continued to reveal himself to the Israelites, during and after the captivity. It must not be forgotten, however, that only two and a half of the tribes returned from the captivity and that we call the others the lost tribes. Since it is conceded that God continued to reveal himself to the former, why should the possibility be denied of his speaking to the latter? Yet these councils without any knowledge as to whether or not God was blessing any of the people of the lost tribes, for ever shut out from the canon of scripture whatever he may have been revealing to them.

Here the folly of short-sighted human wisdom is apparent, and the ill-advised action of these men, crystalized into a rigid tradition during centuries of apostasy, now bars the Book of Mormon (or any other record) from general recognition as part of the law of God, notwithstanding the abundant evidence of the genuineness of its claims. It contains the inspired writings of a portion of the tribe of Manasseh who went to America B. C. 600, just prior to the captivity, and became a powerful and numerous race. There is nothing unreasonable in the claim that God continued to speak to and direct them as he had done in their own land. Almost the whole of their record was complete before the before mentioned councils sat. They had no right to ban these writings, and they should not be excluded from the

list of inspired books unless it is found, after proper investigation, that the claims made for them are not justifiable.

**Did God Permit Them to Discard any Necessary Book?**

The claim is sometimes made that while the above mentioned councils were conducted in human wisdom alone, God was so solicitous for the preservation of his word that he permitted them to exclude no book necessary to complete the canon. This assertion is based on the assumption that God approved of human efforts in the determination of the canon. The facts are that God had nothing to do with the appointment of these councils, and is himself too great to approve of their short-sighted mistakes. He knew what they did not know. Neither would he interfere with their free agency and make it impossible for them to make mistakes. If God wished any council to do work of this character he would have expressly said so by direct revelation, and then inspired them for the work. God neither called nor inspired these men, and it is ridiculous to assume that the results of their labors were the same as though he had done so!

**Who Were the Book of Mormon Writers?**

The question will naturally arise: "Who were the ancient writers of the metal plates from which Joseph Smith translated the Book of Mormon?" The answer is that they were the religious teachers of the ancient inhabitants of America. First, the people of Jared crossed to America from the Tower of

Babel. Later, two Jewish colonies crossed over. The main writers, however, were those already referred to, who were of the tribe of Ephraim.

#### Evidence of Prehistoric American Civilization.

That prehistoric civilization thrived in America is amply demonstrated. Exploration has resulted in the discovery of remains of a vast civilization extending from "Chili northward to the first and second degrees of latitude. In North America ruins are spread all over Central America, Mexico, and the Mississippi and Ohio Valleys."—Ancient America, p. 14, cited in Book of Mormon Proven by Archæology, p. 17.

That these ancient people were very numerous is shown by the discoveries and agreed to by all authorities. Short says:

"It is a question whether the antiquarian is more surprised at the greatness than in many instances at the immensity of their proportion."—North Americans of Antiquity, p. 27, *ibid.*, p. 17.

This reminds us of Jacob's prophecy of Joseph's sons—to become "a multitude of nations."

In *Ancient Cities of the New World*, page 98, Charnay quotes: that in Mexico and Central America "the population was so dense as to cause the soil to be cultivated on the highest mountains," while on pages 206, 221, he also quotes: "There is no doubt that this region was inhabited by a *cultured and mighty nation.*"—*Ibid.*, p. 18.

The remains of this civilization in North America differ from those in South and Central America. In

the greater portion of the United States the remains are called "mounds," no ruins of buildings being found. New Mexico, Arizona, Colorado, and Utah are exceptions. Here "ruins of great buildings are found," but the style of architecture differs widely from that found in Central and South America. These ruins are now inhabited in part by the Pueblos or "Cliff Dwelling Indians."

In Central and South America are found ruined cities in great numbers and the architecture evidences that the ancient inhabitants were masters of that science. Of these cities Palenque, Copan, Quirigua, Utatlan, Mayapan, Uxmal, Kabah, Labna, Chichen-Itza, Mitla, Xochucalco, and Teotihuacan are the most remarkable yet discovered, but we have no guarantee that all have been found. For some very interesting information regarding what the explorers found in these ruined cities the reader is referred to *The Book of Mormon Proven by Archæology*, an excellent little book containing extracts from all the authorities on this subject. We have not the space to devote to description of the ruins. They are there; a fact which no one can successfully deny. Who were their inhabitants and where is their history?

Some have suggested that the Indians must have built them, or that the ancient inhabitants were the forefathers of the now degenerate Indians. This is not probable. Baldwin says:

"There is no trace or probability of any direct relationship."—*Ancient America*, p. 60.

Referring to the ruins he also says:



"No savage tribe found here by Europeans could have undertaken such constructions. . . . To make such works possible under any circumstances there must be settled life, with its accumulations and intelligently organized industry. Fixed habits of useful work, directed by intelligence, are what barbarous tribes lack most of all. . . . These barbarous Indians gave no sign of being capable of the systematic application to useful industry which promotes intelligence, elevates the conditions of life, accumulates wealth and undertakes great works."—*Ibid.*, pp. 33, 34.

In view of this expert opinion it is not at all likely that the surmise that the ancestors of the Indians were responsible for the building of the ancient cities now ruined, which bear mute testimony to the highly civilized state of the builders. Says Bancroft:

"We have caught traditional glimpses far back in the misty past of a mighty aboriginal empire in these tropical lands which the material ruins of Palenque, Copan, 'and their companions in ruins,' prove to be 'no mere creation of the imagination.'"—*Native Races*, vol. 5, p. 157, cited in *Book of Mormon Proven by Archæology*, p. 82.

Prescott also says:

"A nation has passed away, powerful, populous, and well advanced in refinement, as attested by their monuments, but it has perished without a name. It has died and made no sign."—*Conquest of Peru*, vol. 2, book 5, chap. 4, p. 379. (Universal edition), cited *ibid.*, p. 82.

#### Where is Their History?

While admitting the existence of this vast civilization in ancient times, the authorities quoted are of the opinion that they left no history behind. The *Book of Mormon* is the only record claiming to be a history of this ancient people. Is its claim true or

false? This question should only be answered after a proper investigation of the facts in the case. To answer it any other way would be to dispose of it by prejudice. This no fair-minded person should do.

How comes it that the Book of Mormon accurately describes the whereabouts of these ancient cities? It speaks of two separate peoples who became very powerful and populous, and who inhabited the land in succession to each other. It recounts their vicissitudes, tells of their national and religious life, their industries, their righteousness as well as their subsequent sinfulness, the cause of their ultimate destruction. This all fits in with the recent discoveries in a manner that can not be accidental.

A theory suggests itself to some minds that Joseph Smith may have known of these discoveries and based his narrative in the Book of Mormon on this knowledge. This is absolutely impossible, for the world knew nothing of these ruins at the time the Book of Mormon was published.

Donnelly says:

"One hundred years ago the world knew nothing . . . of the marvelous civilization revealed in the remains of Yucatan, Mexico and Peru."—*Atlantis*, p. 480.

Doctor Short also informs us that:

"The publication of the valuable works of Squier and Davis and of Doctor Lapham and those of Mr. Squier alone, in which the remains of these regions are described, was like a revelation which brought to light the wonders of an entombed civilization."—*North Americans of Antiquity*, pp. 27, 28, cited *ibid.*, p. 14.

These books were all published *after* the Book of

Mormon; hence Joseph Smith could not possibly have gained the information contained in that book in the natural way. Since a book corresponding with this one is to be used in conjunction with the Bible in the great work of convincing Jew and Gentile that Jesus is the Christ, it is not strange that God in a miraculous manner, gave to the world, through Joseph Smith, the record of these ancient peoples. Remember that it is to be the "stick" or book of Joseph, and it is to be "in the hand of Ephraim." We have shown that those who were the chief workers in the restoration of the gospel and the reestablishment of the church were of the tribe of Ephraim. Therefore the book is in the proper hands, and this certainly lends color to the claim made, that the book was translated by inspiration. Since it will be proven that the book was written in a language now unknown, there was not another way for the Lord to give the promised book to the world. The method chosen is also in accord with the past practice of God. He has always adopted a method of doing anything which will call for the exercise of intelligent faith in those who accept the work.

#### A Colony from the Tower of Babel.

According to the Book of Mormon, as already stated, the first inhabitants of ancient America came from the Tower of Babel and were led by a man named Jared. For sixteen hundred years, or until about 600 B. C., they dwelt and multiplied upon the continent of America. They became very wealthy and highly civilized. They also developed great

wickedness, and this was the cause of their final overthrow. They divided into two factions and a war of extermination ensued, with the result that, at the date given above, they had completely destroyed each other. They left their wealth scattered over the continent, and here it was found by the next colonists.

**God's Warning to Israel, B. C. 600.**

This is precisely in harmony with scripture prophecy. In Jeremiah 49: 30-32, the following instruction is given:

"Flee, get you far off, dwell deep, O ye inhabitants of Habor, saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil."

According to Bible chronology this warning was uttered at the right time, viz: 600 B. C. The Book of Mormon story of the second colonization of America is that in the "first year of the reign of Zedekiah, king of Judah," many prophets came to Jerusalem, prophesying that the people must repent, or the great city, Jerusalem, would be destroyed. Since the reign of Zedekiah dates from the year 600 B. C., it will be apparent that the warning given by Jeremiah must have been one of those referred to in the Book of Mormon. Lehi, the leader of this colony, was also instructed to warn the people of the im-

pending time of trouble, but they mocked him and heeded not his words. It is probable the warning to the people of Hazor met with no better result.

#### God Leads Lehi and Family to Joseph's Land.

The Lord's warning to the peoples of Jerusalem and Hazor being rejected, he determined that a smaller colony of faithful ones should cross the ocean to occupy the land of the "wealthy nation that dwelleth without care," and to take possession of their wealth. Accordingly, Lehi, with his wife, and four sons and their wives, left Jerusalem, and crossing the ocean under divine guidance and protection, landed safely in America. They were followed, a little later, by another colony, led by Mulek, and called the people of Zarahemla. These later colonists joined with the Nephites, by which name the more civilized portion of the first Jewish colony were called, after a division into two factions which occurred a little subsequent to their arrival. The other faction was called the Lamanites.

The new colonists found things precisely in harmony with the prophecy before quoted. They found abundance of wealth, property, and cattle without owners, and they entered into possession. The Nephite division dwelt in the cities, rebuilding many of the ruins which they found. The evidence of archæology supports this, for, the present ruins show that they have previously been ruined and rebuilt. The Lamanites were not a civilized people. They were satisfied with a nomadic life, and the American Indians of the present day are their descendants.

They were cursed with a dark skin because of sin and became an idolatrous and benighted people. Abundant evidence that the American Indians are of Hebrew extraction is forthcoming. Many of their customs are the same, and there are striking similarities in a large number of their words. For extended proofs of this and other points incidental to it, the reader is referred to *From Palmyra to Independence*, and *The Book of Mormon Vindicated*, to be had from the publishers. We regret that our space is so limited. There is a temptation to write on and on about this wonderful book, but the writer is reminded that other important topics are awaiting attention. There is comfort, however, in the fact that he is able to refer the reader to such eminent works as those mentioned.

The Nephites were a God-fearing people. The Book of Mormon is mainly a record of their history, coupled with a recital of the many misdemeanors of the Lamanites, who were constantly attacking them. It tells of their wars, worship, advancement in industry, art and literature. The teachings of their prophets and leaders harmonize with those of the Bible teachers. An account of a visit by the Christ to the Western Continent, after his crucifixion and resurrection, is given. It is recorded that he preached the gospel and organized the church among the Nephites after the same manner as he had done at Jerusalem. An abridgment of their records was carefully engraved upon plates of gold in what appear to have been phonetic characters,

designated in the Book of Mormon, "reformed Egyptian."

**The Nephites Were Skilled in Egyptian Letters.**

An important point that should be borne in mind, is that the Nephite writers were of the tribe of Joseph, and were therefore skilled in Egyptian letters. Their foremother, Asenath, wife of Joseph, was the daughter of an Egyptian priest, who, according to the best authorities, were the most learned men of the nation. Reformed Egyptian was used in the making of the records because Hebrew was not brief enough. From this we conclude that Hebrew was commonly used among them, but when brevity was required a hybrid or "reformed Egyptian" writing was used.

It is quite conceivable that a Hebrew people using another system of writing in which to express thoughts in their own language would alter the original form of the letters. All writing undergoes change in course of time. A notable example of this is the "s" of the English language. In books of a century ago it was printed more like our present "f." Think, also, of the many different styles of making letters in vogue now. Is it at all unlikely that an isolated nation using another language, but writing in English letters for a period of fourteen hundred years as the Nephites did in the Egyptian, would write in a different form at the end of the time? We think not, and for this reason we do not deem it strange that the "reformed Egyptian" of the Nephite plate was not pure Egyptian.

Le Plongeon, Delafield, Donnelly and others have pointed out resemblances with Egyptian hieroglyphics in the inscriptions on the monuments found in the ruins of ancient America (see *Sacred Mysteries*, p. 113; *American Antiquities*, pp. 42, 43, 46; *Atlantis*, pp. 214, 236). This should be sufficient evidence for the reader to conclude that there is great probability that the Nephite record would be written in characters similar to those on these inscriptions—that is, that there would be traces of Egyptian in it, but at least as corrupted as the writing of the inscriptions. No one has yet been able to decipher these inscriptions, and therefore we may justly conclude that no one would be able to decipher the characters upon the Nephite plates, unless aided by divine wisdom.

#### The "Nephites" Exterminated.

About 400 A. D., the Nephites were exterminated, the Lord permitting disaster to befall them because of their sinfulness. Though they had known the Lord and had his church established among them they many times fell into sin, and were guilty of excessive pride and "grosser crimes." One of their grosser crimes was that of polygamy, and in *Jacob 2: 6*, the Lord rebukes them for this, and tells them that the Lamanites, in this respect, were more righteous than they, as they had not forgotten the Lord's command to have but one wife. This is the Lamanite or Indian practice still. Reference to the passage cited will altogether dispel the popular



idea that the Book of Mormon taught polygamy—just the reverse—that it roundly denounces it.

Before their destruction, Moroni, the son of Mormon, made an abridgment of the whole record (including that of the people of Jared), and by the command of God, deposited them in a stone box, specially prepared for them, the promise having been given that in the last days they would, by the "gift and power of God," be brought forth and translated. Here they were found by Joseph Smith by direction of the angel and were delivered into his hands in the year 1827, as already related.

#### Another Striking Fulfillment of Prophecy.

Here, again, is a striking fulfillment of prophecy. In Isaiah 29: 1-4, we find the following:

"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt 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."

This "woe" is pronounced against Ariel. "Ariel" is defined by Dr. Robert Hunter, in Cassell's Concise Bible Dictionary, as follows:

*Ariel*, (Hebrew—"Lion of God.")

(1) A figurative name given by Isaiah to Jerusalem in consideration of the valor of its inhabitants (Isaiah 29: 1, 2, 7).

(2) A Jew, one of the chief men who were with Ezra, at the brook Ahava (Ezra 8:16).

Think you, dear reader, that the "woe" was pronounced against the bricks or stone and mortar of Jerusalem? Remember, "Ariel" was to have a "voice," was to "speak," or "whisper" out of the ground. We can not believe that this referred to the building material of which the city was composed; but to the inhabitants, because of whose valor the city had been figuratively called "Ariel." This is also borne out by the marginal rendering. The "woe" was against the *inhabitants*, or "Ariel, of the city where David dwelt."

This prophecy, according to Bible chronology, is dated 712 B. C., or about 112 years before Lehi and his family left Jerusalem and set out for America. He and his descendants would therefore be among those upon whom the "woe" had been pronounced seeing that it had not been fulfilled prior to his departure therefrom. As pointed out, part of his descendants became a powerful nation in the new country, but because of "grosser crimes," and general disobedience they were ultimately destroyed, and their history hidden in the earth by the last surviving representative. Here it was found by Joseph Smith as already described. It was translated by the "gift and power of God," and thus made to "whisper" "low out of the dust." In other words, the history of a nation once "powerful and populous," are the words of the dead. Its words are "as the voice of one that hath a familiar spirit," telling of those who have passed away. Its speech is the

speech of a portion of "Ariel, of the city where David dwelt," and coming forth from its fourteen hundred years of lying "low in the dust," it fulfills in a most remarkable manner the prophecy quoted above.

#### Children of Manasseh Dwelt in Jerusalem.

In passing, it may be just as well for us to establish the fact that it is possible for Lehi, who was of the tribe of Manasseh, to have lived all his life in Jerusalem, notwithstanding the theory held by some that only those of the tribe of Judah dwelt there. In 1 Chronicles 9:3, the following information is contained:

"And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh."

"Drunken, but not with Wine."

We would not have it appear that we believe that the prophecy quoted above was wholly fulfilled by those "of the city where David dwelt" who went to America. Indeed the few verses following show that various calamities would befall the main body of "Ariel." We take up the story again at the seventh verse:

"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against

mount Zion. 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, and hath closed your eyes; the prophets and your rulers, the seers hath he covered."—Jeremiah 29: 7-10.

The nations that fought against Jerusalem were Gentile nations, hence it follows that among the Gentile nations professing Christianity there will be found those who "are drunken, but not with wine." With what then are they drunken? In chapter 6, we began the story of the usurping church, symbolized in Revelation 17: 1-6, as a wanton woman who became drunken with the blood of the saints, and who made the kings of the earth drunken with the "wine of her fornication." We found that this "fornication" was spiritual; that it symbolized her tampering with the pure gospel of Christ. The nations therefore drank false doctrines from the golden cup which she held in her hand. They drank so deep that they have become drunken with Romish error as we pointed out in chapter 9. They delude themselves that they are having a feast of fat things spiritually, but they awake from slumber to find that their souls are empty and unsatisfied.

The Jews were to be in a similar condition. Their eyes were to be closed, the spirit of deep sleep to rest upon them, the prophets and seers to be "covered" or without prophetic vision. But God has provided that both Gentile and Jew should have an opportunity of hearing and obeying his gospel and so we find foreshadowed in this chapter, the great work

of restoration, spoken of as a "marvelous work and a wonder" to which we gave attention in chapter 13.

#### The Sealed Book.

Isaiah tells us further:

"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 can not; 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.

Truth, we are often told, is stranger than fiction, and it is remarkable that this part of the prophecy was fulfilled in the bringing forth of the Book of Mormon. The Book of Mormon was "a book that is sealed." For fourteen hundred years it had been sealed up in the earth, and some of its plates were sealed. It was written also in a sealed language, a language now beyond the ken of man, and God had to accomplish its translation by inspiration. While translating it Joseph Smith one day transcribed a few of the characters and sent them, by the hand of Martin Harris, to Doctor Mitchill and Professor Anthon, of New York City.

Regarding this visit Martin Harris says:

"I went to the city of New York and presented the characters which had been transcribed, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct: more so than any he had seen translated from the Egyptian. I then showed him those that were not translated, and he said they were *Egyptian, Chaldaic, Assyrian, and Arabic*, and he said they were *true characters*. He gave me a certificate, certifying to the people of Palmyra

that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it in my pocket and was just leaving the house when Mr. Anthon called me back and asked me how the young man had found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it to him. He then said unto me, 'Let me see the certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, '*I can not read a sealed book.*'"—Book of Mormon Vindicated, p. 18.

Professor Anthon, in E. D. Howe's book against the Saints, describes the visit as follows:

"Some years ago a plain, simple-hearted farmer called on me with a note from Doctor Mitchill, of our city, now dead, requesting me to decipher, if possible, a paper which the farmer would hand me, and which Doctor Mitchill confessed he had been unable to understand. When I asked the person who brought it how he obtained the writing, he gave me, *as far as I now recollect*, the following account: A gold book consisting of a number of plates of gold fastened together in the shape of a book, by wires of the same metal, which had been dug up in the northern part of the State of New York, along with the book an enormous pair of gold spectacles [Urim and Thummim]. These spectacles were so large that if a person attempted to look through them, his two eyes would have to be turned toward one of the glasses merely, the spectacles in question being altogether too large for the human face. Whoever examined the plates through the spectacles was enabled to not only read them but understand their meaning. All of this knowledge, however, was confined at that time to the young man who had the trunk containing the plates and spectacles in his sole possession. He put on

the spectacles, or rather looked through one of the glasses, and deciphered the characters in the book, and having committed some of them to paper, handed copies to a person outside. This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing *various alphabets*, Greek and Hebrew letters, crosses and flourishes. Roman letters inverted or placed sideways, were ranged in perpendicular columns, and the whole ended in a rude delineation of a circle, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt."—E. D. Howe's Work, p. 72, *ibid.*, pp. 18, 19.

Although contradictory in part these accounts prove that the visit actually was made. It now becomes very apparent that the prophecy was fulfilled; that the "words" of the book were delivered to "one that was learned," and that he did not and could not read them.

Not only the learned, but the unlearned as well, were unable to read the sealed book by human power and wisdom. But the unlearned, as we have already shown, did accomplish it by the power of God.

That the coming forth of the book is to be accompanied with the marvelous exhibition of the power of God is evidenced by the following:

"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."—Isaiah 29: 18.

Included in the restoration of the gospel were the gospel gifts through which God worked with the ancient apostles, confirming the word and bearing witness "both with signs and wonders, and with divers miracles; and gifts of the Holy Ghost, ac-

ording to his own will" (Hebrews 2: 4). Following upon this latter day restoration, the power of God was manifested in signs and great wonders. The sick were healed, the deaf made to hear, the blind to see, the dumb to talk, and all manner of human affliction was alleviated. Thus, the deaf were enabled "to hear the words of the book, and the eyes of the blind to see out of obscurity and darkness."

It is to be accomplished, also, in the day when the disfavor with which the people of Israel have been so long regarded will be removed, as witness the following:

"Jacob shall not now be ashamed, neither shall his face now wax pale."—Isaiah 29: 22.

The word *now* has its antecedent in the events mentioned in the preceding verses. At that time Jacob shall be favored. The removal of the former contumelious treatment of the Jews by all nations (with exceptions such as Russia), came during the nineteenth century. It was therefore contemporaneous with the coming forth of the Book of Mormon and the inauguration of the "marvelous work and a wonder" to which we gave attention in the previous chapter.

What diversity of evidence there is in support of the claims of the Book of Mormon to be the book which is to be united with the Bible in the work of converting the Jews! First, its internal evidence supported by archæological discovery; then the whole backed up and unmistakably stamped as true by that most satisfactory of all evidence that may be



produced—Bible prophecy. Such evidence serves as a succession of redoubts and ramparts impregnable alike to the assaults of destructive wickedness and prejudicial ignorance.

We append the following testimony of men who actually saw and handled the plates while they were in Joseph Smith's possession :

"Be it know to 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 has 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.	"HIRAM PAGE.
"JACOB WHITMER.	"JOSEPH SMITH, SR.
"PETER WHITMER, JR.	"HYRUM SMITH.
"JOHN WHITMER.	"SAMUEL H. SMITH."

These witnesses corroborate the testimony of Joseph Smith as to the plates having been in his possession. True, that does not establish the claim that he received them from an angel. That claim is supported by the following testimony by men who were visited by the angel and who received testimony from his lips of their genuineness and saw the plates in his hands:

"Be it known unto all nations, kindreds, tongues, and peo-

ple, 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 engraving thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bare 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 is one God. Amen.

“OLIVER COWDERY.

“DAVID WHITMER.

“MARTIN HARRIS.”

These men lived for a good many years after their testimony was given. They maintained its truthfulness all through life and reaffirmed it on their dying beds. Only upon grounds which would *disparage all human testimony, can their evidence be rejected.*

The Book of Mormon is true—and what is more, its teachings are as pure as they are true. “Truth



THE MOB TARRING AND FEATHERING JOSEPH SMITH.

(This cut is from McKay's History of the Latter Day Saints, 1851.)

has sprung out of the earth" as the Psalmist foretold (Psalm 85: 11) ; and in God's own time this sacred volume will be used in conjunction with the Bible to bring about the conversion of Israel. In the meantime, the message is to the Gentiles. The "times of the Gentiles" will soon be fulfilled. The messengers will then turn to the Jews. What are you going to do about it, reader? Do not procrastinate. Investigate it thoroughly *now*. As soon as you believe it is true, obey. The promise of the writer to you, in the name of the Lord, is that you shall afterwards *know* indeed that it is divinely authorized.

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## CHAPTER 16.

### Satan's Wrath against the Children of the Kingdom.

"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." —Revelation 12: 17.

From the time when Jesus brought gospel truth to earth and established his church among men, until his kingdom was driven into the wilderness by the persecutions of Babylon, Satan never ceased to stir up wrath against it in the hearts of the children of men. In earlier chapters we told the story of these dire persecutions and it is not necessary to recount their horrors now. All that Satan could do to overthrow the truth and enthrone error in its stead was done, until at length he was successful. So the church woman finished the bringing forth of

her seed, for that age, and it was caught away to God, while she went into retirement for 1260 years, or as we have shown, until 1830.

In that year she began to reappear, the gospel was restored by angel hands, and a little later organization was effected, by command of God, according to the New Testament pattern. No sooner was this done than Satan resorted to his old methods, that he might again encompass its overthrow. The old tactics of slander, vituperation, and general misrepresentation were and are used as strenuously as of old. Willing instruments were found among those who, while professing to follow Christ, were holding tenaciously to the error with which Satan anciently overthrew the truth. All manner of evil reports were scattered broadcast throughout the world by these interested defamers of the truth, with the result that the Saints soon occupied among the people the same position as the Christians of old—"the sect everywhere spoken against."

#### A Heritage of Persecution.

They could expect no other than this, for the Savior has said:

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John 15: 18-20.

Again he has said:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5: 11, 12.

The Saints of these days have been reviled and persecuted. All manner of evil has been said against them falsely and for the Savior's sake. We know that many will be found who will raise their hands in pious horror at such a statement, but the same class treated certain statements of the Savior in a similar manner nineteen centuries ago. The above statement is either true or false. Its truth or falsity should be shown by the facts in the case.

**"Persecuted for Righteousness' Sake."**

Why did the persecution begin? Simply because of the statement of Joseph Smith that angels had visited him, that he had seen visions of God and Christ, and that he had been commanded to take the necessary steps towards the organization of the church of God after the approved pattern. Why should he have been persecuted for these statements? "Because they are false and sacrilegious," we are answered. Well, if so, why not appeal to reason and prove them so? Is it the part of Christian men and women to persecute those who may be in error? Where in the Bible is such a "duty" enjoined? On the contrary, are we not commanded to "love our enemies"? If we must love those who are at enmity against us, how can we hope to please God by persecuting those who are but striving to worship God

in the manner approved by him? Ever since Cain slew his brother because Abel's sacrifice was more acceptable to God than his, men have been found persecuting and killing their fellows for the same reason. Why should men who profess to follow Christ resort to such tactics?

The facts in the case are just the reverse of what the persecutors of the Saints would make them appear. The message of the Saints to the world has been "Back to Christ; obey his doctrine in entirety and not merely in part; honor the church organization appointed by him; discard none of the officers, gifts, blessings and gospel principles which he has instituted." Have not the evidences produced in such great numbers in past chapters justified that message? Have not the whole of the prophecies noticed in this book pointed to a work of restoration in the last days—the setting up of the kingdom of God? Have we not shown that an angel was to come to earth with the everlasting gospel and thus inaugurate the "marvelous work and a wonder"? Why should not the angel come to Joseph Smith? Had he come to the pope, the archbishop of Canterbury, or any of the other great church leaders, his message would have been the same as that given to Joseph Smith. It would have been just as great a rebuke to sectarian interference with the things of God. God it was who ordained it that his angel should come to Joseph Smith. Why should not his choice be acceptable to you, dear reader?

The church organized in 1830, is the only church

on earth to-day which is an exact counterpart of the New Testament church. Its gospel is the same, its organization, officers, gifts and blessings. It is the church of God restored, the Master's bride, and beside it there can be no other that will share in his affections. This is the whole cause of the persecution and the evil speaking. The "dragon" is making war upon the "remnant" or "last part" of the "seed of the woman," those who "keep the commandments of God, and have the testimony of Jesus Christ." He is continually stirring up the minds of men and women that they may persecute and speak evilly of the Saints, but neither the fear of persecution nor dread of evil slanders will deter the Master's "sheep" from hearing his voice and following him. Reader, are you one of his "sheep"?

#### Joseph Smith not a Lawbreaker.

"But," it is urged, "Joseph Smith was an awful man, a notorious character, and one totally unfitted for the work he claims that God had assigned to him." Whence comes this statement? Is it not from his enemies? It is an oft repeated falsehood. A slander on the memory of a true servant of God. He lived in a country where there is effective law. His enemies took advantage of the law courts no less than thirty-nine times and tried to prove their falsehoods against him, but so palpably absurd were the charges and so unmistakable his innocence, that even unfriendly juries were forced to find him "not guilty." Is it fair to charge these things against his



memory when he was proven innocent of them during his life?

“But there are things for which he was not tried,” we are told. One is not always tried on the imaginings of his enemies, and it is possible that there are some of their slanders which have never been answered in a court of law. This does not, however, prove them true. His worst enemies showed the weakness of their case against him when they were about to take his life. Blackening their faces (their hearts were already sufficiently darkened by fiendish hatred) they declared that since “the law can not reach him, powder and ball will.” If he had been a lawbreaker, the law of the United States is effective enough to have punished him. It would be an unheard-of thing for an *unpopular* lawbreaker to have so entrenched himself that the law could not reach him. That the law could not reach him is an evidence of his innocence.

When one reads of the cold-blooded assassination of this servant of God he is forcibly reminded of the treatment received by other prophets of Bible times, our Savior not excepted. Thus we see that human hatred of the truth is ever unreasoning and vengeful. A howling mob surrounds the steps of Pilate's hall. “I find no fault in this man,” says Pilate. But the mob, in its unreasoning, malicious fury cries, “Away with him!” “Why, what evil hath he done?” asks Pilate. “Crucify him! Crucify him!” they answer. There was no incriminating evidence against him, but they clamored for his blood. So in the case of

Joseph Smith. On the testimony of his murderers the law could not reach him, yet their desire for his blood overmastered whatever regard they had for the majesty of the law. They trampled the law under their feet and gratified their criminal lust in the lifeblood of a law-abiding citizen.

We put the following question to you advisedly, dear reader. Have you known many defiant law-breakers to be murdered as Joseph Smith was? If such men can keep out of the clutches of the law, are they not the safest men in the world?

Joseph Smith was no lawbreaker. It was because of his adherence to the law of God that he was murdered. This has been the common heritage of the prophets of the Lord. "Which of the prophets have not your fathers killed?" asked Jesus. Satan is once again making war upon the seed of the woman, the children of the kingdom.

#### He Was Not a Polygamist.

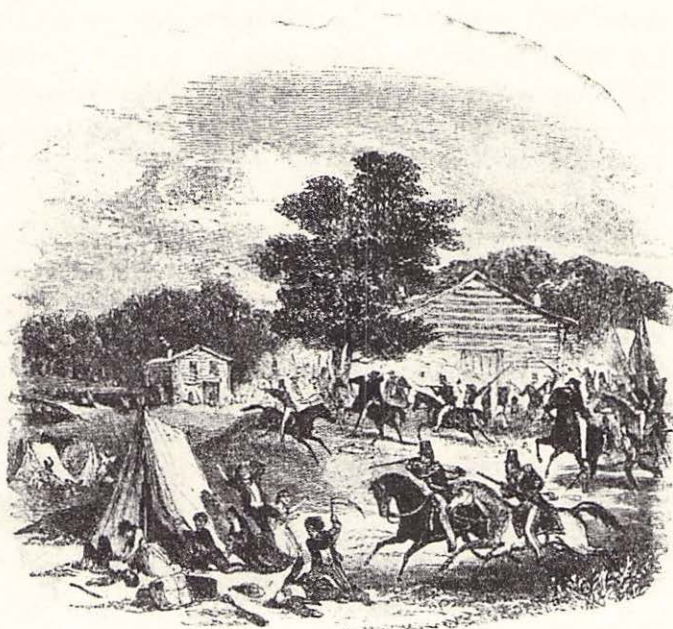
"But," we are asked, "was he not a polygamist? and could a notorious polygamist be a true servant of God?" To both sections of this question we answer emphatically, No! We have not the space in this chapter to give extended proofs of our declaration, but readers who wish to further satisfy themselves, have but to apply to the publishers of this book for testimony on this point, and it will be forwarded. At the risk of being discursive we pre-

sent, however, the following three facts for your consideration.

1. Emma Smith, the wife of Joseph Smith, has stated over and over again that she was sure that her husband had no other wife or wives but her. That she was always antagonistic to the abomination and brought her children up so that they have proven themselves the most successful opponents of the doctrine.

2. That Emma Smith's testimony is corroborated by the decisive fact that Joseph Smith did not have children by any woman other than his own true wife. If it were possible to produce any such issue, the Utah Mormons (whose first leader, Brigham Young, seceded from the original church and foisted polygamy upon his followers, eight years after the death of Joseph Smith,) would long ago have done so. On the contrary, one of their presidents, in 1892, conceded that there had been no such issue. (See, Was Joseph Smith a Polygamist, p. 10.)

3. The law courts of the United States have decided that polygamy was not a tenet of the church during the life of Joseph Smith. (See finding of Judge Sherman in Kirtland Temple Suit; also that of Judge Philips in the Temple Lot Suit.) This being the case, Joseph Smith would have been a breaker of the law of his church had he been a polygamist, which in view of the first and second facts is scarcely likely. If these facts do not satisfy you, dear reader, please send for the additional ones.



THE HAUN'S MILL MASSACRE.

On October 30, 1838, occurred the Haun's Mill Massacre, in which seventeen of the Saints were murdered in a most brutal manner. This cut is from McKay's History of the Latter Day Saints, 1851.

**No Justification for Persecuting the Saints.**

There can be no justification of the persecution of the Latter Day Saints which marked the first fourteen years of the existence of the church. It was violent in its character and fiendish in its results. We give a few examples in illustration as well as narrative.

The first lawsuit against Joseph Smith resulted from the following incident recorded in the *Times and Seasons*, vol. 4, p. 23:

"We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water which was convenient, for the purpose of there attending to the ordinance (of baptism); but during the night a mob collected and tore down our dam, which hindered us of attending to our baptism on the Sabbath.

"We afterward found that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition."

The brethren waited until next day, and then repaired the dam and baptized the converts before the mob were aware of their purpose. The same evening a constable entered the meeting place of the Saints and arrested Joseph on a charge of being a disorderly person and setting the country in an uproar by his preaching. He was tried and acquitted. But is not such a charge reminiscent of that preferred against Paul of being a pestilent fellow who set the public in an uproar? One can scarcely imagine a respectable court of law in this enlight-

ened age finding a man guilty on such a charge, but it reflects the lengths to which those actuated by religious intolerance will go in their hatred of those opposed to them.

One would hope that the struggles of the reformers would have bred tolerance in the hearts of those who now enjoy the liberty they won, but alas, the reformed churches have partaken to a great extent of the spirit of the old Roman mother. They would have the people to bow only at the shrine of the "established." That which is not established must fight every inch of the way, whether it be of God or of man. If it be of man it must struggle hard; if of God it must battle harder. The weapons of persecution and slander will be used in every case, and particularly will they be used against the church of God. To prevent the establishment of that institution and the triumph of the kingdom of God is the life work of Satan, and he will always find some one willing to help him.

#### **The First Violent Attack.**

On the night of the 25th of March, 1832, the first violent attack was made, and upon that occasion, Joseph Smith and Sidney Rigdon were dragged out of their beds by a mob of religious fanatics who maltreated and then tarred and feathered them. When one reads of such acts, he is able to gauge the smallness of the Christianity of those who do them, and there is no more in those who might now approve of what these men did.

**Driven from Their Homes—Outrage and Murder.**

A little later than this the Saints began to establish themselves in Jackson County, Missouri, but they were not long permitted to enjoy their new home. The story is a long one and may be read in the Church History, volumes 1 and 2. It would require too much space to recite it here. Suffice it to say that an inhuman mob, after shamefully outraging the Saints, drove them from the county and would not permit them, on peril of their lives, to return to take possession of their homes. In this way, in many instances, the members of the mob took possession of the property of the Saints. When in defiance of the State the mob would not permit them to return to their homes, the State gave them Caldwell County to themselves. But their old enemies were implacable and pursued them thither with the result that they were driven from the county and the State. For a time they were permitted to take up their abode in the State of Illinois, but the old spirit of persecution followed them, and it was here that the enemies of the truth took the life of the man who was instrumental in giving restored truth to the world.

**Joseph Smith Assassinated.**

To save his people from further persecution, Joseph and his brother Hyrum had surrendered themselves to the civil authorities to answer a trumped up charge preferred by their enemies. While awaiting trial and while under the pledged protection of the State's governor, a mob broke into

the temporary jail in which they had been promised protection and murdered them. Thus they sealed their life testimony with their very blood.

#### Temporary Disorganization of the Church.

The death of Joseph Smith brought about a temporary disorganization of the church, for different leaders drew away disciples after them and established churches of their own, introducing new doctrines. Here Satan sought to overthrow the church by apostasy. Most of the factions thus created have dwindled away and died, but Satan's master stroke—the Utah Mormon Church—still remains. That church and its leaders have done more to blacken the reputation of Joseph Smith and to retard the progress of truth than all other agencies combined.

By its abominable doctrine of polygamy it has brought the name of Latter Day Saint, which it falsely assumes, into great disrepute, and by its persistent falsehood that Joseph Smith was the instigator of polygamy, it has besmirched the name of God's prophet and done the kingdom of God great harm. It has also furnished the Devil with the most effective weapon being used against the truth, in causing it to be evil spoken of because of their evil practices.

The disorganization brought about by the defection of so many from the standard of truth made it necessary that the church should be reorganized. Consequently, in 1852, the true church began to be reorganized. It has ever since been an uncompro-



mising foe to the abominable doctrines and practices of the Utah Church.

It is urged by the Utah Church that the reorganization of the church implies that the kingdom had been thrown down. This is a mere quibble. The true seed of the church are those who hold her pure doctrines. If six such persons could start the church in 1830, surely they could reorganize it in 1852, and there were many more than six. Had there been no reorganization, the kingdom would have been thrown down by the acts of Brigham Young and others, but God had decreed it otherwise, hence the scattered fragments of the church were gathered together and reorganized. As separate local branches of the original church, they had every right to do this when they found there had been a disorganization and departure from the truth. Thus the purposes of the Devil, in which the Utah people have allowed themselves to become instruments, were frustrated, and the church placed once more on a solid footing. The Reorganized Church can hold its head above the slander and it can not be urged that it teaches or practices any doctrine for which it need be ashamed. Associated with it is the family of Joseph Smith, not one member of which joined any other church or faction.

The church is not now called to undergo violent persecution, and as it does not furnish the enemy with anything to make the base of scandal, these foes generally urge the sins of the Utah Church against it. For these it can in no way be held ac-

countable. The majority of members of the church are trying to live their religion, and we submit that those among whom they live must notice that their religion daily makes them better men and women. This is the real object of true religion, and that which so well accomplishes the will of God in this regard can not be other than good.

**We Follow Joseph only so Far as He Followed Jesus.**

“But,” it is urged, “you make yourselves responsible for the sins of Joseph Smith by accepting and abiding in his doctrine.” We believe that every man is responsible for his own sins. Joseph taught the same doctrine as Jesus did, and acceptance of it does not make us responsible for the sins of the one any more than the virtues of the other. There is in the church sufficient desire to do the right and to follow Christ in preference to all men to cause us to, if necessary, repudiate Joseph Smith, were we convinced that he had sinned as charged.

We recognize that he was but human and had human frailties, but we believe him also to have been a man of God. If he had fallen from grace after he was instrumental in doing his work for God, he would have been no startling exception to the rule. Take Calvin, who burned his opponents at the stake. No one ever charged Joseph with anything half so bad as that. Yet hundreds of thousands accept Calvin's former work. We have found no credible evidence that Joseph fell from his position as a servant of God. We can not accept the *ex parte* evidence of his enemies.

**The Reformers also Slandered.**

Joseph Smith is not the only religious teacher who has been misrepresented. Not one of the reformers escaped the slanderer's unruly weapon. Each one had his enemies, and they circulated all manner of evil reports with regard to them. The following is what Cardinal Gibbons said of the noble reformers:

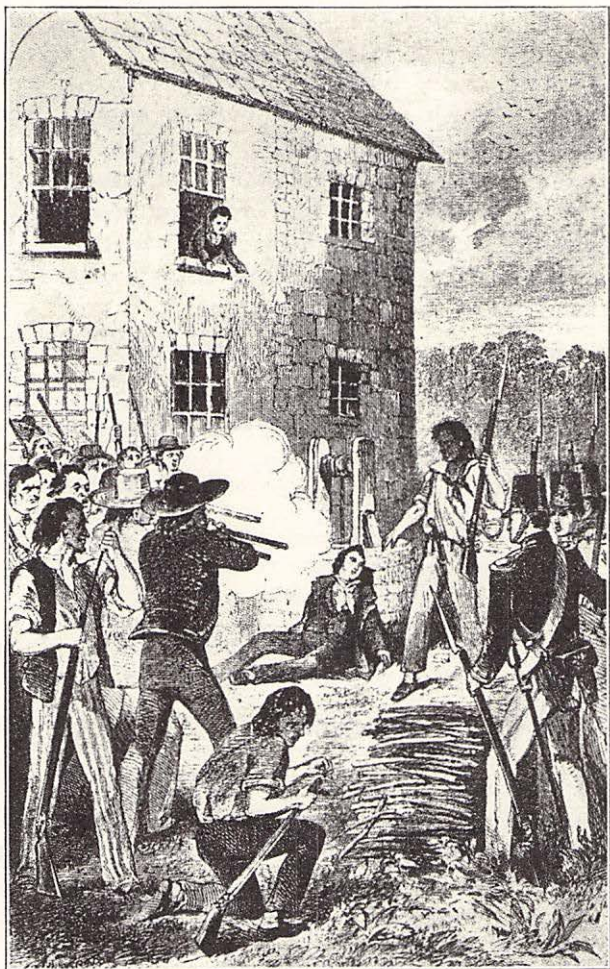
"How do Luther and Calvin, and Zwinglius and Knox, and Henry the Eighth, compare with these genuine and saintly reformers (Roman Catholic churchmen, popes, etc., Charles Borromeo, Bartholomew, Ignatius of Loyola, Alphonsus, and Philip Neri), both as to their moral character and the fruit of their labors? The private lives of these pseudo-reformers were stained by cruelty, rapine, and licentiousness; and as the result of their propagandism, history records several wars, and bloodshed, and bitter religious strife, and the dismemberment of Christianity into a thousand sects!"—*The Faith of our Fathers*, p. 47.

"Luther and his colleagues, Melanchthon and Bucer, permitted Philip Langrave of Hesse, to have two wives at the same time."

"Karlstadt, another German Reformer, justified polygamy."  
—*Ibid.*, p. 430.

The following appears in Wiley's *History of the United States*, published in New York in 1830, with regard to that great and good man, John Wesley:

"He was accused of diverting the people from labor (while laboring as a missionary at Savannah, Georgia), of fomenting divisions, of claiming high and unwarranted ecclesiastical authority. His conduct towards a niece of one of the principal settlers (a Miss Williams) was highly resented by her friends. Thirteen indictments, for alleged offenses, were found against him, but before the time of trial he returned to England (left under cover of his friends at night), and there



THE ASSASSINATION OF JOSEPH SMITH.

(This cut is from McKay's History of the Latter Day Saints, 1851.)

for many years pursued a successful and distinguished career of piety and usefulness."

Shall we believe these statements? Though we do not believe the men to have been perfect, we would be loath to accept such hostile statements. The slanders relative to Joseph Smith are on a par with the above, and are not worthy of greater credence.

The truth held by the Latter Day Saints is the real cause of the many persecutions they have endured, and because of it they still have to bear many evil slanders and false accusations. The truth is dearer to them than the good opinion of the world. They prefer to suffer persecution rather than surrender that truth, because it is the same for which Jesus and his apostles suffered so long ago. It is worth more than all this world can give, and neither persecution nor the deadly weapon of slander will kill it. Neither can the angel's message be laughed down, sneered down, nor jeered down.

Satan is indeed making war against the latter day church and causing it to be everywhere spoken against. It is done that you, dear reader, may hear the evil reports and fail to investigate the truth. Do not be misled. Investigation of our claims will do you no harm. Those who would keep you from thoroughly investigating insult your intelligence. They are afraid that investigation will make a Latter Day Saint of you. That is putting a low estimate on your intelligence, if the truth we hold is not of God. You can determine the matter for yourself by prayerfully examining the facts. We

leave the matter rest with you, conscious that we have done our duty in presenting the angel's message for your consideration.

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## CHAPTER 17.

### The "Restitution" of All Things.

The restoration of the gospel and the reestablishment of the incipient kingdom is to be followed by the "restitution of all things," and the establishment of the triumphant kingdom over which Christ will reign in person. There are many besides the Latter Day Saints who believe in the second coming of Christ, but a great deal of difference of opinion exists as to what he is coming back to do.

#### Will the Earth be Desolate During the Millennium?

One class of Adventists teaches that he is coming to the earth to destroy the wicked and to take the faithful away to heaven, where they will spend the millennium with him. During this time, they teach, the earth will be a dreary place, uninhabited, save for the presence of Satan, who will roam up and down its vast expanse, bound with a "chain of circumstances," namely the fact that there is no one on earth to tempt!

This conclusion is reached by the application of certain passages of scripture to the millennium which really have no bearing upon it. We learn from Revelation 20:1-3, that at the coming of Christ, Satan is to be bound with a great chain,

shut up, and a seal set upon him that he should deceive the nations no more until the thousand years are finished, when he is to be loosed out of his prison for a little season. He will then make his last deceptive effort; will go through all the earth deceiving the nations and will bring them to war against the camp of the saints and the beloved city.

The resurrection of the wicked will not have taken place before the end of the "little season" (verses 11-14). The destruction of Satan and his vast army of dupes will have been accomplished before the resurrection of the wicked and the final judgment. The reader can verify this by turning to the chapter cited. In the ninth verse the destruction of the wicked is pictured; later on, in verses 11 to 14, there is a presentation of the second resurrection and the general judgment. It will therefore be seen that the Scriptures favor our statement.

Advocates of the theory under discussion, in order to account for the presence of the nations on earth at this time, urge that the second resurrection will have already taken place, because verse 5, after dealing with the first resurrection, says "the rest of the dead lived not again till the thousand years were finished." If their theory be true and the people whom Satan will deceive will have been raised in the second resurrection, there must be a third resurrection, for, as already stated, a further resurrection is reported in verses 11 to 14. This the Scriptures do not teach, so it is evident they are in error.

#### The "Little Season" Before the Second Resurrection.

Verse 5 is simply an explanation of the fact that the wicked dead lie in their graves until the end of the thousand years. It is qualified by verse 3, which places a "little season" of Satan's activity following the thousand years of occupancy by Christ and his people. John does not, in verse 5, say that he *saw* them rise immediately at the end of the thousand years. But verses 11 to 14 do say that he "saw the dead small and great stand before God," after the "little season" and the destruction of Satan's army; that "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." This establishes the fact that the destruction of the nations whom Satan will deceive will take place before the second resurrection.

#### The Armies of the Nations to be Destroyed.

It is therefore clear that the earth will be peopled during the millennium. But we may seem to be going too fast. The advocates of the other doctrine point us to Revelation 19: 19-21.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [Christ], and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword



of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

There is nothing in this text or in its context to show that all living creatures save the faithful will be destroyed at the coming of Christ. Even the fact that the fowls of the air are specifically mentioned as remaining is against their position, because they quote a text which we shall presently examine in which it is stated that even the birds of the heavens had fled. If the armies of the nations were destroyed to-morrow, there would still be an immense population upon the earth. This is all that is predicted. Nowhere in God's Book can be found a text which states that all the nations will be blotted out at the coming of Christ.

#### Will the Earth be Depopulated?

But our attention is drawn to the verse preceding the text quoted above, wherein it is stated that the fowls of the air are to be invited to eat the flesh of "all men." That is, of "all men" in the armies, for it is stated in conjunction with a mention of the officers of the armies of the nations.

Now let us examine Jeremiah 4: 23-27:

"I beheld the earth, and, lo, it was without form and void, and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end."

This and a similar passage or so are quoted as indisputable proof of the contention that at the appearing of the Lord all the people of the earth, save the faithful shall be destroyed, and the earth become the home of Satan during the millennium. This quotation would be rather strong evidence if it were not made very plain by the context that Jerusalem and Palestine are the lands mentioned.

“But,” says the devout advocate of the theory, “are we not informed that this will take place at the *presence* of the Lord?” Yes, my friends, and if you will read the following chapter, you will find that the Lord was addressing the prophet and telling him to give this warning to Jerusalem. In verse 22, the Lord asks the question of Judah, “Fear ye not me? saith the Lord: will ye not tremble at my presence?” There is nothing in this text to show that the second coming of Christ is intended. It refers to the continual presence of Jehovah.

So with regard to the other text. At the presence of the Lord (God) and by his fierce anger the land of Palestine was to be desolated, and history has recorded the literal fulfillment of the prophecy. This fact will be made plain to anybody who will, in an unbiased manner, read chapters 4, 5, and 6 of the book of Jeremiah, noting particularly the reference to Jerusalem and the foemen who were to come upon its inhabitants, but who were not to be permitted to “make a full end” (Jeremiah 5: 10, 15-18; 6: 22, 23), the identical words with which the text quoted ends.

Another "proof text" urged by those who propagate the theory under consideration is the following garbled extract from Zephaniah 1: 1-7:

"I will *utterly consume all things* from off the land, saith the Lord. I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked, and I will cut off man from off the land, saith the Lord." "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice. He hath bid his guests."—Quoted verbatim from *The Saints' Inheritance*, p. 67, by J. N. Loughborough.

It is misleading, to say the least, for an author to quote as above without even indicating an ellipsis, especially in view of the fact that the ellipsis is fatal to his contention. The whole of verses 4, 5, and 6 are discarded, and no sign given of the omission. Technically, the author will plead the justification that he did not attempt to quote the whole, but gives the reference only to verses 2, 3, and 7. This technicality will not outweigh the fatal fact that the omitted portion altogether destroys any hope of substantiating the theory he was attempting to prove by the text. The reader is asked to judge for himself. Here are the verses omitted:

"I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him."

Read in conjunction with their context, the verses

quoted by the author named above have an altogether different meaning to that which he has attached to them. Zephaniah was warning the people of Israel of the calamities that would speedily befall them in the devastation of the land and the captivity of the people which were shortly afterwards brought about by Nebuchadnezzar. Remember that this was written B. C. 630. Within thirty years the prophecy had been fulfilled. "The day of the Lord" was indeed near at hand. Not the day Mr. Loughborough would have us believe, but "the day of wrath" (verse 15) in which he permitted Israel and Judah to be carried away captive into Babylon.

The same author quotes Isaiah 13: 9, in support of his contention:

"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."

Reference to the chapter cited will reveal the fact that the warning was given to Babylon, B. C. 713, and refers only to her territory. In verse 17, the Medes are specifically mentioned as the ones who would overthrow her. It is not possible, therefore, that his contention is correct.

He also quotes Isaiah 24: 1-6. In this case he has struck a text which does refer to the great day of the Lord. He quotes:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . 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, 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 he states:

"The above scripture does not say there are a few men left on the earth, but the testimony is that the 'Lord maketh the earth EMPTY,' 'the land shall be UTTERLY EMPTIED.' Then the few men are not left on the earth: those who are 'left,' in that time, are the saints, who, as we have already shown, will go to heaven with Christ at his second coming.

#### Few Men will be "Left" on the Earth.

The words *empty* and *utterly empty* seem to be emphatic, but it is the emphasis of hyperbole. The statements, "the earth is utterly broken down, the earth is clean dissolved," (verse 19), and "it shall fall, and not rise again," are equally emphatic. If one is to be taken literally, so must the others. Yet it is as impossible to annihilate this earth as it is to annihilate matter. Matter is eternal, and though the earth will be made new, it will simply be made up of the matter of which it is now composed, made pure and freed from the curse. The words used are evidently figurative, as are those with regard to the earth being utterly emptied. It is stated that there will be "few men left." That the earth will not be empty in the literal sense is made plain by the following:

"They shall not drink wine with a song; strong drink shall be bitter to them that drink it."

From this we learn that there will be some one "left" on the earth. Verse 11 also supports this:

"There is a crying for wine in the streets: all joy is darkened, the mirth of the land is gone."

The earth will not be rendered devoid of population at the coming of the Lord. The armies of the wicked will be slain but there is positively no evidence that anyone else will be summarily destroyed at that time. Indeed the latter verses of the chapter under review show that there will be hope afterwards for those who are destroyed at Christ's coming. Verses 21 and 22 say:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

As will be shown subsequently, God's justice is infinitely superior to the opinions of men and his plan of redemption more powerful than many religious people conceive. We ask the reader to keep the above text in mind until we come to a consideration of this branch of our subject, in the next chapter.

Having examined and proven the error of the theory that the earth will be desolated and depopulated at the second coming of Christ, let us now endeavor to learn from God's word what will really occur at that glorious appearing.

**The True Teaching of Inspiration.**

Turning to Zechariah 14, we have the whole story from the pen of inspiration, and it is so emphatic that there is no room for the theories of men. In Zechariah 12: 9, 10, we learn that many of Israel are to turn to the Lord. This is in harmony with what we have found, in previous chapters, would transpire in the last days. The restored gospel will go to the Jews, and the "stick of Joseph" (the Book of Mormon), in conjunction with the "stick of Judah" (the Bible), will be instrumental in the conversion of many of them, thus preparing them for the coming of their Lord. Their acceptance of the truth will cause them to be hated of men as Gentile converts are now hated. Satan will continue his war upon the "remnant" of the "seed" of the church, and a portion of Israel then being in the church, will feel his wrath. As the day of the Lord draws near, the persecution will become fiercer, and will culminate in the following scene described in Zechariah 14: 1-3:

"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 the houses rifled, and the women ravished; and half of the city shall go forth 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."

**Mortal Nations will be "Left" on the Earth.**

The idea is entertained by some that this does not refer to the second coming of Christ, but to the great battle when Satan and the nations whom he will have deceived during the "little season" shall make war against the camp of the saints. This is absurd, for the saints will be immortal at that time, and it is the acme of foolishness to imagine mortal beings overcoming half of a city composed of immortals and doing to them the various things described in the text quoted above. According to verse 9,

"The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

Is this God himself, or Jesus Christ? We believe the latter. The advocates of the other theory quote verse 5, which says:

"And the Lord my God shall come, and all the saints with thee."

They consider this satisfactory proof that the condition of things referred to in this chapter will not prevail until after God comes to earth to reign within the holy city. But it is by no means probable that some of the conditions mentioned will obtain when God is with men. Then, there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain" (Revelation 21:4). Yet Zechariah tells us that the Lord will, in the day when he is King over all the earth, require that

"everyone 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 whoso 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 if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."—Zechariah 14: 16-19.

From this we learn that there will be nations "left" after the Lord comes; that they will be heathen nations; furthermore that they will be mortal nations subject to distress from lack of rain and to the death-dealing plague. Such conditions will not be possible when the tabernacle of God is with men, therefore it must refer to a time previous to the coming of the Almighty to earth. Yet it will be after the coming of Christ to fight the battles of his persecuted people. It therefore becomes apparent that Christ will permit the nations to remain after his coming. The opening scene of the chapter under review is evidently the same as that portrayed in Revelation 19: 11-21, when Christ, with the armies of heaven, comes to overthrow the armies of the nations, which rally to the support of the "beast" and the "false prophet." The armies are overthrown, the "beast" and the "false prophet" taken and destroyed. Babylon and all its evil power and influence falls no more to rise, and the truth triumphs and spreads until it fills the whole earth. The "little stone" strikes the Babylonian image with the full force of Almighty power, scattering and destroying it until no place is found for it, and the

“little stone,” the restored kingdom of God, becomes “a great mountain” and fills the whole earth.

#### Will Jehovah Come to Earth Before the Millennium?

We do not assert it as a fact, but we deem it probable, from a study of the word, that God will be upon earth at the coming of Christ to confer the kingdom upon him. This explains the statement, “The Lord my God will come.”

Turning to Daniel 7: 22, we learn that when the “Ancient of days” comes, judgment is to be given to the saints, and they shall enter into possession of the kingdom. Until that time the adversary will “prevail” against them. If, as some claim, this does not take place till after the millennium, the “little horn” will prevail over the saints during the thousand years, which is absurd, seeing that the “beast,” which is but another symbol for the system denoted the “little horn” is to be destroyed at the coming of Christ (Revelation 19: 19, 20). Our opponents upon this point teach that the “little horn” and the “beast” referred to, symbolize the one power, the papacy. This being so, there can be but one end for the power which these figures symbolize. That end, it is clearly stated, will be at the coming of Christ. In Daniel 7: 11, it is recorded that at the coming of the “Ancient of days” the beast upon whom is the “little horn” will be slain and his body destroyed and “given to the burning flame.” This event will synchronize with that forecasted in Revelation 19 and Zechariah 14: 1-6.

**"I Saw Thrones, and They Sat on Them."**

This must be at the beginning of the millennium. In fact the surrounding particulars point to that conclusion. Daniel 7:12 says:

"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

At the ushering in of the millennium the thrones will be cast down, and their kingdoms taken from the nations, yet their lives will be prolonged during the Lord's pleasure. There could be no possible fulfillment of this after the millennium, for it would be meaningless to say that the lives of any will be "prolonged" then, seeing that death will be no more when God dwells among men. "But," it is urged, "the saints will not be given the kingdom until after the judgment, for we are informed in verses 9 and 10 that 'the judgment was set, and the books were opened,' when the 'Ancient of days' came." That is perfectly true, but it does not refer to the judgment that will take place after the resurrection of the wicked at the end of the millennium and little season. John says he "saw" those who were raised in the first resurrection seated upon thrones, exercising judgment during the millennium (Revelation 20:1-4).

The Scriptures show that a judgment will sit at the coming of Christ. In Matthew 25:31-34, we read:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he

shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

#### The Saints Receive Their Inheritance.

Paul also writes Timothy that the Lord Jesus "will judge the quick and the dead at his appearing and his kingdom" (2 Timothy 4: 1). Not only will a judgment sit at the coming of Christ, but it is the time when the righteous will inherit the kingdom. This fixes for us the time when the saints will receive their inheritance. Where will it be? Both the Savior and the Psalmist tell us "the meek shall inherit the earth" (Psalm 37: 11; Matthew 5: 5). Going back to Daniel 7: 27, we read:

"And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people or the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The kingdom is to be "*under the whole heaven*," and such language can not but apply to universal sway over all the earth. Such a kingdom could not be in heaven, for it is not to be "in" but "under" heaven. It is asserted by others that although the saints will receive the kingdom at the coming of Christ, they do not enter into it until the end of the millennium, and that during that period, the earth will have been undergoing purification. Such a contention is unworthy of credence in view of Revelation 20: 4—"judgment"; faithful souls "live and reign

with Christ a thousand years." Verse 9 shows that this is on the earth. The saints will receive their inheritance and possess the kingdom immediately for there will be much to accomplish before God shall take up his abode with men.

#### Will Their Inheritance be in Heaven?

Let us for a moment examine the grounds upon which some claim that the saints will be taken back to heaven by Jesus. In the first place, those who advocate this theory generally disbelieve that man is possessed of an immortal spirit which can exist in a conscious state when separated from the body. They will not admit that the souls or spirits of God's faithful children who have departed this life, are now in one of the heavens or paradise, and will be brought back by the Lord on the resurrection morn. Yet it is expressly stated in 1 Thessalonians 4: 14-17, that:

"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."

The first outstanding feature in this text is that "*them that sleep in Jesus will God bring with him.*" We will not attempt to say whether this will be Jehovah himself or Jesus, but it seems to favor the

thought previously expressed that God will himself come to the earth at that time to hand over the kingdom to Jesus and his faithful saints.

This is the time referred to by Zechariah, when "the Lord my God shall come and all the saints with thee." He will not bring with him resurrected saints who have spent the millennium in heaven, but "them that sleep in Jesus." That is, the spirits of those who now rest in paradise will be brought back to earth, that they may be reunited with their bodies in the resurrection. Those who are alive and remain will be caught up to meet him in the air. Does the text say they shall be taken to heaven? It does not. A technical but strained interpretation would keep them suspended in the air. But the earth is their promised inheritance, consequently it is natural to conclude that they will immediately return to possess it.

John 14 is cited by advocates of the heavenly millennium. It is therein recorded that Jesus told his disciples that he was going to prepare a place for them, and when he had prepared the place he would come again and receive them to himself, that where he will be they may be also. There is nothing in this text which intimates that when Jesus returns he will take his people back to heaven. It simply guarantees to the faithful that they shall be where Jesus is. He had promised that the meek should inherit the earth. It was not then nor is it yet in readiness for such occupancy. Jesus said he was going to prepare a place. The "mansions" in heaven

are to descend to earth with the holy city "when the earth is prepared." A "place" in heaven is being prepared, but the earth will be prepared to receive it; before the city descends (see Revelation 21: 1-6). The preparation of the earth for the reception of the heavenly "places" or "mansions" will be complete at the end of the millennium and little season. The Saints will, however, inhabit the earth in houses they shall themselves build, during the millennium. (See Isaiah 65: 21.)

"But," we are asked, "did not Jesus promise Peter 'Whither I go thou canst not follow me now; but thou shalt follow me afterwards'?"—John 13: 36. True—but our friend's soul-sleeping theory will not admit that Peter's spirit could have followed Jesus; nor does it matter, for Jesus pointed his disciples not so much to a temporary, intermediate abode, as to the permanent inheritance mentioned in John 14: 19, 20:

"Yet *a little while*, and the world seeth me no more; but ye see me: because I live, *ye shall live also*. *At that day* ye shall know that I am in my Father, and ye in me, and I in you."

This points to the resurrection day, when "the meek shall inherit the earth." These are the main texts used by those who advocate a millennium in heaven. The reader can judge as to the soundness of their reasoning.

"To Him Will I Give Power Over the Nations."

We have already established the fact that the territory of the triumphant kingdom is to be "under the whole heaven," namely, upon the earth (Daniel 7: 27). There will be mortal creatures upon it as well as the immortal saints (Zechariah 14: 16-18, to be read in conjunction with verse 9). Let us now present a few additional proofs.

In Revelation 2: 26, 27 it is promised by Jesus that:

"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."

Here is the promise of the Lord that the saints shall rule the nations. Then there must be nations somewhere for them to rule over. Will they be nations of angels or of men? Some have the former idea and quote 1 Corinthians 6: 2, 3:

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?"

What kind of angels? Not those in heaven. Jude makes this plain when he says (verse 6):

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the *judgment of the great day.*"

Jesus the great judge is to have associate judges (Matthew 19: 28). John saw "thrones and they sat upon them and judgment was given unto them"



(Revelation 20:4). Here will be the opportunity of the saints to judge angels.

The saints are to rule the nations as promised by the Savior. The man-child of Revelation 12, of which we give an exegesis in chapter 5, will also perform the same work; in fact, the man-child, as shown in that chapter, is the composite body of God's faithful people. Caught away to God's throne, they will return to earth with the Lord to join the remnant of the seed of the church in the great work of ruling with Christ, over the nations.

#### The Heathen are Christ's Inheritance.

What nations will these be? Where can we obtain a clew as to their identity? It is to be found in the text already quoted from Revelation 2. Christ told his people that they shall receive this power even as he received of his Father. We turn to Psalm 2:7-9:

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

We learn from this that the heathen nations are to be the inheritance of the Lord, and these will be the nations over whom his people will assist him to rule. The advocates of the heavenly millennium have so little conception of the justice of the infinite God that they inform us in their published works, that God did not give Christ the heathen that he

might convert them; but that they might be "dashed in pieces." As nations they shall be dashed in pieces that the kingdoms of this world may become the kingdom of our Lord and of his Christ, but as individuals they shall not meet with any other death than by the due process of mortal life. God's people are to "rule the nations," and "judge the world," "reign on the earth" (Revelation 5: 10), "reign with Christ a thousand years" (Revelation 20: 4).

#### Putting All Enemies Under His Feet.

In 1 Corinthians 15: 22-26 we learn:

"For as in Adan all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; 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."

This makes the mission of Christ during the millennium very plain. He is to reign until he has subjugated all enemies, even the grim monster death eventually being destroyed. Where will all the enemies be, but upon this earth? What a great work there is for Jesus and his people to accomplish right here! He will banish war, national, political, industrial, religious, and every other form of strife, and will usher in an era of universal peace. An untold amount of energy now being wasted in preparation for war and strife will then be turned to infinitely better account in productive works of peace.

All manner of crime and vice will be abolished. There will be no more tyranny and oppression; no more slavery and industrial "sweating"; no more drunkenness and debauchery; no more brewers and distillers waxing fat on the price of human souls. All religious schism and all sects will be abolished. There will be but one religion, the old time religion, the religion of Jesus Christ, eternal and immutable. Babylon will have fallen, never more to rise, and the kingdom of God, the church of the Firstborn will be triumphant. The sinful amusements of those who now, while professing Christianity, love pleasure rather than God, will be abolished. Juvenile depravity will vanish and with it the conditions which tend to the same. There will be no more lying, evil speaking, tale-bearing, false-accusing, profanity. No more of the thousand and one evils which mark the present evil world.

The landlord, the usurer, the grab-all will have vanished and there will remain a people who will gladly say:

"Come, and 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."—Micah 4: 2.

The Lord, through the prophet, says that "many nations shall come" and say this; yet those who attempt to negate an earthly millennium sedately inform us that the above is not the word of the Lord, but the words of many nations, and the insinuation is made that the words are not true. They place

the Savior's statement regarding the wars and "rumors" of wars, that will precede his second coming, in juxtaposition to this to make it appear that these things are only the imaginings of those who utter the words. This is a mere quibble. Inspiration says "it shall come to pass" that the Lord shall thus teach the nations and his law go forth from Zion. No imagination about that. The two verses following the above make it still clearer:

"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."

Even if this be said by the nations, it is but repeating the words of God, as is stated in the text. Why attempt to make the word of God untrue? Are human theories so dear to men that they have so little regard for the words of the Almighty?

Where our friends make a mistake is when they place an event of the millennium period in juxtaposition to the conditions which the Lord predicted would precede his coming and the millennium. The conditions mentioned above will prevail during the millennium, as witness the following to be found in the succeeding verses, 6 and 7:

"In that day, saith the Lord, will I assemble her that hath been afflicted, 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 for ever."*

There can be no quibbling as to who is speaking here, or as to the sufficiency of the answer these words give to the other quibbles we have noticed. The events mentioned will take place in a day when *the Lord is reigning on the earth*, and the fact that nations shall speak as above is another proof that the nations will be on earth at that time. This is the very class of work Paul says the Savior will do before he hands up the kingdom to the Father. It shows, also, that the millennium will be an age in which the gospel will be preached and gladly received by the nations who will wish to go up to the Lord that they may be taught of him.

#### A Description of Millennium Conditions.

Turning to Isaiah 65: 17-25, we find the following beautiful description of the conditions that will prevail upon the earth during 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 for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the 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 labor 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."

These conditions could not prevail prior to the coming of Christ, for as foretold by Paul, men shall "wax worse and worse," and Jesus said "there shall be wars and rumors of wars," in the day immediately preceding his coming. Nor can such conditions obtain after God takes up his abode upon earth, for there will be no mortality then of the character indicated in the text quoted. That there will be both births and deaths should be sufficient proof for the most prejudiced that the conditions could not prevail after the millennium. Since these conditions can neither exist before or after the millennium, they must prevail during that period. The statements regarding the "new" earth may not be understood by some readers, but taken in connection with other particulars, it will be seen that the newness will be the passing away of the old sinful and cursed conditions and ushering in of the peaceful reign of Jesus, the Prince of Peace.

"Blessed are the meek," said the Savior, "for they shall inherit the earth" (Matthew 5: 5). "The meek shall inherit the earth; and shall delight themselves in the abundance of peace," says the Psalmist (37: 11). The peace described in the above quotation from Isaiah will be sufficient to fulfill all the requirements of the prophecies relative to the inherit-

ance of the meek. During the millennium, they shall know what it is to be "heirs of God, and joint heirs with Jesus Christ," in the greatest, most powerful, universal, peaceful kingdom the world will ever know. This glorious condition is further described in Isaiah 35: 1-10:

"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 joy and 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. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. 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 waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This prophecy could not possibly refer to any other time than the millennium, for the Lord will not need to open the eyes of the blind or the ears of the deaf, among his people after the millennium,

for they will be immortal. Before God comes to receive his perfected kingdom "without spot or wrinkle," the last vestiges of the fall will have disappeared and all mortal frailties and disabilities have been swallowed up in immortality.

The nations over whom the saints will reign, during the millennium, will, however, be mortal. As shown, there will be some mortality during that period. The remnants of the nations who have not accepted Christ will go on just as at present, with the exception that the abnormities and failures of present-day government will disappear. As a consequence, men living nearer to Nature's laws, will live longer. There will be no infant mortality, as shown in Isaiah 65. Children will be born and suckled as at present, but under far better conditions. But even this mortality will cease at the second resurrection.

#### Child Birth in the Millennium.

As further evidence of millennium conditions, we quote Isaiah 11: 1-9:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and 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."

The *sucking child* is mentioned here, which substantiates our statement made above. And the subject matter of this quotation is so clear that one can be sure it refers to the millennium. What a breath of peace passes over one's soul as he reads this prophecy! And what hopes are inspired that he may be accounted worthy to participate in its blessing! But when one realizes the great responsibility that will fall to the lot of the saints in that day, the heart is filled with misgivings because of present human imperfection, and the conclusion is reached that only by divine assistance and power will they be able to overcome and be worthy at last to reign with Christ.

#### The Responsibility of "Reigning" with Christ.

When one thinks of reigning with Christ, in the light of "ruling the nations," and judging the world and angels, he can not escape the conclusion that there is need for great preparation in this life. The characters we are building by our daily acts will greatly influence our destiny. If our destiny is to rule the nations, we must develop strong, just, and

righteous characters, for only such will be equal to the task.

Reader, do you hope to participate in this work? If so, seek divine assistance that you may be prepared for its responsibilities. We would advise you to heed the admonition of Peter, given in his Second Epistle, 1: 5-8:

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

This, after perfect obedience to the restored gospel, will fit you for the responsibilities of the triumphant kingdom.

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## CHAPTER 18.

### What Will Become of the Heathen of Other Ages?

As we have shown, the heathen will be the inheritance of the Lord during the millennium. It is plain, already, that remnants of nations which are allowed to live at his coming will be reigned over by him. But what of the vast number of heathens who have lived in past ages? Are these for ever lost? By far the largest section of Christendom believe that they are irrevocably doomed to an eternity in hell. This narrow, creed-bound conception of the justice of God, does violence to the human, to say nothing of the divine standard of justice and

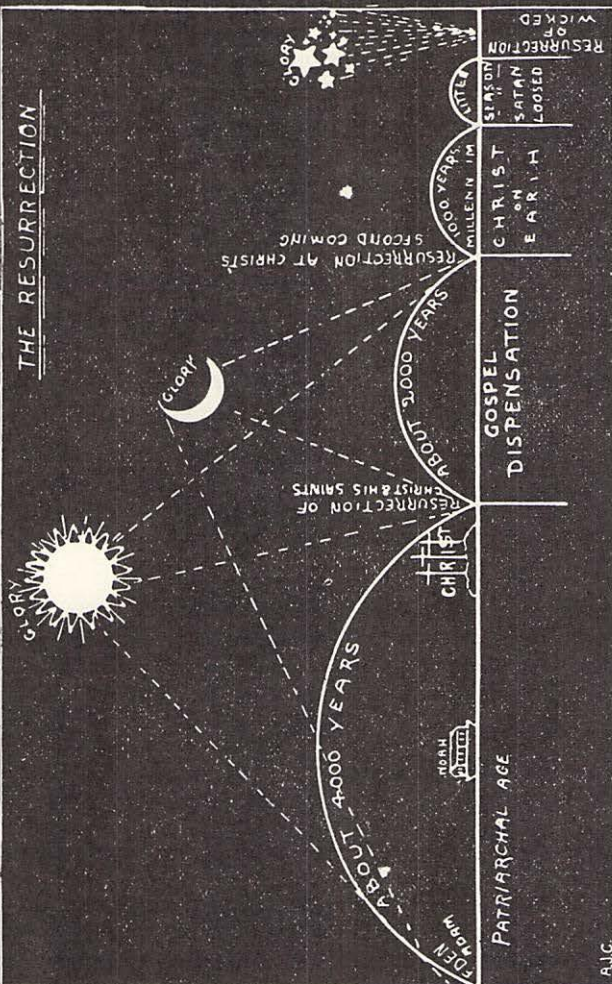
fair play. It is also out of harmony with the teachings of scripture.

Statistics inform us that no less than one hundred and forty-three billions of human beings have lived since creation. The highest possible estimate of the number of professed Christians of all ages, does not exceed one billion. Of the remaining one hundred and forty-two billions, very few ever heard of Jesus Christ. They were not responsible for the fact that the gospel was not preached to them. Their Creator ordained "the bounds and times of their habitation," and was himself responsible for the fact that these myriads of souls never heard of his Christ. Is any one justified, then, in assuming and teaching that God has made no provision for their salvation, and that they have sunk to the depths of Christless despair? We think not. The All-Father is infinitely more just than that!

#### Salvation by Conscience.

Another, and smaller section of religionists assert that if a heathen has lived according to the promptings of conscience to obey the law of God, he will be saved though he never heard of Christ.—A Christless salvation, forsooth! What of the scriptural statement that there is no other name given whereby men can be saved but the name of Jesus? (Acts 4: 12.) Surely the Lord had forgotten the name of Conscience when he inspired his servant to say that there was no salvation through any other name than Jesus! Why did Christ die, if Conscience can save? Why preach the gospel at all, if Conscience

# THE RESURRECTION



will save? Salvation by conscience may appear, on first thought, to be very just to the heathen, but a little thought will show it to be the very reverse.

What does the untaught conscience of the heathen know of the law of God? Conscience is subject to education. The purpose of gospel teaching is to educate the consciences of men to disapprove of and shun evil, and to strive to be pure and Christlike. Persons whose consciences are taught in this way have a decided advantage over those who have never had the privilege of gospel teaching. Would it be just for God to destroy the heathen who failed to obey the law of God because it had not been taught to him?

#### Can the Gospel Reach Beyond the Grave?

But, the question may be asked, What provision can be made for their salvation, seeing that they died without Christ? Can the gospel reach men beyond the grave? Yes, it is so far-reaching and all-embracing that it can do even that! The angels sang over Bethlehem's plains that the "glad tidings" should be to "all mankind."

#### "There Is a Spirit in Man."

Man is possessed of a dual nature. Within the fleshly tabernacle there is the spirit of man, a spark from the divine flame. "God is a spirit," said Jesus (John 4:24). "There is a spirit in man," said Elihu (Job 32:8). There is in man that of which the divine One is composed. God is immortal and man's spirit must necessarily partake of the same

nature. In Hebrews 12: 9, God is called the *Father of spirits*, and furthermore, he is called in Numbers 16: 22, "the God of spirits of all flesh" (see also Numbers 27: 16). In Zechariah 12: 1, we are informed that God formed the spirit of man "within him." The God who created man's body also placed within him a spiritual entity. At the death of the body, the dust of which it is composed goes back to the earth from whence it came, and the spirit returns to God who gave it. (Ecclesiastes 12: 7.)

**"The Body Without the Spirit Is Dead."**

We learn from the writings of James (2: 26) that "the body without the spirit is dead," but it is reserved for present day soul sleepers to tell us that the spirit without the body is dead! Nowhere does the Bible state such to be the case. The position is taken by some that all the spirit there is in a man is the breath necessary to keep the physical man alive. According to this theory life consists only of the power to inhale atmosphere! We submit that as children born into the world are alive before God "breathes into their nostrils the breath of life," having sufficient life to inhale the first breath after separation from their mothers, there is something which furnishes life before the air is breathed. That something is the spirit, which, at the death of the body, "goes to God who gave it."

If the breath is the spirit, as claimed by mortal soulists, and "goes to God who gave it" when it goes back into the air, the "dust" also goes to God when it returns to Mother Earth. If such an in-

terpretation had been contemplated by God, surely he would not have permitted his word to speak of an earthly destination for the "dust" and an altogether different one for the spirit! (Ecclesiastes 12: 7.)

#### The Souls of the Righteous in Heaven.

The spirit of man is characterized by intelligence, since it is through it that "the inspiration of the Almighty giveth him understanding" (Job 32: 8). Can this intelligent spirit exist in a conscious state after its separation from the body at death? The Scriptures teach that it can.

In Revelation 6: 9-11, we find the following:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

Mortal soulists tell us that these were not in heaven, but that the "altar" mentioned is the earth, and that it was merely the blood of the martyrs crying out to be avenged. Surely if this were so, God is sufficiently interested in the truth seeker to have stated the fact in language which need not be distorted to convey such meaning. The language employed is very plain, and literally understood needs no such distorted interpretation. It shows that the

souls under yonder holy altar were conscious and could intelligently address their Master.

Assurance on this point is made doubly sure by the fact that one of these very souls who have "*the witness of Jesus*" appeared to John the Revelator:

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, *and of thy brethren that have the testimony of Jesus*: worship God: for the testimony of Jesus is the spirit of prophecy."—Revelation 19: 10.

By no stretch of imagination can it be said that this angel or spirit messenger was the blood of some one crying from beneath the earth, and yet he was one of the very souls who have the "*testimony of Jesus*" unto whom the white robes were given.

#### Absent from the Body—Present with the Lord.

In 2 Corinthians 5: 1-9, Paul says:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."



If Paul did not know that he would exist in a conscious state in heaven after the death of his body, it is not likely that he would have been so anxious to be "absent from the body" and to be "present with the Lord." This was no accidental expression of his desire to "depart and be with Christ," for he also expressed it in Philippians 1: 21-24. He evidently knew what he was writing about, for he assures us in 2 Corinthians 12: 2-4:

"I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I can not tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

It matters not whether Paul, or the man he knew, was in the body or out of the body, the above text gives us to understand that Paul had great spiritual knowledge. That he did not know whether "the man" was in the body or out of it shows that he knew the consciousness of the spirit to be as great when out of the body as when in it. With such knowledge as he possessed he was able to speak authoritatively of the glory of paradise and the delight of being with Christ.

There are other passages we might quote to show the consciousness of the spirit when separated from the body, but we deem the foregoing sufficient for our purpose. Readers who wish to study the matter further should obtain Elder J. R. Lambert's *What is Man*, a book devoted solely to this and allied sub-

jects, which may be had from the publishers of this book. We can only give the subject passing reference here.

**"The Dead Know not Anything."**

To the above, mortal soulists will retort by quoting. "The dead know not anything" (Ecclesiastes 9: 5). This is supposed to settle the matter of consciousness or unconsciousness of the spirit after the death of the body. Does it? If it does, it also settles for ever our hope of a reward in the future, for the same verse says, "neither have they any more a reward." Now we must not interpret either of these statements in such a way as to make them contradict other scripture. To say that man will have "no more a reward" from God is untrue and contradictory of other scripture; to say that "the dead know not anything" in their spheres in paradise and hell is also contradictory of other biblical statements. The facts of the case are that as far as this world, "under the sun," is concerned, "the dead know not anything," neither have they any more a reward from their fellow-men.

**The Intermediate State of the Wicked.**

Having established the fact that the intermediate state of the righteous dead is in happy consciousness in heaven, let us look at the matter of the abiding place and condition of the wicked. The Psalmist has said:

"The wicked shall be turned into hell, and all nations that forget God."—Psalm 9: 17.

How many sermons have been preached from this text—sermons which have painted in lurid colors the picture of sectarian narrowness, and then claimed that the infinite, just, and loving God was the author of the appalling production! Hell has been pictured as a place of never ending torment, where the wicked, without regard for their opportunities of hearing and obeying the gospel, are tortured for ever. We will not dwell upon the horrible picture. It is well known to everybody. Our message to you, dear reader, is that *it is not true!*

The word *hell* is sometimes translated *grave* but not always. Here it refers to the incarceration of evil men's spirits. The righteous, as well as the wicked, go to the grave! The above must mean something else. Hell is a place of confinement, a pit, or prison house into which the wicked will be sent, that they may be punished and taught to respect the counsel of God. Men will not remain therein for ever, for we are informed in Revelation 20:13, that hell is to deliver up the dead that are in it before the great general judgment.

Has God any plan by which redemption may reach men and women in hell? Do not get surprised at that question, my reader. Remember the billions who are in hell! There must be at least 142 of earth's children there to every one in paradise. The great bulk of these never heard the gospel in this life! Will they hear it in the spirit state?

In the last chapter we quoted Isaiah 24, with reference to the destruction of the armies of the

nations by Christ and his heavenly armies at his second coming. We asked the reader to keep the last two verses in mind. We now wish to call attention to them again:

“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”—Verses 21, 22.

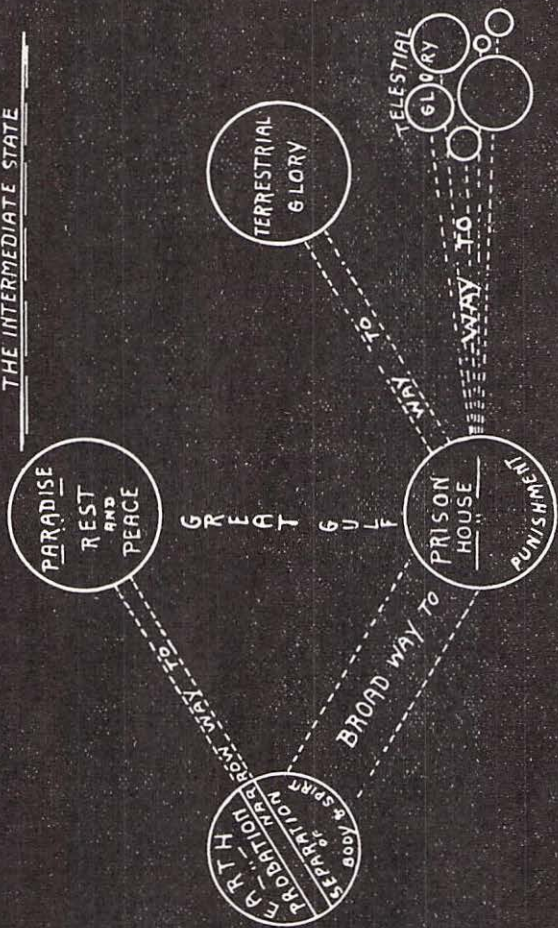
The persons referred to here are evidently those who will be slain in the great conflict between the forces of earth and the heavenly armies. Going at the bidding of the “beast” and the “false prophet” and with the approval of the kings of the earth, the armies of the world, the forces of great Babylon will move against the Lord of hosts. It is then the fall of Babylon will take place, and with its fall will come the triumph of the kingdom of God. The “beast” and the “false prophet” will be cast into a “lake of fire,” but the others will not share this fate. Isaiah tells us that they shall be shut up in the Lord’s prison (hell) and that “after many days they shall be visited.” Who will the visitor or visitors be?

The question is answered by Isaiah in the following prophecies with regard to Christ:

“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, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”—Isaiah 42: 6, 7.

“Thus saith the Lord, In an acceptable time have I heard

THE INTERMEDIATE STATE



thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isaiah 49: 8, 9.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah 61: 1.

These texts make it very plain that the mission of Jesus included delivering the billions of spirits held captive in hell. Even those who are to be destroyed in the great battle which will bring about the fall of Babylon, will be visited "after many days," and we presume, in the light of the above, that Christ will take the message to them, either in person or by delegated authority.

#### The Gospel Preached in the Prison House.

Jesus has already begun the work of delivering hell's captives. In 1 Peter 3: 18-20, we read:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he *went and preached unto the spirits in prison*; which sometime [aforetime R. V.] were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

"After many days" of imprisonment in the Lord's prison house or hell, the antediluvians were visited by the Lord, and the gospel was preached unto them.

Why should the Lord visit them, except to bring about their conversion? The question is answered in the following chapter:

“For this cause was the gospel preached also to them that are dead, [“For unto this end was the gospel preached even to the dead.”— R. V.] that they might be judged according to men in the flesh, but live according to God in the Spirit.”  
—1 Peter 4: 6.

From this we learn that the mission of the Savior was to the dead as well as to the living, and that he has begun to fulfill the prophecies relative to the deliverance of the “captives” from the “prison house,” or hell. His blood reaches even into the pit wherein is no water (Zechariah 9: 9-12). This work will be continued until every soul that has ever lived upon earth has heard the beautiful message of salvation and been saved by his blood. In this way, and in this way only, can the Savior destroy the works of the Devil and gain the victory over him, thus fulfilling the angel’s promise that the “glad tidings of great joy” should be to all mankind.

Popular theology represents the Lord as being a *mighty* Savior. Contrast the popular idea of the few who will be saved with the vast myriads of souls who will be lost, and ask the question in your own soul: Who is the mightier?—Satan, who according to theology has succeeded in destroying at least one hundred and forty-two billions; or, Jesus, who has succeeded in rescuing from his fell grasp, at the most, but one billion of earth’s children?

But “theology” is wrong. It represents Satan as

being mightier than Christ, when the facts show that in the battle royal, which ensued between them when Christ entered the domains of death, results were in favor of the Savior.

In Revelation 1:18, it is recorded that his own lips uttered the significant words:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death."

He came to the earth to seek and to save the lost. The greater number of the "lost" were in the prison house, the pit wherein is no water of life, and his love was so great that he descended into those regions and wrestled with the forces of darkness, that the gospel message of hope and cheer might go to these lost souls. "Oh, what a Savior is Jesus!" We submit that Jesus would not have been the Savior of the world if it had been otherwise. He said that he came not to condemn the world, but that the world through him might be saved (John 3:17). Popular teaching says, in effect, that he failed in his mission and that Satan is a mightier destroyer than Christ is a Savior! Popular teaching is wrong and reflects not the love and wisdom of God, but the narrowness and intolerance of sectarianism.

**"Every Knee Shall Bow."**

The saving work of Jesus will be so universal that:

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."—Revelation 5:13.

"All the ends of the world shall remember, and turn unto



the Lord: and all the kindreds of the nations shall worship thee."—Psalm 22: 27.

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."—Psalm 86: 9.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2: 9-11.

This is to be in fulfillment of the following decree:

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear."—Isaiah 45: 22, 23.

#### Sons of Perdition.

God does not forswear himself, and as surely as these words have gone forth from his mouth they will be fulfilled. "But," we are asked, "will not some be lost?" Yes, unfortunately, after some have been saved from their past sins through acceptance of Christ and obedience to the gospel, they will fall away and be lost. In that memorable prayer offered by the Savior to his Father, a record of which is found in John 17, he thanked God that of all the disciples who had been given him "none of them is lost but the son of perdition." This man had accepted the Savior, and been saved by his power, but had committed the unpardonable sin after salvation and was consequently lost.

Just as he was lost, many others will fall, and

doubtless have fallen from grace. It is possible that though our names may now be in the "book of life" if we have obeyed the Master, they may be blotted out as a result of a certain sin. The Savior said to the church at Sardis:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life."—Revelation 3: 5.

Although there are many who will not recognize the possibility of falling from grace, the danger is clearly pointed out in the text.

The gravity of falling into this condition is emphasized in the following:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Revelation 20: 15.

The preceding verse informs us that the "lake of fire" is "the second death." From these two thoughts it will be seen that all whose names were not found written in the book of life, though they were raised from physical death, will taste of the second death, which is separation from God, worlds without end. We believe that only those whose names have once been in that book but have been blotted out because of willful sin, will taste of the second death. All others will be saved in some order. But the fact that these sons of perdition will be lost, does not alter the fact that they were once redeemed by the power of the Savior's infinite atonement and saving gospel. They were saved or redeemed, but by their own volition they "crucified the Lord afresh," undervalued the Savior's redemption, and were consequently lost.

### The Unpardonable Sin.

Numerous are the warnings contained in the Scriptures against this willful sin. The following are texts in point:

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."—Luke 12: 10.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12: 31, 32.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 28, 29.

In these passages we are assured that *all manner of sin shall be forgiven unto men*, with the exception of one sin, and *that is unpardonable*. There must be a reason for this sin being unpardonable, and we believe that it is found in the fact that he has intrusted to his care sacred knowledge to whom the Spirit testifies that God's work is divine and that Jesus is indeed the Christ. Such an one comes under the power of the Savior's atonement, is saved—redeemed. For him to acknowledge this power and later on deny what the Holy Ghost has witnessed to him is not only the worst kind of lying, but must be the rankest perjury in God's sight. It injures the witnessing for Christ principle of the gospel. It

does irreparable injury. No wonder it is "blasphemy" and "unpardonable." No one can commit this sin unless he has been saved by obedience to the gospel and received the witness of the Spirit that he has obeyed the truth.

That we are correct in this will be evident from the following:

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."—Hebrews 10: 26-29.

Doing "despite unto the Spirit of grace," is but another term for the "sin against the Holy Ghost," and it will be noticed that it is committed by those who "have received the knowledge of the truth," and who have been "sanctified" by the Savior's blood.

In Hebrews 6: 4-6, the matter is also elucidated:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Sinuing against the testimony of the Holy Ghost and falling after having tasted of the "heavenly gift" is again seen to be the cause of there being no more

repentance and no more sacrifice for sins for those who will not be forgiven in this world or in the world to come. These, and these only, shall suffer the second death. As we would shrink from a lake of fire and brimstone, so should we shrink from the sins that would bring eternal banishment from God's presence.

"But we are not informed that the fearful, and the unbelieving, and the abominable, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"? we are asked. That is correct. Yet that text must not be so interpreted that it will be made to contradict the promise that all manner of sin shall be forgiven unto men, save the sin against the Holy Ghost. The various sins mentioned are the very instruments Satan will use to bring persons who have been saved by the power of the Savior's atonement to deny him and thus commit the sin against the Holy Ghost. Some blasphemers against the Holy Ghost will also be liars, sorcerers, idolaters, murderers, etc. Few men will commit the sin against the Holy Ghost, except they first sin in one or more of these ways. It is clear that in that day there will be some forgiven liars, idolaters, sorcerers, etc., and also others of the same class unforgiven because they have committed the unpardonable sin in addition. Hence we must understand that "all liars" who have also committed the unpardonable sin will have their part in the lake of fire.

Many consider this is a dangerous doctrine. It is said that men and women will not obey the gospel in this life when they are assured that there will be repentance after death. This is taking a very superficial view of a great subject, and all who take it and act upon it will suffer great loss. There is a great incentive to obey the Lord in this life if one thoroughly understands this beautiful plan.

#### Different Degrees of Glory.

The advantage of coming forth in the first resurrection is immense and should appeal to all who value their souls' welfare. Those who enjoy that advantage will be made kings and priests and will assist the Savior in ruling the nations. We find no such promise to any who come forth in the second resurrection. The former will reign with the Savior for a thousand years, while the bulk of the others are still in the prison house undergoing correction and teaching. This is an immense advantage, but there is another and greater incentive to faithful service in this life.

Those who have overcome in this life will have endured the temptations, trials, persecutions, etc., incident to earth life, and coming off more than conquerors through the power of God, will be entitled to a greater reward than those who obey in the intermediate state, and who have not to undergo such trials and temptations.

Speaking of the resurrection Paul says:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the ter-

restrial 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."—1 Corinthians 15: 40-42.

Those who have the two highest glories will come forth in the first resurrection. The star glory will not shine until after the second resurrection. Everyone receiving that glory will be redeemed from the grave, but not be permitted to be where God and Christ are. Here is the advantage of obeying the gospel in this probation and living a saintly life.

#### The Celestial Glory.

In a vision presented to Joseph Smith and Sidney Rigdon, on February 16, 1832, the following was given regarding the celestial glory:

"And again, we bare record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who came forth in the resurrection of the just: They are they who receive the Holy Spirit by the laying on of the hands of him and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father hath given all things; they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written they are gods,

even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's: and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the First-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."

With such a picture before him, any man would be devoid of love for the Master and desire for the presence of God, if he were willfully to say he would not have such a glory. The picture is transcendently beautiful. What will the realization be?

#### The Terrestrial Glory.

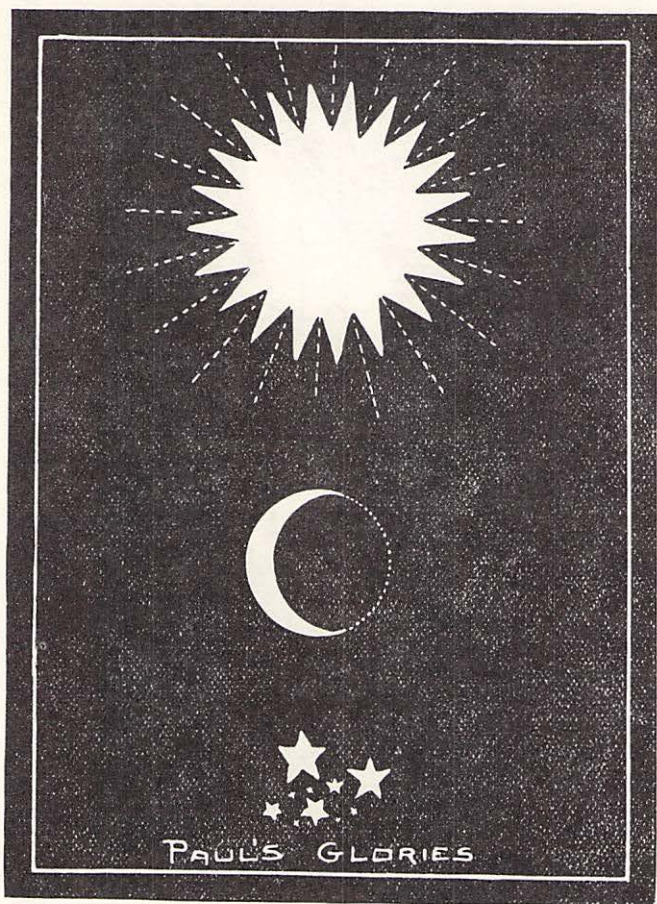
The following was given with regard to the glory of the moon or terrestrial glory:

"And again, we saw the terrestrial world, and, behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fullness of the Father, even as that of the moon





POPULAR GLORY



PAUL'S GLORIES

differs from that of the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit."

Even this lesser glory which is reserved for those who are not valiant in testimony, the honorable men of the earth who were blinded by the cunning and craft of men, and the heathen who have died without law, is certainly glorious. Yet who would barter the hope of celestial glory for it? Oh, the goodness of our heavenly Father! His love is indeed past all our understanding, when we consider what great glories he has prepared for his weak children!

#### The Telesstial Glory.

Following is what was given regarding the telesstial or star glory, including a comparison with the other glories:

"And again, we saw the glory of the telesstial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament: these are they who received not the gospel of Christ, neither the testi-

mony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not the fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial: and also the celestial receive it of the administering of angels, who are appointed to minister for them or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the celestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the celestial even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the celestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the celestial world; for these are they who are of Paul, and of Apollos, and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto

the church of the Firstborn, and received into the cloud; these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine press alone, even the wine press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But, behold, and lo, we saw the glory and the inhabitants of the telectual world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore, and heard the voice of the Lord saying; These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works: and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit."

It is specifically stated that these last "are they who shall not be redeemed from the Devil, until the last resurrection, until the Lord, even the Lamb, shall have finished his work." We therefore conclude that those of the terrestrial as well as those of celestial glory will come forth in the first resurrection. From another revelation given by the kindness of our loving Father, we learn that there will be two divisions of the first resurrection (Doctrine and Covenants 85: 27, 28). At the first resurrection

trump, the dead in Christ, together with their living brethren, will be caught up to meet the Lord in the air and will inherit celestial glory. When they return, another trumpet shall sound which will call forth those who are to inherit terrestrial glory. Thus those who receive either of these glories will be assured of a part in the first resurrection.

#### **Satan Resumes His Deceptive Work.**

They shall dwell with Christ during the happy millennium, and will do much work for him that will be of a useful character. The various nations not included among the immortal saints will be taught by them, and there will be the immense advantage that Satan will be bound during the whole of the time. But at the end of that period will come the testing time. Satan will be loosed out of his prison and will resume his work of deception among those same nations. Men will again begin to deny their God, as a result of his operations. In the end, he will succeed in deceiving a vast army of them, and will lead them against the camp of the saints. Here is the story from Revelation 20: 7-10:

“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 on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Now the earth, which had already been baptized with water, experiences its baptism of fire; the mortal wicked are destroyed, but the elements can not hurt the immortal saved of celestial and terrestrial glory.

Peter in his second epistle, 3:10-13, describes this fearful day for the wicked:

"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 ye 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 dwelleth righteousness."

This is the day to which Paul refers in 1 Corinthians 3:13, when he says that the day cometh that every man's work shall be tried by fire. It will indeed be a time of testing. The faithful will be immortal and their works of that character which will stand the test. The wicked will be mortal and corrupt and their works of a similar character. They, with their works, shall be destroyed.

After the destruction of the wicked, the earth will be made new and become "as a sea of glass." It is described in Revelation 15:2-4, as follows:

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they

sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

#### The Great White Throne.

To this new earth God himself will come to sit as the great judge, and we next find it recorded by John that:

"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. 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."—Revelation 20: 11-13.

Every man now receives justice at the hands of his Creator. Just what his works have been will determine the reward or punishment he will receive. The main body of those who come forth in this resurrection will receive the star or celestial glory, because they have been able to abide neither the celestial nor the terrestrial law. There will, however, be some who will not be able to abide any glory, and these shall receive none; but shall go to their own place, and so it is written, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still."



**The Fate of the Sons of Perdition.**

These latter are the sons of perdition and their state is spoken of in the Bible as being "cast into a lake of fire, which is the second death." Eternally dead to righteousness and separated from God! No one will know the awfulness of that state save those who receive it. As we shun fire, so let us shun that, and live for the best that God has in store for his faithful children.

The vision already referred to says of the sons of perdition:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: they are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse

it from all unrighteousness; that through him all might be saved, whom the Father hath put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; nevertheless, I, the Lord, show it by vision unto many: but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!"

Those who commit this great and unpardonable sin will, according to the above, suffer a very great punishment. We are assured "the end, the width, the height, the depth, and the misery thereof," we can not understand even though the vision of the Lord is given to us regarding it. We deem it useless, therefore, to speculate as to their future. This we are assured, that they have been saved and sanctified by the atonement of Christ, and that therefore his salvation did not fail to reach even them. In the hands of the loving heavenly Father, who will mete out justice to all, they must remain. Their prospective fate should serve as a beacon to all men, warning all of the grave danger of trifling with the knowledge God gives to men through obedience to the gospel.

**The City of God Upon Earth.**

Following upon the judgment, we find that John was shown that glorious scene of the city of God descending from heaven. It is described in Revelation 21, and therefrom we select verses 1-7, as indicative of the conditions which will prevail therein:

“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. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

**Every Enemy Will Have Been Subdued.**

The work of the Savior has now been accomplished. He has put every enemy under his feet. Not only have the kingdoms of this world become the kingdom of our God and of his Christ, but everything that offendeth has been cast out, and the Savior's conquest is so absolute that there is no more sorrow, pain, crying, or death. There is no devil to

tempt the children of the kingdom; no one to mar their peace. By the power of God and of the Lamb the kingdom of God is triumphant. Truth and right have prevailed over error and worldly might. Vice is banished and virtue enthroned. The righteousness of God is established and no place is found for the self-righteousness of man. Babylon has fallen, never more to rise. False doctrine, false worship, and sectarianism, with its bigoted intolerance, have seen their day; eternity now smiles upon a kingdom of truth, liberty, unity, and true worship of the only true God, and Jesus, the mighty Savior of the world, hands up the kingdom to the Father, that God may be all and in all. The saints, tried, and found faithful, cleansed, purified, and perfected, enter into the presence of the great God. Faithful through trials, temptations, and persecutions, their final reward has come and their joy is complete. Reader, what will be your portion? Which glory is your objective?

#### The Reward of Obedience.

If you would enter into the presence of the loving Father and partake of his fullness, you must win celestial glory. Neither of the lesser glories will entitle you to this privilege. This should be your incentive to right living and obedience to his commands. Revelation 22:14 says:

“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.”

If you hear the gospel in this life, obedience to it

is the only thing that will win for you a right to enter the city of God. If you reject it, you may receive a lesser glory—but what a contrast! If you obey the celestial law, the gospel, you will have divine assistance to win the highest glory, if you continue in the truth. You may have to struggle hard. The trials, temptations, and persecutions of the world will fall thick and fast around you, but the power of God will be with you to help you to win through, if you continue to put your trust in him.

You will not be on the popular side, for the way of truth has ever been evil spoken of; but do not fail to remember that “the sufferings of this present time are not worthy to be compared with the *glory* which shall be revealed in us” (Romans 8:18), “for our light affliction, which is but for a moment, worketh for us *a far more exceeding and eternal weight of glory*; while we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Corinthians 4:17).

May both reader and writer ever be able to follow this advice, and, crowned with celestial glory, meet in that day, in the presence of the infinite God, is the latter’s humble prayer.

## THE FALL OF BABYLON

Over the centuries, a popular method of proving one's newfound religious authority has been to first disprove the authority of others. An interpretation of certain Bible prophecies has usually been the basis for proving that other religious organizations have lost authority and are no longer representatives of God.

This is the premise on which several early church authors based their books—among them the author of this book. *The Fall of Babylon* was first published in Australia and later revised for publication in the United States. The author's literal approach was appealing to people who were searching for authoritative and absolute answers to their religious concerns.

Today our stance in the religious world has changed considerably. Emphasis is on proving our worth to the world through our ministries. It is interesting and helpful, however, to be aware of this earlier phase of our history. We can better understand our forefathers and evaluate our growth as we have found new depths in our Christian calling as followers of the Master.

### THE AUTHOR

Walter J. Haworth (1873-1954) was the first Australian to be ordained to the office of Seventy. In 1901 he went under Conference appointment and during his forty-one years as a General Church representative was made missionary in charge of the Australia Mission. He was ordained a high priest in 1924 and served under appointment until 1942. In addition to this book, Brother Haworth wrote the book, *Man Here and Hereafter* and several tracts and *Herald* articles.

**HERALD  
HERITAGE**



This book is a reprint of a popular book of historical significance to the Reorganized Church of Jesus Christ of Latter Day Saints. From time to time, the publishing house will release reprints of other historical classics for the benefit of those who have never had opportunity to read the views of some of the early writers of the Reorganization. Watch for future announcements of additional releases in this series.