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B. Bywaters M.D.

Two Thousand Years in Eternity.

BY

B. BYWATERS, M.D.

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PREFACE.

In the latter part of the year 1882 I was taken down with an inflammatory disease, from which I had little hope of recovering, and in the early part of the year 1883 I lay some time in the Santa Rosa Hospital, at San Antonio, under the care of the estimable gentlemen, Doctors C. E. R. King and Geo. W. Cupples, who also looked upon my condition as being without any favorable probabilities. And while thus solitarily confined with in the walls of the small room I occupied, believing that I should never again be permitted to look out upon the world, or mingle with kindred spirits dwelling in the flesh, I realized, upon examination of my entire intellectual being, that I was not ready to launch into that boundless spiritual existence, where all material things become as a myth, and none save the mighty arm of God could protect me, or alleviate my dreadful condition; but my heart assured me that, as I had been disobedient to the commands of His Spirit, I had no right to ask or expect any relief from that Omnipotent Being, and neither would I receive any assistance so long as my spirit was conscious if forever, and realized that I was almost face to face with that God who made me for His own purposes, whom I had not served acceptably, and became truly and in every sense of the word afraid—yes, afraid of God, the only being capable of understanding, or ministering to our necessities beyond the shores of tangible things. But the most horrifying and immediate reality was that the intense physical pain

I suffered day and night, almost without intermission, rendered it impossible for me to compose my mind enough to present a petition in my behalf in a manner sufficiently intelligent to satisfy the philosophic reasoning of my own heart, and I knew that delirium was threatening, which would certainly seal up my eternal destiny. My most ordinary intelligence revolted at ritualism, and hence I persistently refused the urgent requests of the poor, honest-hearted Sister of Charity (who, at stated periods, came to minister to my wants) to call in the priest; although to satisfy her heart, which I really desired, knowing that mine could never be, I did repeat after her the lifeless, formal prayer to the Virgin Mary which she had been taught, and rehearsed to me as she adjusted the heated appliances to keep up the temperature of my body, or tried to smooth my thorny pillow. May the everlasting Father shelter her in His arms, and protect her from all trouble and future sorrow. But oh, how worthless and lifeless is form and ceremony to a thinking mind!

There was but one thing I could do, which I unhesitatingly did, with most perfect truth and sincerity. I promised the God of heaven that if it were possible, according to His will, for me to regain my health, I would strive by His assistance to be a better man—and left it all with Him.

As the fear of God will cause a man to seek earnestly and diligently for truth, and hence is, as King Solomon said, “the beginning of wisdom”; when I began to recover, I set about the work, and soon realized that I would have to understand God and His requirements according to the intelligence and reason of my own heart in order to be satisfied, and as I progressed I was informed by that Spirit of Truth within that it was useless and worse than folly to listen to

the instructions of other human beings, for they were just as incapable of instructing me, though they be possessed of a most superb education, as I was of instructing others in their duties, and that there was no mortal man now upon earth possessed of authority from God to teach men their duty to their Creator. Being now guided by that Spirit of Truth in me (which I learned afterward was the Spirit of God), the next thing suggested to my mind was to examine the Scriptures, and determine their purpose. Holding sacred the belief that Jesus was the Messiah, and connecting link between God and man, though I did not then understand the manner of His operations to satisfy God, and give life to His creatures. But before beginning this part of the work, I understood that I must close up my mind against all human teachers, and strive to unlearn what I had been taught was the interpretation of the Word of God to man. I therefore had nothing but that Spirit of unadulterated Truth within me for a guide and teacher, and constantly prayed that I might be freed from all prejudice and thoroughly understand its instructions, and ere I read the Scriptures through the first time, I understood to my perfect satisfaction that they were only to show to us that God intended His intelligent beings to be governed by their philosophic reason, constantly and unremittingly measured by that rule of Truth in each heart. I also understood clearly how that as soon as I was made afraid of God by the sore affliction and great suffering, which was one of His judgments upon individuals, I immediately came submissively to the Truth, and therefore came to God for help, and in my promise to be a better man, I only promised to follow the truth in my heart, which was to follow the Spirit of God wherever it led the way, and to

turn a deaf ear to all human beings, both great and small; and being thus guided, I arrived at my present understanding of the Scriptures and of God, and was thus directed to write what I had learned—not as a guide to man, but a suggestion to all intelligent people of the Christian world that to secure perfect rest to their spirits throughout the never-ending period of eternity, they must satisfy that intelligent reason which He has placed within their being, accepting nothing in the way of form and ceremony which that reason does not approve. Thus becoming intelligently acquainted with God, and His requirements, and live constantly under the uncontrovertable and indubitable knowledge, that if men are condemned by their own hearts, they are also in the same ratio condemned by the Allwise God, and *vice versa*. And so great is my confidence in the power and operation of the Spirit of Truth in the hearts of men that, although I use plain and very common language, and my writing is grossly deficient in rhetoric, I verily believe it will convey the ideas intended by the God of heaven to the minds of all intelligent thinking men, who are in search of truth, and therefore read and accept a work for the ideas intended to be conveyed, rather than the elegance and harmony of the language with which those ideas are clothed. I therefore dedicate this work to that class of sterling men and women who fear God rather than man, or material organizations, and are ever ready to stand up boldly in defense of the Truth, and in the likeness and image of the Creator, calmly, but with great firmness, refuse to yield obedience to lifeless formalities, and ordinances which were but the letter-blocks to teach men in ages past the alphabet of the language by which an Omnipotent and Allwise God intended to communicate with His

people in all the future of a vast and endless eternity. I also hope that all of the above class at least will consult that Spirit of Eternal Truth within them in every-day life, and be governed by its commands in their acts, language and thoughts, for upon them is laid the responsible duty of carrying out the designs of God, since no one guided by the precepts of men can ever please Him in the performance of his duty.

The great object, therefore, of this work is to induce men to examine for themselves and understand God in an intelligent manner in every business and calling of life, and know that there is but one guide to all men at the present day, which is the Spirit of Truth—plain and simple, yet wise and powerful, quite sufficient for every emergency, however complicated it may be, for “God is Truth.”

Very respectfully, your obedient servant,

B. Bywaters.

CHAPTER I.

Introduction.

In writing this work I will endeavor by the help of the God of heaven, as in my search for truth, to divest myself of all prejudice, and the influence of the doctrines and theories of men deduced from the Bible, with which I came in contact, and was taught in early life to reverence as the principles laid down by God himself, to be carefully and rigidly adhered to and followed by men in order to please the Creator and obtain salvation, notwithstanding they claimed to be nothing more than the opinions of profound men not inspired. And it is a fact, indisputable, that while they fail and come far short of explaining very many important features and declarations met with in the sacred volume, yet to differ in opinion from those principles, however sacred one may hold the faith in Jesus as the Christ, and great Witness of the God of the universe, and recognize the operation of His Spirit within him, he is subject to the appellation of heretic or innovator, and at once anathematized by the lips of those exemplary men who should ever be characterized by that charity mentioned in 1st Corinthians, thirteenth chapter. But knowing the imperfections of man in this age of the world, we must consider the recognition of what is termed "Orthodoxy" as the great obstacle in the way of the immense work yet to be done by the Spirit of Almighty God.

When I set out to search the Scriptures, I determined to exclude from my mind what little I knew of the doctrines of

the different churches, and to forget, if possible, all that I had read of profane history, discarding from my assistance any light or information afforded by the arts and sciences, and thus put the Scriptures to the test, holding that if they were the words of God to man, that certainly they should contain nothing he could not understand at this age of intelligence, provided he read with an object pure and wholly honest, for the glory of God, and to know his duty and the relation he bears to his Creator. And thus I began the task, willing to accept any system of God's operation with man that I found clearly taught and properly and satisfactorily connected through the Scriptures; provided they proved in their connection that Jesus was the Son of God, and in what manner He was the Word of God, and the Redeemer and Savior of man. This was the only thing I held sacred, and felt bound to reject the Book if it did not thoroughly satisfy my mind and understanding that Jesus was the Christ—a man on the earth in whom dwelt the Spirit of God. And ere I reached the end of the New Testament Scriptures I learned that this belief, and the platform on which I stood in the outset, was wholly correct, and that the Spirit I possessed was all that any one needs to obtain the information necessary for their salvation; and not only so, but that I grew up from childhood in the same belief, and possessing the same Spirit—not by virtue of the Book, but the influence of those Christians established in the world of whom the Book gives a history. Nevertheless, I had been persuaded by teachers that I was void of that Spirit of Truth, and that it was necessary to go through certain forms and ceremonies to obtain it, as it was with the heathen or unconverted Jew; while it had only been necessary from my earliest childhood to teach me obedience to the Spirit which

God had given in the great plan of salvation. In the days when this Spirit was first being introduced to man's understanding as the Spirit of God, and it was yet new to the heathen and the Jew, John said in his first Epistle, chapter 4, verse 2: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," and what greater teacher can man have? Indeed, it is the only teacher of each and every individual in this age of the world recognized by the God of heaven.

While I had set out to search the Scriptures as a book into which I had never looked before, I did in my heart and entire being abhor the idea of finding it deficient in the evidence (theoretical) that Jesus was the Mediator between the unseen God and man, provided by the Creator, since I knew of no other means, and was satisfied that there was no other connecting link between him and His intelligent creatures capable of reasoning; which would leave man out on the great ocean of life, floating at the mercy of a mind filled with imaginary things of every character, without compass or rudder—a condition to me more repulsive and horrifying than nonentity; and hence the fact was forced upon me at once and without the shadow of a doubt, that I was lost, in the true sense of the word, without Jesus as the Christ, "the Faithful Witness of God." But upon a subsequent and continuous examination of myself, I found that I was filled with that required Spirit, which was met and supported by the unbroken and beautiful chain of evidence seen in the Scriptures, by beginning at the Creation, and examining carefully through even to the end of John's description of the New Jerusalem.

Man is a creature of God, and hence no part of him is uselessly made; and to understand anything of his duty,

and the relation he bears to his Creator, he must be governed by the commands and laws given by that Power which created him. And that it is necessary for him to know God is evident, since it is absurd to suppose that man, as an intelligent being capable of reasoning from cause to effect, can with any degree of certainty serve a Master of whom he knows nothing; nor can he as such a being exist separate from his Creator; for intelligence belongs to God, and if man separate himself; both he and his intelligence become finite, and must certainly perish, or sooner or later cease to exist. But it was one of God's fixed determinations that man should know Him, and not only so, but that this knowledge should be obtained according to that intelligent system of reason given him in the beginning, by which he should know all things else necessary to constitute him a perfect agent, to accomplish the grand and stupendous designs held in view by the Architect of the universe when He first introduced man upon the stage of action.

During the animal period of man, or at the beginning, he was only endowed with the power of obedience, and was required to accept the commands of God without questioning. But as the mental faculties gradually developed, man was not expected to believe anything that was not demonstrated and placed within the grasp of his mental ability; and hence, now that man has arrived at that degree of intelligence at which he is able to comprehend the philosophic operation of a Creator with the creature, he simply believes that which he cannot avoid believing. In other words, he can only accept as true, and rest confidently upon, that which is forced upon his understanding, by resorting to that same power of reasoning given him to understand all things with which he comes in contact or bears a re-

lation to. And it is by this means he investigates all of the declarations of God, and becomes established in that knowledge necessary to constitute him an intelligent servant, capable of understanding and carrying out the mandates of God, through the Spirit of Truth, which is the only medium of communication from God and guide to man at this age of the world, or perhaps ever will be again while man dwells upon the earth.

Now, that this system of operation be permanently established among men; not giving place to Atheism, Deism, and all manner of infidelity, it is important—indeed, indispensably necessary that the evidence be clear and decisive to the mind and understanding of man, as to the operation of God in placing him permanently in this high and exalted position, so nearly akin to Himself; there must be no inconsistencies nor contradictions in those vital parts of the evidence, which do create painful uncertainties in the minds of intelligent, thinking men, only to be filled up by the unsatisfactory assertion of those who claim to understand and expound the Scriptures, that they are “figures”; which with the refusal on the part of orthodoxy (so called) to allow such men to read and understand for themselves upon this as well as all other subjects, trusting them to the Spirit of Almighty God to direct, making each individual personally responsible to his Creator for his manner of understanding and obedience to the will of God according to his own ideas of right and wrong, is the great reason why so many learned men of the world come out in open renunciation of the Scriptures, and boldly refuse to acknowledge Jesus Christ as the Mediator between God and man; notwithstanding the impossibility for the world to attain to the highly civilized and enlightened state it now

occupies, without that Spirit of God, or "Spirit of Truth," which only could have been procured for man, or introduced to him by the works of Christ, or some other invincible evidence of the true and living God. All men, both priest and people, seem to have practically lost sight of the fact that in ages past, in the early history of the world, that all of us with very few exceptions bowed down to stocks and stones, confidently expecting therefrom a display of such protection and achievements as only belong to an intelligent and omnipotent God. And while such was the case (as all will agree upon calm reflection, and every evidence adduced), we have but to ask the question in support of Christianity, How were we raised up and saved from so degraded a state of misery, darkness, and death, and brought to the present peaceful, civilized, and highly improved condition when contrasted with the past? And now, instead of considering the great work for which the Scriptures were written—or rather, of which they are a history, finished, full, and complete as it really is—theologians seem to be trying to fit them to a work that is being carried on by another, more powerful, refined, and perfect agent of God; and notwithstanding the work is greatly retarded by the mythological manner of reading and construing the Scriptures, and an effort to confine the operations of God in a certain described channel of formalities, through which they moved in the less intelligent period of man, it can never be stopped; but will certainly move on, though slowly, yet with that firm, unwavering step that characterizes all of the works of God, till every system of theology gotten up by man—every creed and doctrine advocated as the rule of man's actions, does succumb to its overwhelming influence.

Now, I hope the reader will be able to see clearly, and understand in everything I endeavor to write on this all-important subject, that I have but one thing to accomplish and one object in view; that I have no creed nor system of theology to lay before the people as their guide; nor to censure any man or set of men for so doing; but I trust that a spirit of charity and meekness will be manifest throughout, to all who examine the ideas I endeavor to present. I do earnestly desire that all men everywhere in the Christian world rid their mind of all impressions made by the declarations of men who are looked upon as teachers of theology; "Try the spirits whether they are of God"; and with perfect honesty and truth in their hearts, desiring wisdom from God; take up the sacred volume and study the manner of operation of the Creator with His creatures, the object He had in view, and determine to his own satisfaction whether the work was accomplished; and that they understand it according to the same system of reasoning by which they understand all things else. And if all men would do this, it would fully satisfy my desires, and I should not wish to accomplish more, having the utmost confidence in the "Holy Spirit," or "Spirit of Truth," teaching all men at the present day to the perfect satisfaction of the Father.

My object I trust and verily believe upon a close examination of myself, is the glory of the God of heaven: that is, that all men upon the earth acknowledge and recognize Him in an intelligent manner, as the great Cause of all causes, the only true and living God, and that each hold himself personally responsible to Him for the manner of understanding and obeying His commands.

Now, in the beginning of this work, I must ask that the reader exercise charity enough to look upon it as an

honest expression of my understanding of the Scriptures read in the manner above mentioned; and that it is a privilege all men should enjoy, provided their opinions do no violence to the position that Jesus the Christ was the Son of God; nor to His mission as the sacrifice for sin, and the "Faithful Witness" of the Father, and mediator to man. And that all men of the present age can understand them and their object of purpose is certainly true; a fact borne upon their face, as well as statements to that effect written upon their pages. Why did the Greeks "search the Scriptures daily" (Acts, chapter 17, verse 5) if *they* could not understand them? And if they in that age of the world, when the reasoning faculties of man were less developed, could understand, who is able to give an intelligent reason why we should not?

I hold that if the Bible is a book of God written out for man's benefit, that it was written in such words and sentences as would convey to man the ideas that God intended he should have of His operations; and hence, for the definition of the phraseology we must look to the book alone. All other lexicographers are but men as you or I, and have no greater facilities for obtaining information of the God of heaven than the humblest member of the Christian world, each for himself. I mean that while inspired men wrote and spoke in those days for the nation's good, that each individual at the present day is sufficiently inspired to construe for his own good, and thus it is that God holds each one responsible personally for his acts, and no man can judge him.

For example, let each of us take the Bible as we emerge from the Dark Ages and go alone into some cavern, even the bosom of the earth, where solitude, in all of its

magnificence, reigns supreme, and there ponder over its contents from the beginning to the end, with a virgin mind and an honest heart in search of truth, and we will find it to be a written prophecy or foretelling of things that were to come to pass, as well as a history of such as had already transpired at a later date, at which a part of that Scripture was written; all of which was solely for the purpose of teaching poor, ignorant man, who was to be the agent and servant of the Creator, the omniscience of God in contradistinction to the gods of the earth, and to develop within him that intellectual reason which was to be his guide in all the future, in the discharge of his every duty. But we of the present day, either from indolence or a desire to shirk responsibility, lock up that ability somewhere in the secret recesses of our being, and follow like cattle led to the slaughter those self-constituted teachers who have no more natural ability, and perhaps not so much as you or I, who presume to dictate to us every act in the performance of our duty on the great stage of action.

We also must consider the present or old translation of the Scriptures the best in our possession, or ever can have for the following reason: it is sufficiently plain and has answered the purpose for which it was intended most admirably; and since God does not intend one man to construe for another, each revision of the Bible must be to a greater or less degree influenced by human nature, and become sectarian proportionally. It is too much the case that we refer to the explanations of learned men, and accept them as correct without investigation; forgetting that knowledge is not wisdom, nor do the Scriptures so recognize it.

As to words and sentences, we can only arrive at their meaning by the manner in which they are used through the

entire book; and hence all important ones must be carefully examined—such, for example, as soul, death, forever, judgment, end of the world, heaven, and many others which must be understood to mean the same thing to-day in reading the Scriptures that they did when written; and we can only arrive at a knowledge of them by observing closely their use throughout the written history, which is the definition we must accept, and be governed by, however different from the accepted meaning of the present day.

Nor can a man understand the Scriptures while studying them in support of any theory or doctrine. They were not written for that purpose, and hence can never be made to correspond to it. He who would obtain wisdom must “ask of God not doubting, nor wavering,” and read with his heart and mind so cleansed from prejudice and sectional ideas, and filled with honesty of purpose, that he is willing to discard any doctrine or former teaching not supported by the Bible, to the perfect satisfaction of his understanding. What I mean by understanding the Scriptures is, to be able to see clearly the object for which they were written, and the relation they bear to us of this age: and that the objects of both Old and New Testament scriptures have been most admirably achieved in setting up a system which God had in view when man was created; to be introduced at the beginning and exist cotemporary with his intelligence; the operation of which was intended, as it surely will in the ages of futurity, by its unerring manipulations, purify man, raise him up far above the requirements of his animal organism, and make him more and yet more perfect and like the God who created him; endowed with great power such as is imparted by intelligence and wisdom: a state short of which man is unreliable and unfit as the agent of God,

to carry out the perfect designs laid down or traced out by the hand of the great and all-wise Architect. And man to-day is operating or being operated by this system: the only difficulty or obstacle in the way being the same that existed in the change from the sacrificial service and requirements of the written law. It was difficult for them in that age to separate the two systems, not being able to see clearly how that the new could exist and be sustained wholly without the old. So to-day, true to the finite nature of man, we have been dragging usages and requirements of a previous and less intelligent age over and trying to fit them to the present; not raising our mind's eye to look at the example set before us, and learn that in all the great operations of God, the material of an old system is never taken to work into a new, but that nothing is retained or transferred except the eternal, vital principle, which is a part of God himself. This is clearly demonstrated by the seed of vegetation placed in the ground, containing a vital principle from which springs forth a new body, made up of new material to the exclusion of every atom of the old. And hence in this new spiritual or intellectual system all forms, ceremonies, and ordinances performed by the physical man as a part of the service of God, which evidently in themselves contain no virtue now, cause man to look upon his Creator as stupid or exacting; and His direct operations as a thing of mythology must and will be lopped off, else man can never be raised to that state of perfection at which he will be like his Creator. When it was said that "God created man in His own image," evidently from the tenor of the Scriptures, did not mean that man then was, when first introduced upon the earth, nor even now thousands of years subsequent; but that man at that period and state of perfection,

contemplated by the Creator at the declaration, would be in His image—the image of God. And while the system and principle is inaugurated and established in the heart of man beyond all possible destruction, which is to finish the work and make him that perfect creature contemplated; we must keep vividly before our minds the fact that “One day is with the Lord as a thousand years, and a thousand years as one day.”

One safeguard to and great evidence of this new and magnificent system is, that while man’s understanding of its operations with himself may be perfect, opened up as it is by the perfect Spirit of Truth within him, yet it is impossible for him as an imperfect being to transfer that knowledge and understanding to another exactly in every feature as it exists in his own heart or mind; and hence the necessity of each thinking and reasoning for himself and being directly responsible to God for his manner of understanding and the performance of his duty according thereto. For the above reason, if no other, I cannot hope to cause you to see and understand this matter in every particular as I do myself; but if I can no more than present to your understanding the framework, or induce you to take upon yourself the responsibility to read and search in the manner before described, it is all that I can hope or have a right to expect.

CHAPTER II.

Definition of Words and Sentences Used in the Bible.

And now as I set out to give my views of the Bible, and the operation of God with man, I shall endeavor to use and give such definitions of words and sentences as were forced upon me by reasoning after the manner of men, and their general use and application throughout the work. I shall not refer to every place in which they are used, since I hold that it is impossible for anyone to obtain a satisfactory understanding of the whole or any part thereof, without beginning at the first of Genesis, and searching carefully and regularly through to the end of Revelation, to determine the two great features in this, as well as all other undertakings. First, the object; and second, the manner of achieving it. Until we understand these, it is absurd to suppose we can arrive at a definite and correct knowledge of the meaning of words or phrases, and their proper application. And so far from telling you to accept my views as correct, I advise that you let no man construe the Scriptures for you, however learned he may be. And yet, further, I must say that unless your mind is open to the conviction that the Word of God dwelt in the flesh among men for their instruction, you need not expect to be benefited, for the days of miracles to convince the heathen of the true and living God are long since past, and the nation who has not accepted the evidence must forever perish. Ponder well the last sentence; it is a subject worthy of much

thought, and ask yourself the question: Am I a heathen or am I a Christian? If not a Jew (so called).

Remember that I am not writing to please or court the admiration of any man, or set of men; nor to support any creed, doctrine, or sectional theme; neither do I seek to evade the galling tongue of the critic, for my poverty may forbid this ever being presented to the public; if not, however, bear in mind that it requires less skill and ability to point out defects in any superstructure than to supply their places with better material. I am in solitude beneath the shade of the forest-trees, only writing for my own pleasure the thoughts that arise in my mind by following closely in my meditations the "Spirit of Truth," with a hope that if they come under the observation of any, it will redound to the glory of God by enabling them to understand more clearly that He has been just with His creatures and more merciful than is possible for man at the present day to comprehend; a thing which seems to be but dimly seen by many of the Christian world, if we are allowed to form an opinion from their expressions.

Of all who read, I ask an impartial examination in connection with the Bible, and not alone, and to accept any impressions new to you made by the Bible and not this; and in that way and manner that will enable you to base your eternal interests upon them, and not for temporal purposes. And again, should you in the course of this work meet with words or sentences that seem to indicate a want of veneration for Deity, just think again of the fact that one man cannot judge another, and accept the assurance I here give, that every line is penned with a feeling of the highest respect for God, and deepest regret that I am not capable of appreciating to a higher degree the great mag-

nitude of His wisdom in all things and His patience and benevolence to man. But that such expressions, if any, are only indulged in to convey more clearly and forcibly to your mind the idea I entertain; for it is evident to any investigating mind that many definitions given by the more scientific do not in all cases carry with them the force of the original words. For example, the word "lie," because of its harsh impression, has been modified by various definitions to suit the more delicate and fastidious language of refinement, which modifications with their subdivisions seem to ease the mind of the higher circles of society in their efforts to comply with the insatiable demands of the perishable flesh, while they hurl the original word back as a thing only fit for use among the vulgar, often willing to engage in deadly combat over its introduction, notwithstanding it is but the true garb of a horrible monster, whose ravages they constantly suffer, because of the more elegant and respectable robe it has donned. Now, I censure no one for this, since we are all fallible beings and our human nature yet strong. But I do desire that each think and act for himself, and thus assist to disrobe and stamp out, not only this, but all other words of evil meaning in our language; and above all, so live and act as to forever abolish the necessity of their use among us. For it is a burning shame that in nineteen hundred years of the Christian era we have made such slow progress in assimilating God that we yet in the best societies have to teach our children the Ten Commandments—the Organic Law, and say, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not lie," when we should have lived so that our children of the present age would not have known even so much

as a possibility of such vile acts; nay, those words should have been blotted out of our vocabulary.

I call your attention more particularly to this word "lie," because of its vast importance for you to consider throughout the Scriptures, being in all of its modifications and bearings exactly the opposite of God; for "God is Truth," and I find upon examination that we should accept this as a real and demonstrable definition of God in all things, even to the smallest matter of every-day life, and that such is the idea intended to be conveyed by the Scriptures. The general definition of this word "lie" is "a false statement to deceive"—a falsehood. Now I ask, is this a comprehensive definition that can with safety be used instead of the word? And whether its use has not been attended with evil results? I find upon an examination of this also that any statement, action, look, or any other sign, whether true or false, conveying or intending to convey an idea, or make an impression abortive or non-productive of anything real according to the understanding of him who speaks or acts, is a lie. I also hold that the Spirit of Truth, which is the "Spirit of God," is ever present in the mind of the liar to accuse, condemn, and stamp the sentence of death upon his heart. And hence it is plain to me that smooth sentences clothed with the language of human refinement and softly spoken are no more acceptable to God as a mark of reverence than the truthful search for a knowledge of real things, and expressing it in words primitive and ungarnished. There is nothing more clearly set forth by Christ and the apostles than that God now looks solely to the spirit and understanding with which a man acts, and not the act itself; and no living man has a right to question

or criticise that action when it is wholly within the circle of the civil law.

Let us look at some other words used in the Scriptures necessary to be understood in reading this work, and I am satisfied you will agree that it is as necessary to try to understand words of importance as it is sentences, chapters, or even the entire work. Indeed, I am inclined to think one reason for the Bible being so vaguely understood is that the mind of the reader is not sufficiently directed to words and their meaning as used in the Book, which is the only possible way of arriving at their signification, and each must read and understand for himself. One finite man or mind cannot in this age trust to the teaching of another finite and fallible being in things pertaining to God. All men are finite and fallible, and the Scriptures teach us clearly that God has provided a more excellent way, and one in which man may not err. And I hope to be able to speak of it in such a way on future pages that you will clearly have my idea of its operation.

I now turn to the beginning, at which time "God created the heavens and the earth." Not for the purpose of investigating the question of time comprised in the six days of creation; for I conclude that man has very little to do with the time required by God to do anything, except in such cases met with in the Scriptures, where precise time was given and man was required to measure the periods as they rolled by; to prove to him the great power and intelligence of the true and living God, and to distinguish Him from the gods that were worshiped in the form of material and perishable things. Sufficient for me to know, and plain to be understood by a careful examination of the first and second chapters of Genesis, is the fact that the six days of

creation was a completion of the whole plan in the mind of God, so to speak, or, as it were, marking out the designs upon the trestleboard of the great Architect from the beginning up to the time when man's intellectual reason was so developed that he could comprehend spiritual operations; Jesus the Christ being the example of perfect obedience set up for him at the beginning of his eternal period, or third stage on the earth, or rather at the close of what then was the second world; when the direct operations of God on earth ended, except through man as His intelligent agent operated by His Spirit in each individual, who ate of the fruit of the Tree of Life shown in the garden of Eden; and to this end it evidently was the object of God as shown in the Scriptures to establish His name or a proper knowledge of Himself in the heart of an intelligent people at the beginning of the third world, or eternal period. But we must return to the first chapter of Genesis.

Now, we accept readily and understand the definition of the word "earth," as is indicated in the Bible, to mean the globe on which we live, and it is satisfactory to man at the present day, and I can only understand the Scriptures by accepting the literal definition of the word "heaven," given in Genesis, ch. 1, vs. 6, 7, 8: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven."

From the foregoing, I see no possible room to suppose anything else than that heaven is the space between the earth and the clouded canopy above, and to frame any other in our minds is only a stretch of the imagination to satisfy

our finite nature; for it evidently is all the heaven referred to in the Scriptures of instruction with which man is concerned during the first and second period of the world, and the general judgment and consummation of all things written; and I can never consent to any other than this definition, since it is the only one that can be made to harmonize with the operations of God as described in the sacred volume.

It is said (Eph., ch. 4, v. 10) that Christ "ascended up far above all heavens," and Paul said he knew a man "caught up to the third heaven"; but we are none the wiser, for such things as were heard were not for men to know, except they be revealed to us during the age or period of the third world. John also heard things which he was told not to utter nor write, even in the more immediate heavens. But we are to consider all things written for man's instruction where heaven is spoken of as relating to the heaven inseparably connected with the earth, which was certainly the dwelling-place of the spirits of those who passed away prior to the coming of Christ, where they awaited His preaching, preparatory for the resurrection and general judgment, as is mentioned in St. John, ch. 5, vs. 24-28; ch. 11, vs. 25-26: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all

that are in the graves shall hear his voice." Also (1 Peter, ch. 3, vs. 18-19; ch. 4, v. 6): "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." "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." But of these things we will have to speak again; so I return and call your attention to the word "soul," and in so doing I shall not attempt to refer you to all of the various places in which it is used, since that would cumber this work unnecessarily: hoping as I do that you will, subsequent to reading this, take up the Scriptures and again carefully examine them from the beginning to the end, guided by the Spirit of Truth, and freed from all sectarianism; and that you will accept the impressions made upon you by the latter rather than the former. My object is not to have men endorse my views, but to accept Jesus as the Christ, in the most intelligent manner according to the ability God has given them.

Now, while the word "soul" has in two or three instances been used synonymously with the word "spirit," we nevertheless can understand from the different manner in which the two words are used that a soul is a spirit clothed with a body, making it intelligible; otherwise it is not, and it takes the two to make a soul. James (ch. 2, v. 26) says: "The body without the spirit is dead." And when God first made man (Gen., ch. 2, v. 7), He "breathed into his nostrils the breath of life; and man became a living soul."

In all cases where the dead were raised, it was said that the spirit returned to the body, except, I believe, one in-

stance (1 Kings, ch. 17, v. 22), where the word "soul" is used in the place of "spirit," thus: "And the soul of the child came into him again, and he revived." Levit., ch. 20, v. 6, says: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Numbers, ch. 15, v. 27: "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering." Joshua, ch. 10, v. 28, 32, 39: "Joshua took Makkedah, and smote it with the edge of the sword, and . . . he utterly destroyed them and all the souls that were therein." Romans, ch. 13, v. 1: "Let every soul be subject unto the higher powers." In the foregoing and many other places the soul is spoken of as an individual—living human being, and evidently is composed of the two parts, the spirit being one, and the important part, and the body the other; the two combined forming the soul; and may be temporal or mortal. The same spirit clothed with a heavenly or spiritual body becomes an eternal or immortal soul, not subject to change. Nevertheless, souls here on the earth at this age of the world who believe in Christ are also immortal; for when they drop the body of flesh, they immediately don the spiritual body and remain the same: of which we will likely have occasion to say more in the future.

Isaiah (ch. 53, vs. 10, 11, 12), speaking of the coming Messiah and the manner of His death, said: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall

my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death."

The soul of Christ was made an offering for sin which can be easily understood; since in life his individual spirit, or spirit of Jesus, which gave life to his body, was never consulted in His perfect obedience to the Father, but was in all instances sacrificed and gave place to the rule of the Spirit of God within Him; and the body was finally destroyed upon the cross: and thus the two which formed His soul were made an offering for sin, from which we may learn to offer ourselves a living sacrifice. The body of Christ being the visible sacrifice and the spirit the invisible, which could not be judged by man, as it is with us at the present day. And as the spirit quickens the body forming a soul, so the Spirit of God through Christ quickens the soul, and hence the eternal life; and this is why it is said in 1 Corinthians, ch. 15, v. 45: "The last Adam was made a quickening spirit," while "the first Adam was made a living soul." In the same chapter it is also said: "There is a natural body; and there is a spiritual body." The writer also says: "We shall not all sleep, but we shall all be changed;" and such is our condition, as we shall see further on that there is no more death, neither will we sleep.

We now turn to the word "death" or "die," a word of great importance, and one that requires a very careful examination and close observance of its use to arrive at a definite conclusion as to its meaning. It originated during the first stage of man, and its use has been continued beyond its day, and applied to all cases of dissolution of the body indiscriminately. Where it originated in the Script-

ures it evidently meant a destruction of that eternal principle, which is only comprised in a knowledge of the True and Eternal God; and existed in man primarily in the form of a mere germ, and constituted the difference between man and beast; without which he also comes to a final termination when the body is dissolved, and this is doubtless the death that reigned from Adam to Moses; and without the resuscitating influence of Christ, Who was prepared to preach to those spirits, and teach them the ways of the True God, they never could have lived again in an intelligible form or manner. In the last chapter of Daniel it is said of the days of the final consummation of all things written: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And this vitalization among them was as among those who yet dwelt in the body: some believed and were accounted worthy to obtain the resurrection, while others did not. Those who believed were thereby revived, so that in due time the germ of life would spring forth a living being; not, however, until the entire work was finished which was spoken by the prophets; at which time those spirits were clothed with the spiritual body, and became intelligible, while those in the body who believed in the True God through Christ never died, but slept, or in some obscure way awaited the time when the heavens and the earth should be cleansed and prepared according to the purposes of God; from and after which time

there was and is no more death to the Christian who obeys the Spirit of God, neither will they sleep; but immediately put on the spiritual body; when the natural body decays, or, in other words, they are changed; and hence "the victory over death through our Lord Jesus Christ."

Now that this term is not applicable in all cases may already be plain to you. Jesus endeavored to introduce a different one, and used the word "sleep," in the case of Lazarus (and elsewhere), which was certainly appropriate in that case; but when His disciples from the old accustomed usage did not comprehend; then said Jesus unto them, plainly, "Lazarus is dead." (St. John, ch. 11, v. 14.) And while you can see the applicability of the word "sleep" at that period, at which man began to gather about the Tree of Life and partake of its vivifying fruit prior to the resurrection, I hope that I shall be able to show you clearly, before we get through this work, how I arrive at the conclusion that neither is applicable in all cases at the present time.

Before turning from this subject I must say that according to my understanding or system of reasoning by the Scriptures, the Creator had no reference to the simple separation of the body and spirit when He said to Adam and Eve: "In the day that thou eatest thereof thou shalt surely die." As we will have to revert to this matter, I leave it for the present.

The word "forever" seems to be one of circumstances, and must always be considered according to its use and connection. For example, God promised the land to Abraham and his seed forever, saying in Gen., ch. 13, v. 15: "For all the land which thou seest, to thee will I give it, and to thy seed forever." He chose the Levites and their sons to min-

ister in the name of the Lord forever. (Deuteronomy, ch. 18, v. 5.) "The leprosy therefore of Naaman shall cleave unto thee [Gehazi] and unto thy seed for ever." (2 Kings, ch. 5, v. 27.) Fire kindled against Judah which shall burn forever. We see in the above instances that the word is applied to temporal and perishable things, and hence can only mean the time of duration of each. As, for instance, in the case of the Levites, it certainly means that they alone should be priests during that administration, or the Jewish system of worship, which long since has been broken down, never to be re-established. The Temple has been destroyed and never again will it be erected on its former or any other foundation. As to the land being given to Abraham and his seed forever, means unquestionably that had the Israelites lived according to the commands as God wished them, they would have possessed the lands to the extermination of all other nations who would not accept their system of service of the True God. But Israel was a failure. In the case of Gehazi, it is clear enough that as long as any of his seed were propagated, they would be subject to leprosy, but we would stultify ourselves to say or presume that the seed of Gehazi is traceable on down to the present age of the world as a family of lepers. The fire against Judah can not possibly mean more than that the fire of God's indignation shall continue until all of the evil and horrible iniquity of Judah was consumed. (In this connection please remember the word "fire," which we will call your attention to next.) I think it clear and easily understood that the word is intended to convey the idea of duration; that is, during the entire reign or existence of a kingdom, race or people, era, or administration, or as long as a thing exists in the then condition.

Let us look at it in some other connections. In speaking of Babylon, it was said by Jeremias (ch. 50, v. 39): "Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall no more be inhabited forever; neither shall it be dwelt in from generation to generation." Again Jeremias (ch. 51, vs. 60-64), when he commanded Seraiah the priest, when he went in company with King Zedekiah to visit Babylon seven years before the fall of Jerusalem: "So Jeremias wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremias said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary." Babylon was not to be inhabited forever, means without a doubt, that as the wave of the Euphrates closed above the rock and roll from Seraiah's hand; so the wave of time should close over Babylon—"the hammer of the whole earth"—and that never again while the cycles of time moved round, or the never-ending ages of eternity rolled on, would Babylon, wicked Babylon, ever be reared upon her former foundations, or be the habitation of human beings. Nay, more is meant by this declaration against Babylon. It is prominently set forth in the Scriptures, and clear to the mind of any careful reader, that idolatry with its consequent vice, wickedness, and horrible crime

had reached its acme; and with the downfall of this heinous bloody city began to descend toward its western horizon, and thus must continue till the Spirit of God in the heart of every living human being shall wipe out even so much as a trace of its memory. Babylon was emblematic of the entire world under the universal rule of paganism.

We look at one more application of the word in Isaiah, ch. 51, when speaking of the time when the Christ by His example should establish a knowledge of the true and living God in the hearts or minds of men as it is to-day, which knowledge is salvation, if men act in accordance with that knowledge: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever and my salvation from generation to generation." Now, it is plain to the mind of any thinking man that this salvation refers to this age, the third age of the world, or third world, which was established by the Holy One of Israel—the Christ by whom a knowledge of the true and living God in the heart or mind of man, that we might know that the Great Cause of all causes was a Spirit within to guide and direct us, while the poor miserable wretches who inhabited the whole earth at that time universally believed that Cause to be of material substance, tangible, and so worshiped it. Jeremiah speaks of the time when man should be taught

that the intellectual Spirit within him was God, who constantly guided him, or directed and enabled him to know the right from the wrong. In chapter 31 he says: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; . . . And they shall teach no more every man his neighbor, and every man his brother." At which time the world was established and ready for its eternal existence as it is this day and will stand thus forever. Isaiah, ch. 45: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." So we see that the world, though not yet perfect, is placed in its eternal existence, and that the Spirit of God in the hearts of men will perfect the entire world, and as God swore (Numbers, ch. 14, v. 21), saying: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Thus you see that the word "forever" cannot possibly be construed to mean eternal, without end; also that the words "world" and "earth" have two very different significations; which needs no comment.

We now turn to the word "fire" and I must say that it does seem strange to me that this word in its biblical application should be ambiguous to the mind of any careful reader; nevertheless it certainly is, even among teachers of theology; if I am allowed an opinion from their expressions and declarations in common conversation, and in their official instructions to the people; nevertheless there are

very many satisfactory explanations in the Old Testament, and the same expressions are used in the New, and same purposes carried out. This word has been used as the most comprehensive expression to an ignorant people, such as the human family at that age; and unquestionably means—any element or agent that will consume and totally destroy; and while material fire was sometimes used, it formed a very small part of the means of destruction. In their warfare they knew nothing of firearms, and yet there were far more people destroyed in war than any other way, notwithstanding Sodom and Gomorrah were said to have been destroyed by fire and brimstone, and other places in their destruction were also burned. Isaiah (ch. 28, v. 22), in speaking of the second great destruction of the world, calls it a “consumption,” saying, “I have heard from the Lord God of hosts a consumption even determined upon the whole earth;” and while some of the apostles and others construed it to mean that the world was to be burned with material fire, nevertheless this second destruction of the world was to be by blood, which was to be one of the great witnesses of God, as were the waters of Noah. Ezekiel (ch. 38, v. 21), in speaking of this great destruction, says: “And I will call for a sword against him” [Gog, from the land of Magog.] “throughout all my mountains, saith the Lord God: every man’s sword shall be against his brother.” In chapter 39 he says: Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.”

John says, in speaking of this same event (Rev., ch. 14,

v. 19-20): "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Are you not satisfied with this? Are you not convinced that this was the "great day of God Almighty," when the world was to be and was destroyed; and that the mighty agent called in requisition to do this work of "consumption" was the sword, aided by famine and pestilence, which are declared to be God's three sore judgments? Yes, it is even so, as we shall see further on in this work; and I thank God to-day that it has long since passed.

Job says in chapter 31, speaking of whoredom and adultery: "For this is a heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase." I refer to one more place of the very many in which this word is shown up in its true meaning. Turn to Isaiah, chapter 9, where he says: "For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother." You see here that wickedness is a consuming fire among mankind; and those who live in it must and will be consumed by it. One is turned against another, and by this heated fire of wickedness and the spirit of evil within was to be the great destruction of the world, first mentioned to Isaiah. Bear this in mind when in the New Testament you meet

with such expressions as "consuming fire," "unquenchable fire"; and in Luke, chapter 12, Christ said: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." "I came to send fire on the earth; and what will I, if it be already kindled?" This is the strife engendered between the powers of the earth and the powers of heaven, or carnal spirits of men, and the Spirit of God which Christ introduced in the hearts of His votaries; they are antagonistic and cannot be reconciled to each other, and hence 1 Cor., ch. 3, says: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." This meant that the tribulation which was to come upon the professed worshipers of the God of heaven, by the teaching of Christ, was to try them; and they were sorely tried and many could not stand the test, for it is said there would be a great falling away; but God knew His elect would stand firm, and hence "the foundation of God was sure."

The word "judgment" is used a great deal in the Scriptures, in connection with various important events; and by its use is conveyed the idea of punishment, retribution, perhaps obliteration in some instances, and surely refers to the various ways of destroying wickedness, disobedience, and every opposition to the great designs of God, and is more especially directed against idolatry. It was also used nationally, as were most all other terms in the Scriptures, since God's operations prior to the day of Christ were national; and His judgments were His different modes of dealing out

justice to the nations, and establishing righteousness on the earth. This term is used in speaking of the great and most important event in the history of man, which was the second destruction of the world, when it was established under the rule of the Spirit of God; and included all of the events of that "great day of God Almighty," "the judgment day," when idolatry received its death wounds, and the kingdom of Christ set up in the hearts of men, at which time began man's eternal state.

(Ezekiel, ch. 14.) Here we find the word fully explained and applied with its utmost force. Speaking of his different judgments and their power separately, and then of their force when united in their action. I give it to you in detail as it was told to this great prophet:

"The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that

land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?"

Relative to this very important event, the "indignation," the great judgment, the ideas in the minds of the Christian people seem to be very defective and refer to a great day of investigation, losing sight of the fact that with God it is *wholly* executive: that all matters as they arise to existence pass in review before His omniscient eye, and it only remains for Him to appoint the day and manner of executing the penalty for the violation of His laws and commands; the sword, famine, and pestilence being the principal agents recognized throughout the Scriptures. And it is clearly indicated to my mind that the greatest and most terrific judgment the world will ever experience, and the one prophesied hundreds of years before Christ, spoken of by Him and looked for by the apostles and disciples, has long since been executed.

I now call your attention to one more very important word in the study of the works of God in the early history of man, the acts and objects of Christ in the winding up of the second period of the world and the purposes of God's elect from the beginning to the end of the work complete. It is the word "glory." This is truly a key by which we may unlock and open up many apparent mysteries in God's operations, understand His object in the words of prophecy written out, and Christ fulfilling it: and enable us to compre-

hend in a reasonable manner His mission as Redeemer and Savior of the world, and "Faithful Witness," and how His blood as an atonement for the sin of the world did satisfy God and procure eternal life for man.

The glory of God on earth is to be known and acknowledged by every human being, as the Author and Creator of all things. The only true and living God of the universe, the power that controls the destiny of man, rewarding him for obedience, and punishing him for evil. To be thus known to the total destruction of all other gods, either animate or inanimate; and a perfect submission on the part of all mankind to the commands of His Spirit, *is His glory*, and all the glory required of the world. And the day will come in the history of man when God will be thus glorified in every thought, word, and action of every intelligent being that lives on the face of the earth. And it was to this end He strove for His own name's sake, as He said to Israel (Ezek., ch. 36): "I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went." For He had entrusted His name to Israel, who failed to protect and present it to the world as the true God of heaven; but to the contrary, did worse than the heathen, and worse than God thought they would do, for Jeremiah said (ch. 19, v. 5): "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Although they had been recognized as the people of the living God by other nations, they turned again to idolatry, as is said in Romans, ch. 1: "Because that, when they knew God, they glorified him not as God, . . . and changed the glory of the uncorruptible God into an image made like

to corruptible man, and to birds, and four-footed beasts, and creeping things;" and hence the declaration by Isaiah, chapter 42: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

But we will speak more particularly of this in connection with the object of God, as shown in all the Scriptures, to protect His name among the nations of the earth; and the great determination to hold fast to the glory due to Him, as Author of all things, though it cost the blood of the whole human family.

I speak of the above words, not that they are the only important ones for your consideration in studying the Scriptures; but to call your attention to the importance of arriving at a knowledge of all words and sentences by the manner of their use and application in the Bible. The original language conveyed the ideas that God intended man should entertain; and we can never obtain those ideas by a new system of definitions; neither can we understand the operations by dragging the old system up to fit the present age; nor upon the hypothesis that "history repeats itself." This is an adage which, while it has been declared by many learned men, is nevertheless wholly untrue, and contrary to the great principles of God's operations. Progression is the motto on the title-page of His stupendous work, and while the process of pruning and cleansing calls in requisition many times the same implements of the Divine Builder, they are never to perform the same work the second time, but He selects suitable material, and the massive refuse is from time to time consumed with the parings, while the building is unerringly and steadily reared to that point of perfection at which is written the word "Finished" upon

the glittering capstone. And we should take into consideration that in the creation of any edifice there is greater care in selecting material for the foundation, and consequently a heavier test and greater amount of refuse, than at any subsequent part of the work. And so it was in the great Temple or City of God.

The Bible is true and treats of and points man to a system most magnificent in its operations, which has been thus far systematically grown out of what we would term a chaotic mass of miserable material. And while I am thoroughly satisfied as to the correctness of my understanding, and gaze upon the designs with great admiration, I sicken at the feebleness of any effort I shall put forth to convey my ideas to another; but I am forced to take upon myself the responsibility of saying that the various systems of theology of this nineteenth century must be revised to accord more literally with the Scriptures, and the understanding of this more intelligent age. Not that Christianity is retrograding, but that infidelity is making more rapid strides among the more intelligent people of a Christian land. This should not be, but must evidently grow worse so long as one man's constructions are forced upon another equally intelligent, instead of entreating him to think for himself, and be guided by that Spirit of Truth which God has placed within him. Since one man is not held responsible for another unless he makes himself so by erroneous teaching. There was a day during the second period of the world when the son would say the father "ate a sour grape," but that has long since passed away, and was wholly inconsistent with the more excellent and perfect system which God held in contemplation to be introduced as soon as man's intelligence would admit; at which time all stupid formal mechan-

ical service was abolished forever, which became obnoxious to God, and hence any feature in the service of an omniscient Ruler not productive of comprehensible benefits to the subject, and a more excellent idea of the intelligence of the Creator, is certainly more despicable in the eyes of God to-day than it was two thousand years ago.

CHAPTER III.

The Beginning of Man.

Let us now go back to the garden of Eden, where man's experience with his Creator had a beginning.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the Tree of Life also in the midst of the garden, and the tree of knowledge of good and evil."

Now, as Jesus the Christ proved by His life the authenticity of prophecy, so the present condition of man as spoken of by Christ proves His authenticity beginning with the apostles. In other words, we are to look at the present and all subsequent events, to determine the correctness of previous premises, and bear in mind that we are to understand all things by that system of reasoning given us by the Creator. This position to the thinking mind needs no comment and we go on to the command.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

There are various speculations among the learned of the world as to how man was introduced upon the earth and what his condition then was. I will only speak of one, which seems to hang about and clog the wheels of intellectual progress of very many well-developed men of the

present age. I allude to the system of evolution, which holds that man sprang from a lower grade of animal organism, which while it has existed cotemporary with man, whatever class or species it may have been, has never reproduced man nor raised higher in the scale of improvement than all other animals that are governed by the laws of instinct; man alone having become superior, taking as it was intended the likeness and image of his Creator, and was perfect in the designs, both physically and intellectually, as drawn upon the trestleboard of the Architect on the sixth day of creation. Gen., ch. 1, vs. 26-27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them."

Now, in this system of evolution, it has been said that man sprang from the monkey, ape, or some other of the lower animals, but to account for man not being reproduced by the same process which produced the original of the human being, the same philosopher and physiologist tells you that "one link is missing." Now, if this be true, and the theory of evolution be also true, then there must be a missing link between the monkey and the animal from which he sprang, or was evolved; and so on down. But (Genesis, ch. 1), "God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind;

and God saw that it was good." Then He immediately said, "Let us make man in our image."

Now, let us see which of these theories is supported by the physiological facts of the present day; and you will understand *one* of the *many* reasons why I am a confirmed believer in the Bible, but not as professed teachers of theology of the present day construe it.

In support of the above quotations from the Bible, that all animals and the various species of all animal organism must bring forth of its own kind only; take the horse and the ass and put them together, and the mule is produced, but a separate genus is not established thereby; for when you take the male and female of the mule and put them together, they will cohabit, but nothing is produced; neither will the mule united with the horse or ass produce any offspring. Take the dog and the wolf, and put them together, and a cross between the two is the result, and this production will continue to reproduce to the sixth generation and stop; and so in some instances with animals of lower grade. Then take the African and the Caucasian, the negro and the white man, and put them together, and a cross between them is produced; and this production will reproduce to about the sixth generation; so say physiologists of research. However, be that true or false (but I think it true), we do know that no separate genus is produced; and further, that no species is established; but that the mulatto is produced and continued among us to-day by the continuous cohabiting of the full-blooded negro and the full-blooded white man, the one with the other.

Now, if there be a link lost between the monkey and the white man, there must also be a link lost between the negro and the white man. But we see the negro assim-

ilates the white man in every particular of physiological structure, far more than does the monkey, and yet we see the principles of evolution lost. But I will admit that this is no irrefutable argument to an advocate of the theory of evolution, for they may say, upon the hypothesis that a mere statement is sufficient foundation on which to base an argument, that the negro is altogether a different being, and evolved from entirely a different class of animals. This I would not gainsay if there was any evidence to establish the theory of evolution; for it would have been as easy for God to establish a negro as a genus of his own from a separate and distinct class of animals of a lower grade as to have so established the white family; and if such was done, He must have established in him at a certain point an unlimited power of procreation, so that man could reproduce his kind forever, and then by a special and direct act destroyed the power of mongrel production in him as well as in all other animals of the lower grade, and thereby stopped that system of evolution which He had inaugurated in the beginning. But is this reasonable? Is this consistent with His operations in all things at the present time? If this theory of evolution be true, then there is a link broken in the chain of production of all classes of the whole animal kingdom. But the fact is, there is no chain at all in the procreative organs of the different classes of the animal creation, but a similarity in structure of the body only. We see the whale is a mammal and may be called the connecting link between the sea animals and the mammalia of the dry land, and while it is similar in part of its structure, it would be absurd to say that any four-footed beast of the earth ever sprang from the animals that inhabit the sea; although the sea animals were made first.

Now we do not propose to go on to speculate as to the exact manner of God's operation to form the body of man or any other animal. Sufficient for us to know is, that His designs are so complete and system of operation in carrying out those designs so nicely and so perfectly arranged that whenever a necessity arises for any visible or tangible body as an agent to carry out those designs, immediately matter infinitesimal begins to congregate to form the nucleus of a certain body which God holds in His mind, so to speak. And it may be that this is about all we will know of His system of originating material things; nevertheless it is impossible for us at this age to tell anything about the degree of intimacy that may be attained between man and his Creator, in the course of this never-ending world, for man is to be in the likeness and image of his Creator, the God on and of the earth.

But when man was introduced on the stage of action, he was to all intents and purposes then and there an animal, subject alike to the laws of instinct, but with one distinguishing feature constituting him a separate class and species from all others, and while it was intensely small, it was quite sufficient, as subsequently proven, to answer the purposes of God, and constitute him vastly superior in design to all other beings of His creation. This distinguishing feature was evidently an intellectual germ, which we can but understand in like manner as the perpetual vital principle contained in the seed of vegetation and no further, except that from the latter is evolved a material organism, while the former produces a being similar in many respects to the God of the universe. But while the principles of evolution may hold good to some extent within each species or class in the animal organism—*i. e.*, a supe-

rior animal may spring from an inferior, and on the other hand, a perfect and full-fledged intelligence may be evolved from a mere germ, yet the former can never produce the latter. We see in many species of the animal kingdom a great degree of perfection attained by high breeding, and so perhaps may every species be improved; nevertheless they are wholly animals still, and we may say manifest no improvement whatever in intellect further than what is necessary to self-protection, which is quite sufficient to answer the purposes for which they were intended. Intelligence belongs to God—indeed, is a part of God, and it is contrary to philosophic reason and God's system of operation for the creature in any way to produce any part of the Creator; but when that principle is once planted, as it evidently was in the animal man, to make him in due time a superior being for God's use in the carrying out of some stupendous design, not necessary at that time for man to understand, it grew and developed according to the laws governing His great system of progression. And since all things were created in the six days and perfect in the design, this germ which was to produce an intelligent and perfect man was also planted.

Now, let us see at what point this vital principle began to germinate, so that man could understand the will and operations of God. I find it indicated in several places in the Scriptures that knowledge is not wisdom. A knowledge of temporal things or such as pertain to the physical world can never make a man eternal; and wisdom, according to our system of reasoning and plainly taught in the Bible, consists in a knowledge of eternal things or such as pertain to God and His designs, and is the only thing that makes man eternal or maintains in him the principles of eternal

life. Now, this knowledge can only be conveyed to man by the direct teaching of the Creator. No other power is capable of opening up to his mind a knowledge of the things of God, save the Spirit of God within him, and this is clearly shown in 1 Corinth., ch. 2: "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

Now, let us examine these things according to man's system of reasoning, for this is evidently the way by which God intended him to understand all things in due time. I do not here mean the spirit of man, but the intelligent reason given him by the Creator.

Is not obedience absolutely necessary as the first step in obtaining a proper knowledge of anything? Unquestionably obedience to certain laws or commands of God is the foundation of wisdom, and hence King Solomon said: "The fear of the Lord is the beginning of wisdom." And this is the earliest point in the history at which he could comprehend the development of this germ or understand anything of its character, and hence the power of obedience given to him by his Creator was this germ of intelligence. The reason I say man had the power of obedience is, that God commanded after He made him; and God is intelligent and philosophic in all of His works; and no intelligent being would issue an order to a subject whom they knew could not obey. I am willing to admit that God knew he would not until he was chastised. God did not intend in His designs that man should be deceived; the very fact of a provision for salvation *after* his fall and a declaration that he did fall from his former estate shows in itself that God had

a system of operation laid out in the event of man's obedience. So throughout His entire works there were provisions made for man had he obeyed the voice of God, and evidences of this are too numerous to mention. Man was endowed with the power of obedience in the beginning, but nothing more. And while God intended him perhaps to partake of the tree of knowledge at some future period if found worthy, and also of the tree of life, yet it was not necessary as a just God to explain to the creature these things, but wholly enough for him to know that God did not want him to partake at that time, and hence the simple command, "But of the tree of knowledge of good and evil, thou shalt not eat of it." This was quite sufficient for man to know, especially as he was told the consequences; and it is but just and right, and according to every intelligent system of reasoning, that every machine, being a creature, should be held responsible to the extent of the power given by the Creator, and no further, and it is upon this principle that we are able to see and understand God in the true light of justice in all of the punishments brought on man. For when God did make man on the earth and showed to him the two roads, one leading to destruction, and gave to him the power to take the other according to the command, it is evident to any thinking mind that there was but the one thing required of him; and that had he done according to that requirement, God, his Creator, would have taken care of him and safely transferred him across the great chasm of ignorance to that point at which he was capable according to development to exercise properly more of the powers of his Creator; at which time it would have been granted him in a legitimate way, and this second step or degree is knowledge

of good and evil. But many men in the world ask, Why were there two roads given to man? or in other words, Why was the tree of knowledge placed before him in the garden so that he might take of its fruit? or, Why was it not made impossible for him to fall?

Now, the necessity of this is clear enough when we take into consideration that man was more than a brute when made and evidently intended for some great work of his Creator in ages to come, and hence he is composed of two distinct parts: First, the animal, composed of the physical body and animal spirit; of which the writer in Ecclesiastes (ch. 3) speaks as follows: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." This is that first part of man in which is planted the second part, the Spirit of God or intellectual germ, which is to develop into the likeness and image of the Creator. For an example of a perfect man composed of the two distinct parts, I refer you to Jesus who was the Christ, and whose mission was to establish that eternal principle or Spirit of God which was planted in Adam, but destroyed by his disobedience; and hence all nations forgot God and refused to obey this same vital principle, which was to make us sons of God as was Jesus the Christ, which is indicated in Romans (ch. 8) as follows: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the

sons of God." This idea is also held out prominently in many other places in the Scriptures.

Now, this first part of man, the animal, had need of a certain system of support and propagation like all other animals, and this could have been carried on as well by God's direct care and operation, which we call instinct, as it is in the lower grades, and certainly would have been in its purity had man obeyed. But since he was intended as a being similar to God, it was necessary, according to the great system of development, that this intellectual germ be brought in contact with the requirements of his animal being, he having the power to obey the first command; and hence it was but just, if he refuses, that he should learn obedience to the intellectual requirements, though he suffer chastisement for ages in the course of instruction, as it was intended that the intellectual should control the animal, and finally bring it wholly in subjection, thereby making man a being of great power, possessing many of the attributes of his Creator. This seems yet more reasonable and just when we take into consideration that the world thus established and composed of intelligent beings will remain forever. Nor could we think it unreasonable had it required ten thousand years to establish a world of such intended duration and that the preparation of man for so exalted a position should have continued equally long.

Now, while God foreknew all things, it is evident that He did, and reasonable that He should, issue commands and deal out justice and mercy to His subjects as though He knew nothing beyond the present; otherwise He could not forgive man for an offense to-day when He knew the same would be repeated to-morrow. None but a God can know

future events and not be swerved from the path of justice by that knowledge in dealing with ignorant and inferior beings under His control: and in the case of man it was necessary that the commands be given on from time to time, until future generations learn the necessity of obedience for their own welfare, at which point they begin to fill the purposes of God.

It seems but fair, on the principles which hold good today, that where there is no cross there is no crown; where there are no dangers there is no heroism, and consequently no glory; that man should be thus left to the simple power given him in the beginning, God knowing that he could not foil Him in His ultimate designs, though he obtain premature and illegitimate knowledge and defeat himself, God holding the right to control him if even it became necessary to sweep him from off the face of the earth, as was shown by the cherubims and flaming sword to keep the way of the Tree of Life. Since the physical man was an absolute necessity as a dwelling-place or temple for God, it was impossible to keep the two elements of his mechanism from coming in contact, and hence the two roads mentioned. God did not tempt man, nor intend that he should take of the tree of knowledge at that time as some say. This is inconsistent with good reason; and to suppose such a thing creates many insurmountable difficulties in the Scriptures. Nay, the apostles to whom so much was entrusted declare to the contrary. James (ch. 1) says: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." Which is evidently the animal propensities, or, in

other words, is the first part of man, composed of the physical body and the spirit which gave life to it, ministers to or demands its necessities and strives to satisfy its lustful desires; and was undoubtedly the devil which tempted Jesus the Christ. And since all things were created in the six days, it was necessary for everything in all the earth to co-exist, even *in utero*, the different compositions of man not excepted; for if this were not the case, then would the six days of creation have been imperfect and many things perhaps be of subsequent production. But this is not the case in the works of God, as is demonstrated in the growth and development of any and all bodies. We see, as the process advances to maturity in due time, new and altogether different parts composed of different material spring forth from the same body with *unerring* certainty to fill their places in the organism, either to strengthen or beautify that body, which was just as perfect in all of its parts before it grew—*i. e.*, it existed perfect in miniature; and so it was with man and so also with the combined world, which did exist in miniature in the garden of Eden.

CHAPTER IV.

The Three Periods of Man Indicated in the Garden of Eden.

Now let us revert to the garden of Eden, where we find upon examination three stages of the world and three great degrees of man, which degrees I can better understand and speak of with more perfect satisfaction to the reader by

naming them as seems to be indicated in the history, as follows: the animal, the intellectual, and the eternal.

The first is man in his primeval state from the time he was placed upon the earth to the time the Creator intended him to begin to partake of the tree of knowledge of good and evil, or rather when he began to emerge from the irresponsible period operated by the direct acts of God which we call instinct; during which he was little more than an animal, being wholly governed by his animal proclivities, and by his knowledge and influence corrupted the lower classes of the animal kingdom.

The second degree begins at the time when it was intended that man should by virtue of this growing intellect know the difference between good and evil, or understand that there was such a thing as good and evil, and extended on till his intellectual development under the system of instruction inaugurated by his Creator enabled him to comprehend the influence of the Spirit of God and be guided by it, at which point Jesus the Christ was introduced as the Tree of Life, and preparation made for the close of the intellectual period; and the beginning of the third or eternal state, when man could rationally understand his Creator as the great and only controlling power of the universe by such means and evidence as are convincing beyond all question or shadow of doubt; which knowledge once established in man at this degree of intelligence can never be eradicated, but must continue to grow and expand in all of the excellency of the unseen God till he attain that degree of perfection contemplated on the sixth day of creation, which so far transcends the present in the sublimity of virtue and power that it is impossible for us at this (so called) advanced age to comprehend its grossest features. Now, this knowl-

edge of God was again brought to the understanding of man by various means, but the convincing testimony was embodied in "Jesus the Christ, who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth: who washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father." He it was who stood in all of the resplendent glory of the "Tree of Life" in the midst of the garden; and from the time of man's transgression was carefully and constantly guarded by the two cherubims on down through the immensity of *time* to that advanced stage of the world at which the Creator considered man a fit subject for eternal life; and they too in the last great and appalling struggle, like the Master they so dearly loved and guarded, fell by the ruthless hand of Antichrist in the streets of the great spiritual Sodom. And in this last dreadful struggle, which completed the testimony for Jesus as the Christ, established a knowledge of the True God in the hearts of men beyond the possibility of destruction; time ceased and the eternal period began.

We have now spoken of the three stages of the world and the three important periods of man under the heads of animal, intellectual, and eternal, and before proceeding further, I wish to call your attention to a very important matter by asking you, Why was the Godhead divided into three parts: the Father, the Son, and the Holy Ghost? Was it done for the necessary well-being of God himself, or was it for the benefit of man, that he be the better able to know God in an intelligent manner and comprehend His operations in controlling all things on the earth? Of course, you will agree with me that it was the latter. Then you will certainly agree that it was necessary for man to understand

the purposes of each, and the sphere in which they operated, in order to properly know God. Now, I hold that the Father operated silently upon unintelligent beings of all kinds, and necessarily therefore presided over man during the first or animal period, when he was most helpless, and was gradually superseded by the Son, Who reigned during the more intelligent period, which I have named the intellectual. I now refer to the ninth chapter of Hebrews, which says in reference to the time of Christ's coming as the Son and Word of God: "Nor yet that he should offer himself often as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the *end* of the world hath he appeared to put away sin by the sacrifice of himself." So you see that at the close of this intellectual period Jesus, as the more comprehensible Son of God, was presented on the earth and taught mankind the power and influence of the Spirit, or Holy Ghost, which is the power on the earth to-day operating in the hearts of intelligent men, and is the principal power to be recognized during this third or eternal period, and will constantly become more powerful in its operations as the minds of men are refined by it. We see, however, that while the Father was the sole power during the first period, that there was more or less of His operations continued through the second period, and is even to the present time of the third, and will be continued on among the lower animals, and perhaps to a greater or less degree with man. Now, this subject is too extensive to treat of in detail in this work, and hence I can only give the outlines and pass on.

I now refer you to 1 John, ch. 5, who says: "There are three that bear record in heaven; the Father, the Word, and

the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

Now, remember the great object of God was to prove to man that *He was God*, and beside Him "there is no other." Then you can readily see that the mighty waters which deluged the earth and terminated the first period proved to Noah and his family beyond a doubt that it was God who placed a knowledge of that destruction in his mind a hundred and twenty years before, and we will see further on that the blood which drenched the earth at the end of the second period, according to prophecy, did bear witness to man that it was God and the Son of God who wielded the scepter of power over the world, and governed him in his career. And now in this third period, the Spirit itself beareth witness with our spirit that we are the children of God," as is stated in Romans, ch. 8. So I think you can in an intelligent manner understand how the "spirit, and the water, and the blood bear witness in earth," and are the emblems of God Almighty's eternal power; and that the three were combined in Jesus, Who was the Christ, and shows that He was intended as the greatest evidence and combination of evidences of the True and Living God; and hence the truth of Paul's words to the Colossians, ch. 2, v. 9, when he said: "In him dwelleth all the fullness of the Godhead bodily."

Now before taking a retrospective view of the two great stages of the world, I will call your attention to the important fact that during those two ages of man it was impossible for him to comprehend the great plans and operations of God in the world; for the germ of intelligence had not sufficiently developed to enable him to see beyond the abso-

lute requirements and lustful demands of his own physical and selfish being; and hence all plans and emblems which were instituted to bring him to a knowledge of the Spirit of God, who is Himself a spirit, were mysterious and spoken of as mysteries, as you can see through the Scriptures as well as by our practical common sense. But by the teaching of Christ, and the Spirit of the Father, which was given or made known to us through Christ as our guide, we may now understand all those things which were once hidden and mysterious. Many were explained by Christ and the apostles, at which time they knew in part, and part yet remained to be prophesied. But when this second period was terminated by the great contest with Antichrist, and all things written were fulfilled, those mysterious things vanished under the influence of the Spirit of God, and we were able to look back on the entire system of operation, to the perfect satisfaction of our understanding and the pleasure and glory of the God of heaven.

I do not say that those who refuse to raise their minds above the carnal man and its requirements and lusts made known by the animal spirit within him can ever obtain that knowledge; but all who are guided by that Spirit and principle of eternal truth germinated by the teaching of Jesus the Christ in the hearts of all those who believed Him to be the great witness of God, or have a knowledge of God through Him, may understand all of God's plans and operations with the world by a close observance and obedience to its teaching. And while there are many things in the Scriptures to support this position, I call your attention to 1 Corinthians, chapters 1 and 2, and quote a portion, as follows: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things

which God hath prepared for them that love him." Thus far Paul quotes from the prophet Isaiah, who wrote it hundreds of years before the days of the apostles, and thousands of years prior to this date, but does not quote it *verbatim*. Isaiah (ch. 64, v. 4) says: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isaiah, being a more intelligent man of that age, and turning his attention to this subject, could see clearly by his common reason that no man had ever thought of, nor could they understand at all, anything about the excellency and beauty of the world and mind of man in the developments of future ages of the world, nor could they in any way understand the emblems given them of things that were to become real in ages to come. Then Paul goes on to say (1 Corinthians, ch. 2): "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And he says in the next verse that they had received that Spirit "which is of God" as it is given. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Now are we not far more intelligent than in the days of the apostles? and certainly we of the present time have also the same Spirit, else the death of Christ was without benefit to us. And it is by this same Spirit of Truth that we are made more than natural men of the world: even "kings, and priests unto God," yea, in the very likeness and image of God himself; and while we are able to understand the whole framework

of God's operations on the earth, we at the present age only stand upon the ground-floor of the great temple of wisdom.

By looking at the designs upon the trestleboard or the six days of creation, we find that the earth will be properly dressed and decorated far beyond what it is to-day, having an equal distribution of all things for the benefit of man, and he be endowed with much of the wisdom and power of his Creator, installed as the sovereign ruler of the earth, and all things therein; man himself acknowledging with great joy the Spirit of the only God of the universe as the power within him, controlling every thought, word, and action; when God will indeed be all and in all. As to the truth of the above, see Genesis, ch. 1: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

Now, turn to the eighth Psalm and see what is said in a more advanced state of improvement: "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep, and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

Now that Jesus was an example of that state of perfection to which mankind must attain, and the exalted position for which He was intended, turn to Hebrews, ch. 2, and read Paul's comments on the preceding quotation during the second stage of man and just prior to the beginning of the third or eternal period of the world which is the present, remembering at the same time that very many of the Christian world to-day have risen but little above the brute, intellectually: "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Now while all things were not then put under man, Jesus, as the example and witness of God, had performed His work in bringing man back to a knowledge of his Creator, and provided for him that Spirit, the Comforter, which was and is to perfect and fit him for the exalted position spoken of and intended. And as Jesus was crowned with glory, being acknowledged by man as his superior and ruler, so will man be glorified by all things that are put under him. And to this end it is necessary that he be so familiarly acquainted with his Creator, and his animal nature so thoroughly brought in subjection to the Spirit of God in him

that every command will be carried out according to His will; and hence the excellent paragraph in the comprehensive prayer taught by our Savior: "Thy will be done in earth as it is done in heaven."

Then and not until then is man that complete and perfect agent God wants for the carrying out of some stupendous plan yet future. We must remember that man was intended for God's own use, and all are the works of God; and until thus perfected, His operations must be more or less direct. One of the most important parts of the work in preparing man was the provision for his intellectual development, and hence the great object of the Creator, after man was made upon the earth, was to transfer him safely across the great chasm of ignorance and place in his heart an indelible knowledge that his Creator was the God and ruler of the universe; that he might be able to comprehend the influence of that Spirit which was to perfect him in wisdom and an intelligent knowledge of all things belonging to the earth.

Now it is not necessary in the object of this work to discuss "the tree of knowledge of good and evil," and the manner of man's partaking of its fruits, since it is enough for us to know that by that act, whatever it might have been, he did obtain premature knowledge and bring upon himself untold sorrow and suffering, contrary to the will and wishes of God, and necessitated a system of operation on his part, to maintain his name on the earth and establish it in the minds of men beyond that horrible abyss of moral corruption, and its consequent idolatry, rapine, and bloodshed. For it is but a reasonable supposition from the general tenor of the Scriptures, that had all knowledge of the true

and living God been blotted out from among men, it would have necessitated an obliteration of the last vestige of the human family from the face of the earth. Once at least, in the annals of man, had he been able to understand correctly, he might well have been terror-stricken at the appalling condition: for evidently the "Word" was well-nigh lost to him forever, Genesis, ch. 6: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Now, look a little further to the cause of God's displeasure and what that corruption and consequent violence was. "The earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt, *for all flesh had corrupted his way upon the earth.*" Now there is no intelligent man who reads this, free from prejudice, but will see and know that the small amount of knowledge which man had obtained in eating the forbidden fruit caused him, male and female, to have carnal intercourse—cohabit so promiscuously and universally that all lost a knowledge of proper mating to produce offspring; and you can also understand physiologically the declaration of the writer when he said: "The earth itself will spew you out." And it is clear that had not the timely destruction separated the noted "eight souls" from the poisonous element in which they lived, they too would doubtless have sunk beneath the wave. But it is said in the same chapter that "Noah found grace in

the eyes of the Lord," and God saved them by destroying in due time all corrupting influences with which they were surrounded, and thus saved pure seed, as He also did in the second great destruction spoken of by Isaiah the prophet, to whom it was first revealed that there would be an overflowing destruction in the midst of all the earth; and in chapter 1 he speaks of the reserved seed as follows: "Except the Lord of hosts had left it a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Paul, in quoting the preceding, uses the word "seed" instead of "remnant." (Romans, ch. 1, v. 9.) Isaiah (ch. 10) speaks of the great destruction in the following manner: "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." Chapter 14 says: "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? In the year that King Ahaz died was this burden." Now you can see the time that this decree went forth from God, and if you will but study closely these first chapters of Isaiah, you will learn that as God made known to Noah that He would destroy the earth and all living things in a hundred and twenty years, he now declares to Isaiah that a second decree has gone forth to destroy the earth and leave but a remnant to populate the third world, which became necessary in order to root out the evil, lest it destroy the good. Paul in his letter to the Romans (ch. 9), in speaking of the few selected who would be saved in the great destruction, quotes from the prophet as follows: "Esaias also cryeth concerning Israel: Though the number of the chil-

dren of Israel be as the sand of the sea, a remnant shall be saved." Further on he refers to what Isaiah had said previously in regard to saving seed from the children of Israel.

Upon an examination of the whole matter, I find that God's plan of operation is to uproot all evil and wicked influences and break down all opposing powers; that the good may take stronger hold upon the earth and be better able to overcome the corrupting growth that unavoidably springs up around it. As the growing corn is saved by destroying the weeds and grass that prevent its healthy development, and not by removing it from the soil from which both good and bad alike come forth, so with man: the good can not be removed from the earth to protect them from the wicked, but the latter must be destroyed from time to time, to give place to the former, notwithstanding the parable of the wheat and tares; for it only shows that the good was required to wait a time with patience, and the wicked allowed to grow among them, till the next great periodical destruction came upon the human family, according to the purposes of God, and refers to the "end of the world"—"the judgment"—the "great day of God Almighty"—the executing of the decree that went forth "the year that King Ahaz died"—the "consumption"—the harvest of the world, and other expressions referring to the same event: and the Scriptures show conclusively, as we shall see subsequently, that in the great harvest thus spoken of there were good seed saved upon the earth. Christ himself said in referring to this great day of which Daniel wrote so elaborately (Matthew, ch. 25): "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." And they were the good seed transplanted into the third world, as was Noah transferred

to the second; and from them sprang the good that are among us to-day, though there is yet much evil—much work for the sword; and the earth must and will be purged from time to time, during the career of man, until all the evil be rooted out and its place filled with the glory of God, according to His own declaration.

Pause here a moment and think, for I would have you to understand for yourself, that while God is omnipotent, strange as it may seem at a casual glance, He has no power over wickedness and evil, except to destroy, for it is wholly incompatible with Himself.

CHAPTER V.

A Review of the First Period of Man.

Let us go back and examine a little more particularly this first great period which we now understand as the animal; presided over by that division of the Godhead known as the Father, and terminated by water, the first great witness, emblem, and agent of God.

The garden of Eden was the world in miniature, and it would be gross injustice to Omnipotence and Omniscience to presume for a moment that the course man pursued was the one intended by and the best system contemplated in the mind of his Creator, to bring him to a state of perfection, especially in the face of an imperative order to the contrary, as well as an immediate provision on the part of God, subsequent to the act of disobedience, to guard the tree of life.

And not only so, but we see from that time forward a continuous, extra, unpleasant, and even aggravating work for the Creator, consequent upon the violent acts of man. And while it is plain that his subsequent conduct was contrary to the will and more perfect designs of God, as shown in his history, and proven by Christ in teaching men to pray for the time to come when the will of the Father "be done on earth as it is done in heaven," it is but reasonable to suppose that this first act of eating of the fruit of the tree of knowledge, which was the key that opened to him a field of horrible debauchery, was also contrary to the will of the Creator, and that there was a more harmonious system provided for him, as was for all things else in the creation.

While it is not necessary in this work for me to give in detail my speculative views as to the tree of knowledge of good and evil, and the act of eating of the fruit thereof, I will say simply this for your reflection, that if it was not the act of copulation with a lower grade of animal creation, it was an act which led them (Adam and Eve) to a direct knowledge of the possibility of such unnatural use of the organs of generation, and not natural coition between the two; and I pass on to ask you to remember that man is composed of two principal parts: the animal and intellectual, and to consider to which of these the command was addressed after he became "a living soul" and was placed in the garden; and with this we will turn to Genesis, ch. 1, where we find the first command relating to the use of the procreative organs given to man indiscriminately with the lower animals on the sixth day of creation, the day the lower animals as well as man were made: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." And hence we dare not conclude that

the act of eating the fruit of the tree of knowledge was the natural act of coition, but have the best reason to suppose that the animal man would have been governed during his period of ignorance or animal age by the same laws of instinct (as they are called) that govern the lower animals in propagating their species, but this premature knowledge did cause man to corrupt himself and pervert the use of those organs of generation, otherwise the male would never have been prompted to an act of coition except when the female was in a suitable state for impregnation, as is the case among the lower animals, except in a few instances; where man has altered the system of breeding provided by Nature, there is a tendency to corrupt the use of those organs. For this man is responsible, since such a tendency does not arise among animals left to the provided course of Nature; he, however, is the master over, and it becomes his duty to rectify all discrepancies in the acts of the animal kingdom under him.

Now, while we have seen that the command to multiply was made to the animal part of man, or, rather, placed within his physical nature, as it was with all others of the animal kingdom, let us look beyond the fall at the result of the transgression of the command to the intellectual man not to eat of the tree of knowledge of good and evil, and see some of the consequences expressed by the Creator in a declaration made again to both the animal and intellectual; I now refer to Genesis, ch. 3: "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

We cannot otherwise than conclude by this that the Creator did not originally intend mankind to be born in

the world in such rapid succession; indeed, it is quite reasonable to our understanding how it might have been otherwise under different circumstances, such as would have existed had the intellectual man been kept ignorant of any other than the natural and necessary use of the organs of generation, and yet quite sufficient, according to the original designs of God, for all of His purposes. We must not forget, while reasoning upon these subjects, that man was not wholly an animal; that he had power above the animal kingdom in the beginning, and that his destiny when complete is to assimilate in many respects the God who made him, even to be, as it were, a god; and unquestionably this premature knowledge obtained by violating the command given to the intellectual part of his composition did greatly increase his suffering and place obstacles of great magnitude in the way of his intellectual and moral improvement.

By this intellectual knowledge of the powers and use of the procreative organs on the part of both male and female, which the lower animals are not in possession of, we may readily see how an excessive use of them would be prompted by the action of the mind, and in return, the sorrows of the female are greatly augmented by a knowledge and the anticipation of the pains of labor during the whole period of gestation, from the moment she is cognizant of pregnancy; and on this account her suffering and sorrow are both mental and physical, and certainly are far beyond the comprehension of any but those who experience them; while the lower animals know nothing more than the physical pains as they arise.

It was also said to the woman: "Thy desire shall be to thy husband, and he shall rule over thee." Now, upon this particular part I deem it unnecessary to comment very

closely, for it seems that the wisdom of God is plainly manifest to any thinking mind that after the female had obtained a knowledge of her physical powers it was decidedly better that her desire be for the male of her genus and class, and because of the aforementioned sorrow, it was necessary that he have the power over her so that she submit to his will; else there would be no offspring.

It is but just that we should take a casual glance at the declaration made to Adam, or the male man. In Genesis, ch. 1, v. 29: "And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis, ch. 2, v. 15: "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it." Now we see in the course God wished man to pursue there was a provision for him to live without hard labor in the event that he do his duty from the beginning and give attention to that which was placed in his charge. But as all things are perfect in the designs of the Creator, so that every necessity is supplied, and every emergency calls forth its corresponding remedy, and all completed in the six days, the seed of the thorn, the thistle, and weeds were then placed in the bosom of the earth; and now we come to the declaration after the fall. Gen.; ch. 3: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast

thou taken: for dust thou art, and unto dust shalt thou return." Now, God knew that the premature knowledge of man would cause him to neglect the light duties imposed upon him, and follow up the horrible criminal lusts of the flesh, and the earth would become poisoned with these obnoxious growths in consequence, and so declares it to both his physical and intellectual being: first, God knew man was so constituted that he would sooner or later realize by the consequences of this curse upon the earth that he would have to toil and labor for a subsistence, and that in a yet future day his educated reason would teach him that all of this condition was consequent upon his own miserable, vile, and heinous acts: as we can to a great extent even to-day. We also can see the wisdom and necessity of the curse upon the earth; for if man did not have of necessity to labor to sustain life, even at this age, his whole attention would be turned to the satisfying of the horrible lusts of the flesh, and we would retrograde and sink into a horrible state of debauchery.

Now, in looking at these things and thinking truthfully and without prejudice, can you not see how that the operations of these philosophic and physiological laws of God, which we call science, and our own intellectual reason guided by truth, wholly agree? Indeed, they are one and the same thing; only the mind of man, or reason, is God within us, by which we are enabled to study, know, and fully understand the operations of those laws, which only means a continuous study of God, as well as to prepare this physical body as a dwelling-place for God: He, being invisible has chosen the body of man and is preparing it by a protracted, slow, but steady process, to be a more suitable and efficient body, by which He will present Himself to His

creatures; and this will be the nearest possible approximation to a sight of the true God we can *ever* have, and thus we become gods of the earth to know and do *all* things pertaining thereto.

In regard to these matters, I only ask both male and female to turn upon themselves the force of their reasoning faculties and examine carefully for the Why? of all their secret actions even back to the days of *early* childhood. We must admit that so long as the child is kept ignorant of the real use and purposes of those organs, he or she is purer and more innocent; since without the influence of the mind they are less excited and more governable. And by referring to the ignorance of childhood, the reader may be better able to gather my ideas of what man's state might have been had he not eaten the fruit of the tree of knowledge; though he carry out this first command to "multiply and replenish the earth." And as the child should be carefully kept in ignorance of such things to a mature age, at which it is capable of controlling and appropriating those organs to their legitimate use, so man might have been kept in ignorance as regards an illegitimate or rather unnatural use of them, subject to the laws of instinct, to that period at which intellectual development would have enabled him to control the animal organism; when he evidently would have been allowed to eat of the tree of knowledge, or, in other words, to understand thoroughly all of the possible uses and powers of the physical man, both proper and improper, without being contaminated thereby.

This knowledge not only led to an excessive use of the genital organs in a legitimate way, but rendered man, both male and female, insatiable; causing them to transcend the natural use and pervert them to a most horrible abuse in

search of some means to satisfy this premature and misguided knowledge, which was the means of producing unnatural and vile affections, such as are mentioned in the first chapter of Romans, and caused them to become idol worshipers, since they did forget the true and living God. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God in an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator. . . . For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lusts one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." All of this furnishes us with a most philosophic and clearly a physiological reason why, as is said in the eighteenth chapter of Leviticus, that "the land itself vomiteth out her inhabitants." By this premature and forbidden knowledge was produced the horrible crimé of sodomy, for which Sodom and Gomorrah were consumed by fire and brimstone—a direct and appalling act of the God of heaven. The heinous and horrifying crimes and sins of the nations of the earth, which caused them to set up idols and bow to the superstitious imaginations of their minds, grew out of the effort to satisfy by any and every conceivable means this unbridled and demoniacal lust of the flesh. The nations were *all* filled with those horrible crimes; nor is the world

yet free, even among what is called the enlightened people; nor will it be until, under a rigid paternal government, the minds of future generations be kept ignorant of even a possibility of such heinous acts.

While the commands, examples, and declarations of God from the beginning were national, the nations of the earth will not be free and innocent till they return to that state of perfect ignorance of crime and disobedience which was indicated in the garden; and man's carnal knowledge consumed, as it were, by the Spirit of Almighty God. This state is possible to-day with individuals, but many times will the sword, famine, and pestilence, as sore judgments and refining fires of the God of heaven, be called forth to afflict the nations ere the world is brought to that state of innocence and perfection to which it must attain.

Now, there is little difference to us as to what the fruit of the tree of knowledge was, and the manner of Eve's eating of it. We know its results, and I hold as true that man had the power at that time to refrain and not disobey his Creator. And certainly all thinking men will agree that it is inconsistent and injustice to God to suppose that He had no way provided by which He could and would have transferred man from the creation beyond this animal period, free from such horrifying, unnatural, fleshly crime, and its consequent sorrow and degradation, had he obeyed the command of the Father. We must not conclude that because God foreknew man's disobedience and its consequent crime and misery it was in accordance with His will and original designs. The Bible is a record of what did occur, and not what might have been. And we do see a rearranging of His plans and work after the fall of Adam.

But when the animal organism was once indulged, God

knew, and it is consistent with our reason, that at that state of intellectual weakness the power of self-control would be at once lost. And in support of this, we find the animal so strong in us to-day that the power of self-control is weakened and sometimes wholly lost by even a single indulgence in that which our intellect teaches us to be wrong. In the case of Adam, there having been but one thing required of him, and he losing self-control in that, it became necessary, and God did cast him out and surround him with such circumstances as would require physical exertion sufficient to divert his attention from such continued, uninterrupted, and promiscuous indulgence as would cause the whole animal kingdom to sink into one horrible uniform mass of decaying matter, including man, who caused the lower animals to corrupt their way.

It is wholly consistent that the animal man should have obeyed the commands placed in his physical nature on the sixth day of creation, and not transcended them; in which event he would have been guarded and guided instinctively in propagating his species as the lower animals, and this instinct is nothing more nor less than the direct operation of the Father in providing for His creatures; but it was the small spark of reason with which he was entrusted to raise him above the animal and make him finally an honorable and noble gentleman, which he abused and disregarded. And is he not doing the same to-day? Let every man and woman examine their own hearts, and this question will be properly and forcibly answered.

This then was the age of the reign of God the Father; since during that period he as an ignorant child could not control knowledge nor comprehend the word of God to govern his actions through the requirements of life. But when

the intellect was sufficiently developed to suit the purposes of God, He began to convey His Word to man through certain media, which was the beginning of the reign of the Son of God; for the Word of God is the Son of God. This was also the beginning of the Intellectual period; and while it is evident to my mind that God intended the Father as the ruler of the first or Animal age, the Son to rule the Intellectual, and the Holy Ghost to govern and perfect man during the third or Eternal age, it is also clear that had man not obtained that premature knowledge which led him astray and caused him to seek omnipotence among tangible and perishable things, he might have passed from one stage to another—*indeed,* would have done so, without those appalling convulsions of Nature which became necessary to point out and prove to him the true and almighty God of the universe in order to prepare him as the intelligent agent which God required; for man would not have performed the work and obeyed the commands of a God whom he knew not, and hence the fearful determination manifested through the Scriptures by the repeated declaration: “They *shall* know that *I* am God. Beside me there is none other.”

Now, it is evident that to carry out God’s great designs it was necessary that the name and knowledge of the true God be firmly fixed in the heart of man at his age of intelligence, that he might understand and be governed by the commands through the Spirit, and for this purpose He provided a channel of “elect,” who were also called “sons of God.” Genesis, ch. 6: “And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose,” beginning with “righteous Abel” and

Seth, and traceable on down—down through the corridors of time, till the kingdom of heaven was established and the Spirit of God began to reign in the hearts of men, at which time the necessity ceased and their work ended; and now all who are guided by that Spirit are sons of God, as was Jesus the Christ. Of course, at this early age of the world we are vastly inferior in point of perfection. And that to establish this condition in the human family was the great object of God is clearly shown through all the history of His operations from the creation on down to the end of the second world, which system consisted in a continuous chain of evidences of various kinds suited to the different stages of man's understanding, and ever presented in such a light as to show a most brilliant contrast between the powers of the God of heaven and the earthly idols before which poor benighted man submissively bowed: Indeed, we may say truthfully that the whole of the Scriptures, both Old and New Testament, is mainly a record of the most convincing testimony in favor of the God of heaven and against the gods of the earth. Nor have we any foundation on which to base an opinion that this work would have been necessary had man been obedient to the command and governed by the same laws of instinct as other animals during the long period prior to his intellectual development. This, however, being a matter of no consequence, sufficient to know that it was necessary, and that for this work of preserving the name of God among men a superior class of men sprang or was raised up from Adam, or we may say, properly, Seth, and were the elect or selected for the purposes, and called sons of God; and from the best system of chronology, however incorrect it may be, and is beyond a doubt, the world which then was did not stand long after this class of people, who were to

be the witnesses of God, began to be corrupted by the daughters of men, which was about the fifteenth century, and the world was destroyed by the flood less than two hundred years thereafter. In the next verse the Lord said: "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." During which time the wickedness of man was so great on the earth that there were but eight souls in the family of Noah uncontaminated, who also would have fallen victims to the corrupting element with which they were surrounded, but for the timely intervention of the great and invincible Witness and emblem of God's eternal power.

As evidence of the above, as well as what was said on former pages relative to diverting the mind of man from carnal lust, I quote Genesis, ch. 6, vs. 5-6: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." And in the next verse the Lord said: "I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." And hence we see that God did intend to sweep all, both man and beast, from the face of the earth, Noah not excepted until he "found grace in the eyes of the Lord," Who then placed it in his mind to prepare the ark; and in due time the mighty waters purged the earth and swept away all evil influences, leaving Noah and his family confirmed believers in the God of heaven, though still in possession of that knowledge which their intellect as yet was unable to control.

Now this was the end of the old world spoken of by Pe-

ter in his second Epistle (ch. 2, vs. 4-5): "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." And it was the end of that period of man wholly animal of which there is but little said in the Scriptures, although it lasted perhaps two thousand years. Now while I desire you to remember for future purposes that the world thus destroyed was called the "Old World," I feel no fear of successful contradiction when I say that the one of which Noah and his family were the seed of population was a *New World*, which also in course of time became old, and was laid away according to prophecy, and a third was introduced. In this first appalling destruction of the world, the wrath of God shook the earth, but there has been nothing said about disturbing the heavens, because, as I can see clearly, the intellect of man had not been sufficiently developed to justify and accomplish God's purposes by molesting the dwelling-place of the spirits, but we will see further on that at the second destruction of the world He shook not only the earth, but the heavens were also shaken and cleansed preparatory for the rule of the Holy Ghost or Spirit of God—God himself.

We see now that water was the agent of overwhelming testimony of the God of heaven to all who survived its sublimely terrific wave. So we will see further on, at the end of what we term the Intellectual age, that the spilling of blood was the uncompromising flame and emblem which destroyed the world the second time, with the nations who would not accept the God of heaven through the testimony of His Word; so also in this the third stage of the earth, the

Spirit of the living God, the Spirit of Truth, is to consume with unerring certainty every influence of the carnal man, and the least and last vestige of opposition to the will of God; at which time He will be "all and in all," and the work complete with every design carried out, when the will of God will "be done on earth as it is done in heaven," though poor mortality have yet to pay many a heavy debt of sorrow and anguish because of his carnal inclinations. There is yet much work for the sword; "it cannot rest"; and in this connection, being assured that all unrighteousness and evil will be burned up from among men, we must not forget that one day is with the Lord as a thousand years and so on. We must also remember, He has declared, saying by the prophet, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. For the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. . . . And they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." (Isaiah, ch. 60.) The above quotation is sufficient, but the entire chapter, as well as the whole book of Isaiah, shows that this declaration was made in speaking of the New World, after eternal life was planted on the earth by Jesus the Christ, the Holy One of Israel, and all men were and are to be governed by the Spirit of God, which is this third stage of man on the earth unquestionably; and in speaking of this Eternal period the prophet Isaiah also said: "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." And by virtue of this principle of eternal life planted in man, this work is constantly going on and will finally de-

stroy all unrighteousness. And just here please indulge me for a moment to call your attention to the conversation between Jesus and Martha, prompted by the death of her brother Lazarus (John, ch. 11): "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" And as Jesus asked her the question, so ask yourself, "Believest thou this?" Decide the question in your own heart, and cease to look with terror to the grave, knowing that all who believe in the true and living God, through Jesus the Christ, the "Tree of Life," will never die, but drop the body, and soar away in this continuous eternal life. The resurrection does not apply to us who believe, but to those who died before the advent of Christ, to whom He preached after He was crucified. John (ch. 5) says: "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." 1st Peter (ch. 3, vs. 18-19, and ch. 4, v. 6) talks plainly on this subject and said: "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. . . . For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Let your mind revert to this declaration as you read on through the work, and see if you cannot realize that there is no more death to the believer, no future judgment, only a change from this chrysalis state; and that in reality Christ was the great key that opened up to man the eternal exist-

ence of happiness, perhaps as far beyond the reach of death as God himself.

But we must turn again to the great and majestic Flood—the water which swept away everything that breathed the breath of life outside the ark, and entered largely into the compound constituting the “Faithful Witness” to man of the only true God. For while Noah labored faithfully and patiently one hundred and twenty years, according to the command instinctively given him to prepare the ark, he knew not certainly that he was obeying the God of heaven, or a weird idea of his own imagination, and yet he waited, and toiled patiently amid the festivities and revelry of his fellow-creatures, until the overwhelming witness came; the fountains of the deep were broken up, and the ark began to float upon the endless and boundless watery waste, where death terrific—yea, stupendously appalling, reigned without a shadow of opposition, till all animate nature lay hushed and still, and there was no life to be found save in the ark of God. Then he knew—yea, the fact was conclusive, that the command was from God; that he was rocked in the lap of his Creator—a chosen vessel and in the hands of the Ruler of the universe.

Noah was now convinced, as was Jeremiah when Hanameel, his uncle’s son, came to sell the field of Anathoth, and shows brilliantly the difference between faith and knowledge. Jeremiah, ch. 32: “The word of the Lord came unto me, saying, Behold, Hanameel the son of Shalum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle’s son came to me in the court of the prison according to the word of the Lord, and said unto me, “Buy my field, I pray thee, that

is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field." And Jeremiah was now convinced for the first time and knew he was a prophet from God. So Noah worked by faith one hundred and twenty years, and when the Flood came, his faith became knowledge, nor was it possible to ever eradicate this knowledge from the mind of Noah and his family; and not only so, but so great and conclusive was this evidence that its influence was to be felt and clearly traceable upon generations who were to arise thousands of years subsequent. What is its impression on you to-day? My answer is, Yea, it was the Father, and the water was His invincible witness, and the day of faith has passed with me.

CHAPTER VI.

The Beginning of the Second Period of Man.

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lusts, and enticed.” (James, ch. 1, vs. 13-14.)

Now while this shows that God did not intend the tree of knowledge to be a temptation to Adam or Eve in the garden, His subsequent acts and commands also show that it was His desire to remove temptation from before man, and hence at the beginning of this new era of intelligence God assisted him by destroying all wickedness from the face of the earth, and removed every example and obstacle in the way of obedience. What more could man ask than this second new start with his carnal nature and fleshly lust, when his ultimate destiny was to be a god? But on and after, during this second period, we see this will of God manifested by commanding His people to kill everything that breathed, and to destroy every article that might prove an example of evil in the land they went to possess. And the places in the Bible are too numerous to mention where God told the Israelites to kill every man, woman, and child of every nation they captured, to destroy their vessels, and throw away their gold; and thus do away with everything that might be a temptation to them. This they

had the power to do; but instead of trusting to the wisdom of God, they deemed themselves fully competent to repel evil influences, and took the responsibility of keeping among them the element by which they were contaminated. Otherwise they would have possessed the land in peace and happiness, to the gradual extermination of all wickedness from the face of the earth.

This disobedience necessitated another sweeping destruction by the sword, immediately before opening up and establishing the third world under the administration of the Spirit, which again brought wickedness within the control of the obedient people of God; in which destruction the blood of the nations drenched the earth, and testified that it was the Word of God embodied in Jesus the Christ; and removed all obstacles in the way of the reign of the Spirit. This bloody destruction was first pronounced against the world, from the throne of heaven, the year that King Ahaz died, and made known to Isaiah; it was the important epoch in the vision of Daniel, which resulted in the setting up of the kingdom by the God of heaven when the Antichrist was to be "broken without hands." Daniel (ch. 8) said: "The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it." Jesus also spoke of it with great emphasis--indeed, it was the most prominent feature in His gospel, but He knew not the exact time of its coming; the events of which are more particularly described by John in the book of Revelation. But we must return again to the beginning of this new world in order to trace more particu-

larly the operations of the Creator with His creatures. And I would have you bear in mind that this period of which we are about to speak is what I have denominated the Intellectual; beginning with man's capability to understand to some extent the Word, or a command of God, and ending with the improved condition of the intellect by which the operation of the Spirit of God was discernible, that by it man would be made more and yet more intelligent, perhaps for ever, and perfect him in every way.

Turn now to Genesis, chapter 8, and see in the opening of this period where Noah builded an altar unto the Lord and worshiped: "And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." We see in chapter 9 that now God places upon every beast of the field and fowl of the air—in short, upon the whole animal kingdom, the fear and dread of man by whom they were corrupted during the first stage of the world, saying: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." And further, that He now makes a covenant with Noah and his family and with all the animal kingdom, and the bow was set in the cloud as a token of the covenant for "*perpetual*" generations.

Upon a close examination of all the declarations of God, taking them in their connection with His work as shown through the Scriptures, there is not one paragraph in the Sacred Book that justifies a single idea, in my mind, of obliteration of the earth. Nor is there to be found any-

thing to warrant an opinion that, in the second great destruction or burning of the earth, all mankind and the animal kingdom should be destroyed from off its face. I do not say that the earth will never be blotted out of existence in the immense futurity, for I know not; but I do say that if the God of the universe contemplates such an appalling act, He has never made it known to His creatures on the earth up to this date; and the evidences are all in favor of the earth standing forever inhabited by human beings. In Isaiah, chapter 45, the following declaration is made: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord and there is none else." In chapter 49: "Thus saith the Lord, In an acceptable time have I heard 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." In this entire chapter you find the declaration that the Messiah, or Holy One of Israel, was given for the purpose of establishing the earth, and certainly to the mind of any reasoning man it would be but prepared to begin an existence in accordance with the designs of the Creator. But we will endeavor to present the evidence to support the above opinion in the future of this work.

In favor of the final and total destruction of the earth, I call your attention to the Epistle to the Hebrews (ch. 1), as follows: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture

shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Perhaps in support of this premature opinion, we find as much written by the apostle Peter, as he was a man addicted to strong phraseology. In his second Epistle (ch. 3) he said: "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." Upon an examination of this subject you will find that Paul and Peter both are speaking of "the great day of the Lord," the "indignation," "the end of the world," "the consumption," the great destruction of Antichrist, spoken of by Daniel, also by Christ, who said He knew not the time of its coming, and was constantly expected by the apostles and all of the disciples; but they knew no more about the manner of its execution than did the prophets, who said they did not understand the vision further than there was to be a terrific destruction among all the nations of the earth, and we of to-day have as good right to read the prophecy and to understand it as they. Why not? John, in the book of Revelation (chapter 16), speaks of the same event in the following manner, as he saw it in the vision. After the seventh angel poured out his vial into the air, and the great voice was heard out of the temple of heaven, saying, "It is done," then said he: "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The earth was the "great city," and scientists may go back to this mighty earthquake to date the separation of the Western from the Eastern Continent and the islands, and they can find no other. But Babylon was the world, for all nations did go under her yoke, as we will see portrayed more clearly further on in the dream of Nebuchadnezzar interpreted by Daniel. And Jeremiah was ordered to take the wine-cup of the wrath and fury of Almighty God, and to cause the nations to drink to whom the Lord sent him, which were (Jeremiah, ch. 25): "To-wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, *and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth:* and the king of Sheshach shall drink after them." Please remember the judgment that was declared through the Scriptures should begin at the house of the Lord, and that Jerusalem was the first ordered to drink of the "wine-cup" in this list.

Now turn to Peter's second Epistle (chapter 3), where

he declared as above, or previously given, that the earth should be burned up and all things therein, and you will see that immediately after using the strong language which we quoted, he says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

In the days of ignorance prior to the coming of Christ, it was impossible for man to be righteous in the true sense of the word, for he was not sufficiently developed to comprehend equitable and just dealing. Abraham believed God, and it was accounted to him for righteousness; and called by the apostles the "righteousness of faith": not acts, for he was incapable of them; but he steadfastly believed a nation was to spring from him as an example to the world, which belief was placed in his heart by the Spirit of God, and forced upon his offspring from generation to generation; and this was the blessing transferred from one to the other, to be carefully guarded; and Jacob virtually stole it from his brother. But Jesus taught righteousness in the true spirit of the word, for the purpose of establishing the earth under an intellectual rule guided by the Spirit of God.

We now return to some of the primary events of this Intellectual period presided over by the "Word," or Son of God, during, and at the end of which, "Blood" was the great witness to testify on earth among men proving the omnipotence and omniscience of the God of heaven. We must bear in mind that in the beginning of this work we held that the great object of God was to preserve His name upon the earth during the period of man's ignorance, and establish it with him when his intelligence had so far advanced as to render it impossible to obliterate from his

mind a philosophic understanding and knowledge of the God who made him.

This philosophic knowledge was conveyed to man after he could begin to understand a command, or law, by contrasting the result of obedience and disobedience in a long series of examples; and hence the Israelites as the chosen people of God, and their object and mission. Further on we find the Lord adopting the method of foretelling events, years before they transpire, which no other god could do; and hence the prophets and their use, to and through whom the Word of God came, and the law also complete for man's government. This was not the case in the first period, for we find during that time communications and commands from the Father to certain of His elect, but not for promulgation; and indeed this state of affairs existed during the primary part of the second period, several hundred years, to the days of Moses; during which time the will and commands of God were made known to certain ones in the channel of His elect, for certain purposes; who, being sufficiently developed, and prepared of God, were held responsible for the government of their families, and entrusted with the carrying out of His designs.

Permit me to say just here, relative to this paternal government, that it was never abolished; and that to-day its importance is greater, and the responsibilities of heads of families to God continually increase under the auspices of the eternal Spirit of Truth.

There is another attribute of God we must consider in this place in order to appreciate the goodness and mercy as well as the just dealing of the Creator with His creatures: this is His foreknowledge. Foreknowledge is one thing; and the execution of certain designs is another, and

altogether different. While God foreknew all things, do not overlook the important matter that man did not, and that God was capable in all instances of acting toward man as though he knew nothing beyond the present. None but a god can do this; and there is no better mark of wisdom than for the learned to act and speak in a manner intelligible to the more ignorant. God in His dealings with man did; and hence He was capable, and did judge and forgive men for transgressions done to-day, when He knew the same would be repeated to-morrow; He commanded when He knew man would not obey; He warned him of approaching danger; yea, plead and repeated His pleadings when He knew that man would revel before the approaching destroyer, and portrayed the misery and death when it would be looked upon with scorn and derision.

Men ask, Why was this? Because God is just, and while He gave to human beings the necessary power to obey the simple commands given in the days of their weakness, which would have kept their eyes closed to their unnecessary fleshly lust, and they chose rather to take upon themselves a responsibility they were not able to bear, which led to sin and disaster; God continued to command them for their welfare, and castigate them for disobedience, till they realized the peace and happiness consequent upon obedience to the will of the Master. Paul said to the Hebrews (ch. 12): "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This is very plain, and applicable to man in that age, when the human family was sorely and almost constantly afflicted with war and famine for disobedience. Therefore God must act in all matters pertain-

ing to man according to the measure of his intelligence, so that the creature may comprehend all of the requirements of the Creator from time to time, and have no ground for accusation of injustice. God knows from His well-arranged system of operation, that in all futurity those who obey His commands will obtain peace, happiness, and life; while those who disobey bring upon themselves sorrow, misery, and death. Man was made to know as much, and had power commensurate with the requirements, as he has to-day; but would not exercise it till the lash of evil consequences was laid upon him sore and heavy. God and sin are uncompromisingly antagonistic, and hence He has no power over wickedness, except to punish and destroy; and in like manner He cannot punish righteousness, obedience, and truth, for it is a part of Himself; and hence we may in a philosophic manner understand His forgiving nature, and how obedience to His will appeases His wrath; and hence the instruction of Christ, to forgive "not only seven times, but seventy times seven," which only can mean, as often as forgiveness is asked, which is God-like, and we must be like Him.

In looking over the works of this period, we must not consider it injustice in God to provide against a failure in His great objects and designs, though individuals and nations signally fail in carrying out that part of the work assigned them. Nay, God could not fail, though man had been swept from off the earth, and it was His foreknowledge that enabled Him to provide against it; otherwise His name would have been obliterated from among men, and total destruction supervened.

Now man, according to his system of reasoning, believes that which he can not avoid believing, or rather, he

believes that only which is forced upon his understanding by that system of reasoning given him by his Creator; and in no instance did nor does God require man to believe His Word without good and sufficient evidence, given sooner or later to the perfect satisfaction of his understanding. So with individuals; so also with nations.

Through this period the operations of God were national; and while he used and spoke through individuals, it was to nations and for national purposes. And as He began at that time to speak to man in such language as was intelligible to those with whom He spoke, we must, according to our understanding, call such communication the "Word of God," which, being a direct production of God, was necessarily also, according to that same system of reasoning, the "Son of God."

This "Word" first came to Moses at "the mountain of God, even Horeb." (Exod., ch. 3, v. 1.) And in order that he might the better understand, it was necessary that it have a visible body, and hence it was clothed with a "flame of fire," out of which "the voice of the living God spake and commanded His servant Moses."

Now whether this communication and body of flame was an imaginary thing, brought about by the operation of the Spirit of God on the mind of His servant, is wholly immaterial, since it accomplished His purposes through Moses, who thus understood it; but we at this intelligent age must exercise reason enough to know that no living man has ever heard the direct voice of God, and the Bible so proves, and is philosophic.

This was the first body with which the "Word," the governing agent of this period, was clad, and began its career with demonstrative evidence that it was the "Word

of God"; and thus continued proving and glorifying Him to the days of Jesus, Who was the "begotten" Son of God (and we will not stop here to speak of the manner of His begetting) and understood correctly the will of the Father through His Spirit, and conveyed that knowledge to man in a perfect manner, and the only One who did. We must know that all others, the twelve apostles not excepted, were liable to err to a greater or less extent in teaching the will of God; for since Jesus was also a man of flesh and blood, He was especially guarded by the angels of the Lord at all times, that He be kept a perfect example to the people, and a vessel pure as a dwelling-place of God; and hence His own human spirit never prompted His actions, but was sacrificed and lay dormant, while the Spirit of God in Him was the moving spring of all His actions and dictated His phraseology.

While we hold that the great object of God's operations as shown in the Bible was to establish His name among men and nations, so that all should know Him, from the least to the greatest, and thus be fitted for His purpose, we must review the work in detail and determine the object of His agents and subagents.

First, the "Word," the direct medium of communication and command, being infallibly true, is a part of God himself, for "God is truth," the object of which needs no comment. Moses was certainly next to the Word; yes, almost the Word itself: indeed, he was to Aaron. See Exodus, chapter 4, and read the instruction. Speaking of Aaron, the Lord said: "He shall be to thee instead of a mouth, and thou shalt be to him instead of God." The communication is very direct, and the intimacy surprising, as shown through the entire life and work of Moses; but,

we must remember that he was highly educated and his brain well prepared to understand philosophic operations and receive the impressions of that intellectual Spirit, and the whole business of his life was to teach stupid heathens who the true God was. In the third chapter of Exodus, verse 10, God said to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Here we see the object for which Moses was raised up briefly but clearly stated; and while he knew that some great Spirit was operating upon him, and, as he believed, instructing him in his duty and a great undertaking, he did not know the name of that power operating on him which he recognized as superior and feared; and he questioned that spirit within him (ch. 3) as regards an appropriate name and said: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, *I Am That I Am*: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And hence I AM was the first name given to God, and Moses gave it, and used it with Israel. By examining carefully and further, we find that Moses was not only to bring the Israelites out of bondage and lead them to that "good land flowing with milk and honey," but that he was to keep them in the wilderness isolated from all other people, that they might forget the habits and customs of the heathen, and teach them something of the power and wisdom of that God who claimed them as His people. And for this purpose Moses was clothed with certain powers of the God of heaven, by which he was to perform such miraculous work before and

in favor of Israel, and against the heathen, as transcended the powers of the magicians and the gods of the earth. And as God had proven His Word to the perfect satisfaction, and confirmation of Himself in the mind of Moses, by afflicting him with leprosy and instantly restoring him, and the transformation of the rod into a serpent, so Moses was to be the agent through which God operated, to prove and establish the same knowledge in the minds of Israel, that they might fear the God of heaven and obey the laws He intended to give them; and hence, as "the law was our school-master to bring us unto Christ," so was Moses our school-master to bring us (or Israel) unto the law. And we see very philosophic exercise of an intellectual mind in all of his decisions.

We see, also, that as God foretold events of the future to prove to all subsequent generations that the commands and declarations were from Him, He also said to Moses when He sent him to Egypt to bring Israel out, in order that he might know the Lord had truly sent him (Exodus, ch. 3, v. 2): "And this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." And thus you will see that God does not through His entire work require man to believe anything without good reason and subsequent conclusive proof.

In all the courses of Moses, we see his reason was good and his decisions were wise, and Israel had to know that those decisions and declarations were from God; and so they were. I will only speak of one instance in his career to show the greatness of this man. When they came to the wilderness of Paran, close to the borders of the promised land, he sent out men to examine this land of Canaan into which

they were about to enter, and (see Numbers, chs. 13-14), they returned after forty days' search, and brought the finest of fruit, and said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." The land was good enough, and all that it had been represented; but when the spies said: "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. . . . And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Then the people began to fear, and murmur, and some wished they were back in Egyptian bondage, others wished they had died in the wilderness, and none but Caleb and Joshua were willing to go with Moses; and when he saw the conduct of the multitude and heard their murmuring, his good sense taught him that the two years they had been in the wilderness, witnessing the power of God, was not sufficient education to the grown men of that heathen people, who were little better than brutes; and he saw in a moment that the only way to possess that good land was to turn back in the wilderness and there wander about until all the grown ones died off, and he raised up and educated another generation, who would go fearlessly with him and merit the promises of God; and he spoke to them in the following language: "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save

Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness." Moses, as you see, told them that God said these things; and I ask you, Was it so? Yes, it was God who placed in his mind that intellectual reason, as he does in men to-day; and the difference is that Moses attributed his knowledge to the proper source, while many learned men of to-day give themselves credit and glory for their mental ability.

We will now look at the object and duties of Israel, the national agent for whom Moses was raised up as a teacher. God intended Israel as an example to all other nations when He made the covenant with Abraham. God the Father and God the Son taught by example; and while it evidently was the intention of God to bring Christ of the seed of Abraham to be the "Tree of Life" to all the people of the earth, He surely did not refer to that when He made the covenant, nor did Abraham so understand it; but only expected to possess the land of Canaan, and that his seed be multiplied as the stars of heaven. The covenant is contained in the fifteenth chapter of Genesis: "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" And Abram said, Behold, to me thou hast given no seed: and lo, one born in mine house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he

brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." And to this end he understood and believed the Lord, and it was counted to him for righteousness. This is plain, since man at that age was not capable of righteous acts, or works; but he steadily looked forward to the increase of his offspring, and that they should possess that good land. In the thirteenth verse he even tells Abraham of the four hundred years of Egyptian bondage, by saying: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." And thus far God evidently intended to perform the work. Conditional, that they steadfastly believe in him; though they perform not the works of righteousness, further than the act of Abraham offering his son Isaac, which was only a test of his faith, by which he was justified.

I hope you will excuse a short pause here to examine more closely the covenant with Abraham, and how it was viewed by the apostle Paul; that we may the better understand the regular and progressive operations of God, Who never failed to accomplish His objects, though many of His agents fell short in performing their part, and some failed entirely. Nor did God in this period speak to His agents of things they could not understand, until after the failure of the Jews, and the decree went forth that they should be blinded and used as a tool in His hands, in working for His own name and glory (but you must learn to understand that these edicts and decrees were written upon the tablet of the brain of human beings). And in this connection,

bear in mind and meditate: that while the "tree of life" was a prominent feature in the garden of Eden, the cross on which the Messiah died was nowhere to be found. This is additional evidence that the carrying out of the original designs of God did not necessitate the death of Christ, and that while He knew the wickedness of the people would bring it about, there could have been no good result in mentioning it at that time. So also in the covenant with Abraham: while God knew that Christ would come of his seed, and be the medium of eternal life to man, it was useless to mention it to him, and hence he spoke of a more immediate and preparatory blessing: which was a promise of a son in his old days, through whom his seed should be traced and become as numerous "as the stars of heaven," and by their example convert the families of the earth from heathenism, and establish with them a knowledge of the God of heaven preparatory for the more perfect teaching of Christ, and thus prove a great blessing to all nations, and receive as their reward the land for their inheritance. But Israel failed signally and unquestionably, and were worse than other nations of the earth, and God brought salvation by His own hand.

We now come to speak of unpleasant things: and when I say there are some discrepancies in the Scriptures, I hope you will not brand me as a sacrilegious heathen till you hear me through; for no one regrets to find those things more than thyself. I am an ardent believer in God and the plan of salvation through Jesus the Christ, and look with great pleasure and admiration on the designs of the Creator and the harmonious manner of executing them.

But we must bear in mind that the apostles and prophets, notwithstanding they were inspired and endowed with

superhuman powers for certain purposes, were but human beings, finite and fallible, and they did commit errors; and in many respects their understanding was not clear, even while Jesus was with them. There was no one more highly favored of God than Moses, and he made a grievous mistake at the waters of Meribah. We must look upon them as fallible beings possessed of the Holy Ghost, or Spirit of Truth, as a guide to their understanding, as it is with us; only they had additional power under the circumstances to work miracles to prove to the heathen and unbeliever the power of the true God, which added nothing to their natural ability. But so long as they were wholly governed by that Spirit in all that they said and did they were correct, and so are men to-day; but they were liable at times to use their knowledge, and appeal to their own system of reasoning alone, while instructing the people; and Paul acknowledged to having done this in some instances, and circumstances go to prove that others did also. Peter did not clearly understand the intellectual principle in Christ's teaching, and showed his stupidity by wanting the heathen circumcised when they were converted, and I call your attention by way of example of the apostles' reasoning, to certain expressions, such as "I was in the Spirit" on some certain occasion, or, "I was filled with the Spirit," while at other times they said they spoke "after the manner of men": which shows they were not always in the same condition, and that they were better prepared for the work at times and under certain circumstances, and so have we more of the "Spirit of God" or "Spirit of Truth" in us one time than another, according as we have yielded to its influence. Christ always had it after His temptation, and His own Spirit was sacrificed for the Spirit of the Father which dwelt

in Him, and He was the Only One; and hence Jesus never gave His own opinions upon any subject. But while Paul did and Peter, no doubt others did also, and we must not conclude that such private opinions or understandings were correct because they had the power to perform miracles to prove that Jesus was the Christ, the Son of the God of heaven, for such powers were not given to make their private opinions infallible; nevertheless the object was accomplished for which they were intended; and without the power to perform miracles, all that they could have said would have been valueless in converting the heathen, since the Jew failed as an example to prepare the Gentile for a more intelligent understanding of the true God.

In speaking as above I have reference to Paul's letter to the Galatians in general. He has been over-zealous, perhaps, in his efforts to get them to understand the difference between obedience to the law and obedience to the Spirit which freed us from the law, or brought us so far within its pale that it could not have any power over us; and especially do I refer to his effort to explain the old covenant, and show that the promises were to Abraham and Christ only. Turn to chapter 3, verse 15, and you will see that he appeals to his own knowledge and understanding, and uses his own system of reasoning, and said: "I speak after the manner of men." And in the sixteenth verse you see he bases the whole matter on the hypothesis that the word "seed" is singular and means but one, and that the plural was obtained by annexing as a suffix the letter "s," making it "seeds," as follows: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Now while he perhaps accomplished his object by this

argument, and did all that was necessary for the Galatians in their then condition, I do regret that this effort was recorded for after generations to read, as it is feeble, incorrect, and unfortunate to us, and does *not* convey the prophet's idea. Seed means one; seed also means many, and did when the Scriptures were written. But while the argument is feeble, and his position as given in the sixteenth verse, just quoted, is almost absurd, any one at the present day, ungoverned by prejudice and guided by the Spirit of Truth, can see clearly enough what he was trying to impress upon the minds of the Galatians; for his mission was to testify of Jesus as the Christ, and prove Him to the Gentiles, that all might know the true God. And he had to explain to them the object of the law (which any of us can see at a glance at this age); and in so doing it was not really necessary to explain in detail the operations of God with generations that had passed away a thousand years before, and hence he did not give the promises as understood by Abraham, Isaac, and the patriarchs. The promise was given according to their ability, whose duty it was to lay the foundation of obedience by which man was to know God and be made perfect. I admit He did not mean Ishmael and his offspring, but that He selected Isaac and his seed as the channel of His operations, and that they should be "as the stars of heaven," and a blessing to all the families of the earth (but they were a curse); and surely no one can read the covenant carefully over, and then turn to the above argument of Paul's without seeing and admitting it to be weak and worthless.

Let us briefly review the covenant. Turn first to Genesis, chapter 12, when Abraham was yet at Haran, and the Lord said to him: "And I will make of thee a great nation,

and I will bless thee, and make thy name great; and thou shalt be a blessing." After this Abram took his wife, Lot, and others and went to Canaan, and stopped on the plain of Moreh, at which place the Lord appeared unto Abram and said: "Unto thy seed will I give this land." Did the Lord mean that He was going to give that land to Christ? Now turn to chapter 15 and read. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Just here let me say that while God knew that after generations would in the age of the Spirit understand that those converted to Christ's doctrine would multiply and outnumber the stars of heaven or sands of the sea, Abraham did not and could not comprehend it; and hence he only looked to the foundation and preparation of God's great national example, which was all that the Lord intended.

Turn to chapter 17, and read more fully the conditions of the covenant: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man child among you shall be circumcised." And in chapter 18 the reason is given why Abraham was selected as a suitable party to the covenant: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." In chapter 21, after Sarah had decided to drive out Ishmael and his mother, the Lord said unto Abraham: "Let it not be grievous in thy sight;

. . . . for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." Showing beyond a doubt that the seed of Isaac was the channel for God's operations, although a promise was made to make Ishmael a nation, because he also was the seed of Abraham. The Israelite and other nations knew there were especial favors shown all those who became his children through Isaac; so also were after generations to understand the especial favor or grace shown all sons of God through Jesus the Christ, each party having a work to perform in its respective age or period of the world.

Turn to Exodus, chapter 32, and read what Moses' views were of the covenant and the promises relative to the seed: "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." Here he uses the word "they." God evidently intended each generation to understand that which concerned them, and no more.

Now bear in mind that while God did know that Jesus would be brought of the seed of Abraham, it was not necessary for him to know, but it was justice to the Israelites to give them an opportunity to be a blessing to all nations, by their obedience and example before them, and thus prepare them for a peaceful and intelligent reception of the Spirit of God in their hearts; also that while God knows all things, His system of operation with man, and for justice and mercy to him, is as though He knew nothing beyond the present.

The Israelite was evidently intended, as we shall see further on, to be a blessing to all the families of the earth,

as an example of the mercies and great kindness of the God of heaven to all who obey His commands, and to show forth the terror of His anger upon all the disobedient, and the nations who would not acknowledge and serve Him as the Omnipotent One; and thus, by overcoming evil with good, destroy the gods of the earth to the glory of the God of the universe. This Israel had the power to do, as did Adam to refrain from eating of the fruit of the tree of knowledge, or as men have to-day to turn from evil and to do good, if they but use the means which God provided sufficient for the requirements of man in every age of the world. But Israel as a nation failed in the work assigned him, and paid the penalty as individuals do to-day. Nevertheless, the objects of God are accomplished; the work goes on, and the time must come when the will of God is "done on earth as it is done in heaven." And now that the name and knowledge of God is established inextinguishably on earth in the hearts of men to whom the work is assigned, bear in mind that if we be drones in the hive, and neglect our part, that we are the losers, and not God; and in this connection it is well to remember also that, "One day with the Lord is as a thousand years, and a thousand years as one day"; and all those who refuse to work under command of the Spirit of Truth must perish as did those who would not obey the Word. But the beautiful city will be built, and the word "*Finished*" in purest characters of dazzling sheen blaze from every capstone and spire.

Then let us carefully listen for the whispered commands of the Spirit within us, and obey with such an honest desire to fill our places according to the will of the Master that we shall be accounted trustworthy workmen, not turned aside by the precepts of men.

CHAPTER VII.

The Second Period or Word Continued.—Israel a National Example to the World.

The Lord has declared in many places through this period, saying of Israel and the entire human family: "They shall know that I am God." Now you certainly will agree that we cannot know anything except by that common-sense reason which God has given us, and that it is by that same intelligent reason we are required to know Him. That reason must be convinced and satisfied ere we can accept anything as true, and hence God has brought all His operations within its scope. I do not say that man knew God in the days of Abraham and Israel, for certainly (except a few of His elect) they did not, nor did they understand His designs at that time; but we at this age of enlightenment and Spirit of God do know, and can look back and understand all His operations with man, and it is unquestionably through the instrumentality of this same system, guided by the Spirit of Truth. For in the days of Jesus the Christ and the apostles, and up to the destruction of Antichrist, the realities of all figures and designs were revealed.

"Death reigned from Adam to Moses," for by disobedience and consequent sin all forgot God; and where there is no knowledge of God, there is no life. But Moses was raised up for certain purposes, and from his early history it may be seen that he was predestined: and God was manifested

to him in such a manner that his mind was fully and thoroughly convinced and reconciled that it was the omnipotent and omniscient God who spoke to him through the medium of His angel in the burning bush; and thus it was eternal life sprang up through a knowledge of the eternal and ruling power and the manner of understanding and obeying His commands. Moses saw the flame of fire in the bush (Exodus, ch. 3), and the bush was not consumed; and the angel of the Lord called to Moses and told him it was God who spoke to him, and to prove to him that it was the Omnipotent Being he was told (chapter 4) to cast his rod on the ground, and when he did, it became a serpent and he ran from it, and when he was told to take it by the tail, and he obeyed, it again turned to a rod in his hands; and to more thoroughly convince him, he was told to put his hand in his bosom and take it out, and when he did, it was white with leprosy, and he was told to again put it in his bosom and take it out, and when he obeyed, it was again as the other flesh; and Moses was convinced and began to study God and His requirements; and while there were subsequent evidences given from time to time, and he even asked to see God's glory and know more of Him, nevertheless he needed not the blood of Christ to redeem him, since there was already such a knowledge of God stamped upon his mind and understanding that it could never be erased while he existed, and would forever forbid his bowing to stocks and stones or any other than the unseen God of heaven; therefore, the burning bush accomplished for him all that Jesus the Christ did for the nations, in a more advanced and intelligent age.

To this time God operated through individuals only in the channel of His elect, to retain His name upon the earth;

but in this more advanced age He has seen proper to select a nation, and claim it as His own, clothing it with great prosperity and peace, removing all obstacles in the way of their progress, and only requiring easy terms of obedience to His commands, that the contrast be vividly drawn between the operations and power of the God of heaven and the gods of the earth, to the destruction and perpetual obliteration of the latter, and establishing the glory of the former beyond a most remote doubt or possibility of their being but one God in all the universe. And for this purpose He covenanted with Abraham, and laid the foundation of this nation in Isaac, and the stipulations are written in the seventeenth chapter of Genesis, showing that He wanted His people marked in such a way that the world, though ignorant, might know them wherever they were seen, and recognize them as that peculiar people claimed and cared for by the unseen God. That mark was the circumcision of their foreskins—a good one, when we take into consideration that it carried with it a constant admonition to refrain from the unnatural and heinous use of the organs of generation, so extensively practiced at that age of the world.

This work began with Abraham, and Israel was the nation produced as the channel for God's operations, His peculiar people and example to the world. And now, while I desire that you read the Scriptures from Genesis to Revelation, to determine the correctness of my views, I will call your attention to some particular parts in support of what I say, and ask that you read not only the verse or chapter referred to or quoted, but all connected with the subject in question, bearing in mind that the people were all heathen, and at that time the system was just germinating by

which mankind was to be raised above that stupid and animal condition in which they existed.

Another important fact, according to common plain reason, is, that once God selected a nation or people to establish His name, and published that fact to the world; in order to convince the nations of the earth that He was the only omnipotent God, it was necessary to continue to use that people till the work was accomplished, notwithstanding they fail to do their part, in which event they must be exhibited as an example of His power to punish evil and disobedience, as well as to reward those who willingly obey His commands: one to generate fear and reverence, the other to beget love and boldness. And to anyone who reads the Scriptures free from prejudice, there cannot be a shadow of doubt that when He selected Israel as the national example to the world, He intended and earnestly desired them to be an example of obedience, and show to the heathen nations that those who worshiped and obeyed the God of heaven would have continued peace, unlimited prosperity, and indulgence to enjoy the richest blessings the world could produce; and that all other nations should fear the God of Israel, and seek shelter beneath His commodious wings, or finally be consumed by the fires of His indignation. Now, to support this view, let us read and reflect over the cogitations of Moses at the wilderness of Paran, when God determined to kill the whole nation, and raise up another out of Moses (Numbers, ch. 14), who would be a greater nation; and Moses speaks as though he were talking with God, and so he was communing with that Spirit of Truth within him, which is God.

“And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they be-

lieve me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make thee a greater nation and mightier than they." Now you see that the impression was, on the mind of Moses, that God would kill them all, as they had been so unreasonably and provokingly rebellious; and now hear him remonstrate with God: "And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken." Is not this good common sense? and it does not sound mythological. And further, if God did not want Israel as an example to save the other nations, why should He care whether Israel was killed as one man, or any other? But in the same chapter He swore saying: "I have pardoned according to thy word;"—that is, "I regard your supplications and intercessions, Moses;"—"but as truly as I live, all the earth *shall* be filled with the glory of the Lord." And we see clearly from the above as well as all of his acts that Moses was not caring so much for Israel, but for the glory of the God for whom he was working, and the object is clear enough to any man who uses his intellectual reason.

But, alas for Israel! he was a failure. "They have spoken words, swearing falsely in making a covenant" (Hosea, ch. 10, v. 4), changed the glory of God into idols, and did worse than the heathen nations; and as Jeremiah understood it, they did worse than God thought they would. Chapter 7: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." Chapter 19: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." And yet, He would not make a final and complete destruction or "end" of them, because He had chosen them to make His name and power known to the nations of the earth; and this determination had gone forth, after which to destroy Israel would have made the word of God false, and defeated Him in His purpose, necessitating a more complete or perhaps a full destruction of all mankind from the earth. As it was, Israel's failure to perform his part in the covenant did cause immense slaughter, untold misery and distress, not only among themselves, but among all other nations; and, much as you may differ with me, they caused the death of the Messiah thereby. While, on the other hand, had they but performed their part as God had commanded, and explained to them, times without number, and really in His heart desired they should do, and in accordance with the plans marked out, the work could have been accomplished, the name of God spread throughout the length and breadth of the earth, and His glory established with comparatively little misery and bloodshed.

Now that Israel was chosen and educated in the ways

of God, rescued from Egyptian bondage with a high hand and an outstretched arm, tried in the wilderness and purged of their former customs and habits, and brought triumphantly into the land flowing with milk and honey, as an example of God's power and mercy that other nations might fear them and their God, I refer you to the book of Exodus. Read the marvelous display of God's power in afflicting Pharaoh and his people with all manner of plagues, and then destroying the firstborn of their families, to make them know it was the terror of the omnipotent God, and finally destroying the king and his host in the Red Sea while pursuing Israel, all of which is too lengthy to give in detail here; but which was done to educate this chosen people, and make the heathen nations afraid of *them* and their God wherever they went. Then we turn to the nineteenth chapter, where they arrive at Sinai, as God had promised Moses should be as a sign that He had sent him, and their preparation to worship at "the mountain of God."

'In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel encamped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These

are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. . .

. . . And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount."

They were to wash their clothes and keep themselves unstained by the flesh; and on the third day, see, in your imagination, over six hundred thousand poor, ignorant, oppressed slaves, dressed in clean clothes, all trembling with fear, led forth from their camps to be introduced to their God, Who had so boldly delivered them from their cruel bondage, and now stood on the mountain in the terror of His majesty, clothed with fire and smoke; and while the

vivid lightning played about its summit, He was ready with the voice of thunder to speak in their hearing words of admonition and advice, that they might "believe for ever." In the next chapter (ch. 20) you can read what God said to them and commanded; but I will give only the first and most important, which constitutes the most prominent feature in the course of duty laid down for Israel; indeed, it is the great lesson for the whole world to learn, and in it is comprised the object of the Creator up even to the day when the work of the Messiah was finished.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing 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, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. . . . And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." Now where was the impropriety if Moses did teach those ignorant creatures that it was the voice of God in the terror of the scene? Did not God in some way put it into his mind and stamp it upon his understanding that they were the commands of God given to those poor ignorant beings for their eternal interests? And can you not see to-day that such a manifest intelligence

in the mind of Moses at that age of the world was by the omniscient Spirit of the Creator? Yes, we can stand at the end of the stupendous work at this intelligent age, and by that same Spirit look back and understand the beginning, as none but God from the beginning knew the full course and the end. It was God who spoke to that host of ignorant beings, though they heard only the voice of the thunder. Moses was the medium.

What difference is it to us, the manner in which those impressions were made on the mind of Moses? Is it not sufficient for us to see to-day, by the intelligence which God has given us, that those commands were strictly in accordance with the designs of God and for the welfare of man? They have proven good for three thousand years, and they will be the foundation principles of justice, intelligence, and righteousness for thousands of years to come—yea, for ever; and who but God could have dictated them?

While all of the commands given from Sinai are written in the chapter referred to, I wish you to ponder well the one I have given, and hold it in your minds while reading the entire Scriptures, where you will find it to be a matter of the greatest importance, and that idolatry of any kind was the most obnoxious and detestable offense to God; indeed, it was "the sin of the world" spoken of by Daniel, from which man was redeemed and brought back to the true God, and to life. Common-sense teaches that the Creator could not under any circumstances allow His creatures to look upon any finite being or thing as their ruler—indeed, no other than God himself, or they never could attain to that perfection necessary to carry out His designs: for under the influence of an idol no fixed principles of progressive righteousness could be established in the hearts of men; and

hence His determination, as is manifested throughout the Scriptures, that all should know Him to be the God and ruler of the universe. Nevertheless, He was able to sweep man from the face of the earth, and then accomplish his objects, by raising up another people, and hence I say, that though individuals and nations fail and defeat themselves, the objects of God must and will be achieved, no matter what circumstances or conditions may arise among men, nor how many thousands or millions of the human family perish by their own obstinate spirit and self-will; or, if it were possible for Moses himself, were he living at the present time, to turn away to heathenism, and all the nations far and near be destroyed, yet would He fill the earth with a people or set of beings intelligent that would bow in humbleness and glorify Him as the only God, to the total and perpetual obliteration of all others. This we may expect, as it will surely be done, though it require thousands of years and much suffering to finish the work; for the human family to a great extent yet are guided by the precepts of men instead of the Spirit of God within them, even in this Christian nation.

In Isaiah (ch. 45) He says of Israel, "Ye shall not be ashamed nor confounded *world without end*," and that He formed the earth and made it to be inhabited, and that He "made it not in vain"; it must remain and it must be peopled with intelligent beings who obey His Spirit within them. "I am the Lord, and there is none else."

Isaiah, ch. 48 (speaking to Israel): "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have

been cut off nor destroyed from before me." Hosea, ch. 13: "O Israel, thou hast destroyed thyself."

The Bible is only a history and record of what really occurred, and not what might have been had man obediently submitted to be manipulated by the hand of God, Who created him. Then let us not look upon ourselves to-day with such a degree of importance, individually or nationally, as to suppose God to be loser if we refuse or in any way fail to obey His Spirit as good workmen, or suitable material, and are cast away in the rubbish; for He has given us a lighted candle in our hands—yea, in our hearts, and has no use for material in the edifice not tried and prepared by His Spirit.

But let us examine further the evidence that Israel was intended as an example to reform the world, and that the promises of God are in all cases conditional on obedience to His commands. Deuteronomy, ch. 28, is worth reading *in toto*, but I shall only give sufficient for this point: "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee," [Remember the covenant.] "if thou shalt keep the commandments of the Lord thy God, and walk in His ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee." The blessings are great in their enumerations and the choice things of the earth. Read them: "If that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shall not go aside from any of the words which I command

thee this day, to the right hand, or to the left, to go after other gods to serve them." You see the conditions of Israel's prosperity. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." Read these curses and see how terrific and overwhelming they are. I do not give them here, because they are not necessary in proof of the point before us. Then let us turn to 1 Kings, ch. 8, and read carefully the prayer of King Solomon at the dedication of the Temple. It is magnificent in its sense and spirit, and edifying to us at the present age; and he prays fervently that Israel may receive all the blessings promised of God, but his intellectual knowledge is displayed in all instances by asking for these blessings—*provided* Israel turn away from those evils which had destroyed them—that is, *when they had placed themselves in a proper position to receive them*, or have a right to expect them—think of it. Then he prays for the stranger from distant lands and foreign nations who may be induced to come to the God of Israel; in the following manner: "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: *that all people of the earth may know thy name, to fear thee, as do thy people Israel.*" And finally, he asks that the words of his prayer be nigh unto the Lord; that He maintain their cause at all times as the matter shall require. "*That all the people of the earth may*

know that the Lord is God, and that there is none else." And yet Solomon in all of his glory and wisdom, who had known God, and on two occasions communed with Him in a vision, went down to his grave a miserable failure; and God again took the work in His own hands, to preserve His name, and did change from the original designs.

Turn now to Jeremiah, ch. 13, and know certainly the object of Israel, their disobedience, and their doom. We will quote a portion: "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them." Now while the writers of the New Testament Scriptures in many respects had a very vague understanding of the prophecies, and therefore used strong phraseology in describing the scenes of the second destruction, and the effect of introducing the theory and practical results of Christ's teaching, we who can understand the prophets may trace their meaning through the words of the apostles; and on this occasion we will turn to St. Luke, ch. 12, and see how

the words of Jesus correspond with Jeremiah's declaration so many years before. Christ says: "I am come to send fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Now, reader, whoever you are, whether ignorant or a man of letters, I ask, Did Israel fail? Did the Jews do what God wanted and gave them power to do? Turn then to Ezekiel, ch. 15, and read what he said of the siege and downfall of Jerusalem; the terrible calamities that were to befall them and the horrifying destruction that was to overtake them. The chapter is full of their predicted misery, privation, and death. I give you the last verse: "So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee, I the Lord have spoken it." And remember while you read, that the emblem and witness of the Father was the clear, pure water from heaven, deluging the earth and cleansing it of primary corruption; but now the judgments of God are turned loose upon Judah as upon Israel, and the "blood" begins to flow—that crimson emblem and dreadful witness of the Son and Word of God, which was to drench the earth and cleanse it again of inexcusable wickedness and sin. I would have

you read carefully and consecutively the books of the three great prophets, Isaiah, Jeremiah, and Ezekiel, relative to the outrageous conduct of Israel and Judah: their perfect disregard for God's commands and objects; their return to a far worse state of heathenism than any and all other nations; observe the frequent and continuous admonitions and earnest pleading of God through His prophets for Israel to return from such inexcusable sin; and His sorrow because they would not, and finally He casts them off, throws them as convict slaves under the cruel and merciless tread of all the heathen nations, and declares the Gentiles to be a better people, and He would take them to Himself; but do not fail to note the many times He declares with emphasis, "*They shall know that I am the Lord.*"

On a preceding page of this work I stated that the failure of the Jews—or, rather, Israel—to perform the work assigned them did necessitate the death of the Messiah, and it is but just for me to say something here in defense of the position, which is true. The duty of Israel, as you can certainly see by this time, was not a work of reformation properly, but a revolution. They were, by their example before all the world, to change their belief in gods of stone and brass to the true God, and it would be gross injustice to Him to say that it was impossible for Him to lay a plan by which the world could be revolutionized without bloodshed and the sacrifice of Him who was appointed to teach that more delicate and perfect operation of God by the Spirit in the hearts of men. And it was the duty of Israel to teach them the first step, or what would be more properly, in the entire plan of God, the second step: that is, to show to them that to obey the laws of Moses (called and were the laws of God) would bring peace and great prosperity, and do more

for the inhabitants of the earth than any idol, or all the heathen gods could do. This would have generated in them very naturally a disposition and earnest desire to know more of that Being who was so certain in all of His operations and so kind and benevolent to all of His creatures. This second lesson would have required hundreds of years; but in due time the whole world would have been brought under the Mosiac law, which was the written law of God, cast away all their idols, and become wholly obedient to the first command, "Thou shalt have no other gods before Me." And in this condition it would have been comparatively an easy matter, when One arose to lead them a step further, to explain to them the meaning of all the emblems that were made in the Tabernacle and placed in the Temple of King Solomon. How that the Temple itself was the body of a man, or emblematic of the bodies of human beings: the *Sanctum Sanctorum* is the heart of man, or seat of his intellectual reason, the two cherubims made of olive wood, which is emblematic of light, and stood over the mercy-seat with their faces turned inward, were the two great witnesses who were to stand up and testify in behalf of Him who was to arise somewhere among the people, to teach them the power of God's Spirit in man; and that their intellectual reason, truthfully obeyed, was the God of all the universe in their hearts; and that when this was properly understood, all these signs and emblems would be done away, and each individual should act for himself; and that the golden bowl on the golden lamp was emblematic of that man who was to arise to teach these things, and so on. But Israel, instead of obeying the law and studying these emblems and teaching other nations by their example, followed after the example of the heathen, and showed that instead of being

God's people, they were but heathen themselves, and set up gods of gold, and by their horrible, detestable, and heinous crimes became so engrossed with the ways of other nations that they could not understand the vision which was the medium of God's communication: and hence they became blind and this system of revolution was lost, and the whole of the great work placed on the Messiah—that One who was to arise, and the consequences were bloody. We can see, by looking back but a few years, that when any man came to the front with a new theory, advocating new ideas and principles that were likely to overthrow some old system, at once the people began to put forth their efforts to crush out and destroy him and his principles, and he became a sacrifice for any good he might have done the world; when common sense, directed by truth instead of selfishness, would demand an investigation, and an acceptance of that which was justly a benefit and correct. And in like manner the burden on him whose duty it was to teach the operation of God in an intelligent mind was so much increased, and the difficulties and obstacles in his way made so great, not only with the heathen, but among the Jews (indeed, far worse with the latter), that the only hope or expectation was, that when this man did arise, he would only be able to plant this knowledge in the minds of a few, and that its effect would be so great in opposition to the old system, and so endanger its overthrow, that they would certainly kill him. And such was made known to the prophet, not in detail, but in substance, so that the words of Isaiah (chapter 53), who first understood it, were handed down through all the prophets, to Jesus, Who became the Messiah, wherefore He knew that He could not live long after He began to teach His doctrine. And while God in His

wisdom and omniscience knew and foretold these things through His prophets, many took foreknowledge for predestination, and looked upon this matter in the light that God had entailed this labor and doom upon the individual who was prompted by the Spirit to undertake the work; the apostles and I believe Jesus himself took this view of the matter, while God only foretold what He knew would transpire in the course of *human* events. A volume could be written on this part of the subject, but I have not time nor place: so we will read what Isaiah said and ask you to exercise your mind in thinking over it.

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.” Remember that Jesus never had a child born to Him.

God never felt the same to Israel after Aaron made the golden calf at Sinai, which may be seen in His communica-

tions to Moses, which shows that He did not do with them as He promised; because they refused to obey, and He said: "*Ye shall know my breach of promise.*"

Yes, Israel failed and changed the glory of God into an idol, and God altered His plans, and changed His manner of accomplishing His purposes, and His wrath was kindled burning hot; not only against Israel and Judah, but the nations of the whole earth, for their destruction.

While God's promises to man are sure, they are in every instance conditional; but His declaration in support and defense of His name are as invariable as Himself, and hence He changes His mind toward individuals, and even nations, according to their actions; but the great object of establishing His name on earth among men to the destruction of all other gods must be accomplished. The thirty-third chapter of Ezekiel contains promises of God showing that His acts are conditional on the acts of man, such as: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." In the tenth chapter of Judges, God said He would deliver Israel no more, and told them to call on the heathen gods whom they had turned to serve; but when Israel put away those strange gods, and cried to the Lord, He had pity and sorrow for them and again delivered them. In 2 Chronicles (ch. 33) you will see that while God had promised to write His name in the Tem-

ple, and in Jerusalem forever, Manasseh polluted it with the abominable image, the work of his own hands; and God did forsake it, and from that time seemed to be determined upon its destruction; and I ask that you bear this in mind when we come to speak of the second Temple and the "abomination of desolation standing in the holy place," spoken of by Daniel and Jesus. Read in the book of Jonah where God forced him to proclaim publicly His determination to destroy Nineveh after forty days; but when they clothed man and beast in sackcloth, and cried to the Lord, He "repented of the evil that He had said He would do unto them, and He did it not."

Yet one more example in support of the fact that God did and does change His mind (so to speak) and manner of operating according as men perform their part of the work assigned them, and that all men from the earliest period to the present did have power to obey such commands as He gave them from time to time in their course of development. He would not impose a duty on man he could not perform, and never required at his hands an impossibility. It is worse than folly to suppose that man could not obey the commands of God, simply because that omniscient Being knew he would not, and guarded against defeat (remember the cherubims and flaming sword in the garden of Eden); and, on the other hand, it would have been cruel injustice not to give him a fair trial, as was done in every instance: for then would he never have learned to obey.

Turn now to 1 Samuel, and see how God selected Saul to be king over Israel—gave him another heart, and was with him so that he prophesied: the Lord was on his side, and intended to make him king over Israel for ever. Read what Samuel said to him relative to his acts at Gilgal (ch.

13, v. 13): "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever." And now, lest it be said that the Lord in the beginning wanted David, and intended him to be the king, I call your attention to the reason why he (David) was sought, as is given in the next verse: "But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, *because thou hast not kept that which the Lord commanded thee.*" In chapter 15 (v. 11) it may be seen that it repented the Lord for having set up Saul to be king. Please do not forget this, that your mind may refer to it in looking over future events.

And now, that your views may not be cramped and forced into a narrow channel contrary to reason and the liberal intelligence which God has given you, let me ask, If Saul had obeyed God in all things, according to His designs and wishes, and thereby filled the place to which he was appointed, according to the requirements, would not the Messiah have been brought of the seed of Saul instead of David? Why not? Nothing has hitherto been said of the one or the other. And while God holds sacred and infallible His designs and ultimate great object, is it but reasonable that He should be governed by circumstances and conditions produced by man in carrying out His designs, being wholly sufficient for every emergency as it arises?

This was the age of man governed by the Son, which was the Word of God spoken by individuals, commanding the people according to the will of the Father, and as the occasion required. Man himself being now sufficiently intelligent to understand and free to obey, making the work

shorter and more harmonious; or be governed by his own physical inclinations, and thereby protract the work, and suffer the consequences: for I again assure you that time is nothing to God, while it is of vast importance to man.

But while the above is true relative to the commands and promises to men by the Word, conditional and dependent upon the acts of the people, we see that when God's forbearance is at an end, and a decree goes forth from the Father against a nation or the combined world, it is immutable; and that sooner or later the purpose will be accomplished according as he declared. Such was the purpose made known to Noah against the whole world a hundred and twenty years before its execution; also the second consumption of the whole earth determined by the wisdom of God, the year king Ahaz died; the decree against Jerusalem in its first destruction and the oath of the Father that the earth should be filled with His glory and other edicts registered in heaven against nations, cities, and individuals. And these declarations were only made during the age of the prophets to prove the omnipotence and omniscience of God when they did come to pass in reality.

CHAPTER VIII.

The Jews Blinded, and the Book Sealed.

God chose Israel as His people, called them His "inheritance," to be an example of His power before the world, which fact was notorious at that day among other nations, and is plainly understood by all who read the Scriptures. And He had laid out a course for Israel to pursue that would accomplish His object and glorify Him; or, in other words, to cause all nations to fall down and worship Him as the true God, or perish before the onward march of His people, who would have filled the whole earth.

You will please bear in mind that we have said before that Israel failed, and I now say that this failure to obey the commands and carry out the designs of God was the cause of the blinding of the Jews; or that they were led so far astray by heathen influence that they could not comprehend the Word of God in the vision which was the manner of communicating with man during this period; God also having changed His plans and manner of operation relative to their understanding.

Now when Solomon committed such grievous offenses by the influence of his many wives, and such also as were taken from among the heathen contrary to the will and designs of God, and brought upon Israel His great displeasure, which was shown by the division of the kingdom, leaving one nation or tribe for the sake of promises to King David:

that he and his sons should be king over Israel forever, Rheoboam was placed over Judah and Jeroboam over Israel. And you will see in the forty-eighth chapter of Isaiah ("Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel.") that the latter did go by the name of Israel, claimed the God of original Israel, the God of heaven, and stayed themselves upon Him before the world; while at the same time Jeroboam had made two calves of gold and placed one in Dan and the other in Bethel, the very place where Jacob in ages past had slept and heard the promises of God and vowed a vow to the Lord. I refer you to Genesis, chapter 28; read the entire chapter, as it will throw some light on what I have said previously relative to the covenant with Abraham. I quote here Jacob's vow only, which he made after sleeping on the ground and dreamed and heard the promises of God: "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord

be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Look now at the golden calf standing where Jacob set up the stone, and hear the words of their king Jeroboam: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." In chapters 2 and 28 of Deuteronomy, to which I have referred before, you will see the blessings promised for obedience, and for keeping vividly in their minds and teaching their children from generation to generation the wonderful works of the God of heaven in delivering them from bondage. The blessings were great registered upon Mount Gerizim, and spoken of in many places; but read what is said in the eighty-first Psalm: "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." Israel would have lived in the lap of luxury, and peopled the whole earth, had they but obeyed and thus glorified their God.

The blessings for obedience were registered upon Mount Gerizim, and the curses for disobedience were registered upon Mount Ebal; and while you can read them in the book of Deuteronomy (chapters 27 and 28), it is only necessary for me to state here that the blessings were very great—bounteous, and sumptuous, and that the curses were, appalling, distressing, and destructive, amounting to total ruin. Then look at Israel under Jeroboam, the son of Nebat, and follow along in their shameful history of degrada-

tion on down to the time when Shalmaneser, king of Assyria, besieged Samaria three years and took it. Look at the worse conduct and condition of Judah, who was also taken by the Assyrians and their land devastated, after they had violated not only every command, but every letter and spirit of their law. It is not necessary for me to enumerate their acts, or try to, for, believe me, it is a shame that they should ever be written; and after examining these things with any care, you will agree—certainly agree with me, that it was necessary for God to change His manner of operation from that which had been declared, and understood by the Jews. It is certainly very plain to anyone who reads, that God could not permit a people called by His name to live in peace and prosperity and at the same time bow down before graven images; declaring to other nations that the power that delivered them from Egyptian bondage and saved them in every time of need lay in those inanimate golden calves or other images which they made with their own hands, for thus they would pollute His name, give His glory to another, and His praise to graven images," which God declared He would not do. Read what He says in Isaiah, chapter 42, where He begins in that prophet to speak of the One to whom all the work of saving the world was to be entrusted, or imposed: "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. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold the former things are come to pass, and new things do I declare; before they spring forth, I tell

you of them." Therefore I do say most emphatically, the Scriptures being my guide, that God did change His manner of operation to accomplish His great object, and that change was portrayed in the garden of Eden, when the cherubims and flaming sword were placed about the tree of life; it was also foreshown in the Tabernacle and Temple by the emblems, and from this time of the fall of the Jews it was prominently presented in all of the visions, accompanying the Word of God. I admit He did not change His object and purpose nor what He foreknew would be necessary to fill up the deficiency occasioned by the disobedience of Israel, or, in other words, to carry out without change that plan which he had predetermined in the event Israel failed (so to speak) to do their part in that which might have been done. I say might have been done; for I do hold as true, and I may say axiomatic, that while God had a plan devised which He had determined would accomplish His great object in the event of Israel's failure, He certainly did have a course depicted in His own mind which He would have pursued had His people been obedient to all of His commands, and one which would have accomplished His great object among men with equal certainty, and I have good reason for saying also, with more pleasure to Himself and less suffering to the human family.

Now go back to the garden of Eden, and look at this again: take a common-sense view of the matter. Do you not see, in the first instance, the tree of life standing without witnesses, unprotected, and no barrier to prevent man from reaching it? and do you not remember that God did not forbid him to eat of it? Then when man disobeyed the command, God knew he would so far lose sight of his Creator that it would take much evidence to restore him to a

knowledge of God, and hence the cherubims—the emblems of testimony. God also knew it would be a bloody lesson and that the masses of the human family would be slain before they recognized the true God, and hence the *flaming sword*. Now you would not dare to say that by obedience to the Creator man would not and could not have marched quietly, peacefully, and happily along his way, until he could place his hands on the tree of life and eat bountifully of its fruit, for most assuredly he could have done so, and without bloodshed; but it was man's own acts to satisfy his own will, curiosity, and lust that prevented him. Go with me on down through the corridors of time to the days of Israel—the “vineyard of God.” It was filled with everything that was good; and eternal life, by an intellectual knowledge of God, was placed within his grasp; and he was told to feed upon the fat—the luxuries of the world, in peace and happiness—“Only don't disobey My commands.” Can you not see it yet? Raise up your mind's eye and look—it is plain as the noon-day's sun. But as you see, Adam was turned out of the garden to earn his bread by the sweat of his face; so when Israel disobeyed, failed, and lost sight of the true God, they were turned out; the fence was torn down, the vineyard was destroyed, and briars and thorns came up in it; the people that were left from the sword, like Adam, were driven away to suffer affliction, privation, and slavery among all the heathen nations of the earth: and now, in the vision from this time on, are to be seen ever standing, the one on the right hand and the other on the left hand of the Word of God, the cherubims. All of which the Jews could not now understand, but was to show that overwhelming testimony would be required to convince and bring them back to a knowledge of God. The vision also

showed that somewhere in the future a real man was to arise, to begin the work of teaching this intellectual knowledge; and you know who that was, who prevailed to break the seven seals and open the book; which meant, to open up the heart of man—the seat of his intellectual reason, which had been closed up and sealed by the seven carnal spirits of man, which had obtained full and unlimited control of those detestable and detested Jews; and were the seven devils cast out of Mary Magdalene, such as jealousy, malice, envy, avarice, etc. As regards the flaming sword seen in the garden of Eden, and not now in the vision, I have but to say that as fast as these emblems were realized on the earth as material things, the emblems were to pass away; so now, as the sword had already been presented to Israel and the world in its materiality, and called in requisition in the performance of its part of the work, need no more be seen in the vision, and I think you will agree with me that Israel, as well as other nations, had already become very well acquainted with it and its use in the material form.

Now, as to the blinding of the Jews, it certainly is contrary to common-sense reasoning to suppose that it was God's original design to select a nation and instruct them in His works and ways, teaching them the purpose He had for them, to be a blessing to all other nations by their obedience to His laws and commands, and then blind them, that they be not able to see and understand His operations for their own welfare and the good of the world; but we do see, after the decree went forth, and God changed the manner of carrying out His great object to one the Jews could not understand, that it was necessary for the salvation not only of themselves, but also all the heathen nations or Gentiles,

that they be kept blind or ignorant of His system till it was firmly established and His plans fully consummated beyond the power of man, either Jew or Gentile, to subvert. Or, as you may better understand, they became as and were nothing more nor less than heathen, and were cast among them; the whole world had to remain in heathen darkness until the full time arrived, according to the new plan of God, when the Messiah was introduced, and Jew and Gentile alike, such as were saved, had to accept the more intelligent system of understanding the operation of the Spirit of God in each heart, instead of bringing the Jews back under the old Mosiac law, as they expected.

God had already trusted Israel with the work of sanctifying and glorifying Him—that is, to hold up His name before all the world as the only God of power, and had given them a fair trial; and when they were overcome by heathen nations, He redeemed them and brought them back again to the true God—Othniel, Ehud, Gideon, and others were raised up as redeemers of Israel, who brought them back under the old law; and surely His patience and long suffering were great and wonderful; but when Israel made the golden calves and taught the people that they were the power that brought them up out of Egypt—and Judah had done far worse by burning their sons and daughters with fire to other gods, and it was plain that the whole twelve tribes, called the people of God, had wholly backslidden into paganism, His forbearance ceased, and He had to give them up to their carnal lusts and brutal inclinations, and take the work of preserving His name on earth among men, and thereby bring salvation to the world, in His own hands. And although He through the prophets continued to admonish them of evil, the book of God's operations was closed up and sealed to

them, and a record made before the throne of omnipotence, that the Messiah, by perfect obedience to the will of God and the fulfilling of all that was said of the Holy One of Israel, should prevail to break the seals and show up before the world the great plan of salvation, and that all who believed in Him as the Mediator from God could understand the operations of the Creator in carrying out His designs; but the Jews could not, for they did not obey the law nor study the vision which was the means set forth to enlighten them and teach them the work and ways of God.

Now let us consult the Scriptures, both old and new, in these matters; but you must remember that the writers of the New Testament took the words of the prophets as their guide, and hence, in order to study the book, and to understand it, we must read the prophecies written out from the vision from time to time, and determine by subsequent history, and the existing condition of the world, whether they transpired; and another important fact is, that the apostles did not fully understand the words of the prophets, who gave the best description possible of what they saw in the vision. And while it is important to examine carefully the general tenor of the Scriptures on all important subjects, it also is necessary here, and you will see from previous quotations, and such as you will read on future pages, that it wholly agrees with our common-sense reason, that yielding themselves to their animal inclinations, prompted by the carnal spirits of men under the debasing heathen influence, should close up their understanding to all the revelations of God, while at the same time they thought they knew, having been known as the "chosen people," "God's inheritance," etc.; it is but reasonable that once they become ignorant of God's designs, it would be

more difficult to bring them to the light than any other nation, and by turning to Romans, chapter 1, you will not only see their degraded condition, so much worse than the brute beasts, but you will also learn something of the carnal spirits of man, which constituted the seven seals on the book, closed up the vision to them, and blinded their eyes. I will quote a part, although it is shameful to put such in print—but it is just; and I hope it may be sufficient to prove to the present generation that even the priests themselves of Israel and Judah were the most debased, depraved, and miserably debauched wretches that lived on the face of the earth. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;” [Remember the emblems in the Tabernacle and Temple, which were the emblems of real things to come.] “so that they are without excuse: because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” [I recall your mind to my definition of the word “heart,” the seat of man’s intellectual reason.] “Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the

natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In the above enumeration you can find the seven seals which closed up the understanding—the heart of the Jew, which was the book in the right hand of him that sat upon the throne.

Now turn to Jeremiah, chapter 23: "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. . . . And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." This entire chapter contains curses against the priests and prophets who prophesied falsely for the accomplishment of their heinous crimes; but I have quoted enough of this to prove what I have said. God never felt the same to Israel after Aaron made the golden calf at

Sinai. Turn to Acts, chapter 7; in it is much evidence that their evil course caused their ignorance or prevented their enlightenment; that they thus caused the death of Jesus, Who was the Messiah, contrary to the original designs of God; and it is certain that because they refused to carry out the original plans they were culpable and chargeable for the great and terrific destruction of the nations of the whole earth, for it was God's design to convert the nations, and not destroy, which is clearly set forth in the Scriptures; that he had no pleasure in the death of any, but wanted all to turn unto Him. But we must turn to the chapter referred to, where one Stephen was telling the people how that Moses was brought up and appointed to bring the Israelite out of bondage and did so, and said: "This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Isarel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and

I will carry you away beyond Babylon." [See Romans, ch. 2.]

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels and have not kept it."

Now you see that Moses spoke to them of the "One" to come—the Messiah, but not that it was necessary that He be killed in order to show them the way in which their God wanted them to walk had they obeyed the law, for this is foolish, and not common-sense; but from the blindness of the Jews, they did not recognize Him as the One spoken of by Moses, nor understand His teaching. They expected one to rise up in regal style, overthrow the heathen nations that held rule over them, and re-establish them under the law; but seeing that the doctrine of this man Jesus was not only likely to do away with the necessity of the law, but overthrow the government of all other nations, they sought to kill Him (they were surely blind), for He was admitting the Gentiles, a thing they could not understand, and hence He was called a "stumbling-stone" to the Jews: and so He was; but it is said, "He that believeth on Him shall not be confounded"—that is, at this period of intelligence he is able to comprehend by the light of Christ's teaching the whole plan and object of salvation, so that he need never again be in doubt or error as to the will of God concerning him.

Now, before turning to the Scriptures in regard to the blinding of the Jews, I ask you to revert to former pages of this book, where I have stated that when God changed His

plans from the gradual operation of the law, which the Jews would not obey, it was necessary that they be kept blind, and not healed or restored under the law, until such time in the history of man when this new system could and would be accomplished and not defeated.

Turn to Isaiah, chapter 6, and read the doom of poor Israel as it was recorded in heaven before the throne of God, and heralded through the nations by the prepared lips of this noble and dignified prophet Isaiah, the son of Amoz, in the year that King Uzziah died; and then let your heart go out in sorrow for a nation, once so highly favored of God, who might have been a teacher of the great and mighty truths of eternal life; but now, alas! the Lord, seeing no hope of them raising their minds above the carnal lusts of heathen brutality and the stupefying influence of idol worship, cast them off that they must remain in darkness, and take their chances with all other heathen nations in the great plan of salvation, through Jesus the Christ. Then let your mind wander on to the time of the great event in the history of the world, when this Holy One of Israel, spoken of by Moses, now in the body of Jesus, traveling on to Jerusalem, called the Holy City, where He knew He would be crucified, ("For," said He, "it can not be that a prophet perish out of Jerusalem.") and listen to His lamentations as He looked down upon that bloody city from the summit of the surrounding mountains: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

Now before reading the sixth chapter of Isaiah spoken

of, I wish to call your attention to the fact that this book of Isaiah is a vision, "which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah," and that the "tree of life" seen in the garden of Eden now appears as the "Word of God" in the vision, always attended by two witnesses—the two cherubims; and again we can not otherwise conclude than that Isaiah expressed the ideas and understanding he obtained by the vision in what he considered the most forcible language and manner, in that very remote period in which Isaiah himself could not thoroughly understand their meaning as they appeared to him from time to time; and with this we will now read a part of it: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand

not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, Lord, how long?" [Weigh well the answer, for we will have to speak more particularly of this "purpose against the whole earth," and remember that the prophetic account of this change in God's operation begins with this book of Isaiah.] "And he answered. Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

Let us now pass on in the history, about thirty-three years after Isaiah had witnessed the above, and the burden against many nations had been made known to him, and see again what he has to say about this important event of the blinding of the Jews, and his manner of describing the vision as a book sealed; and it is the same book which John saw on the isle of Patmos, by the vision—the heart of man—the seat of his intellectual understanding. You will find it in the twenty-ninth chapter of Isaiah, as follows: "Woe to Ariel, to Ariel, the city where David dwelt! . . . 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. 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 sayeth, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts far from me, *and their fear toward me is taught by the precept of men*: 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."

Now let us turn to the fifth chapter of Revelation (I don't know why this should be called "Revelation" any more than the book of Isaiah, for the word seems to confuse the people's mind who read and creates a distinction without a difference, if you will allow me the expression), where this whole matter passed in review before John on the isle of Patmos a short time before the prophecy was fulfilled and the vision sealed up; *i. e.*, I mean the time when there was no more vision. I suppose that John was the last to know anything of the Word of God by the vision; and the blindness of the Jews (and the whole world) was described by John as follows: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in

the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." [Now do not forget what I have said on former pages in regard to the seven spirits of the carnal man, or the spirits called in requisition to minister to the absolute necessities of the human body, which may, either and all, become excessive in their demands.] "And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Now is not this sufficient? Do you not yet understand the blinding of the Jews by their carnal lusts, and the opening of the book of man's understanding by Jesus the Christ? If not, let us go on. Since Jesus was to bring salvation or a knowledge of the true God to the whole world of man, let us see how the whole creation rejoiced when the entire plan was understood (but allow me to say here, that while the cause is safe and the name of the true God is established on earth in the hearts of men, who will retain, defend, and spread it, the plan by which it was established is not *yet* understood, even in the so-called *Christian churches*): "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number

of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And 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. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever." This is the time when the whole earth will be filled with the glory of God, as He swore to Moses at the wilderness of Paran; and the day will come in the history of the world when the four and twenty elders will fall down and worship him that liveth for ever and ever.

Now while this great book which was seen in the right hand of him that sat on the throne, written within and on the backside and sealed with seven seals, has been opened so that you and I can read its pages and understand its contents, and I have shown you in the book of Isaiah, beyond a doubt or possible misunderstanding, when and how it was closed up and sealed, and was to remain so to all the world until the Messiah prevailed to open it to mankind, I wish to show you one very remarkable feature in the operations of God: the power of His Spirit in the hearts of men, and the gigantic achievements of the great and wonderful man Daniel; second to none who ever lived upon the earth, and was so considered by the man Jesus. This estimable *prophet* Daniel prevailed to open the book and look upon it a short time, for himself, and then closed it up again till the time of the end; he was allowed to understand the vision, but

none else. As I will have to refer to this part of Daniel's prophecy and give much of it in detail on future pages of this work; I will now simply refer you to the vision which he saw while in the palace at Shushan, on the banks of the river Ulai, the third year of the reign of Belshazzar. This was the vision of the ram and the he-goat, in which was shown how and whence arose the Antichrist, his terrific reign, cruel punishment of the saints and holy people, the magnitude of his power, and overwhelming destruction. In this vision is also seen (as in others) the Son or Word of God; between the banks of the Ulai, attended by the two angels--the two saints; and after Daniel had seen the vision as shown in chapter 8, he asked that he might understand it, which was granted him, as follows: "And it came to pass, when *I, even I Daniel*, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulari, *which called, and said, Gabriel, make this man to understand the vision.* So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, *O son of man*; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Then the vision was explained; after which, he said: "The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, *but none understood it.*"

Again, in the first year of the reign of King Darius, as seen in chapter 9, he said: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." This was to entreat the Lord to let him understand what was to be the destiny of his people—yet believing they were to be restored under the Old Law. And he said: "Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give the skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." And so it was in all of Daniel's prophecies, he was permitted to have a very clear understanding of the vision so that he could give even the time of certain important events with great accuracy; but the book was again closed up to all the world until the time of the Messiah; he himself, knowing the power of the Spirit of God, in his heart daily supplicated God, or prayed to that Spirit within him, to give him wisdom; and always strove to protect his body, the temple in which that Spirit dwelt, that it be not defiled.

These visions concerning the end of time or destruction that was to come upon all the nations of the earth, and the salvation of God's people, were mysterious, even to the prophets themselves, and to a great extent to the apostles

in after days. They knew that some appalling doom hung over the whole earth: that nations and kingdoms would be broken down and destroyed and the land be desolated, and that some means would be provided by which seed should be saved to again populate it; but they did not understand when nor how the consumption would be brought about; nor did they understand the plan of salvation by the Word of God, always seen emblematically in the vision, ever attended by the two witnesses that were to prove Him to be the Son of God after He appeared in the flesh, in the time of this terrific struggle. And as they are important characters in the vision, and on whom would rest such arduous and painful duties in the days of sore trial and afflictions, which were to come in the last days, before closing this chapter I will tax your patience by presenting them to you once more in a different manner, as seen in the vision of Zechariah (ch. 4), in the form of olive trees, which are emblematic of light, because they grew the olive from which was taken the oil to fill their lamps. The two cherubims placed in the Temple were also made of olive wood and overlaid with gold. Zechariah said the angel that talked with him came again, and waked him as a man that is waked out of his sleep, and said to him: "What seest thou? And I said, I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me. Knowest thou not what these be? And I said, No, my lord. . . . Then

answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, *No, my lord.* Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

Here we find these cherubims occupying the more comprehensible position of furnishing unmistakable testimony in support of Christ, the great and resplendent Light by which we were permitted to see and understand from its beginning the sublime system of salvation, by which the Creator brought us to a knowledge of that God who rules the universe, and enables us to understand His commands through the Spirit.

In conclusion, I would ask you, after tracing this subject through the Scriptures, to tell me, Did it ever occur to you, that as this great Light, this Golden Bowl, was clothed with a human body, that man might look upon it and understand its system of radiation, that these two olive branches also became flesh and blood and were presented in human form, that other human beings might see how they emptied their golden oil through the golden pipes into the golden bowl, until the light in all of its refulgence was established, continuous, and self-supporting? Yes, these are the two witnesses spoken of in Revelation, chapter 11: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth.
. . . . And when they shall have finished their testi-

mony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. . . . And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

They died in the city of Jerusalem and were resurrected, and while you may have been taught otherwise, and we have no subsequent history of the event, nevertheless it is and must be as true as that Jesus rose from the tomb of Joseph and ascended up to heaven in the presence of witnesses. For you must remember that while there was no subsequent detailed account to be given of the destruction of the earth by water, nor of Sodom by fire and brimstone, neither were we to read the details of the sorrow, wailing, and torture experienced in these days of God's visitation, and the most horrifying destruction and purging the earth will ever undergo. There was no record made after those days of horror set in, and the miserable, dark, and chaotic age supervened upon the immense slaughter of the human family in the destruction of Antichrist.

CHAPTER IX.

The Messiah Promised and Attending Prophecy.

About the time the Jews were discarded, and the book sealed, we find the Messiah spoken of in a definite manner for the first time, in a vision by Isaiah, addressed to King Ahaz; and the New Testament begins with this event in the revelation of Isaiah, and is a history of Jesus—His life, death, and resurrection; and it is necessary that the two Scriptures correspond from the book of Isaiah forward, as they both speak of and refer to the same thing: the one in prophecy, and the other part prophecy and part history of real acts; both comprise the whole plan of salvation, the second destruction of the world, and establishing it under the rule of the Spirit of God. Jesus the Christ was the medium and direct agent of God through Whom the whole plan was carried out and His objects accomplished; and the designs and work so harmoniously agree in the two that I am forced to the belief that the entire book was the production of *a single author*, who could not possibly have been any other than the omniscient Spirit in the hearts of different men. Although the language and manner varies in different parts of the work, we can see clearly that the writers all have reference to the same events and conditions contained in the design of the Creator at the beginning. Therefore, to wholly understand the operations of God in the plan of salvation, we must read the two in connection, and will thus find that every description of important events

of a general character written out in the old Scriptures has its counterpart somewhere in the new.

The Messiah was first mentioned in the seventh chapter of Isaiah, in the following manner: "Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*."

The New Testament begins with this event, and in the first chapter of Matthew the writer quotes the above, thus: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel."

Now in the beginning of this history of the Messiah, both prophetic and in real life, in order that you look at the great object of the whole matter, and not place too much stress on the style of writing, or attach too much importance to the writer, or even the apostles, allow me to call your attention to one or more facts suitable for your calm and private reflections. First, the writers of the New Testament, in using and transferring the language of the Old, do not always make a *verbatim* quotation; which you will see by the above and in many other places. This shows that they wrote by or according to the general impression of the whole matter upon their minds, not pausing to think what improper impressions might be made upon the minds of the ignorant by these slight discrepancies; and thus they wrote out all past and portrayed coming events, using their own language according to the ideas they conceived, with

a full purpose of heart, however, to convey the truth. Next, I beg of you to remember that all prophets, apostles, and writers were but human beings, subject to all the infirmities of man, and that you examine the work so you may understand what was really the standing of an inspired man at that age and what constituted him such. And you will see there are far more inspired men at the present age, though their duties are not at all the same, and that there is nothing miraculous about inspiration to us—or, at least, should not be. But as this subject alone would require much time to do it justice, I will return to the topic of this chapter, after saying that, separate from the power that was given them to perform miracles that the Christ be glorified, they had no advantage, in understanding the great system of salvation, over any man of equal intelligence at the present day who is guided by that same agent which constituted them “inspired”—that is, the Spirit of God, or “Spirit of Truth”; and surely no man in the Christian belief at this age of our Lord’s world would have the hardihood to say that we are not in possession of that same agent. Indeed, I believe the standard of morality and knowledge of the operations of God, with many individuals of the present age, is *far* above that of some, at least, of the apostles under its guidance. Peter, for example, like theologians of the present, could not understand how the new theory could exist without at least parts of the old, and be correct.

Let us now go back to chapter 7, of Isaiah, at which point in the history, God changed His manner of operation to bring salvation to the world; and in this system he begins to appeal to the intelligence of man, or, rather, to lay out the road and set up such marks from point to point that when human intelligence was sufficiently developed (at

which time this whole system was to culminate), man could look back and clearly understand that none other than the omnipotent hand of the unseen God could have traced it upon the trestle-board. It was then expected and demanded that men everywhere avail themselves of all means to become acquainted with that God which was the object of the system; and here the first fruits were realized—that is, salvation. And the writer speaks of the matter in the following words: “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the time of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts, ch. 17.)

Paul in writing to the Hebrews speaks of this opportunity given to the whole world to accept a knowledge of God, which was *the day of salvation*, and dated its beginning with the advent of Christ (*not Jesus*) to the days when the preaching of the Gospel to the nations and people of all the earth was finished, and miracles ceased; consequently, those who believed not then could not enter into the coming kingdom as it was to them, *which is the one in which we live*, but must ever remain as the heathen of to-day. But we will return to our subject.

God did abandon Israel and the Jewish system of salvation, except a sufficient number to make good His words or covenant with David, and establish His name. Messiah was to come of the house of David, of the tribe of Judah, God had thus spoken, and hence it must be; He was to be

born of a virgin, because it was thus prophesied, and if He come not in that manner, then was the prophet not from God: and so it continues through the Scriptures; the Old Testament is fraught with declarations relative to the life, adventures, and death of the Messiah, and the New records the acts of Jesus as they transpire; and if the latter corresponds as a parallel line to the former, then was Jesus the Christ the man of God spoken of by the prophets, fit to receive and entertain the Spirit of the Father, and be the faithful Witness of the God of heaven and executor of His will. Otherwise He was not; for God's declarations must be verified among men to prove His omnipotence and omniscience. This was God's system to establish His name, and hence we see in the New Testament such expressions as, "All this was done that it might be fulfilled which was spoken of the Lord by the prophet," "That the Scriptures might be fulfilled," and others of a like character. But these expressions are calculated to convey to some extent an erroneous idea in regard to the fulfilling of the Scriptures or prophecies, and I doubt not that many in that day among the followers of Christ, and even the apostles, had an improper understanding of this matter, and perhaps thought they could and were acting a certain part in the great drama of life, simply because it had been said by the prophets in ages past, that someone would do so. This they never could have done; it is and was impossible for man to act and perform a written, stated part in national life; but they were only living and being governed by the circumstances and conditions of the surroundings in that age of the world under the influence of the knowledge of the Spirit of God, which had been introduced to them of that generation, to whose lot it had fallen in the regular progress of

the growth and development of the world, according to the original organized plan. And God, knowing that such would be in the regular course of advancement, as well as all things that would be enacted in the process of development, and maturing the world, which is the plant He had originally designed, did tell the people of the earth by the mouth of His prophets what would be done at this age and time of which we speak, to prove to them His omniscience. These things did not transpire because the prophet said so, for the statement or declaration of a prophet could not change the regular course; but if it came not to pass what he had said, then he was in error, having had wrong impressions and conveying erroneous ideas, just as men do to-day about certain future events; and the man who devotes his whole time and attention to any one thing, and studies it most thoroughly, is most likely to be correct, and so it was with the prophets to whom these visions were presented, for we must remember there were many prophets in the world at that time, who doubtless saw the vision, but we have only the statement of a very few. We must also consider that the writers of the New Testament used very poor language to express their ideas, which, together with their own imperfect understanding, necessitates a scrutiny of the words of the prophets as well as the written acts, in order for us to obtain a proper understanding.

In reading over the prophecies, bear in mind that it is almost, and I hold that it is, impossible for one man to describe a scene so as to convey the identical impression to the mind of another that was made on his. The prophets were also human beings, and the language imperfect by which they depicted those events that were to transpire hundreds of years thereafter; and hence we may see how

difficult, and indeed impossible, to give a very definite and detailed description, so that events in their minutiae would correspond to the letter. Nor was this necessary beyond a portrayal of each, such as would be recognized, to the satisfaction of the minds of those who were to come after.

Now, that God had made a very great change in His system of operation may easily be determined by a close examination of the Scriptures before and after. Previous to this time God evidently expected something of Israel, as an example before the world, and hence He instructed them from time to time in their duties and His designs against other nations, and almost constantly they were given examples of His power to save and protect them against the combined powers of the earth. But alas! forbearance finally ceased to be a virtue, and He gave them up to the miserable blindness and ignorance produced by their filthy, debauching lusts, and set about the work of showing them His power to destroy was coequal with that He had exercised in their defense, saying with great determination, "They shall know that I am God," and did decree from His throne in the heavens that they should be brought under the heavy and galling yoke of a mighty and remorseless nation. And the books of prophecy are full of declarations of God, by the prophets, of His intention to destroy Israel and banish Judah and scatter them to all the nations of the whole world; and while God was in all of His operations working for His own name and glory, His omniscience was as clearly shown by foretelling the sore affliction and punishment of that people, which was determined by Him after He saw they would persist in idolatry as it was in foretelling their salvation and the salvation of the world by the Messiah. And hence you see the necessity for the Gentile world to

reach its full acme of power, and the transgression of the Jews to be finished according to prophecy. But he had appointed a Savior of the world in the Messiah, at the time this decree of destruction went forth, Who was also to redeem Israel after they had been sufficiently refined by the fires and sore punishment of that smelting furnace into which He had determined to hurl them; whence but few should come, as the small portion of silver from the mass of ore.

Here I call your attention to a very important matter, and ask that you examine the first few chapters of Isaiah, portions of which I have quoted on former pages of this book, to determine for yourself that as in the days of Noah, when wickedness was likely to blot out the name of God on the earth, He decreed an overwhelming destruction of all living things except what were saved in the ark, so now, when all nations were completely submerged in heathen idolatry, and the name of God was only retained in the minds of a few individuals, He did again decree, and record before His throne in the heavens, an overflowing destruction of all nations, and the breaking down of all organized powers set up against Him, that those individuals who recognized Him as the omnipotent God be able to rise up and finally become the controlling power on the earth. This decree went forth the year that King Ahaz died, and was called a "purpose upon the whole earth," also a "burden" and "consumption"; and as a preparatory step, all the nations of the earth were forced under heathen rule and made subject to their gods, where they properly belonged. And while there was but one prophetic declaration relative to the flood of Noah, He now inaugurates a system of prophecies upon this particular subject in connection with

the coming Messiah, which constitutes the whole theme of the Scriptures from this time forward; so that at the final consummation of all things pertaining thereto, those who believed in the God of heaven might know beyond the shadow of a doubt that it was the work of His own hands, and not the gods of the earth; and not only so, as God knew and told the end from the beginning, so man could and would know the beginning from the end; and openly challenged the gods of the earth to show forth their power by doing similar things, as we will see by subsequent quotations. Now the embodiment of this work was in the man Jesus, Who proved by His acts to be the Christ, and was nothing more than a continuation of the thread of this same system of prophecy, which amalgamated with miraculous works, emerged into the operation and rule of the Spirit, and culminated in a profound and axiomatic fact, that it was the Word of God from the beginning of the operations of Moses on down through the long and bloody corridors of time, till Jesus finished His work in the flesh and went to the Father. After this began the operation of the Holy Ghost or "Comforter" and the Word or Son of God, came no more till the time for the execution of this decree or "purpose" above mentioned, or the consummation of those things which God gave to Jesus Christ to show unto His servants, and He did "signify" them to His servant John; and it was said that they must shortly come to pass, for the time of their execution was even then at hand. Revelation, chapter 1: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all

things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

In support of the foregoing, there is so much in the book of Isaiah, and so systematically arranged, relative to the entire work of this period, that I cannot do better than to ask you to read the whole book, relative to the spoiling of Israel, the promised Messiah, and the national destruction of the earth and its consequences. As to the object of prophecy and God's challenge to the gods of the earth to show their power, I quote the following (Isaiah, ch. 41): "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." Does not this corroborate what I have said, that as Israel would not regard God for His power to do good for them, they should regard Him for His power to do them evil? And since He intends now to punish and destroy them nationally, He in this manner calls attention of the nations to the work which He will perform, and this contrasts the weight and power of the God of heaven with the nothingness of all the powers of the earth. The works of God from the beginning to the intelligent age is a series of testimony proving to man that there is but one God, thereby establishing immortality among His creatures in the beginning of this eternal period; and Christ, the Holy One of Israel, is the zenith of this system, and called the "faithful Witness."

Now that God took the work of salvation in His own hands, He provided that it should not fail; as He had sworn that all the earth should be filled with His glory, and Israel having gone back to heathenism and worse, being blinded by their presumptuous sins, while the heathen were always blind, both now need a light to show them the way of the true God: the former need a redeemer, and both a Savior; they are treated alike in Jesus the Christ. In support of this the writer speaks of the Holy One of Israel as follows (Isaiah, ch. 42): "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. . . . 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. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Speaking of Israel's wretched condition, and that it was God who brought it on them for disobedience and wickedness, the prophet said: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. . . . Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law."

Surely it is plain that the great work of God by His prophets and elect was against the gods of the earth, and the mission of the Messiah was to point man to the true God, and thereby take away *the sin of the world*, which was

idolatry; and the testimony to this effect is too voluminous to quote in this work.

In chapters 43, 44, and 45 there is much testimony to the effect that Israel was to be the witness of God: here you will see his remonstrances against idolatry; also that in their failure the work is placed upon the Holy One of Israel of establishing the earth upon a foundation and system by which it was and is to be operated by the God of heaven, through His Spirit, on, and still on, "world without end"; but I will only quote a part, which seems enough: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that *I am God.*" Again he goes on to foretell events of importance, that they may know, and said this same unseen God is the One "that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." We see that God foretold the rebuilding of Jerusalem while her first walls yet stood, and of the laying of the foundation of the second temple while the checkered pavement of King Solomon was yet unharmed. He also spoke of Cyrus, who was to issue the proclamation

for the reconstruction of the temple, and called him by name, long before he was born. This prophecy relative to Cyrus was about the year 710 B. C., according to chronology, and the proclamation was made by Cyrus, king of Persia, about the year 536 B. C., nearly one hundred and seventy-five years after God declared it should be done; and the prophet thus speaks of him: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, . . . For Jacob my servant's sake, for Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west that there is none besides me. I am the Lord, and there is none else." About seventy-two years before the proclamation by Cyrus, we find Jeremiah (ch. 29, v. 10) prophesied of the Jews' return to Jerusalem, which was the same thing Daniel said he had learned in books, as follows: "For thus saith the Lord That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." This was about 598 years B. C., and in the first chapter of Ezra we find the proclamation by Cyrus; and as it is interesting, to show first how the God of heaven operates even to-day to accomplish His purposes—that is, He operates upon the mind of individuals to place within them the idea and determination to do and accomplish a certain thing which He wants done; and secondly, that as He had determined that Jesus should come of the Jews, He places it in the mind of Cyrus to issue a proclamation, not only for all nations of the earth to let the Jews go to Jerusalem, but to help them with silver and

gold and animals for the journey; and that the cost of the Temple should be paid out of the treasury of King Cyrus; and the great work of congregating these people at Jerusalem was to isolate them, and let all the world see that His words were true, that Jesus was of Judah and the house of David; for we see that after they returned to Jerusalem and built the city and Temple, they were no better than other nations and still under pagan government, and the same decree that went forth the year that King Ahaz died for the terrible and bloody destruction of all the nations of the earth, the great judgment of God Almighty, yet hung over them as all other nations, and was the first to be executed; so you can see that this second city of Jerusalem and the second Temple were already condemned and under sentence of destruction long before it was built; and God had no use for Judah more than any other nation beyond making His words good in bringing the man Jesus from that family. And I say emphatically, aided by that same Spirit, that this *is true*. For as the unseen God placed in the mind of Cyrus to issue this proclamation, He also placed in my mind a fixed determination to write this book; and as Zerubbabel laid the foundation of the Temple, and God declared that he should finish it, so also am I so confident of the truths which I propose to write out in this book that the world may have a more intelligent understanding of the true God, that I will be permitted to finish it, or at least so nearly, that the people of the Christian world will be able to obtain the idea which God has placed in my mind, I now give you the proclamation by the heathen king, and ask you to remember that by this time the more intelligent among the heathen began to understand, or at least to entertain an idea that their gods were not omnipotent nor omniscient:

“Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill-offering for the house of God that is in Jerusalem.” This was the proclamation made by Cyrus and recorded in the province of the Medes, and the foundation of the Temple was built; but seventeen years thereafter. seeing that the work went rapidly on, Tatnai and Shethar-boznai, who were governors in that country, made inquiry of the Jews to know their authority for carrying on such a work, and were answered by telling them that they were the servants of the God of heaven and earth, and that King Cyrus had issued a proclamation to build *that* God a house at Jerusalem, etc. Then these governors wrote a letter to Darius, then king, and asked that he would search or examine the records to know if such a proclamation had been made, and whether or not these Jews were working under proper authority. “Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the

province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God." The above is the proclamation of King Cyrus, (*God forever bless His soul!*) and the following is the answer to the letter addressed to King Darius by Tatnai and Shethar-boznai in regard to the authority of the King of the world to build the Temple and the city of Jerusalem, which was the emblem of the world under the rule of the Spirit of God. This is the letter in reply by King Darius: "Now, therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God alone: let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, *forthwith* expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil,

according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put their hand to alter, and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." And so it was.

In chapter 46 the Lord, by the mouth of the prophet, ridicules idols and idolatry, and shows that their gods are a burden instead of a protection; and in chapter 48 He gives His reasons for foretelling future events, saying: "I have even from the beginning declared it to thee; before it came to pass I shewed it thee; lest thou shouldest say, My idols hath done them; and my graven image, and my molten image, bath commanded them." Idolatry was the sin of the world; and Christ took it away, or was the beginning of that system which shall culminate in its utter destruction.

In the first part of this chapter we also find that because Israel claimed the God of heaven as their God, and yet did so wickedly before other nations, that He was necessitated to work for His name, and that from that time on Israel was used simply as a tool in the hands of God to bring about events according to His declarations, the principal one being to bring the Messiah from the tribe of Judah; and shows conclusively, in verses 6, 7, and 8, that after the Jews were blinded or backslidden into heathenism, He did inaugurate a new system, which was not from

the beginning, and was carried on independent of Israel's conduct, because they had proven themselves unworthy the trust reposed in them, being treacherous and false, would certainly have proved a colossal impediment in the way of establishing the name of God on the earth, had they been left to their own will in prosperity; and hence He said: "I have showed thee new things, from this time, even hidden things, and thou didst not know them. They are created now, and *not* from the beginning;" [Mark this expression, and remember the change in God's operation shown in the garden of Eden after the fall of Adam.] "even before the day when thou heardst them not, lest thou shouldst say, Behold I knew them, Yea, thou heardst not; yea, thou knowest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and was called a transgressor from the womb." He did change His system of operation.

And now, that it is not for Israel's benefit, nor for any righteous acts of theirs, but that this system be carried out, and God's name established by the Messiah, and that He used Israel as a tool instead of destroying them as they deserved, we have the following: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." And the Scriptures show subsequently that after the advent of the Messiah, and His mission was ended, that the judgment which was declared did begin at the house of the Lord, and the Jews were destroyed nationally as was declared, and all things were done in that age. On the other hand, had Israel obeyed God, they would have remained a nation perpetual, as was undoubtedly intended; and hence it was said of them: "Oh that thou hadst hearkened to my commandments! then had thy peace been

as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off, nor destroyed from before me."

Chapter 49 shows also that the mission of Christ was not only to be a redeemer of Israel, but a light and Savior to the Gentiles, even to the end of the earth, and again it is said, He is given as a covenant to the people, "*to establish the earth*"; and when thus established, it certainly was, according to any thinking mind, but just ready to begin its career which perhaps—*yea, will never end.*

The mission of the Messiah is shown clear enough by the general tenor of the Scriptures; but it is summed up in a nutshell in Isaiah, chapter 55: "Behold I have given him for a witness to the people, a leader and a commander to the people." And so he did testify of God, even to the very last act upon the cross, as the Scriptures and apostles also testified of him.

Now I do not wish to differ too widely from the general and settled opinions upon those points of vital importance, since the minds of all those deeply interested in the great plan of salvation have been trained in a rigid school to run in one certain channel, and it being so difficult to unlearn those things once accepted as true, or to keep the mind out of the old groove, it may be best to avoid too great violence to old opinions, though they be obtained at a period in the past when man's reason and understanding of the operations of God were less developed. Nevertheless, I desire, before leaving this subject, to make one more remark relative to the Messiah, and the cause of His affliction and ignominious death. I must first call to your mind the fact that the Scriptures teach that man was his own free agent, to obey

or disobey the commands, and to choose between good and evil, life and death: and that while God did foreknow all things, it is no argument whatever against the position that they might have been different had man used his power for good, as he could have done, instead of succumbing to evil; or, in other words, had he constantly done that which he knew within his own heart was his duty in everyday life, instead of seeking for such pleasures and privileges as were demanded by the physical man. Therefore, while the Christ was termed "a Lamb slain from the foundation of the world," it only argues that God in His omniscience did know that His agents would fail, or be enthralled by the wickedness of the world, and so blinded to His operations that they would murder the Son as soon as He was clothed with a body of flesh and began the work of establishing a rival system of government and worship. Nor did the transgression of Adam directly necessitate the crucifixion; for the "flaming sword which turned every way to keep the way of the tree of life" only shows that the fruit of the tree of knowledge at that premature age had but opened up to men such avenues of lasciviousness and horrible fleshly lusts, that would lead him so far away from the true and living God, as to subject him to the sorrow and painful necessity of marching steadily and slowly on down, age after age, and cycle after cycle, through seas of blood ere he should again come in reach of the glorious tree of life, or be counted worthy to taste of its vitalizing fruit. But as time rolled on, and the period arrived at which the acts of Israel had become so obnoxious to God that after generations could see they had failed, and fallen far short of accomplishing the designs which had been laid out for them, being so blinded by their sins, and yet so egotistic as to sup-

pose and declare themselves to be the people of the God of heaven, while there were no distinguishing features between them and all other heathen nations, then it was God discarded them and introduced the Messiah prophetically for man's consideration. His life and ignominious death at the hands of His own people were also foretold; and when once made public by the holy prophets, as a sign of the omniscience of God, it was impossible that the work of redemption and salvation be accomplished short of the shedding of the blood of the Christ, as you will readily see; and Israel was culpable for the murderous deed. Now God could prove Himself to be the only God of power and wisdom by foretelling the acts of the Messiah and the Jews with other important events, and the painful and arduous duty of verifying His words fell upon Jesus, in whom the Word of God was embodied, Who thus redeemed Israel and saved the world.

In support of the fact that the transgression and consequent blindness of the Jews was the cause of the maltreatment of the Messiah, and His cruel death, we have the following in Isaiah, chapter 53. Please read it in full and observe that the writer was speaking of Israel, to whom the law was given; and said: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . For he was cut off out of the land of the living: for the transgression of my people was he stricken." The above seems to be quite suffi-

cient for any reasonable mind. Daniel said (chapter 9) that the Messiah should be cut off, "but not for himself."

Now while the death of the Messiah was brought about by the failure and transgression of Israel, it can be easily understood that when He fulfilled the prophecies made hundreds of years before, and completed His testimony on the cross, that it was convincing to the Gentiles, as well as the Jews; and they did even drink more freely and readily of the water of life than did those who have been called "the people of God."

In concluding this chapter, I must say that had Israel obeyed the commands and accomplished the work assigned them; the human family would in due time have had free and peaceful access to the tree of life; and the man of God would not have been cruelly and brutally murdered.

If you will turn now to Isaiah, chapter 63, you will see something of the terror and fierceness of the anger of the Lord, because of the transgression of Israel and consequent murder of the Redeemer, presented in the form of a question and answer, as follows: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" [Think of the terrific answer.] "I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." See Revelation, chapter 19: "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, And

I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God." Revelation, chapter 14: "And the winepress was trodden without the city, and blood came out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs."

This was the great of God Almighty, the day of His visitation, when the second stupendous "purpose" against the whole earth was executed, and the blood of the nations flowed to prove that it was God who spoke the dreadful sentence, and He who executed it is called "The Word of God."

CHAPTER X.

Purpose against the Whole Earth.—Decree of the Second Destruction.

Please bear in mind that this is one of the three great divisions of man's existence on the earth, which we call the Intellectual, as before mentioned, and is presided over by that division of the Godhead known as the Son or Word; and it was evidently contemplated that the Word should reach its acme, in the knowledge and system of man's understanding, by being clothed with flesh and blood and presented to the human family as one of that genus. This being done, man was left wholly without excuse for disobedience, since by this means God did bring Himself and His manner of communication wholly within the scope of man's understanding. And thus he received his last lessons and general instructions in the operations of the God of heaven, and also the Holy Ghost or Spirit of God, Which was to be his guide and controlling power through the eternity of the new era or new world which was soon to be ushered in. Now it is clear to the mind of any unprejudiced reader of the Scriptures that as God thus humiliated Himself once for the sake of man, and that all who would not and did not avail themselves of this opportunity of shelter beneath the wings of omnipotence, but foolishly trusted in the pompous display of the visible power of feeble man, which was limited to a mathematical demonstration, must suffer the consequences of being cast among the refuse, and

subjected sooner or later to the various elements that would utterly consume them as material wholly worthless to God.

We also understand by the very nature of man that the Word of God once clothed with flesh and blood would necessarily have to contend with physical opposition; and hence the Man of God with all of His followers, who were but a handful in the beginning, must for a long time, perhaps ages and cycles, suffer incomprehensible persecution and physical torture, to say nothing of the danger of an overthrow of the cause they had espoused, had not the great odds against them been cut short by one fell stroke of the besom of destruction in the hand of the true and controlling God. As it was, the persecution, affliction, and various deaths to which they were subjected were more than we at this age can fully comprehend—being burned and tortured in every conceivable manner: while they patiently awaited the coming of the day in which the blighting hand of God was to fall ruthlessly upon the earth the second time, withering and wasting all organized powers against His Word, which He had sworn should prevail and be the authority supreme.

We also see that this stupendous and bloody destruction was the most insurmountable and incontrovertable testimony to all who survived, that prophecy was from God, and that Jesus was the Word and Son of God, Who laid the foundation in the hearts of men for the great superstructure which was to be erected by the Spirit. Here the earthly mission of the Messiah ended; miracles ceased, and the Spirit began its operation on equal footing with the fragmentary powers of the gods of the earth.

Let your mind revert to the days of Noah in the old world, where it was necessary to destroy the contaminat-

ing influences which surrounded the agents of God, and transplant them in a new world beyond the reach of corrupted beings who had been wholly given up to the lusts of the flesh. At that age of the world there were so few who had kept themselves pure, and so feeble the intellect, that a universal destruction, leaving them with no degrading influences save their own carnal nature, was necessary. The second destruction was national, as were all other operations of God during this period of the Word; and while it was more terrific and painfully distressing to the human family than the Deluge—destroying the nations, disorganizing governments, breaking down all the powers of the earth, and laying them prostrate in the dust beneath the feet of the Son of God, which is equivalent to making all nations submit to destruction by the verbal commands of God—yet individuals from among the nations did escape and survive the “indignation,” who subsequently organized to some extent, and set up a temporary heathenism, whose gods will sooner or later be “famished,” because they made not the heavens and the earth, and their votaries become extinct.

I also call your attention to another fact in connection with these great destructions by the hand of God, as follows: their manner was foretold, but there were no subsequent historic accounts of the human suffering. It seems that no human eye was allowed to gaze upon the scene and live to tell the tale; the wail and shrieks of the damned and terror-stricken which rent the air around them died away in the distance and were hushed and silent ere they reached the survivor’s ear; and when after generations were allowed to traverse the land overspread with desolation, traces only were visible to mark some of the places where man once

reveled in luxury and carnal lust. God shut Noah in the ark and kept the earth shrouded in water till man and beast were silent and buried beyond the reach of mortal eye. Lot looked not back upon expiring Sodom, and the believers of Judah fled to the mountains while darkness spread its mantle of mourning over the remains of the horrible massacre.

It has occurred to my mind for a while back in the course of this work that it was but just and justice to both the author and the reader that I should apologize for a kind of monotonous repetition of certain parts and scriptural quotations that may seem to you unnecessary, and be to some extent irksome; but although it is disagreeable to me, and my mind has been much troubled thereby, nevertheless the entire Scriptures are so intimately connected, and all of the prophets having the same great subject and decree of God so vividly impressed upon their minds that it is impossible for me to convey to you the ideas which God has given me, without a greater or less amount of repetition, which is disagreeable; especially relative to this second destruction of the world, which constituted nearly the entire theme of the prophets and the gospel of Christ. Therefore I hope you will obtain the ideas and excuse the words in which they are clothed.

This second destruction of the world, which I am now about to direct your attention to more pointedly, is the one which engrossed the minds of the prophets from Isaiah on down; and is the only one spoken of in the sacred writings of so great a magnitude. Acts, chapter 3: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not

hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Indeed, it was revealed to Christ and the apostles, by the prophecies, that there never had been such tribulations, since the beginning of the world, and there should be never again. Matthew, chapter 24: "For there shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." Hence we may readily conclude that while God will chastise the world from time to time during the process of purification with his three great agents—the sword, famine, and pestilence, He will never again find it necessary to inflict so great punishment as at this all-important crisis; which is most reasonable when we consider that by it an unmistakable knowledge of the omnipotence of God was forced upon man, who thenceforward knew beyond the possibility of a doubt that the God of heaven would defend His rights and lay the hand of affliction upon the disobedient.

Now while we go back and examine the Scriptures relative to this "great day of God Almighty," the day of "His visitation," I ask that you call to mind the definition of the word "fire" as given on page 32 of this work; and also consider the probability that had the prophets lived at this age, and had the advantages of many of the present generation, they would have used different language in describing coming events, thereby rendering all prophecies more lucid to us; while, on the other hand, the language used was perhaps the most expressive to all those who were directly concerned in them. Indeed, while reading the Scriptures with the advantage of our present knowledge, we should in our imagination, as far as practicable, place our-

selves back in the condition and amid the circumstances which surrounded those who lived in the days when they were written and fulfilled.

Since the previously mentioned important changes in the operations of God were first revealed to Isaiah and culminated in this terrific destruction, it also was first mentioned by him in the fore part of his book of prophecy, and is called a "consumption." Read carefully and you will find that any agent capable of consuming man and his substances constitutes a part of the terrible fire of God's "indignation" with which He intended and did lay waste the whole face of the earth. Please think calmly, with an unprejudiced mind and a distinct recollection that the judgment was to begin at the house of God, and that after Judah and Israel were punished, then came the punishment and destruction of all the nations. I will only quote portions from the beginning of the book of Isaiah on, to prove to you that this decree had gone forth, but the Jews were first placed under heathen rule and destroyed nationally, and then the whole heathen world was to suffer the penalty, but of course, it was years before the work was completed; nevertheless, Isaiah understood from time to time that such a terrible overthrow of all nations should be.

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters:

they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion" [The fortress at Jerusalem; the forts of cities were spoken of as daughters.] "is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. . . . And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. . . . Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that

are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. . . . And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. . . . Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they

shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkness in the heavens thereof. . . . O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." The Assyrians had already taken possession of all the nations of the earth except Israel and Judah, and we see by the last quotation that while they wanted to conquer those nations also, that they did not believe they could. All nations had understood that Israel was a peculiar people and of the God of heaven; and so great was the fear inspired thereby that the Assyrians never did believe they would take Jerusalem until they had absolutely entered her citadel. But it is a fact unquestionable that when God wishes a certain work done, He operates upon the minds of individuals and nations; causing them to think of and conclude to do that work, whatever it may be; and the great sin of Nebuchadnezzar after he had conquered Israel and Judah and made subject to him the whole world; instead of understanding himself and teaching all the people of the earth that this great work was accomplished by the great Spirit of the God of heaven operating in the hearts of men, he walked the floor of his palace, and accredited the achievement to his own gigantic and domineering mind and the

strength of his own arm, as men of great ability often do at the present day; and hence *his* overthrow.

Now the foregoing quotations are taken from nearly every chapter from the first of Isaiah up to this chapter 10, all of which are devoted to setting forth the decree against Israel and the Jews, and the devastation of their country: and now we proceed to quote further from this noble prophet to show you God's decree against the heathen nations, the combined world, for their overthrow, disorganization, and destruction, which decree is reiterated by Jeremiah, Ezekiel, Daniel, and the other prophets, and constitutes the substance of *all* their prophecies.

“Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom: for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped. . . . Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day.” Here you see how that this destruction is brought about by the enlightenment of the people, and revolution caused by Christ's teaching; and then it was the fire was kindled which was and is to destroy

the last vestige of paganism from off the face of the earth; and then it was also that all who accepted the intelligent system of the Messiah and be governed by philosophic reason began to raise up above stupid heathenism and overthrow the power of their idols. "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." In all of these chapters there is a continuous, unbroken chain of testimony and many specifications against various nations of the earth—Moab, Damascus, Egypt, the desert and the islands, as well as sweeping declarations of destructions. But with a perfect understanding that great and mighty Babylon was the head of the world; that after Israel and Judah with a few other nations were driven under her yoke, her dominions extended over every province in the known world, and so continued to the time of this second destruction of which we speak. Pilate, before whom Jesus was tried, held his rule over the Jews by authority from the great king of Babylon; for his yoke was not yet broken, as we shall see in following quotations relative to

the great day of God Almighty, and that those who are saved shall be a few out of all the nations of the earth who accept the teaching of the intellectual doctrine of the Messiah: first, of the Israelites who were scattered among every nation and people of the earth; and secondly, they of the heathen nations who believed by their example. But the work is great, even immense, and required ages in its performance; and yet at the time of this prophecy it had not begun by hundreds of years. And as the words of the prophet are expressive, we will proceed to give them; and mark his expression "In that day," meaning the great day of reckoning and retribution dealt out to the nations in the just destruction, by the power of the unseen God.

"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. 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 outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people, a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the

day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall move out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah. . . . For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? In the year that King Ahaz died was this burden."

Ponder well this terrible death sentence upon the whole earth, and especially the meaning of the last line you have just read, and try to comprehend the stupendous fact that man was allowed to know the very year the decree was

issued from the great and resplendent throne of God to desolate the earth the second time. And while the first was an overwhelming flood of water, the second was a deluge of human blood, poured out in accordance with the declaration of God registered in heaven the year King Ahaz died, which was about 726 years before the advent of the Messiah.

But the end of this mighty destruction was not when the universal rule and reign of Babylon was broken, for out of the fragments sprang the Antichrist, as we shall see more definitely when we come to examine the prophecies of Daniel, by whom the saints were so sorely tried, and the last appalling and bloody struggle was brought about. And since the full course of God's operations was made known to Isaiah, this also is spoken of by him in that remote manner and style of language in which he described everything else. And you must remember that he could do no better, it being such a great while prior to the time of their presentation in real life; and we must not fail to observe that the nearer the time approached, the more vividly and definitely the scene was described by prophets who came after him. And after the struggle with him—the Antichrist—then the kingdom was established, and the remnant of the followers of Christ had equal showing to rise up in defense of their principles, with the fragments of other nations; and the prophet thus speaks of it:

“Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou whole Palestina art dissolved:

for there shall come from the north a smoke, and none shall be alone in his appointed time. What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it."

Since this chapter is devoted to Isaiah's prophecy of the second destruction and the decree therefor, it is but just to give most of the direct declarations relative thereto, although what we have already said seems to me to be sufficient. Nevertheless, the subject being of such magnitude and importance as to be the theme of all the prophets, it is but just to proceed further. And in the immediate succeeding chapters we find written the destiny of some of the nations in executing the purposes of God; but in chapter 24 there is much important testimony; I shall only give a part, although the whole chapter is important:

"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 mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, 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. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. 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. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem. and before his ancients gloriously." In the above quotation we also see an intimation that transgression and the sin of the world did at that time reach its zenith, and that from the time of this terrible overthrow it did and will continue to recede, till the earth be thoroughly cleansed and filled with the glory of God.

In chapters 26 and 27 we have Isaiah's manner of expressing the joy and happiness of the few who accepted the teaching of Christ and escaped, to live after this terrific scourge, free from the tyranny, oppression, and torture of idolatry, who were the seed of this third world, and how they were hid away and protected during the last bloody struggle, which we will see further on lasted one month and fifteen days; and remember that in speaking of Jacob is not meant a nation circumcised in the foreskin of the flesh, but those only, wherever they may be, who were circumcised in heart, believing in the Christ and worshiping the God of heaven, confidently following the Spirit of Eternal Truth. I will only give a portion, as there is too much bearing on these points to write out in full:

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. . . . Lord, thou wilt obtain peace for us: for thou also hast wrought

all our works in us. O Lord our God, other lords besides thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. . . . Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. . . . He shall cause them that come of Jacob to take root: Israel shall blossom as a bud, and fill the face of the world with fruit. . . . By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones, that are beaten in sunder, the groves and images shall not stand up."

As it was the duty of this prophet as well as others to continue to warn the people, so he does; and in chapter 28 he says: "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, let your hands be made strong: *for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth.*"

Now I would have you remember well these words of Isaiah, as well as the various other expressions used in speaking of this great day of the wrath of God: for unquestionably this is the same marvelous work spoken of by the apostles in the New Testament, where they used the word "fire" to convey the idea of consumption or laying waste the na-

tions of the earth; which may easily be determined by carefully tracing it through the different prophecies down to Christ, and reading what He said of the approaching desolation. The Revelation of John would certainly put an end to all doubt, since it does correspond most beautifully with all that had been said upon the subject by the prophets in ages past.

From the time that this decree of heaven was made public on earth by the prophet Isaiah, he continued from time to time in all of his writings to refer to this important event and its consequences. Indeed, it was inseparably connected with all of his duties as a prophet to keep it vividly before the minds of the people, and direct their attention pointedly on all occasions to the coming of that great and notable day of the Lord; as it was also the duty of Noah to continually admonish the people one hundred and twenty years, by word as well as the work of building the ark, which of its self was a monument of warning of approaching danger—truly a volume of admonition, constantly spread out before them, written in such characters as were wholly legible and unmistakably intelligible, even to their very low grade of intellect.

Not only was the duty imposed on Isaiah, but upon examination of the Scriptures we find it to be a prominent feature in the writings of all, even down to within a short time of the end: for John, who was the last to look upon the great panorama, was told that the things he saw must shortly come to pass; and in the end of the vision, the angel of the Lord told him not to seal up the sayings of the prophecy, "For," said he, "the time is at hand." The great work of Christ and the apostles was to prepare men for this great event, and "the day of salvation" was from the advent of

the Messiah to the time of this consumption, which was the "judgment day."

Now, before proceeding further with this subject, I wish to call your attention to some minor facts, which in themselves are of little importance, while in connection with leading topics they perform a very important part in developing their signification; and in so doing I shall merely state them, without taking time to refer for proof, since you will easily arrive at their definition by noticing the manner of their use.

It is important to know that judgment, in the Scriptures, means punishment and a destruction of evil: and "the day of judgment" was the greatest and most terrific destruction ever known to the earth since man lived upon its face, and was the day or time when this second decree of which we have been speaking was executed. The sword, famine, and pestilence are the principal agents of God's judgments; but at one time wild beasts played a conspicuous part in destroying the human family, and were considered one of God's judgments, and the four were called "*my four sore judgments*"; but the three former remain, and are to-day the agents by which God chastises the world from time to time, in the process of refining. He pleads with man by the sword, as it is stated; but in some instances he divided a portion to each.

You will find by closely observing the language used in all places, both in the Old and New Scriptures, where writers speak of the great and terrible destruction—consuming, burning, or dissolving the earth—no matter how strong the language used, they show conclusively, either by word or tenor, that they fully and confidently expect the earth

subsequently inhabited by human beings, flesh and blood, and we need not marvel at it being called "new."

Another important matter is, that writers, in speaking of this national destruction of the world, call it by different names, such as "the day of His visitation," "the great and terrible day of the Lord," "the indignation," "the end of the world," "the judgment day," and others than those I have mentioned; and indeed, so great was the magnitude of this coming event that almost every writer down to John made it the theme of his pen. And why not? We must not forget that since the days of Ahaz there was standing upon the records of heaven, in blazing and indelible characters, an immutable decree for the breaking down and destruction of the nations of the earth, and it was held up before the people for over eight hundred years before its execution, and hence it justly engrossed the minds of all who believed in the God of heaven. Nor is it surprising that strong language was used in speaking of it, since to them it was a thing of prophecy, and apparently total destruction; nevertheless, many even of the present day are misled by the strong language used in speaking of it; but we must consider that very many in the days of the apostles did not understand the manner of its execution. If Peter had fully understood, he never would have used the language he did, for he certainly conveyed the idea to all that the whole earth and the heavens were to be burned up with material fire, which from all other writings is unquestionably incorrect, and has done much harm in the world by misleading many. But we must excuse Peter, for he was but a man of ordinary understanding and very impulsive. We give his words, taken from his second Epistle, chapter 3: "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?" Such as the above is the reason why many at the present day yet look for and expect to witness some scene of destruction yet more appalling. The previous description also precludes the idea of the possibility of any living soul being saved on the face of the whole earth, notwithstanding the prophets all and in every instance declared that the vision showed that some would be saved; and while Peter obtained his ideas from prophecy, he immediately says in his next words: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," without giving the least intimation or slightest explanation as to how this new earth was to be peopled; when the prophets showed, as one of the most prominent features in all the work, how some were to be saved, as the gleanings after the vintage was done; a few of God's people who had accepted Christ were to be saved from the desolation by war, famine, and pestilence as seed for this new world in which we now live, and be the *Christian nation*. The colossal dimensions of the great battle of Gog from the land of Magog, when the nations of the earth were assembled to spill their blood as the emblem of God's omnipotence and terrific anger, was enough—yes, enough for me; and I think had you lived in that day and passed through the fiery ordeal, certainly you would have

said the consumption was complete, and would not have looked for a greater, but would have been fully satisfied that it completely filled the measure of the terrific description by God's prophets; and I thank God to-day that it is long since past, and that it was not my lot to live in that terrible day. Let us therefore all be thankful that we escaped the dreadful scourge, and strive to keep our daily account properly balanced at the great mart of justice and mercy, so that we may constantly have great confidence toward God, and not be overwhelmed by the condemnation registered in our hearts for disobedience to the commands of His Spirit.

CHAPTER XI.

Prophecies of Jeremiah Relative to the Second Destruction.

Now let us drift leisurely along down the current of time to the days when Jeremiah, the child prophet, arose, about one hundred years subsequent to the time when this dreadful decree issued from the throne of God, and begin again to search the Scriptures that you may understand the declarations of the Word of God on the subject at this later date.

You will find prophecy more definite and pointed, as the time approaches, until the beloved Daniel spoke so plainly that those who lived in that day might have told within a year or two of the time when desolation spread its mantle over the length and breadth of the earth. Nevertheless, the angels in heaven knew not the exact time, but "as a thief in the night" it was to come upon the riotous nations, and sink them in the great vortex of eternal death, while their wailing voices were unheard amid the thunders and lightnings, "which shook also heaven." This was the God of the universe enraged, and there was no power to rescue the miserable wretches who had trusted in the work of their own hands.

Before proceeding to quote from the prophecies of this great man, who wrote out the decrees of God and sent them to various nations, and especially did he have them read to the Babylonians, it is proper, in order to avoid prolixity and as far as possible unnecessary repetition, for me to state here that the book of Jeremiah is but a reiteration of Isaiah's

prophecy, only his language is different, and he did illustrate the manner of destruction to the people in various ways; and since the first of the book, even to the twenty-fourth chapter, is devoted to the downfall of Jerusalem and the enslaving of the Jews, it will not be necessary for me to cumber this work with much of his language on that part of the subject, although it is pointed and very forcible, for it is an admitted fact by all who ever read the Scriptures that the overthrow of Israel and the Jews was foretold many years, and that the prophecy did come to pass, absolutely, full and complete as it had been declared; but the prophecies of the two men are the same. You can, however, see more clearly that idolatry was "the sin of the world," and that as Judah and Israel had gone back to heathenism and were worse than Sodom and Gomorrah—forsaking their God, while the fidelity of every heathen nation had remained unshaken, God determined, as the first step in the great work, to force them under the yoke of a heathen king, class them among the heathen nations, and treat them as such. This seems a most rational course for God to pursue, and clear to my mind; for though He did at the end of seventy years bring them back to make good his words to King David, and allowed them to live to themselves, He seemed never again to take delight in them as a nation, nor accept their sacrifices in worship. And after the Messiah was brought forth according to His word, they also, with all other nations, were ready for and given to the slaughter. Individually, however, there were those among them with whom He was pleased; at least, they were elected for the painful and trying work which was to follow.

Now, if you have examined this book carefully up to chapter 25, to satisfy yourself that my statement is correct,

I ask you to read it from the beginning to the end, noting the manner in which Jeremiah published this decree more than a hundred years after it was placed on the records of heaven. I will give you the important parts, as our subject is the decree against the whole world, and you will see how much clearer the vision was understood by Jeremiah, and his description of it so much more easily understood, than that of Isaiah. Another point I would have you observe in reading these prophecies is, that not only to the Jews, but to all other nations it was most surprising that Jerusalem should ever fall; they did not believe the prophecy, for the people of the whole earth had heard of the great name and power of Israel's God; and hence you will see great stress and more importance attached to the downfall of Jerusalem and the Israelitish nation than the whole world beside, at the time these prophecies were made public: and very justly it should be so, as they had been set up as an example of the power of the true and living God, and the heathen nations had become afraid of them to a great extent; notwithstanding they had accepted idolatry, an idea prevailed that some superior power attended them, and this was the most important feature in the vision, although enough was seen and said to show conclusively that in consequence of the necessary overthrow and destruction of this nation, all other nations of the earth had to suffer and share the same fate of total destruction; and we now turn to the words of the prophet written in chapter 25.

The word of the Lord came to Jeremiah about 607 years before Christ, and was the first year of the reign of Nebuchadrezzar, king of Babylon, and it is of this vision we now speak, and the prophet says: "The which Jeremiah the prophet spake unto all the people of Judah, and to all

the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened." The prophet now speaks of the first fall of Jerusalem, and it is to be remembered that this was the time when King Solomon's temple was destroyed; and that the second destruction of Jerusalem, wherein the temple built by Zerubbabel was destroyed, was the one spoken of, and included in the decree for the massive destruction of all nations of the entire world; so we proceed with the prophecy relative to the first fall of Jerusalem. "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." So far we see that the prophet speaks of the Lord's intentions and determination to bring all nations under the yoke of Babylon, and the universal rule and reign of paganism; and we will see further on that the "consumption," the great "judgment day," is to come upon the whole earth somewhere in the future after Jerusalem and the Temple were rebuilt, and the Jews taken back by Zerubbabel: in which destruction the Jews were also included the second

time, and the so-called Jews of the present day are only a fragment of that nation, who escaped, as did some of the heathen nations, who in a very limited and imperfect manner pretend to keep up the old system of worship; but must in the course of eternity be swept from off the face of the earth before the advance of the Christian nation. But we now resume the prophecy:

“And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.” Remember now the judgment mentioned in the New Testament, which was to begin at the house of God, and we proceed:

“Then took I the cup at the Lord’s hand, and made all the nations to drink, unto whom the Lord had sent me: To-wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and

all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts."

Now you remember how Isaiah described this scene of bloodshed and terrific destruction, as given in the previous chapter of this work; and that I have said that each succeeding prophet gave a more comprehensive description of it, as the ages of time rolled on; and I ask you, Is not this the same thing which Jeremiah is describing; and does he not make it plain enough for anyone to understand? But we will go on to quote a description of the last scene

in this great tragedy spoken of more at length by Ezekiel, as we will show you later on; and was the great and terrible day of the Lord so prominently mentioned through the New Testament; and Jeremiah speaks more definitely of this also than did Isaiah; as follows:

“Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” In this chapter he also speaks of the terrific judgment against the shepherds who lead Israel astray.

I now ask, What language would you use to proclaim a judgment more forcible, more general, more thorough and specific against the combined world, than that which you have just read? Would material fire cause more suffering and horrible distress than the devouring sword, the slow and torturing famine, and the burning pestilence? This is no figure, no myth nor allegory; but a stern, stubborn sentence against the specified nations of the earth from the God of the universe. And now I ask you again,

Is your fear of Him taught by the precepts of men? If not, and you are guided by the Spirit of Truth, as in the presence of God, apart from the opinions of human beings, I will ask you further, Do these nations yet have to pass through this appalling fiery ordeal? Is this dreadful sentence yet hanging in full force over the world? Was not this the close of that great day or terrific occasion, in which the yoke of Babylon, the heathen yoke of the world, was to be broken, and let every one be individually responsible to the God of heaven according to the dictates of his own conscience? And has it not been thoroughly broken? Ah! yes; though some of the galling timbers still dangle about our neck in the character of foolish and unmeaning form and ceremony, at which our intelligence and reason revolt, because there is no more virtue in them; but they will, in course of time, drop off, leaving us liberated sons of God, only subject to His law written in our hearts and placed in our inward parts.

One more question relative to this subject, and in determining the answer I desire you to read carefully what the Lord God said through these three great prophets, Isaiah, Jeremiah, and Ezekiel, concerning the priests, shepherds, and leaders of His people, and see in the new covenant by the same prophets (which we will give further on) how He provided against such disastrous results as were brought about by the priesthood in that day. With the understanding that you read these prophecies upon this part of the subject, and bear it in mind when we come to speak of the new covenant, I ask, Since the days of the apostles and miracles, which performed their part of the work so nobly in laying the foundation of the kingdom, Christ be-

ing the chief Corner-stone, and the gospel was preached to every creature on earth, where do the minister, the priest, and bishop (so called) get their authority to dictate terms of peace between you and that God who made you to perform a different work from all other creatures, and holds you individually responsible for it; with whom you are, as it were, in constant and direct telegraphic communication (so to speak) through the Spirit of Eternal Truth? Shall the oak tell the myrtle tree how it shall grow, because he is majestic and sturdy? Shall the pomegranate say to the pumpkin, or gourd, "Your odor is offensive," because *it* is used as an ornament? Shall the acacia tree say to the oleander, "Your leaf and flower are poison," because he is engaged in producing food for the natives? And when men live within the pale of civil law, shall one say to another, "Your deeds are evil and unrighteous because you do not as I do and think right"? Has a just and perfect God, in this more perfect age of enlightenment, entrusted that authority to so dangerous and feeble a system of transmission from generation to generation through certain individuals of the human family, since He has ceased His direct operations on earth, after it had proved a signal failure in ages past? Nay, verily, but He has introduced a system under the new covenant, so perfect, and yet so simple in its operations, that each can thoroughly understand for himself, but not another, no matter what grade of intellect he has. Truly it was said, "A fool need not err therein"; and in this new covenant was prominently and emphatically stated and stipulated that *one man shall not teach another.*

But I will return to the subject again, and call your

attention to the fact that God in His operations caused one part of the human family to perform His work against another; which shows to some extent the speed and power of His Spirit to accomplish a great work in a short time; and thus it was He caused Babylon, "the hammer of the whole earth," to rise against Judah and other nations, subjugating and bringing them and the entire world under the rule of Nebuchadnezzar; and by the same means he subsequently assembled united forces against him and the Chaldeans, to bring upon them and their land also the desolation promised and written in a book which Seraiah read to the Babylonians. "And I will bring upon that land all my words which I have promised against it; even all that is written in this book which Jeremiah hath prophesied against all the nations." You also see here beyond a doubt, as it is written in many places, that this decree was for a national destruction. And in the last great struggle, when there was no human force sufficient to oppose, individuals were caused to slaughter each other; which you can understand, from your present knowledge of human nature, would be the most uncompromising, complete, and perfect system of destruction that could have been instituted; and you can also understand that the great power which brought about so bloody a scene was the Spirit that reigned in the heart of each.

Turn and read the destruction of Babylon and the Chaldeans as written in chapters 50 and 51, which was the beginning of the breaking down of the heathen world, which had been united under one great heathen king. I mean that the entire world of man was but a mass of paganism under one king, except a few individuals scattered among

the nations, and this was before the mind and intellect had developed sufficiently to comprehend an unseen God. I will give you portions of the prophecy. You can read it *in toto*.

“The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. . . . Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. . . . A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. . . . A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; and they shall dote: a sword is upon her

mighty men; and they shall be dismayed. A sword is upon their horses and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed. . . . As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. . . . Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.”

“Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. . . . O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy coveteousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. . . . Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.” You may see that dissension, discord, and conflict were brought about by the dispersed of Israel among the nations of the earth who were the elect, by whom the great work was to be done; and hence he goes

on to say, speaking of Israel, or the Jews: "Thou art my battle-axe, and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. . . . And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord." This was after the Chaldeans had destroyed Jerusalem and taken the Jews prisoners. "Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." In the prophecies cities are spoken of as mountains, and Babylon was the emblem of the world under pagan rule, the whole of the inhabited portions of the earth; and Jerusalem is emblematic of the new world under the rule of the Spirit of God; and the "daughter" of a city is her citadel or fort. "For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. . . . Therefore behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come upon her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. . . . And I will make drunk her princes, and her wise men, her cap-

tains, and her rulers, and her mighty men: and they *shall sleep a perpetual sleep, and not wake*, saith the King whose name is the Lord of hosts."

Now I wish to call your attention to one fact which you will please remember should you ever refer to the aforementioned chapters to read them over carefully, and it is this: that the events therein spoken of by the prophet were to transpire years after the Messiah came upon the earth and was cut off; and that He also spoke of this, as well as other terrific scenes that were to arise before the final consumption and the indignation cease. Christ told His apostles and followers that there should be wars, and rumors of wars, but "the end is not yet"; and notwithstanding, from the going forth of the decree to this time many a field had been washed and made red with the blood of the poor, sinful, benighted human beings, in bringing the nations of the earth under the yoke of mighty Babylon, with Nebuchadnezzar as its "head of gold"; and subsequently desolating the land of the Chaldeans; it was but a rivulet, when contrasted with the blood which flowed when the winepress of the wrath of God was trodden, to prove to man that it was the Word and Son of God who commanded, as the waters of Noah proved to him that it was the Father. Isaiah (ch. 54), in speaking as God of this bloody destruction, and as evidence that there is never again to come upon the earth another, says: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." That is, Israel proper, or the Christian nation, which never will be broken down by war, pestilence, or any other element of disaster; *no, never*. Read this whole chapter, it is important. I will

give you the last verse: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." And so will this Christian nation continue to grow until it fills the whole earth, to the exclusion of all others.

I wish to speak of one thing further just here, and that is, the dates and periods at which these important events were to transpire, and the length of time which elapsed between them, or from the consummation of these terrific tragedies to the present. I hold that the chronological tables are unreliable, and that no man has ever been able to make a calculation of time extending from the birth of Jesus on down through the destruction and dark period of the world to the present, with sufficient proof of its accuracy to justify its having any-bearing on the opinions of men as to the truth or error of any of the sacred writings. Indeed, I think the dates by which we are governed in the ordinary transactions of life should never be taken into consideration in forming an opinion on any part of the Scriptures. Ezekiel was told how to compute the time to important coming events in the history of Israel and Judah, and Daniel was evidently governed by that system in his calculations as to the coming Messiah and subsequent destruction, and was certainly sufficiently correct to satisfy the minds of those who were immediately concerned that he was a prophet of truth, and that these events were the works of God according to former decree; and sufficient for us to know is, that all these things have been done by the Ruler of the universe without regard to the exact time required for their consummation. Neither is it

important to us how long this chaotic period lasted, since by it and its cause a knowledge of the power and wisdom of the true and living God was riveted on the minds of all Christian survivors sufficiently to establish His kingdom on earth as it is to-day; and for aught we indubitably know, this may be the thirtieth century of our Lord instead of the nineteenth. But we will return to the subject of the fall of Babylon.

In reading this prophecy, remember that it was Jeremiah's effort to portray a scene which was to transpire hundreds of years thereafter, and that it was impossible to give a literal description; nor was it necessary, but quite sufficient to assure them or declare the fact that Babylon would fall and the destruction would be appalling. Nor is this prophecy an allegory or figure of some other great event that might be looked for in the yet future, but nothing more, nothing less, however, than the downfall of the Babylonish empire as the master stroke of the God of heaven against heathenism, and the beginning of a work which was to result ultimately in total destruction of the gods of the earth or graven images, and their power, which had been set up in opposition to Him. You doubtless remember that Christ said to His disciples that these "wars and rumors of wars" were but the beginning of sorrows, This is evident, since the breaking of the universal power of Babylon gave rise to the exercise of Christian power, which bade fair to be great in the land, and hence all other powers were turned against it; and as the great and ultimate contest was between the Christian and Antichrist, it is but reasonable to suppose that it would grow hotter and still more intense until the saints were delivered up to those most skilled in the art of torture: that, if it were possible,

they be made to recant, and fall down with their faces in the dust and worship the beast. These sickening, heart-rending scenes were to continue their bloody course until the greatest earthly power and all the skill and ingenuity of Antichrist had been brought to bear in every conceivable manner upon the poor, tortured, suffering servants of God and His word: that man might witness its signal failure to make even the slightest impression upon the elect or adamant stones prepared for the foundation of that gigantic superstructure, the magnificent city of God or marvelous kingdom of heaven in this "world without end."

Now let us read in the latter part of chapter 51, the last words and prophecy of Jeremiah, the instructions he gave Seraiah the chief priest. You will see in verse 59 that Jeremiah requested Seraiah to take his prophecy and read it to the Babylonians the year he accompanied Zedekiah, the king of Judah, to the city of Babylon, about seven years before the fall of Jerusalem; for at this latter time, when Jerusalem was surrendered, and Zedekiah was made blind, and taken a prisoner to Babylon, Seraiah did not reach there, but was killed at Riblah. The following are instructions by Jeremiah to this "quiet prince": "So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink,

and shall not rise from the evil that I will bring upon her: and they shall be weary.”

This book is supposed to have been read to the people of Babylon about seven years before the first destruction of Jerusalem by the Chaldeans; and by turning to Revelation (ch. 18) we find a reiteration of Jeremiah's prophecy against Babylon, “the great whore which did corrupt the earth,” and that this decree yet stood in full force against the mighty city, hundreds of years subsequent to the days of Jeremiah, and John testified to the same things immediately before they were to occur; and the same illustration was given him, which Seraiah did before the Babylonians, for he said, “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

Now, reader, let me suggest to your mind a stubborn truth, as firm as the God who rules and swore by Himself that the earth shall be filled with His glory. After generations will realize with great happiness, in the course of God's stupendous operations, that while idolatry, with all of its consequent hideous crime, whoredom, debauchery, and miserable deeds of brutal lusts—in short, the wickedness of man, did reach its zenith and flourish in its most brilliant state of gaudy perfection during the reign of Babylon, in her fall it received a mortal wound, from which it can never recover, though it rally even in the very throes of death; yet shall such vile crime, wickedness, and all sin continue to sink down in the pit of destruction and the smoke of their torment ever ascend, till the last vestige of its power be consumed by its own damnable nature; and the majestic wave of righteousness and God's eternal glory

close above it forever, as did the waters of the Euphrates above the rock and roll from Seraiah's hand.

This fall of Babylon and murderous, blighting defeat of the great powers of the earth which had been arrayed against the God of heaven was to be the mighty example and triumph before the world of His superior power. It also broke the galling yoke of His people, liberated the surviving saints, or elect, and indeed finally terminated the judgment which so long before had been declared should begin at the house of God. Here it was the power of the Spirit of the omnipotent God gained the ascendancy, and they clearly saw that it was the Power of all powers that would rule the nations of the earth henceforth; and the poor careworn servants of the Master who had been faithful to the end rejoiced also with all those who had been "beheaded for the Word of God," that they might have peace, liberty, and rest from the tyrannical rule of heathenism which had so sorely tried their patience and faith. Let us imagine ourselves under the rule of a beastly tyrannical, heathen king, who supposed his power was derived from the image he worshiped and who determined to force us by torture to acknowledge the same, contrary to our intellectual reason and the mandates of the God of heaven in our hearts, knowing that our eternal interests depended upon the firmness and patience with which we endured the agony of physical pain and shameful treatment before an austere and pompous people; then we could appreciate the language of the liberated saints found in chapter 19 of Revelation: "Alleluia! Salvation, and glory, and honor, and power unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath

avenged the blood of his servants at her hand." But the end is not yet.

I now call your attention to the fact that the prophet Isaiah (ch. 26) speaks of the pulling down of the great city, saying in this song they sang: "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." He also speaks of another, saying: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in." (This is the Christian nation.) Read the song and mark the expression so often made use of in the Scriptures, "In that day"; meaning that great day of retribution when all nations who did not recognize the God that made heaven and earth should be thrown down and their power destroyed to give place to the rule of an omnipotent God in the hearts of an intelligent people. And in this terrific and bloody struggle the foundation of this city of God was laid—the days of righteousness; and within its walls man is secure to-day, although they as yet are scarcely raised above the foundation. The prophet, you observe, calls it a strong city, and it is unquestionably the days when truth, righteousness, and virtue are the only safeguard to man's temporal and eternal interest as it is to-day. Jerusalem was the emblem of this great city of God.

The city which was cast down was the overthrow of those days when idolatry and the abominable lusts of men revelled in its uninterrupted glory, trampling down and shedding the blood of justice and truth, regardless of Him who created all things; the day when ignorance prevailed and idolatry was the consequence, and man indulged every

inclination and desire of his physical nature—unbridled licentiousness spread rampant over the world. Babylon was emblematic of that city or period of the world.

"In that day" surely the poor oppressed people did rejoice at the overthrow of the tyrannical reign of the gods of the earth, and the coming peace and protection of a just God. Can we not to-day appreciate that song and rejoice? "O Lord, our God, other lords besides thee have had dominion over us. They are dead; they shall not live: they are deceased; they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

These are all transactions pertaining to and upon the earth for the good of human beings, and man is given nothing beyond further than to know he has eternal life through the Word or Son of God, and will live in peace here and hereafter by a proper obedience to His Spirit. All things written were to inform us in the operations of God in the world, and He did constantly admonish man that He could not allow idolatry to rule and wickedness to possess the earth He had made for His own purposes; and as the day approached for the execution of this stupendous work against all such evil, and His indignation could no longer be restrained, He said: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

In the destruction of Babylon of which we have been speaking, this great work of God was not complete, the head only being destroyed, while it was necessary that all

the members of the great body of appalling wickedness and sin, in their organized condition, he swept from the face of the earth, that righteousness and truth might grow and take its place, and glory and praise be given to the God of heaven; and its roots are to-day so firmly fixed in the bosom of the earth that they can never be torn away; and while the stalk with a growth of two thousand years is but getting strength enough to withstand the cruel storms that have been hurled against it, yet it will grow and spread till the earth be filled and the beautiful city be complete. Let us be content, and not expect it in a generation, an age, nor even a cycle; but it will be, for God has so declared it. "God is Truth," and this growth is real comprehensible truth. "Woe to that which loveth and maketh a lie."

But we are not yet ready to think and talk of the beautiful city; we could not fully appreciate it were we to fail to look at the scene of the final dreadful judgment among living human beings—that last mighty stroke which removed all obstacles, swept the floor ready for the foundation, and left the earth strewn with the bodies of the dead; the contest so overwhelming in its terror and blood, where none save the Word and mighty hand of God was arrayed on the one side against the swarming multitude coming from every quarter of the earth, and yet they fell slain by the sword of His mouth, for at the command every man's sword was turned against his brother.

Before turning to the prophetic description of this terrific battle, I ask that you read chapter 24 of Isaiah, and see in what manner he understood and described this great event which was to occur hundreds of years thereafter: bearing in mind all the while that it was, we may say, impossible for him or any of the prophets to give a literal de-

scription exactly as it would occur; nor did necessity require anything more than that all should recognize it as the same event that each was describing, and that all mankind living at the time it transpired should know it to be a fulfillment of the prophecies beyond a doubt. Another very important matter to be considered while reading the new Scriptures is that all the apostles extracted their ideas of the end of the world from this prophecy of Isaiah, which you have the same power to-day to comprehend. The prophets did not all use the same language in their descriptions, and why should we think it necessary? Remember, also, that these were only visions to each prophet, conveying the idea of great destruction of governments, institutions of all kinds, and slaughter of all human beings except a remnant, and a complete revolution of all things; and not only so, but that man, now beginning to be sufficiently intelligent to understand the operations of the Spirit of God within him, and thereby entertain an eternal principle, that Spirit was now introduced on the earth, and also through Christ to the spirits of the dead; which spirits evidently had not returned to God, but remained in heaven awaiting the advent of the Son or Word of God in the flesh, that they also might have an opportunity to accept eternal life and salvation: which Christ said Himself would be given them (of this matter we will speak more definitely in the future), at which time all things were made ready for a judgment, not only of those living in the flesh, but also the spirits of all those who had passed away prior to the advent of the Son of God. Therefore the prophets and apostles not only spoke of a new earth, but a new heaven also. In this connection I will remind you, while you think of what has just been said, that of all the great and important events in the

works of God we are not allowed a subsequent description; only a prophetic account and subsequent results: and do not forget this when you oppose my opinion on the subject of this second destruction of the world.

Now, while I have given in a former chapter some quotations from Isaiah, chapter 24, I here repeat in this connection, that all the prophets speak of the same thing, and that it is the important matter of all their writing: "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 mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants; 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." [Remember this language.] "The city of confusion is broken down: every house is shut up, that no man may come in. . . . In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." You can turn to the third chapter of Peter's second Epistle and see the strong language he uses in speaking of this event, which is characteristic of the man and conveys an erroneous idea; but we proceed. "The earth shall reel to and fro like a drunk-

ard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise 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." I here refer you to Revelation, chapter 20, from which I will quote in this connection hereafter. John said according to his understanding they were to remain in the pit a thousand years; but whether he understood literally a thousand years, as shown in the vision, I can not say: but it is not impossible in its meaning that the "Devil and Satan" was bound a thousand years, but it is evident that in John's understanding precise time is not certain, for it is very certain that this "Devil" or the evil and carnal spirits of man—the flesh—was liberated from the pit before the final struggle, because he was shown to be the agent which assembled the nations for that purpose, and it is plain from all other prophecies that such was the case. Jeremiah said he was to give them the "wine-cup of the wrath of God." Ezekiel said: "Things shall come into thy mind and thou shalt think an evil thought." John says: "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." John again said (Rev., ch. 16): "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the

battle of that great day of God Almighty. As to a definition of the "Devil," we will see very clearly further on that it is man's physical or carnal nature.

But before closing this chapter we will turn to the last verse in Isaiah (ch. 24), and determine that the prophets and apostles were all speaking of the one great and coming event; he says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In chapter 13 the prophet said: "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Joel said: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Now as to the moon turning to blood, it but reasonable and just to say that this was the prophet's understanding of the vision, or his manner of describing it, seeing that it would look red like blood, since no one else thus speaks of it.

As to the time this should have occurred, he as well as others indicated by the tenor of their writing that it was during the time which elapsed from the fall of Babylon to this great battle. Matthew and Mark say the sun shall be darkened and the moon shall not give her light. Luke speaks differently, and says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." He also further on indicates that these signs were to be seen as the time approached for the decisive action of the God of heaven against the powers of the earth, which resulted in the redemption of the living bodies of His faithful people.

In regard to the length of time this darkness continued, the sacred writers give no account; but there are some

indications of its having lasted many years, and the earth might have been thus shrouded for many ages: and it is but reasonable to suppose that man knew but little, and probably nothing, of the general transactions in the different parts of the earth, till he began to emerge from this gloom—or rather, when this mantle of mourning became worn threadbare and gradually fell away.

I believe that the learned of the earth to-day who obtain knowledge through the channel of profane history, and even Bible students who appeal to the profane to support the sacred, look upon this as a thing yet to occur; and refuse to accept as true the declaration of the apostle Luke. I will give his words on this subject, written in chapter 21, which, if you read carefully, will be sufficient to prove to you, without further testimony, that the great day of God Almighty has long since passed, and all prophecies have been fulfilled. You will observe that in this chapter Jesus is telling the people, and especially His followers, of this great destruction of the world spoken of by the prophets. I will give that which bears most direct upon our part of the subject. He says: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. *For these be the days of vengeance, that all things which are written may be fulfilled.*” Mark the expression that when Jerusalem was compassed with armies were the days when all things written were to be fulfilled. Then said he: “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they

see the Son of man coming in a cloud with power and great glory." Does he not mean the judgment of the great day? Ah! yes; and John said of this: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he had declared to his servants the prophets." (Rev., 10.) John also speaks of this again in Revelation, chapter 20, of which we will have more to say further on, and he tells us that this terrific day will come when armies gather and compass Jerusalem; and we do know that Jerusalem, with *all* of those ancient cities, crumbled into ruin many centuries ago; and in ordinary historic conversation of the day, the learned speak of what is now called the "Dark Ages" of the world, never doubting it to be a reality among the periods of the remote past; nevertheless they agree that it was since the advent of the Messiah.

And now, brother craftsmen of the mystic tie, who wield the gavel to break off the rough corners of our human nature, and the trowel to spread the cement of brotherly love, whose valuables were doubtless deposited in the archives during those long hours of rest, and among them perhaps the Bible was considered a jewel of great price, you date your apprenticeship far back in the history of the world, and are now certainly doing a good work on the walls of this great city of God. I ask, While you gaze upon the ruins of all those doomed cities of antiquity, and see the desolate and waste places, for ages overspread with the dark mantle of mourning, where once the human family revelled in all the luxury and splendor the united world could afford, and were buried together with all the works of their own hands by the quaking of the earth, and the thunders and lightnings of the terrible wrath of an uncom-

promising God, has that awful decree been executed which was registered before the throne of God against the nations of the earth in the year that King Ahaz died? And in making up an opinion, stand firm and fearless before the great Architect and Master, no matter what your conclusions may be, so long as you are actuated by the Spirit of Truth, for it is the Spirit of God.

CHAPTER XII.

Prophecy by Ezekiel.—The Last Great Slaughter.—The Blood That Testified on Earth.

It is not necessary to review the entire book of Ezekiel's prophecies, as they are mainly a repetition of what had been foretold by other prophets before his day, and the great theme of all was the immense destruction that was decreed against the whole earth: and since we have already spoken of the fall of Jerusalem and Babylon, we will now turn to chapters 38 and 39 and begin to examine carefully a portrayal of the last—the most majestic and terrific scene in the operations of the Son of God, which closed up the period of the bloody reign of the Word of God, and planted in the bosom of man an intelligent understanding of the Spirit of God, by which He rules the world to-day. And I assure you by that Spirit of Truth within me, that this great event is the last act and consummation of that "purpose" or decree for the destruction of the nations of the earth before mentioned. Isaiah was the first to whom it was made known in anything of a definite manner, and he mentioned it frequently in his work, but Ezekiel was ordered to publish it to the world in a more detailed manner; and Daniel spoke very definitely of the time of the execution, so that those who lived then might have calculated it within a year or two. All the prophets before Christ understood it, and he also, though he knew not the exact time of its coming. The apostles and Jesus

seem to have obtained their knowledge through the reading of the prophecies, mainly Isaiah's, as we have no account of it ever being presented to them by the vision, except John on the isle of Patmos, who was allowed a more complete view of the entire work than anyone else, for the purpose of warning and preparing the saints and elect immediately before it came upon them; for he was told not to seal up the prophecy, as the time was at hand; and the Scriptures show that it was so publicly known to the world that it had become a subject of great importance to all, both saint and sinner, and there is no other destruction spoken of anywhere in the volume of Sacred Writ—I know of none whatever; and Jesus did consult the words of prophecy in regard to this event, as well as to know certainly that He was the Messiah. But we will proceed to examine the revelation of poor Ezekiel, whose task was hard; and I must ask you to bear with me in my repetitions of various parts of Scripture, as it is almost indispensable in conveying a proper idea: because all of the prophets spoke of the same thing, and hence it becomes necessary to refer and give you the wording of each in support of any prominent point. You know (in support of this) that the four apostles, Matthew, Mark, Luke, and John, spoke of the same events, and used very much the same phraseology.

“And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal.” From the manner in which Ezekiel speaks, the number of the people of Gog must have been *very* great, and with them was gathered Persia, Ethiopia, and Lybia; also

“Gomer, and all his bands; the house of Togarmah of the north quarter, and all his bands; and many people with thee.” So that the number of the nations of the earth armed and equipped for battle must have been immense; far beyond our comprehension, when we take into consideration that in ages prior, in one single battle between Israel and Judah alone, after the nation had been divided, there fell dead on the field, able, “chosen” men of Israel, half a million. But now the nations of the earth are called to battle against the Christian people who had been gathered together and lived in the land of Israel. Then said he of Gog: “After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.” Now this does not mean the Jews around whom the nations were to be gathered to battle, but the people of all the nations who had accepted the true God under the preaching of the gospel of Christ by the apostles; for, as I said before, after the Messiah was brought of the house of Judah according to the promise to David, that nation was given to the sword in the early part of this great “consumption,” which was under the sounding of the sixth angel, or during the second woe, and after the fall of Babylon the believers in the Word of God from all nations fled to the Holy Land, where they were to witness the last dreadful scene, and for a time they lived in peace and prosperity, for during this time the wicked heathen came not against them, as is indicated in

Revelation, chapter 20, where Satan was bound and cast into the pit. Isaiah (ch. 24) said: "They shall be gathered as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed." And Ezekiel says, as I gave you on the previous page, after the nations were notified to prepare for battle, which was the decree against them: "After many days thou shalt be visited." John said (Revelation, ch. 20): "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." Now Daniel was given the method of computing the time of the important events, as well as Ezekiel, by which they were to know the time of destruction, as we shall see hereafter.

Now it is certainly very plain that all of these prophets are speaking of the same event, which was the terrible slaughter of the pagan world, the great day of God Almighty.

That the gospel was preached to all nations under the heavens by the apostles, preparatory for this event, there is not the slightest doubt, as we shall see in a subsequent part of this work. And when the first or perhaps the second great crash came, in which Babylon fell, the believers in the Son of God from the different nations came to the land of Israel; for they were to become a nation as they are today. This was the gathering together of the people of God spoken of by the prophet; before whom the heathen were to be gathered and slaughtered. And Ezekiel says, in verse 16: "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days,

and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." These "people of Israel" were not the Jews (so called) of to-day, and there is no ground whatsoever for so supposing: since all who refused the Word of God, which was the Son of God, were classed with the heathen and treated as such; and hence we see to-day that the Jews are fragmentary, and not national, and there can be but one class of God's people—that is, those who came to Him through Jesus the Christ. I mean those who were converted of both heathen and Jew by the doctrine preached by Christ, and their children after them. Therefore, in speaking of Israel since the days of Jesus, no reference is made whatever to the circumcised sons of Abraham, but to those exclusively who did believe in the Son of God and received His Spirit, by which they were taught to crucify the flesh, and thereby be circumcised in heart. Turn to Romans, chapter 2; read carefully, and cease to look upon the people who believe in the circumcision of the flesh having any relation to God: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." Circumcision was wholly worthless to God after Israel was divorced; and all of that nation who came to and were accepted of God were forced to come through Jesus the Christ as any other heathen; therefore it is said in Revelation, chapter 3: "Behold I will make them of the synagogue of Satan which say they are Jews, and are not, *but do lie*."

Now this Christian people were gathered together at some time prior to or we may say during those days of

vengeance where they were to witness this last, most convincing act, which did complete the testimony for Christ as the Word of God (or, as the prophet said, "sanctified" the Word), and finished His work on the earth. God also put it into the minds of the heathen, by the operation of those spirits which He allows to influence the wicked for their own destruction, even at the present day; so that the inhabitants of the whole earth flocked like migrating birds, and gathered around and upon the Holy Land like flies upon the mouldering carcass, not knowing that handful of God's faithful children were safely sheltered beneath His mighty wings, and that their strong force of defense was the Word of God. He had said He would protect and support all those who kept the faith, by whom the kingdom was to be established; that He would assemble their enemies around them and slay them before their eyes, by the word of His mouth, and there they stood as a flock of sheep, surrounded by ravenous beasts of all kinds, eager to devour them, and no visible army of defense; and still the enemy in clouds gathered and crowded around, lank and hungry for the blood of the innocent, until like caterpillars they covered all the hills and valleys of Israel, as well as the vast adjacent country. They "surrounded Jerusalem and the camp of the saints" who knew the time was fast hastening, for they could not hold out much longer, and there was no help, no support, save the promises of their God; and the important one uppermost in their minds, which swelled their hearts as they silently gazed into the heavens, was, "He had said that in due time his Word would be there to 'turn every man's sword against his brother.'" Luke said (chapter 21), in regard to the assembling of these massive armies about the Holy Land: "And then shall they see the Son

of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Oh, how intense was the anxiety of that hour! how dreadful the test of those precious stones which had been hewn out for the foundation of this glorious edifice! but they crumbled not, and were cemented together, with Christ at the head of the corner. This was a real act, a scene that was witnessed on the earth; let us turn and see how it was brought about by the spirits that were sent to operate on the minds of the nations:

"Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." This certainly does refer to the Christian people, gathered together after the fall of Babylon, who dwelt unfortified; and it is just to suppose that the heathen nations of the earth, far and near, did not know the power of the God of heaven, and that He would protect His people without walls. This alone was remarkable in that age of the world, that there could be any power stronger than walls to protect a people and enable them to dwell safely. Think a moment of the vast difference in the entire Christian world to-day: we have all advanced far enough, and obtained a sufficient knowledge and wisdom from God, to understand that truth and right-

ousness is as a wall of fire about a man or people, and there is no one who does not feel its influence.

We see from the preceding how Ezekiel understood and described the manner of assembling the nations to the slaughter; and we will now turn and read the more definite light in which it was presented to John, in which we will see clearly how that the gospel was to be preached to all nations, that the elect might thus be found and sealed with the Holy Ghost before the destruction began, which was represented to John by angels possessing great power; and after this was done, then the destroying angels were loosed to begin their work, which was carried on from age to age until the crisis came. This was begun under the sounding of the sixth angel, when the slaughter began; as Christ said there would be wars and rumors of wars, but these were just the beginning of sorrows. Now while it is interesting to follow the work of the angels with trumpets and the angels with the vials of the "seven plagues," we will pass on to the time when the sixth angel poured out his vial on the great river Euphrates, at which time the nations began to engage in more active wars prior to the battle of Gog, the chief prince of Meshech and Tubal. So now we will return to Revelation, chapter 7: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Now follow closely and let me tell you:

The four destroying angels are the nations of the four quarters of the globe preparing for conquest: the angel which ascended from the east, having the seal of the living God, is Christ; the seal is the Holy Ghost; the servants are the elect who were scattered among all nations, found by preaching the gospel of Christ, and you remember they were sealed with the Holy Ghost or Spirit of promise, and became a kind of first fruits to God, as we shall see further on; but if you will excuse me for pausing here a moment, I will give you the number: "And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." These were the elect, to find whom the gospel of Christ was preached to all nations preparatory for the destruction. But now that the work is done, the wars and rumors of wars begin, and we pass on to chapter 9: "One woe is past; and, behold, there come two woes more hereafter." Which is under the sounding of the sixth and seventh angel and the pouring out of the sixth and seventh vial of plagues, which are the same, differently described: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." So now you see that, the gospel being preached to all nations and the servants of God being sealed, all was ready for the troubles and sorrows to begin, and hence the four angels were ordered to be loosed, and preparations are being made for the assembling of the nations to battle; and we go on to the sixteenth

chapter, to see what the preparations were and how they were induced to march into the vortex of eternal ruin: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

These things were all done immediately before and preparatory for the operations of the seventh angel: during which time all things written were to be fulfilled, completing the entire work, even laying the foundation of His kingdom with living stones.

In chapter 20 John speaks of assembling the multitude in the following manner: "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."

You can now certainly understand from the preceding quotations that the great work of preparing the heathen world for the last act, and one sweeping stroke of the executioner's axe, which put an end to all opposition to the God of heaven and the persecution of the Christian people, was done under the sounding of the sixth angel and the pouring out of the sixth vial of the wrath of God. And

now you see the mighty army of the whole world arrayed in close order, ready for the contest, and they little thought that as in the days of Gideon, when he conquered the hosts of the Midianites with but three hundred men, without sword or spear, that they were to slaughter each other, though the Christian people were not armed, neither were they expected to fight, but the power of the true and living God was to be displayed in support and defense of a helpless people who had trusted His Word. And here you will remember that Ezekiel said of this great battle, that every man's sword would be turned against his brother, which should forcibly bring to your mind the power of the Spirit of God in the hearts of men, for it was in this manner He made them kill themselves; and the battle being over, the victory—the everlasting victory was gained over heathenism and the kingdom of God established for ever as it is this day. Now let us turn to Revelation, chapters 11 and 16, and see the result of the sounding of the seventh angel and the pouring out of the seventh vial of wrath, as follows:

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” There is more said upon this point, but I have quoted enough here to convey the idea, and we will refer to this further on; so we now turn to the effect of the last vial of wrath, which was poured out just after the nations were assembled at the place called Armageddon; and this power of the Spirit of God upon the heart and minds of men to accomplish a certain work was shown or illustrated before the prophet by the following: “And the seventh angel poured out his vial

into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.* And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

Again let me suggest a few plain facts deduced from the preceding quotations, which are supported by other parts of the Scriptures, and they are important things to think of in reading this book. John said there was a great voice out of the temple in heaven, saying, "*It is done.*" Ezekiel (ch. 39) said, after this battle was fought against Gog as he saw it in the vision: "Behold it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." This was the great day of God Almighty, the "judgment day." Now you remember John said, when the seventh angel poured out his vial into the air, that "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, and the great city was divided into three parts." Just here I wish to make a suggestion for your consideration, which I hope you will not treat with indifference, especially if you be a scientific observer and inquire into the "why" of all things that come up before you. The "great city" spoken of is the *earth*, or landed portion of it as it then existed, inhabited by man, and of this there is not a doubt in my mind, since the Scriptures thus teach me in their general tenor. Now is it not a fact that this earthquake produced the Eastern and Western Hemispheres, the Australian continent,

and many islands? And would it not thus divide the great city into three parts according to the prophet's vision? I do not propose to argue with you on this subject, as I did not set out to investigate such things; but I call your attention to the fact that the prophet said in this connection, "And the cities of the nations fell," and do declare as a stubborn fact, which cannot be refuted, that the great mass of the cities of antiquity did meet their predicted doom by this earthquake and crumbled to their foundations, and they are nowhere to be found upon the earth to-day—not one: and this is true to a demonstration which no man will dare to deny, and it is equally true that the great battle of Gog has been fought, and the land of Armageddon was drenched and flooded with the blood of the nations, cycles and centuries in the past, and such slaughter will never be known again on this earth, and I thank the God of heaven that it has been my lot to live in a subsequent age.

But we will return to Ezekiel (ch. 38), who shows the object of this terrific work, and that it was the same and no other than the great day of God Almighty, the identical eventful period, and the only one spoken of by the prophets, looked for by Christ and the apostles as well as the people with most intense anxiety. It was the time when some said the world would be burned up; others called it the end of the world, and was all the end spoken of in the entire volume except the days of Noah.

This prophet said: "And thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Now it is very reasonable, if we but think a moment, that the heathen, who

had always believed that all power existed in their gods, could never have been made to think that the unseen God of heaven was mightier, without the shedding of blood, even a consuming butchery executed by an unknown power and without hands. This also established the people of the living God in their faith and confidence so perfectly that time and all opposing powers and influences that could possibly be brought to bear could not destroy it; and we see to-day that the belief in the true God is such that the entire Christian world could never—no, never be induced to believe in and trust the power of a heathen god rather than the God of heaven.

But let us read on for further evidence that this is the time of the final consummation of all things: “Art thou he of whom I have spoken in old time by my servants the prophets of Israel; which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. . . . And I will call for a sword against him throughout all my mountains, saith the Lord God: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, *and they shall know that I am God the Lord.*”

Most unquestionably the great object of God in all of His previous works was to make Himself known among men as the God of omnipotence and omniscience. This was

and is His glory which He swore should fill all the earth, "as the waters cover the sea"; and we readily understand such a thing to be impossible, unless all mankind throughout the length and breadth of the earth recognize Him to be the only God, to the exclusion and total destruction of all graven images, or idols in the hearts of men. And can you not see that this being the great day of God's judgment, or day of reckoning with the whole world, that beyond a shadow of doubt the earth is to be filled with His glory subsequent to this great and terrible day of the Lord? Was this the "end of the world," the days when all things written should be fulfilled, when God the Father and God the Son finished their direct work on the earth and left it to the rule of the Spirit? It certainly was; but let us look further into the matter; and while I hope we will have time to peruse the entire book of Revelation together, I ask, since we are more directly interested in what transpired in the latter days, that you begin to examine in a reasonable manner what was done under the operation of the sixth angel, to which we will revert in the future if God permit. John said the second woe passed during this time (ch. 11), and then, said he: "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Do you think this is true? Shall we ever retrograde and sink beneath the ignorant and oppressive rule of idolatry? or will we gradually but surely rise above it in the beauty and glory of intelligence, and stamp it out from the face of the earth for ever? I appeal to your own good common-sense and reason, guided by that sublime Spirit of Truth and intelligence which God has given you, and ask, What

is your opinion? And will not all the earth sooner or later fall down and worship that God who raised us to so exalted a position of peace and happiness, as did the four and twenty elders who sat before Him? John said further (ch. 11): "And the nations were angry, and thy wrath is come," [Ezekiel (ch. 38, v. 18) described it thus: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that my fury shall come up in my face.*"] "and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Upon this part of the subject I wish to say for your consideration, that it was not necessary for those living on the earth to witness the reward of those who had hitherto lain in their graves; indeed, it is contrary to the entire system of God's operation for those living in the flesh to see and understand the transaction among beings clothed with spiritual bodies, beyond a knowledge that on certain conditions we have an eternal life of peace and happiness. But that all who feared the name of God, small and great, were raised and clothed with a spiritual body, as we will be when this corrupt body of flesh and blood is dropped, I doubt not at all; and further, that there was seen in the heavens by all the people of God an emblem of the Son of God, or, that you may the better understand my ideas, I will say, the *Word of God* (here please refer to 1 John, chapter 3, who says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is"; for (I do not mean the body of Jesus) in

some form and dress, even "a vesture dipped in blood" (Revelation, chapter 19), is just as reasonable as His ascension, or that Peter saw Moses and Elias on the Mount of Transfiguration, or that Ezekiel and the beloved Daniel saw the Son of God in the heavens accompanied by the two seraphim, whose emblems stood constantly in the *Sanctum Sanctorum* on either side of the mercy seat. Certainly He was seen in power and great glory in the performance of this terrible work, so that all could know that it was the "Word of God" and understand the mysterious operations of His Spirit, which was necessary for the verification of all things previously declared, that the name of God might be thoroughly established as *it is to-day*. And this is why so many of the human family, even at this infantile age of the world, fear the great power of the God of heaven; and although they do not obey properly His mandates through the Spirit, yet they scorn the power of the gods of the earth and refuse to shelter themselves beneath it.

In the last verse of this chapter (11), John said: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Turn now to chapter 16, and see the different manner of presenting these same scenes which arose under the operation of this seventh angel; for John described this great work in three or four different ways and places, as the four principal prophets foretold them, and the four apostles testified of the life of Christ and gave the same history. Here it states that "the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done," etc. (which I have given you on former pages), and in this

same chapter John describes the same great hailstones spoken of by Ezekiel in that final terrific scene (ch. 38).

Now to all who read this I wish to say, relative to the above mentioned scene, that it was an actual occurrence on the earth numbered with the things of the past. Then it was the great walls of the nations fell, and the doomed cities of antiquity sank into ruins, many of them far beyond the reach of mortal man—and why do you doubt it? Where are the multitude of beautiful cities that once adorned the earth; even the hundreds that were divided among the tribes of Israel, to say nothing of the daughters of the Philistines, and the many other uncircumcised nations? I assure you they have long since found graves in the bosom of the earth; they fell at the command of God by the mighty earthquake which shook all things on the earth and in the sea; and there was weeping, and wailing, and gnashing of teeth, as they sank into the silent tomb. Doubt it not, but thank and glorify the God of heaven that the inhabitants of the earth will never—no, never again be called upon to witness or required to pass through an ordeal so fiery, so terrific and appalling, and so fraught with pain and sorrow; nevertheless, the world will be subjected to sore chastisement from time to time, perhaps often yet; and dreadful destruction ensue: for the wicked and unrighteous must perish, and the Spirit of God possess and rule the earth. Then let us pray for the time to be hastened when the will of God be done on earth as it is done in heaven, though the next appalling destruction of evil begin within a year, a month, or even a day.

Turn now to Revelation, chapter 20, and read another description of this scene of blood, a little more pointed, and we may say more tangible, as it was again presented

to John. After Satan went out to deceive the nations of the four quarters of the earth, God and Magog, to gather them together to battle, "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city" [Jerusalem], "and fire came down from God out of heaven and devoured them." This fire was the sword which God said He would send among them when every man's sword should be against his brother, and was the beginning of the last dreadful scene on the earth, and immediately John was presented with a scene of the judgment of the departed spirits of all who had died prior to the coming of Christ, with which men in the flesh had nothing to do, and did not see, but was as necessary to God as the terrific judgment sent upon living human beings; for all those in the Spirit who would not accept God through the preaching of Christ in the Spirit were intended to be given to the sword, just the same as the unbelieving heathen dwelling in the flesh; and this is why God said by the mouth of Isaiah, "My sword shall be bathed in heaven." And was this not the end of the world spoken of by all sacred writers and Jesus who was the Christ? Most certainly it was, for there is no other mentioned—where can you place the doubt? Shake off the iron shackles of the doctrine of men; stand up like sons and daughters of Almighty God, guided by His Spirit in your search for truth; look carefully over this colossal subject again, and decide this question for yourself. You have the Spirit of Truth, "and need not that any man teach you." Do not look for an end such as will leave the earth without inhabitants, or obliterate it from God's universal system; for there is no such end mentioned by prophet nor apostle. "For thus saith the Lord that created the heavens; God himself that formed the

earth and made it; he created it not in vain, he formed it to be inhabited. *I am the Lord, and there is none else.*" He also said, "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded *world without end.*" Mark the language, "*world without end*"—not heaven without end, nor the paradise of God above, but here on the earth.

You will find in Isaiah (ch. 25) where the prophet shows the revelations of God, and tells of these present days when heathenism should not prevail over the people, but that they should be enlightened, and recognize the true God instead of idols, and understand His great works; and that all this prophecy should be accomplished "in that day" of this terrible national destruction, which is the important subject-matter of all the Scriptures and was the time when the intellectual reason of man was convinced of the power of the unseen God, and His creatures were able to begin to understand His operations. John said: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Daniel said: "And make an end of sins." And while you read, place yourself back in your imagination, if possible, under cover of the dark and heavy veil of heathenism, as were those in that day, without a ray of intelligent knowledge of the God of heaven; then pass on through the fiery ordeal, and witness this bloody scene by the powers of heaven according as it had been foretold hundreds of years, and tell me; do you not think the problem would be solved, the veil thrown off, and the mystery explained? Isaiah (ch. 25, v. 7) says, in speaking of this day: "And he will destroy in this mountain the face of the covering cast over all people, and the

veil that is spread over all nations." Those mysterious things have passed away, and had we lived in that day, we could have exclaimed as they: "The kingdoms of this world have become the kingdoms of our Lord."

God foresaw the necessity of this act, and hence He had an object in view, which I hold is plain to be seen and understood by all of His people who seek knowledge by the Spirit of Truth; and not only so, but all other former mysteries of His operations concerning man. I have spoken sufficiently, perhaps, of His object in the former chapter, and hence I will simply reiterate here, that it was for the purpose of making His name known throughout the length and breadth of the whole earth, to both Jew and Gentile, as the only God who held in His hand the destiny of man and wielded the scepter over the universe. Now to this end He said He would leave but the sixth part of the people of God, and hence it must be that some were left. He said He would give His mighty army to the fowls of the air and the beasts of the field. "Thou shalt fall upon the open field, for I have spoken it, saith the Lord God." In Revelation, chapter 14, he said: "The winepress was trodden without the city," which refers to the same thing; and if this word had been declared hundreds of years before, when the blood began to flow like a river upon the land of Israel, did it not prove beyond a remote doubt that it was God who spoke? Yes, and the Word of God was the Son of God. When the mighty waters floated the ark and hid the loftiest mountains with the mantle of mourning, did it not afford overwhelming proof to Noah that it was God who whispered the command a hundred and twenty years before? Certainly it was the Father who guided his untutored hand.

"And I will send a fire on Magog, and among them

that dwell carelessly in the isles, and they *shall* know that *I am the Lord*. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen *shall know that I am the Lord, the Holy One in Israel.*" Do you think that the intelligence which God has given man will ever allow him to stoop to shame, and pollute His holy name before stocks and stones? Nay; my confidence in the Word of Almighty God, which is proven to me by man's present condition, cries out against it, and says in thunder tones, "Never—no, never again!"

Now I have been trying to impress upon your mind, in previous parts of this work, that there was a certain great day, in the which God was to do a marvelous work, and that it was known by different names, and that it not only interested all sacred writers, but was a theme of the greatest magnitude for their thoughts; and Daniel said, relative thereto, his cogitations "much troubled" him; and in the days of Christ and after He left the earth, the apostles and disciples lost no time in preparing for it. I have also called your attention to the manner in which God expressed Himself through the holy prophets, in speaking of events that were to occur at that notable time or period, saying, "In that day it shall come to pass," etc.; and now He says in Ezekiel (ch. 39, v. 8): "Behold, it is come, and it is done, saith the Lord God; *this is the day whereof I have spoken.*" Now if you will but lay aside all prejudice, and the influence of the precepts of men, you will see at this particular place that the prophet has reference to the day or time of the great battle with Gog and Magog, and by tracing it through the Scriptures you will also see that it was opened up by the terrible and bloody contest

with Antichrist spoken of by Daniel, and, as I have shown you in Revelation, chapters 11, 16, and 20, you will see that this battle was fought during the sounding of the seventh angel, when all things written were to be fulfilled; and with what proximity it was followed by a type of the great judgment of the spirits of all those who had died prior to the coming of Christ, which certainly was to be executed at the time of this appalling judgment of human beings, and was quite as necessary according to the Word of God. But we hope to give time to revert to this part of the subject in the future, and hence we pass on, and ask that you read the remainder of this thirty-ninth chapter of Ezekiel, that you may know something of the magnitude of the destruction. It was said by the prophet, as you will see, that those who were left of Israel should take no wood from the forest for fire, but burn the weapons of the enemy for seven years; and so great was the slaughter, that all Israel was engaged seven months burying the dead on their land in order to cleanse it, and at the end of seven months they should set apart men who were to be continually employed at the work till the land was cleansed; and the place given for the burial of Gog and his multitude was a valley east of the sea, and the prophet said, "They shall call it the valley of Hammogog." Now you can clearly understand that this valley was not so called until after it was made a burial-place as above mentioned, after which it went by that name, according to the words of the prophet, and did prove that the prophecy was from God. And to-day there must be a valley somewhere east of—perhaps the Sea of Galilee, which was known in ages past, if not now, by the name of Hammogog. Those who were slain outside the land of Israel evi-

dently were without burial, and "as dung upon the ground," as was stated elsewhere.

But read on, the horrifying invitation to the fowls of the air, and the beasts of the field to come up on every side, to eat the flesh of princes, and mighty men, with all the men of war, and to drink their blood. Pause here and think a moment—"every feathered fowl" and "every beast of the field" was invited to assemble and come to the feast. Now exert your powers of imagination and see if you can comprehend so terrible a thing. While in those days many wild beasts followed the various armies to feed upon the slain, now they assemble by thousands, every carnivorous kind, and coming up on every side, howling with hunger, they await the slaughter of God's sacrifice; and now see them eating and drinking, even drunk and rioting at the great carnival of human bodies; and while you remember that in all former sacrifices the fat and the blood was God's, see now He has given to the beasts and birds. "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table," etc.

The nineteenth chapter of Revelation shows that the above was to occur at the second advent of the Son of God, and is the terrible judgment of the nations of the earth; and as you read, bear in mind that the Scriptures do not indicate that the body of Jesus would be present on that occasion; but, to the contrary, the disciples did not know what kind of a body He would be clothed with, but that they expected to be made like Him, so far as their spiritual existence was concerned, though He was to be distinguished from all others, and the description of Him given here is much the same as that by other prophets on pre-

vious occasions. John said: "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called *The Word of God.*" Further on you will find that it was He who would "tread the winepress of the fierceness of the wrath of Almighty God." What more do you want than the Word of God? The body of Jesus was not requisite to the mind of a thinking man. Idolatry in its stupid and ignorant condition required a visible and tangible body; we do not. Verses 17 and 18 of this same chapter show conclusively that John and Ezekiel both speak of the same great event, when the heathen nations were prostrated to give rise to the Christian people, and the sacrifice of Almighty God was slain by His own hand, or "word of mouth," as follows: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Is it not enough for us to know that the "Word of God" was present in that great day to execute judgment? And is our intelligence not yet sufficient, after all the teaching of Jesus, to understand the power of the Spirit and Word of God except it be clothed in the body of a man? Surely the great object of Christ was to teach us the immense power of the Spirit of God operating in the heart of individuals and nations, and I think it time that we should open our eyes to these things, and look upon them in their proper light.

Now, dear reader, whoever you may be, think it not strange, but this was the great supper of the Lord God Almighty, which He spread at the close of that eventful and blood-washed day, the period over which the Son, His Word, presided. Appalling as the thought may be, this was the great winepress of the wrath of God. "And the winepress was trodden without the city." (Rev., ch. 14, vs. 19-20.) "Thou shalt fall upon the open field: for I have spoken it saith the Lord God. . . . Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (Ezekiel, ch. 39, vs. 5, 8.)

Consider my words at the close of this chapter, for it contains some of the truths that flesh and blood did not teach me; nevertheless, they are truths pointed out by the Spirit of God, and the world will sooner or later shake off the veil that now hangs only in shreds, and see and understand all of those glorious truths, by which fear is removed to give place to love and adoration for that great Architect who constantly lays out the work for the craft, and day by day directs its execution by His mighty Spirit of Eternal Truth in the hearts of men. And thus it is that the beautiful city, the New Jerusalem, is gradually but with great certainty being built; and while you and I were not present at the laying of that polished and brilliant Corner-stone, let us rejoice and in humbleness thank and praise the God of heaven that the day is numbered among those buried deep down in the past, in which the blood was drawn from human veins to cement the living stones that now lie in the foundation of this gigantic superstructure.

CHAPTER XIII.

Prophecy of Daniel.

Now I have stated previously that because Judah and Israel went back to heathenism, and even did far worse than any of the heathen nations, and refused to be an example before the world of the mercies, and great blessings of the God of heaven as the reward of obedience, He determined to show to the world that He would as certainly reward them evil for disobedience, and hence He forced them under a heathen king, and with them all other nations on the face of the earth; and that He selected individuals from among men, who would trust the God of heaven rather than idols, by whom He would and did establish His glorious kingdom on the earth, and these were the elect. I have also said in substance, that when all things were ready, and heathenism reached its acme (which was the fullness of the Gentiles), that He would with His own hand, or word of His mouth, sever the arteries of the pagan body, that the blood might continue to flow till idolatry, with all of its hideous crime, would sink beneath the wave of righteousness forever. I have endeavored to show you in part, and now say, that this kingdom which is to extend throughout the length and breadth of the whole earth to the destruction of all other kingdoms, and is operated by the Spirit of God in the hearts of men, to destroy all evil, and make us pure, that we may thoroughly understand the commands of God, each for himself, and obey them every moment of our lives, day

and night, is that Beautiful City of God. And I can find no authority whatever for disbelieving that it will continue forever; there are no declarations in the entire volume of sacred writings that justify the opinion that it is to be destroyed, if we carefully examine them.

In support of the above, or the view I have of the entire work of God among His subjects on the earth, I would be grievously unjust, not only to myself and those who may read this work, but to that most noble and beloved prophet, Daniel, if I failed to introduce his astounding visions and revelations. And while it is impossible for us to know, and worse than folly to try to determine who the various kings were that he mentioned who rose and fell, or even the last one of "fierce countenance" who stood up before and defied the powers of the God of heaven, yet his language and narration is so pointed and complete, and carries with it such dignified force, that one could scarcely question its truth were there no corroborative testimony. But to the contrary, it seems that much of the language of the New Testament Scriptures, and especially that of Revelation, as well as Christ himself, point more or less directly to the declaration of this earnest, intelligent, and excellent man.

Turn to and read the second chapter of Daniel, relative to the dream and vision of Nebuchadnezzar, bearing in mind that we now live in the age and period of intelligence spoken of in the Scriptures, in which we should understand the operations of God, which to them in that age were mysterious; and let us begin to test that intelligence by applying it to His great works as presented in the Scriptures, and see if they accord with that system of reasoning placed within us.

God was determined that Nebuchadnezzar should

know that notwithstanding he was king of the world, and the greatest recognized power on the earth, there was a Power greater, in Whose hands the destiny of all things rested, and this was most beautifully accomplished by all traces of the vision being erased from his mind, only to be reprinted by an agent of the God of heaven. For, as you see, Nebuchadnezzar forgot his dream; and while there was not a living being knew what passed before his mind in sleep, Daniel did, by the Spirit of God, tell it to him exactly as it occurred. It was also put into the mind of the king to test the professed power which men claimed to possess mentally and intellectually, apart from God, the source of all intelligence; so "The king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill." Again they asked him to tell them the dream, and they would give the interpretation, and again he told them he had forgotten it, and that if they could tell him the dream, he would know they were capable of giving a correct interpretation, and if they could not, then there was but one decree for them, which was death. "The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked

such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry, and very furious, and commanded to destroy all the wise men of Babylon." And Daniel and his fellows were sought to be slain also. Then Daniel went in and besought the king that he would give him time, and he would tell the dream and give the interpretation, which he did.

Now while man could devise no better method than this, he must, according to his system of reasoning, admit understandingly that this evidence of the power of the God of heaven was the most conclusive and convincing to Nebuchadnezzar, being written in his heart as plainly as it was written in the heart or mind of Daniel. It is also plain that as this knowledge and influence of God was to govern the earth and last forever, the evidence which was to establish it must be perfect, indubitable, and most powerful; and with this understanding let us examine further. See now how plain the proposition is, and how strictly it accords with our reason; yet it was a mysterious work to them at that age and time. It is this, that to thoroughly convince man, who was emerging from primitive ignorance, that the source of all power was the invisible God, an ocular demonstration was absolutely necessary; and that it might be thoroughly convincing, and perfect in its operations, God selected the one shown in the vision, and for that purpose the whole world was placed under the rule of *one* man, Nebuchadnezzar; and we must confess that man with all his reasoning faculties could not conceive a better; but I think we can safely say that the only plan of operation was

to assemble and combine all the known powers of the earth, and so concentrate and fortify them as to fill the measure of man's most exalted idea of strength and power, and then show to him that it was but a shadow in the scale with that power which hurled them into a helpless, lifeless, decaying mass by a single breath and without hands; which was done in this last terrible slaughter of Gog, which did destroy the powers of the earth, which had been concentrated in the hands of Nebuchadnezzar, and there reached its acme.

While you have doubtless read the vision, and perhaps often, I hope you will bear with me for placing it in full before you and asking you to read it again, for it certainly covers the whole ground of God's operations in establishing the earth in the incipency of its eternal existence.

Now my object in much of this work is to show the power of the intellect of man, associated with the Spirit of God or Truth, recognizing it as the source of all intellectual reason; but to isolate that ability from its source must sooner or later fall helplessly to the ground; so now, when all the wise men and scientific, who knew nothing of the Spirit of the true God and its power in the hearts of men, but attributed the cause of their ability to themselves alone, were called on and signally failed, and were forced to acknowledge their inability, Daniel comes in to the king armed with and depending wholly upon this Spirit of Truth, and the king asked him, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Now hear the answer of a man who looked upon that Spirit of God or Truth within him as the source of his intellectual ability, and that he was only intended as the machine for its operations, and does not take the credit to himself: "Daniel answered in the presence of the

king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: (As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.) Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I now call your attention to the paragraph in the vision stating that the image became as the chaff of the summer threshing-floors, and was blown away, and ask that you let your mind revert to what I have said relative to the sink-

ing of the rock and roll beneath the waters of the Euphrates, which was an actual demonstration before the people of the fall of Babylon, which was the heathen world, beyond which they could not see at that age. And in regard to the last sentence of the vision, I ask if you do not remember that there had been previously an oath from the throne of Omnipotence that all the earth should be filled with the glory of God? Were not these very mysterious declarations to those who lived so far back in the ages of the world? And finally, I appeal to your common-sense reason, and ask if the veil has not been drawn from before us of the present age, so that we can look upon and understand these things fully as well as the prophets who uttered them, if not better? Surely we can; and not only so, but by the advantages these illustrations afford, we are able to look into the future and tell the destiny of nations as far beyond. Raise your mind's eye, look intelligently at the glorious works of your Creator, follow His Spirit of Eternal Truth, and scorn the various doctrines and precepts of men, which will ever hold you an intellectual pigmy.

I ask you, upon a careful examination of this vision, if it was not a figure of things to be presented in real life among human beings on the earth, and not in heaven, nor the spiritual dwelling-place of God? Most certainly it was; and covers the whole field of operation treated of by the entire Scriptures, new or old, from this date of the prophecy forward. We must class these acts among material things, as we will better understand by the interpretation to King Nebuchadnezzar, whose ultimate destiny I do not clearly understand, but must say that I can not refrain from looking upon him with wonder and astonishment, mingled

with admiration; and I now proceed to give you the interpretation:

“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 the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters’ clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part 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.”

Bear in mind this kingdom of iron when we come to speak of the “king of fierce countenance,” who destroyed the holy people and stood up before the Prince of princes. I also suggest for your afterthought that it is as impossible and inconsistent for the Christian and pagan to cleave together and form united strength as for the iron and the potters’ clay; and it was then the Christian nation began to germinate, and did take effect at the feet of the great pagan image.

I wish you to examine closely the next paragraph of this

interpretation. Sift it, turn it, and view it from whatever standpoint you please, and it can not possibly have but the one great signification; that is, that the God of heaven did, through Jesus as the Christ, set up and establish His kingdom as it is to-day; whose foundation is as firm and immutable as the organic laws of God, the government of which is not left to human beings in an organized body, but the Creator himself wields the scepter, by His Spirit of Truth in the heart of every man who acknowledges His power, believing Christ to be the connecting link, enabling man to lay hold of that which was to guide his infantile intelligence, and lead him to a more perfect knowledge of God and His operations. And so far is this government from ever falling, it is destined to be the one sole government of the world, before which not only kings, but their golden crowns will crumble into dust, and each individual cease forever to be responsible to another of his fellow-men or their organizations; but each will operate in his own sphere, guided ever by that great and eternal principle within: at which time, and not until then, can possibly be realized the prayer of the Messiah, "Thy will be done in earth as it is done in heaven"; and this is why I now give vent to the feeling which swells my heart, and entreat you to take upon yourself the responsibility which God requires—cease to listen to or be governed by the teaching of priest or prelate, but search deeply and diligently in your own heart for the great truths which God has written there, and follow them regardless of form and ceremony, that your actions in his sight may be as pure and innocent under cover of the blackest sheet of night as when the sun stands the beauty and glory of the day.

I now give you the paragraph of which we have been

speaking: "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."

Let me say here that "breaking in pieces and consuming all these kingdoms" does not mean the consuming of this globe on which we live, neither does it mean to consume all human beings from off its face, nor can it rationally be thus construed; for there is too much evidence elsewhere that supports the more intelligent view of the matter, that this earth was the stage of action, and here that kingdom was set up. For certainly no intelligent believer in the God of heaven ever doubted His kingdom and government in the regions of His spiritual dwelling-place: but this was His kingdom set up among human beings; nevertheless, it was, subsequent to this prophecy, called the "*kingdom of heaven*," because that was and is the supposed dwelling-place of this great power relative to the earth, and could not consistently be called otherwise: and we see from the course of the Scriptures that it was to be set up at the time known in the New Testament as the "end of the world." Christ was to establish it, which He did, and in Hebrews, ch. 9, v. 26, it is said emphatically that He came "in the end of the world," and we know from the declarations of Daniel that it is to stand forever, which is also in accordance with common-sense reason.

We will now read the last paragraph: "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 hereaf-

ter:" [In verse 28 he says, "in the latter days."] "and the dream is certain, and the interpretation thereof sure." Nebuchadnezzar was convinced, as we see from the following: "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret."

Now this dream covers the whole ground of all things that are mentioned in the subsequent Scriptures on to the end of Revelation, and most certainly was one of the two great lessons, given we may say exclusively for the benefit or information of the great king of the earth, Nebuchadnezzar. The second lesson is written out in chapter 4; turn to it and read it, observing that while the first was forced upon his understanding through the mind, the second was exerted upon his body; so that by the operation of the two there was no room whatever to doubt the power of the God of the universe in controlling all things. But this second lesson was first given to him we may say theoretically, that he might have the power of everting the practical, by giving God the glory for the great work over which he had been placed, instead of taking to himself the glory for the achievements, and it was presented to him again in a dream, which was interpreted to him by the same man, Daniel, who admonished him of his course, and entreated him to act righteously lest he suffer the penalty portrayed in his dream, which is written out in chapter 4, with the interpretation as follows: "I Nebuchadnezzar was at rest in my house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed, and the vision of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that

they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the vision of my head upon my bed, and behold, a watcher and a holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know

that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I King Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

Daniel was then astonished and hesitated; but the king told him to proceed, whereupon Daniel said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass

over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. And after all this, Daniel admonished him against these evil results, saying, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

Nevertheless he persisted in giving himself the praise and glory of so great achievements; for "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, that *I* have built for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting

dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, my honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

You see very clearly from the preceding that by the first lesson Nebuchadnezzar's intellectual reason was convinced of a superior Power, but, like many men of the present day, he would not or did not understand the necessity and justice in giving that superior Power all the glory for his achievements; but persisted in thinking that he had done the great work by his own majesty and power, until his physical being was chastised and afflicted, and then he could realize that the unseen God of heaven controlled all things, and would also most certainly govern him: punishing him for evil and rewarding him for good, as it is today; and then it was he extolled the King of heaven, worshiped the God of the universe, and gave Him all the glory; and this is what God intends all human beings on the face of the earth to do, and those who disbelieve, and refuse so to do, must and will perish forever; and this course is so plain and simple to men of the Christian nation that truly a fool need not be mistaken in his duties to God.

When King Nebuchadnezzar walked in his palace and

looked over the immense work accomplished in bringing the whole world in subjection to his rule and government, and attributing it all to his own strength and intellectual ability, instead of recognizing the power of God which was exercised on his mind, the magnitude of the achievements caused his reason to be dethroned, and he at once became demented; in and on account of which condition he was driven from the presence and company of human beings, and thus remained for seven years. And this was the manner in which his kingdom was taken from him, as was declared by the mouth of the prophet Daniel.

Now before turning to the visions of Daniel, I wish to call your attention to one more circumstance recorded in chapter 6, which occurred during the reign of King Darius, by whom Daniel was much esteemed, and caused jealousy to arise among the princes of the nations, who sought to have him killed, which resulted in Daniel being cast into the den of lions. This was very grievous to King Darius, for he had respect for the God of Daniel; and when he realized the power of that God to protect Daniel from the beasts, the king was convinced, and gave Him the glory, and wrote "unto all the people, nations, and languages that dwell in all the earth," and made a decree as follows: "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." You see that about this age began to germinate among the heathen an idea that there was a Power greater than the gods of the earth, and al-

though it existed in an unintelligible manner to the days when the Spirit of God was poured out upon the human family at the coming of the Messiah, it did disturb the peace and quiet of the nations of the earth, and was the fire which Christ said He came to bring upon the earth, and continued to burn and increase until the two great powers were tested by being brought together in deadly combat, at which time brutality received its death-wound, and was succeeded by intellectuality; and at the present day man is but beginning to understand in a slight degree that the Spirit of God, or Spirit of Truth, in all of its bearings upon the ordinary transactions of everyday life, is really the mighty hand of polished steel clad in a silk and downy glove of most exquisite hue.

Let us turn now to chapter 7, and examine the vision of Daniel upon this same and all-important subject, which is the judgment of the great day of God Almighty, and we see that each succeeding description is a little more vivid and definite; and while I insist on you reading carefully the entire vision and description of the beasts which he saw, which were the world under different rulers prior to the great struggle with Gog and the establishing of the kingdom of God by the Messiah, we will also see plainly in these visions who was the Antichrist, and when He arose whom the apostles were looking for just before the "judgment day"; and in reading these revelations of Daniel carefully, you will certainly be convinced that the judgment has long since been executed and that we have no cause to look for another. We now proceed to give the important parts of his vision, which he had during the first year of the reign of Belshazzar, and he said the four winds of heaven strove upon the sea, and four great beasts came up from

the sea, which differed one from another; the first was like a lion, and had eagle's wings; the second was like a bear; the third was like a leopard, and had four wings and four heads, and dominion was given it; and I would have you remember this beast when we come to examine the subsequent vision of Daniel, where these heads are represented by four horns. Then said he: "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." Please refer in your mind to the kingdom of iron, or the iron legs of the great image seen in the vision of Nebuchadnezzar, which is the same as this. And now comes the Antichrist. "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." Now all of the future Scriptures show conclusively that this horn was to stand up before and against the Messiah, for this is the Antichrist, and the name itself expresses the same; and he did have great power and intellectual ability. "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."

The foregoing is the vision; and Daniel gives the interpretation, and it is certainly plain enough to any one who has studied the Scriptures, that it refers to the terrific scenes that were enacted in the latter days of the second world, and the establishing of the kingdom of God by the Messiah as it is to-day. But I would have you remember and know that these four beasts are four stages of the earth under the rule of certain kings, and that the slaying of the beast was unquestionably the destroying of the world, to give rise to the reign of God in the hearts of a Christian people, which was also shown by Seraiah at Babylon when he cast the rock and roll into the Euphrates; and the last beast seen by Daniel is the beast spoken of as slain, and the most important matter connected with the events of the history of this beast is the rise of the Antichrist manifested by the notable little horn, whose cruel and horrible conduct toward the Christian people was prophesied and looked for by the apostles and disciples of Christ; who constantly dreaded its coming and they expected the end of the world soon after the Antichrist made His appearance;

and for this reason we ask that you watch closely in this investigation, that you may be satisfied that his rise and downfall occurred in the far past, and will be no more, as as we will see more clearly as we proceed further in the examination of the visions of Daniel. I now give the interpretation of the preceding:

“I Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me. I came near unto one of them that stood by and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 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.” This, you see, is a brief interpretation of the whole matter; but it does not satisfy Daniel; and he asks more definitely of the fourth beast, and says: “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 that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; 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 that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." [Which we shall see further on means one thousand two hundred and sixty days, which was just prior to the time when the terrible slaughter began, and was the time of the persecution of the saints spoken of by Christ and His apostles.] "But the judgment shall sit, and they shall take away his dominion, to consume and 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. Hitherto is the end of the matter."

It is a very easy matter to distinguish the Antichrist in this vision, and he is the desperate character who was to set up the "abomination of desolation" in the Temple; and spoken of all through the subsequent Scriptures as the one whose career was to immediately precede the destruction or judgment of the "great day of God Almighty"; and while Daniel has given the subject-matter of all the Scriptures as it passed in panoramic view before him in this vision, and it seems plain enough for any one to understand who has carefully read the Word, yet he gives a more definite account of this Antichrist, as he was shown in a subsequent vision, which we will proceed to examine. And as these visions are all synonymous in substance, only differing in detail as the time approaches, and the visions are

made more vivid to Daniel, we will at once turn to the second vision of this noble man in the next chapter, which he saw in the palace at Shushan in the province of Elam, the third year of the reign of Belshazzar. This was the vision of the ram and he-goat, and was presented to Daniel about three or four years after the first: and in reading it, I wish you to notice carefully for the rise of this notable horn, and about what period he came in power, and perhaps the nation from which he sprang; and in thus observing you will be left with but little if any doubt that all things have been fulfilled. "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and behold there stood before the river a ram which had two horns: and the two horns were high;" [Please imagine yourself in a dream.] "but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. . And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram

out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth *a little horn*, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This perhaps was the entire time of the reign of the Antichrist, but from the time he took away the daily sacrifice to the end of time, when the slaughter began, was one thousand two hundred and sixty days, which was one-half of the last week of time, and during that three years and six months the followers of the true and living God were sorely tried in the furnace of torture by this hideous brute, who tried to show to the world that he was God, and break down the Christian nation, which was then only in its infancy. But we will proceed to give the interpretation as it was given to Daniel by the angel Gabriel, who stood by the river Ulai, representing one of the cherubims, and tells Daniel that the vision was

relative to events in the end of the world, which could not possibly be otherwise than the end of this second period of man on the earth, which I have already described; and you will understand more clearly as we proceed with the interpretation:

“And it came to pass, when I, *even I Daniel*, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand

up against the Prince of princes; but he shall be broken without hands. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

Now no one can gainsay or even doubt that this vision was pertaining to events of the end of the world in its then condition at which time this Christian nation was being tried, and established in its eternal existence, and the nations destroyed to give rise to it; and we do know that the prophet was speaking of things that have already transpired hundreds of years in the past. The war with the Medes and Persians on the one side and Greece on the other has long since been fought, and it was during those struggles the Antichrist rose up in power, and there can be but the slightest doubt that he was a Greek; and while we do not know his name, and never will perhaps, yet the number of his name was six hundred and sixty-six. I know not how or from what date this name was calculated, and it is altogether immaterial with us; but the learned men of that age could have calculated the time and number of kings, and recognized him early in his career; but the time is gone: the calculation was not for us, and I rejoice that he with his heinous acts have been consumed in the flames of God Almighty's wrath many hundred years ago, and that to-day the Christian nations are a free people, not fettered by heathen oppression: but each one is allowed to be governed by the Spirit of God in his own heart, and no one living has the right to dictate the course of another or judge his action; and I thank God to-day, that this kingdom and rule will never be abolished, and will stand for ever, spread over the whole earth—exterminate the heathen, and do away with stupid and ignorant organizations which still

hold to form and ceremony as the service of an intelligent—yea, omniscient, allwise God.

Before closing this chapter, I will give you Daniel's declaration as to the effect of this vision on himself. He said: "I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." And now I will leave you for a time to your own quiet reflections, as to the terror of the scene that passed in review before this great and good man: and he was told to shut up the vision, for it would be a long time in the future till those scenes would be enacted, and it was doubtless between six hundred and seven hundred years; but John was told not to close them up when he saw them, for the time had then come for the work to begin.

CHAPTER XIV.

Prophecy of Daniel—Continued.

As we are about to begin an investigation of the time given by Daniel in which this entire work was to be completed, the indignation cease, and peace be restored to the saints, that they might rest from their horrible persecutions, I most respectfully ask, in the name of the present generation, that you rid your mind of prejudice, free yourself from the fetters of former teaching, and by the aid of the Spirit of Truth examine carefully with me all of the direct and corroborative testimony and the entire chain of evidence bearing on this subject. Let no honest conviction be smothered in your breast by the fear of being submerged in a disastrous complication of things real and things you have hitherto supposed to be. No matter how complex, dark, or appalling the trackless forest you may find just ahead of you, throw yourself upon the arm of that living God whom you worship, trust His power in reality, and know that the thread of His Eternal Truth, which may lead you into so fearful a tempest of conflicting elements, will also as certainly bring you out again upon the high and decorated road of intelligence, beneath the sunshine and smiles of a satisfied God. Take the Word of God through the holy prophets, and do not cast about among fallible mortals who have lived since their day for the evidence on which you base your belief. Calculate the time by the method given to the prophets, and determine for yourself whether

or not the great work has been accomplished within the given limits.

The entire time necessary or determined by the God of heaven to bring His people out of the furnace of refining, properly cleansed, educated, and fitted for His use in establishing the earth under His own rule, is given in the ninth chapter by this much-respected prophet. But to understand the system by which this time was computed when spoken of in its entirety, we must turn a moment to Ezekiel, chapter 4, and here we find the time to bear the iniquities of Israel given in days, and each day to represent a year; and hence on this particular subject we must determine the number of days for years, and this method seems only to be used in speaking of the entire time, since certain portions of the work were accomplished within the limits of a more definite time. I arrive at this conclusion by comparing the time given by different prophets for the execution of the same work.

We see that the time given to Ezekiel to bear the iniquities of Israel is three hundred and ninety days, and for Judah forty days, which, added, make four hundred and thirty days, and really mean four hundred and thirty years from some certain date; and Daniel gives the dates and time more definitely in chapter 9, to which we now refer. But before proceeding I wish to say plainly (if I have not before) that I do not propose the dates and time given by the God of heaven for these events to coincide with the dates given in profane history upon which our present system of chronology is based; and while you may have hitherto rejected the former because it did not agree with the latter, I most certainly hold the latter to be incorrect because it does not agree with the former. With due deference to

science and its wonderful developments, our common reason teaches us that we must on some occasions lay aside its supremacy and question its truth. Think for a moment, that while a year comprising the four seasons was the same then that it is to-day, how exceeding improbable, if not impossible, to keep a correct record of them as they passed, and hand it down through the Dark Ages to us. No! I can never base any of my belief in the operations of God on a system so fallible. Pause and reason with yourself; determine the available influence of conflicting declarations of historians, to decide your position relative to what God has declared should be. Had you not better take His word to the end, and determine by the present real condition of all things the question, Have they been done as was proclaimed from the throne? Decide this matter for yourself, and with the Master, so that the wranglings and disputations of the designing world may no more harass you.

In the first year of the reign of Darius, Daniel said: "I understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." And Daniel prayed and supplicated the Lord God to know of course, and to understand if possible, what disposition was to be made of his people, when and how they were to be delivered, and restored to peace under the government of their God: and without doubt expected nothing more than that they should again enjoy the privileges granted under the old Mosaic law; not understanding the manner of operation of the new covenant that God intended to make with man, according to which His laws were

written in the heart of each individual; nor did he thoroughly understand the result of God's operations as shown in the vision. But you will please read his prayer and observe in the latter part, while he was yet speaking, that the same angel Gabriel touched him and talked with him about the time of the evening oblation, and said: "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision."

Now Israel and Judah were at this time in bondage under heathen kings of every nation over the entire world, and Jeremiah had prophesied this bondage before the fall of Jerusalem, as well as the destruction of the nations of the earth, and his prophecies were written down, and of the greatest import and interest to all who read or thought upon the subject of the world's destiny, and it was of most interest to know what was to become of the Jews and all Israel, as they had been called the people of God, and much had been said and written about them; and it seems that the writings of Jeremiah were looked upon as very reliable, and he had written out very definitely not only the destiny of the Jews, but all the nations of the earth, and what Daniel refers to is found in the twenty-fifth chapter, which I have given you on former pages of this work, but I here repeat what he said of the Jews and some other nations. Said he: "This whole land shall be a desolation, and an astonishment: and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their ini-

quity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

Now to Jeremiah was revealed the length of time the Jews should remain in bondage scattered among the nations of the earth, which was seventy years, at the expiration of which time they were to be brought back to Jerusalem and live to themselves, but subject to the rule of heathen powers, and then began to crumble the strength of the Babylonish empire. But the visions of Daniel indicated to him that a greater work was to be accomplished, which he did not understand, and which we now very clearly understand meant the coming of the Messiah, the conversion of both the Jew and Gentile or heathen to Christianity, or a knowledge of the true and living God through the instrumentality of Christ—the Holy One of Israel, the great destruction of the heathen nations of the world, and the liberty and establishing of the Christian nation as we see it to-day; and this is what Gabriel explained to Daniel, and we will examine this explanation in detail as we give the quotation.

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.”

There is a volume contained in this verse. It covers the whole ground of important events spoken of in all the future of the Scriptures, and the time given in which the entire work was to be completed is seventy weeks. Now

this seventy weeks are seventy times seven days, or four hundred and ninety days, which, according to the instruction to Ezekiel, are four hundred and ninety years, or a year for every day; and this is wholly correct, as we shall see upon an examination of the last verse of this chapter. But the time given to Ezekiel to bear the iniquity of Israel and Judah was four hundred and thirty days, representing as many years, which probably extended to the fall of Babylon; at which time the yoke of Israel was virtually broken, as we have spoken previously; and we see a difference of sixty years, though there was much yet to be done. But as we do not know the date of beginning of the time given Ezekiel, and it makes no material difference in the question we wish to determine, we will pass on to the purposes accomplished. Mark the language and let us briefly review the work. The prophet said, "To finish the transgression." Since I have spoken so much heretofore of this terrible day of reckoning, and why it became necessary in the economy of God, I shall be as brief as possible; and on this particular part of the subject will simply say, that as Israel would not be an example of God's kindness and merciful protection, they should be of His power to punish and destroy evil, and hence they were sent among the heathen, and it was said that they should be a curse to the nations among whom they went. God having determined to use them for His own name's glory, His object was accomplished through their transgression, and no doubt was to some extent brought about by their professed knowledge of the true and living God and the influence they really though unwittingly exerted in arraying the powers of the earth against the God of heaven, which He evidently desired, and intended should reach its fullest and ripest stage under the

head of heathenism: and until then the work of the transgression was not complete.

Again he said, "And to make an end of sins." You will please revert to a former statement, that all operations of God at this age were national, and I now remind you that the great sin of the nations of the earth was to forget the God who created them for His own purposes, and bow down before stocks and stones, accrediting all power to them. This God said was "giving His glory to another, and His praise to graven images"; which we can very clearly see from the very nature of all things, that He could not possibly tolerate: and it was during the days of "His visitation" that idolatry received its death-stroke; and to-day the power of national heathenism over the intellectual, God-fearing nations is forever broken. Nevertheless there are yet heathen nations upon the earth, who shall (as I endeavored to show you in the book of Isaiah) for ever perish and be consumed from off its face; and hence in this consumption the sin of the world was destroyed, and an end made, for idolatry must and will continue to recede.

The next thing said was, "To make reconciliation for iniquity." Now, in the latter part of chapter 5 of 2 Corinthians it is stated that "God was in Christ reconciling the world unto himself," and shows that the apostles were charged with the teaching of *the word of reconciliation*, which was the gospel of Christ, and it was preached to every creature on the earth preparatory for the "great day of God Almighty," which was to satisfy the reasoning minds of men that Jesus was the Christ, and mediator between them and God; that they would be able, in the days of persecution and death, to trust implicitly the power of His Spirit to save, and be wholly changed from their former belief

in the power of the gods of the earth. In other words, it was intended and absolutely necessary that man have an intelligent knowledge of the God who made him, in order that he be a good and efficient agent to carry out the purposes of the Creator; and when man's natural developments produced in him sufficient strength of intellectual reasoning to enable him to comprehend a spiritual or unseen power, and thereby become dissatisfied with the stupid idea he had hitherto entertained of all power existing in a creature, or even inert matter, then the God of heaven introduced Himself through Jesus, and began the work of teaching men that the Spirit was the real power in all organized matter, and that He was the author of it. And to prove this, that man might be perfectly reconciled in this new belief, prophecy was written out ages before the period arrived, and Christ ratified it by example, even to His death on the cross. Subsequent to this the two great powers were tested in the presence of those who had accepted this new system, which resulted in a disastrous defeat of the physical, and a most glorious triumph of the spiritual, and really broke down the powers that might have been set up to its subsequent detriment.

Then it was that God's law of right and wrong, justice and injustice, truth and falsehood, which had been hitherto taught, and dealt out to the common people by those who were placed over them, was written in each individual's heart; and while it was then quite sufficient under all circumstances to teach man his duty to God, however ignorant he yet was, it is so peculiarly arranged as to grow with man's intellect and adapt itself to the proper government of the most highly educated and polished mind. And now since righteousness is nothing more nor less, however, than

right in the sight of God according to His law in our hearts, "everlasting righteousness" was thus brought in, which never could have existed under the old system, but now never can be erased from the knowledge of man.

The next thing mentioned in this verse is, "To seal up the vision and prophecy." This seems to me a most transparent part of the subject, and needs but little comment; nevertheless the beautiful and systematic arrangement of these various features in the great work of the Master demand that we try to show their relation.

You will please bear in mind the immediate foregoing statements relative to man's intellectual condition at this important period, and then you can easily look back and see that at no time earlier than this could God entrust the execution of His designs wholly to the very small mental development, and consequent tender growth of intellect, guided simply and solely by the operation of His Spirit of Truth within; and hence it was necessary hitherto to make Himself and His commands intelligible to man in some more direct way. Therefore we see in the early part of this second great period subsequent to the flood, when man could begin to reason slightly upon some subjects, aided by visible and tangible things, and could do the work of God by pattern, the vision was introduced: prophecy was also written out and recorded as food for the mind, which, when verified or fulfilled, did absolutely establish a knowledge of God's omniscience; and this certainly is the pillar of beauty in man's individual temple of intellect.

But before closing this part of the subject (seeing that much might be written to develop the matter fully, and that it is necessary to be brief as possible, I endeavor to speak only of those things really necessary to make my

ideas clear), I must call your attention again to the blinding of the Jews and sealing up of the book as spoken of by Isaiah (ch. 29). We have viewed that on former pages of this work; but as you can now see it better from this standpoint, I respectfully ask that you turn for a moment and look again. It is clear that the repeated violation of God's laws given by Moses, and the disastrous influence of heathen intercourse, had so distorted the tender faculties of the mind of Israel as a nation that it was no longer possible for them to understand the vision or accept the words of the true prophets of God: and hence the vision became to all "as a book that was sealed," for God did change His course with Israel, though the vision continued to this great day of God Almighty, to which all who believed in the God of heaven constantly looked; and because of this great change, the vision was indeed in many respects mysterious to the most learned, in which fact Daniel himself will bear me out. And this is the book which, being sealed by the seven spirits that operate upon man in his natural state, was opened by the Lion of the tribe of Judah; and when these last predicted works confirmed man in an intellectual knowledge of God, the eternal knowledge of justice and Spirit of Truth was planted in the hearts of men for their government, which being quite sufficient thenceforth, the vision and prophecy was and is forever sealed up; and miracles were also dispensed with.

Now, as to the anointing of the Most Holy, it certainly means the anointing of Jesus with the Spirit of God, at the beginning of His ministry, or when He was baptized, and hence we must date the coming of the Messiah at that particular time. We know not the exact order in which these events follow, but we have every reason to believe—

indeed, I see no room to doubt that the anointing does mean the pouring out of the Spirit of God upon Him, since the Scriptures speak of such as an "anointing"; although He was anointed for His burial with a precious ointment. We also know that the vision and prophecy were not sealed up till after the days of Christ on earth, for John's vision on the isle was as important as any previous manifestations; and some things were known only prophetically in the earlier days of the apostles, for Paul said, "We know in part, and we prophesy in part," because the prophecies were not all fulfilled till the time of the end, and hence the work was not yet perfect. I conclude, therefore, that the vision and prophecy were sealed up subsequent to the anointing, and that the anointing was the bestowal of the Spirit of the Father on Jesus, and consequent power to perform His work, even as John in his first Epistle, chapter 2, speaks to the disciples and all believers in Christ being anointed by Him, and in his admonitions against seductive teachers reminds them that they now have the power to understand for themselves, and said: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." This also is strictly according to the new covenant spoken of by the prophets, and is the condition of the believers in the true and living God to-day.

I feel very much inclined at this point to say more relative to the blinding of the Jews, as it is a very proper place to explain Christ's teaching by parable, not wanting the Jews healed under the old system of the Mosaic law, the meaning of the new birth, and other matters connected with this beautiful subject. But I must return to the original purpose of this chapter, contenting myself with the

hope that time and opportunity will enable me to say more in the future.

We will now consider the next two verses (25 and 26), which read as follows: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

You will observe in the beginning of this quotation the language is very positive and pointed, that the date is to begin at the time of the command to restore and build Jerusalem, and from that date to the coming of the Messiah shall be sixty-nine weeks, or sixty-nine times seven days, which make four hundred and eighty-three days, representing as many years. As I have said before, I have no confidence in our system of chronology being exact, and in many instances may be wide of the mark; but I will mention here, that according to Archbishop Usher's calculation the time from the proclamation by Cyrus, king of Persia, to build the Temple to the birth of Jesus was five hundred and thirty-six years; making a difference of fifty-three years; but to calculate the time to the beginning of His ministry, which is most proper, would make yet greater discrepancy. But from the time Artaxerxes sent Nehemiah to build the walls of Jerusalem to the birth of Jesus was four hundred and forty-five years; to this add thirty years, bringing us up to the time His ministry began, and we

have four hundred and seventy-five, which leaves us still short eight years. This difference, however, by making some admissable allowance, could be lessened; but, as I place no confidence in these dates being any more than approximately correct at best, we will try no further to make them agree. But since the God of heaven adopted this system of calculating the time, and other prophecies by the same individuals proved themselves to be correct, together with strong evidence that this also has done the same, I must conclude that this is correct as given by the prophet, and that our chronology is wrong, and there is not a shadow of doubt in my mind in regard to this matter.

The next statement was, that "after threescore and two weeks shall Messiah be cut off. "Now I must infer that this period dates either from the completion of the Temple or the building of the streets and walls of the city. But we must remember that these periods given to Daniel were for the benefit of those who lived in that day and knew the dates, and therefore understood the manner of making the calculation near enough to convince them, when the Messiah did come, that this was a revelation from God: and in its reverse operation, strengthen their belief that He was the one looked for. We at this age have better evidence, by real, existing things, that He has come, and that the entire work has been done, the greatest struggle in the contest between the two conflicting powers, of heaven and earth has been decided in ages past; and to-day we see the one is established and growing with thrifty success; while the other does and must forever recede, and be obliterated from the face of the earth. But to return to the subject: I must say that we know not from what time to date the beginning of this period exactly; we are at a

loss to know certainly what exact relative time the Temple was finished, though we are assured in the body of the Scriptures that it was forty-six years building; and this you will find in St. John, ch. 2, v. 20, which you will please remember, since we can only be governed by what is actually written and found in the book; and as for the time the walls and streets were completed, we would at best have to reckon from a very feeble standpoint, since Nehemiah said that the houses of the city were not builded when he finished the walls and set up the doors. Therefore at that date Jerusalem was not fully restored and built, and we could not with any certainty or satisfaction then date the beginning of this period, nor do we know when this part of the work was complete: or, in other words, we do not know when they at that age looked upon Jerusalem as "restored and built"; therefore we let this part of the matter rest.

Now while the dates given in our chronology and the time do not agree with the time given by Daniel, I wish to call your attention to a coincidence in the prophet's time shown in the verse before us, in speaking of the time the Messiah should come and when He should be cut off.

I hope you will agree without argument that the coming of the Messiah could not consistently date at the birth of Jesus, though some looked upon Him as the coming Christ. John the Baptist even spoke of Him as one to come, although they were both the same age. I shall therefore not encumber your mind with evidence to prove a thing so conclusive in itself: that the coming of the Messiah dated at the baptism of Jesus, or the beginning of His ministry. We also know that three years thereafter He was crucified for or on account of the transgressions of Israel. Now, by referring to the above-mentioned verses,

we find the time given for His coming to be seven weeks and sixty-two weeks, or sixty-nine weeks from a certain time mentioned; and the time from a certain other date, after which He should be cut off, is sixty-two weeks, making a difference of seven weeks, or forty-nine days, which are forty-nine years: and you will see at once that forty-six years, the time required in building the Temple, and the three years of His ministry make up this difference of seven weeks, and the time given by Daniel harmonizes in itself as nicely as possible or could be asked even by the fastidious, being expressed in weeks, when we take into consideration that the foundation of the Temple was not laid for nearly three years after the proclamation was issued; and it shows conclusively that these times and events were dated respectively at the issuing of the proclamation by King Cyrus and the completion of the Temple by Zerubbabel. And hence, if there be any truth in prophecy at all, this is one, and a profound truth, for it carries with it a mathematical demonstration. I now make this statement by my understanding of times, dates, and events given in the Scripture, which can never be changed by modern chronologists: that the man Jesus, Who became the Christ, crucified just sixty-two weeks or four hundred and thirty-four years after the second Temple was completed by Zerubbabel. And *this is* strong support to this system in computing the time of other important events looked for during the latter days of this second great period.

I wish to say, before we proceed further, as I have already intimated, that this method of counting time, so far as I have observed, has only been used in speaking in a general way of the time necessary to free Israel, or the people of God, from the oppression of heathenism, and es-

establish their liberty under the government of His Spirit, except in speaking of events that should transpire requiring a time less than one week or seven years for their completion. In such cases the time is given in months, or days, and in some places, instead of using the word "year" as we do to-day when speaking of that period, they used the word "time," and it is never used in speaking of a period of seven years or over in connection with this subject; which I determine by observing that different individuals, when speaking of the same event, the one giving the time in months or days and the other in "times," mean one and the same thing, and coincide according to the above statement. In support of this, as well as that you may have a better understanding of my views of this important subject, I call your attention to the fact that this term is mainly used in speaking of the events that were to occur during the seventieth or last week of this time given by Daniel, and in the instance of Nebuchadnezzar's kingdom being taken from him "until seven times pass over," and perhaps one or two other places where it is used indicate that it could not reasonably be construed to mean more nor less than one year, which *is exactly what it does mean*. But we will see its use in looking over this last week's work, which doubtless was the most terrific and bloody period in the entire age of the world, though it stand forever; for it was unquestionably the great day of God Almighty, or fearful end spoken of throughout the Scriptures; and no matter where its beginning dates, most certainly and unquestionably its termination is simultaneous with that of the old world, or age of the Word of God, and was immediately followed by a new heaven and a new earth.

CHAPTER XV.

Prophecy of Daniel.—Concluded.

Now let us read the last verse of this chapter (9), that we may know what is here declared should be done during this last week of time; and I mean what I have *just said*, for eternity immediately followed. And when we examine the whole future of the Scriptures, we must and will find them to fully harmonize with this verse.

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

That you may fully understand who it is to execute this vile and wicked work of seven years, I refer you first to the preceding verse, which says, after the death of the Messiah, that the people of the prince that shall come shall destroy the city and the sanctuary,” etc. I next refer you to chapter 11 of this book of Daniel, beginning at the twenty-first verse, and call your attention especially to verse 31. I quote a portion, as follows: After the “raiser of taxes” arose and was destroyed, “In his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be

broken; yea, also the prince of the covenant. . . . And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. . . . And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches: and his heart shall be against the holy covenant; and he shall do exploits and return to his own land. At the time appointed he shall return and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." You observe here the man who took away the daily sacrifice, and learn something of his rise and career; he was the Antichrist, and we see clearly that the prophet is speaking of the end of the world, and in former quotations given you have seen he was to destroy the holy people, and Christ, in all of His conversation with His followers, told them of these days of

persecution that would arise before the end, by which signs they might know the end was nigh. But that you may be convinced that this man was the sign of the coming judgment when the people of God were to be delivered from such persecution and suffering by the great destruction, we will proceed to give more of this chapter, which shows how the saints were tried as that day approached; Christ and the apostles all looked for such punishment according to the wording of this chapter by the prophet Daniel, and it was to occur just prior to and at the time they were looking for the second advent of the Word of God, by which they expected to be delivered.

Speaking of the people of God, he says: "Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them with understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the the desire of women, nor regard any god: for he shall magnify himself above all." [From the immediate preceding we might conclude that he was originally a Jew or of Jewish descent, who had been taken prisoner among the Greeks, for he evidently sprang from the Grecians after their war with the Medes and Persians.] "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and

with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacle of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Now I have said before that there is much written in the New Testament about this great day of God Almighty, and that the people of that age were constantly looking for it and expected it in their generation: so we will turn to Paul's second Epistle to the Thessalonians and see what he says about that day and the Antichrist of whom Daniel spoke in the previous quotations; see chapter 2, as follows: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." This is "the abomination that maketh desolate" spoken of by Daniel the prophet, and were they not expecting him at that time? John, in the book of Revelation, describes His appearance, and it is unnecessary for me to repeat or quote his words in chapter

13, but in the end he says, for the benefit of those who lived then, of this "beast": "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." And he it was who destroyed and punished the mighty and the holy people during the last half of the last week of time, which was one-half of seven years; some said forty and two months, others said one thousand two hundred and sixty days, and again others said for "a time, times, and the dividing of time," and then came the terrific end, and it is past; and when I speak thus, I mean no figure nor allegory, nor do I admit that the great work he did was a prefiguration of some great event that is to transpire in the yet future: but that all the work of fulfilling the Scriptures up to the twenty-first chapter of Revelation has been unreservedly done and finished, *now and forever*. But, as we will have occasion to say more on this part of the subject, let us return and consider the time and events of the week.

"And he shall confirm the covenant with many for one week." We see already that he was in his heart against the holy covenant, and honored with silver and gold a god whom his fathers knew not, and "exalted himself above all gods, and he shall wear out the saints of the Most High and think to change times and laws, and they shall be given into his hand." We see in Revelation that he caused all to have a mark in their foreheads, or on their right hand, and that none could buy or sell without: and it is possible that this was a covenant of his own confirmed with many of the professed people of the true God whom he won by his flatteries, riches, or otherwise: this, however, is not probable; but, on the other hand, the people of God, seeing that

in him was verified the words of prophecy, became thoroughly reconciled and established in the holy covenant. This seems to be indicated in verses 32 to 35, where it is said, "such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong and do exploits"; also that "some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." It certainly was the confirmation of the holy covenant, of which we will speak in the future; but let us proceed.

The next declaration was, "And in the midst of the week he shall cause the sacrifice and oblation to cease." This needs no comment, since it is plain that as he exalted himself above all gods, he would put an end to every system of worship except his own, as soon as Jerusalem and the holy people were given into his hands: and the Jewish system, being formal, was easily stopped; while that of the people of God, being spiritual, and the entire service within the heart, it was impossible to prevent it without cutting to pieces and destroying the holy people, which he proceeded to do, in his effort to make them recant: and thus continued from the midst of the week, when they were given into his hands, till the sweeping destruction came. Daniel said a thousand two hundred and ninety days, and John said a thousand two hundred and sixty days, of which we will speak more clearly hereafter, and perhaps be able to show you that the former was shortened to prevent a total destruction of the holy people, so terrible was their persecution, and slaughter of this beastly heathen. Here it was, in the midst of the week, the old Jewish system of worship under the Mosaic law was forever broken down: and during this latter part of the week the sanctuary and

all the patterns of real things were destroyed, never to be set up again: and it is very plain to my mind that this was according to the decree of God; since all things were now being fulfilled, and the reality presented, there was no more use for those patterns and emblems, neither was their any further use for the Jews: for God had long since been disgusted with their service. The two cherubims were the last of the emblems to be introduced in real life, and they at that time began their work, of proving the Word of God, and it is said that they continued forty and two months. My reason for saying that these patterns were destroyed forever is, that they had filled all the purposes for which they were intended, having hitherto stood up as representatives of the real agents of God, the last of which were now introduced to take their places in actual life, and there could be no further use for them, nor the Temple, and to continue them longer would produce confusion and weaken the force of the real; and Paul said "when that which is perfect is come, then that which is in part shall be done away," as you see it is to-day. I call your attention to another fact: that after man was prepared for a spiritual service, and Christ was introduced, the body of man was made the temple of God, and his heart the *Sanctum Sanctorum*. Christ was the priest who "at the end of the world" entered in once for all, and furnished the blood of purification from His own body. He was also the golden bowl upon the top of the candlestick, and the two olive branches were His two "principal witnesses," and the seven lamps were the noted seven churches; and I need not go further in an explanation of these emblems, as you can certainly understand them, and know that their places have been filled by the real and perfect things. In the ninth

chapter of Hebrews, Paul speaks plainly of this matter; and Christ speaks of the temple of His body in St. John, chapter 2; but this was a new idea to them at that time, and they could not understand it; and Paul said to them (1 Corinthians, ch. 3): "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And in chapter 6 he tells them they are the temple of the Holy Ghost. John said (Revelation, ch. 21), in viewing the new Jerusalem, which is the present stage of the world established on the intelligence of man having a knowledge of the true God, "And I saw no temple therein," and it is plain enough that there is no more necessity for the Temple nor any form nor emblem in the service of God, and where is the Temple and sanctuary to-day? Destroyed and gone forever, and the old lifeless formalities in a set service are only used by organized bodies who can not comprehend the fact that each individual is a temple within himself, and no man on earth can dictate his worship toward God. Is not the sacrificial and emblematic service obliterated to give place to the real, spiritual, and acceptable service of God, as was declared should be done in the midst of the week? And is not this positive and direct evidence that the work of Antichrist has long since been done—the bloody struggle with Gog from the land of Magog completed and the "indignation overpast"? Ah, yes! the harvest is over, and the great winepress of the wrath of God has been trodden, and the "blood came out" which was to testify on earth that Jesus the Christ was the Son and mighty Word of God.

For our future convenience in examining the time

given by Daniel, let us divide the week into days, as has also been done by some of the prophets, and we see that seven years of twelve months each, and thirty days to the month; give us two thousand five hundred and twenty days. One-half of this time, which is one thousand two hundred and sixty days, will bring us to the midst of the week, at which time the daily sacrifice and oblation were prevented, and the Jewish system of worship broken up, as before stated. Now if one thousand two hundred and sixty days bring us to the middle of the week, most certainly the same number of days will bring us to the end of the week, dating from the taking away of the daily sacrifice; and this end of the week was the time for the dreadful stroke to fall upon the world, which crumbled cities into ruin, devastated the land, and washed the earth with the blood of the nations, to cleanse it from the stupefying, tyrannical, and most abominable idol worship, which could never be more than fetters and death to the mind of man.

As these matters were from time to time made a little plainer to Daniel, we must pass on to chapter 11, which I gave you almost in full in the beginning of this chapter, and I would have you review it from verse 31, for in it you find a description of events of this last half of the week. I now repeat verse 31 for your convenience, and to refresh your memory: "And arms shall stand on his part, and they shall pollute the sanctuary of strength and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." This "abomination" was the setting of himself up in the Temple and declaring to the world that he was God, the Omnipotent One; and we might infer that this was done immediately upon removing the daily sacrifice, but this was not the case (from the tenor of the

Scriptures) until after three years and six months of horrible persecution, torture, and butchery of the saints and holy people, until they had worn them out, and raised the faith and confidence of the wicked heathen in the Antichrist to its highest possible standard and most luxuriant state. Now that wickedness should be allowed in the works of God to reach a point so terrible seems strange; and yet it is but reasonable to suppose there were two great objects in view: on the one hand, that confidence and trust in mortal beings and material things should wither and forever die under this sweeping murderous stroke; while on the other an intelligent knowledge of the true and omnipotent Spirit of an Eternal God should live, grow, and forever take its place.

At the end of this cruel "forty and two months" the abominable thing was set up, as you will see in the last verse of this chapter (11), which says: "He shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." And Jesus (in Matthew, ch. 24) tells them that as soon as they see this abominable thing set up which was spoken of by Daniel, they must flee for safety, as this was the signal for this terrible consumption and destruction of the earth to begin. Now this "glorious holy mountain" was the city of Jerusalem, and will you pause here and think a moment? God loved Jerusalem; she was called by His name; "He decked her with ornaments, and put bracelets upon her hands, and a chain on her neck; girded her with fine linen and covered her with silk"; and could He now submissively see an arrogant flaunting pigmy, proclaiming himself to be God, enter her citadel, rob her of virtue, and destroy the influence she had exercised among the na-

tions of the earth? *No, never!* A thousand times better that all, both saint and sinner, fall together, by one mighty stroke of the Creator, and welter in a raging deluge of blood, that would leave the earth hushed and silent, without one single breath of life. Nor do we know what might have been but for the fact that a knowledge of the true and living God and faith in His power to save had been so stamped upon the hearts of many, by the heated iron of sore persecution, that they obeyed His word and fled hastily to the mountains for safety when they saw the abominable thing; and some escaped, though doubtless many a weeping mother at least sank beneath the burden of a child *in utero* or the beloved babe she hugged close to her throbbing, aching breast; for Christ said: "Woe unto them that are with child, and to them that give suck in those days."

I call your attention to one more fact written in this chapter (11); read it in verse 27, and see that no matter what the kings of the earth may strive to accomplish, "Yet the end shall be at the time appointed"; the time was fixed, and the kings and nations could not stay it; the Spirit of God was at work for His own name, and all things must be accomplished according to the decree; and this was the end of the world spoken of in all the Scriptures, as were the days of Noah when he was preparing the ark the end of that old world, or the close of the first great period of man. And now that the second is past, I must say that I have the best reason, even the word of God, for thinking that never again in the history of the world will there be such sweeping destruction and heart-rending sorrow among men. Why should we try so hard to construe the Scriptures to mean something yet more overwhelming and distressing to man? Surely this was bad enough, and wellnigh destroyed

all flesh. It also satisfied God, for by it His "indignation was overpast." The New Testament Scriptures all support this position in their tenor.

But we must turn to the last chapter of Daniel, who set his face to the Lord to know these things, by fasting and prayer I here write it, and ask that you read it carefully, as we will likely have occasion to refer to it again, for it affords much information in connection with the subsequent Scriptures, and is well worthy of close study; and as that was the period which I have denominated the Intellectual, when men were taught to depend on their intellectual reason guided by Truth, which God intends man should do to-day regardless of the teaching of any man or set of men, we see in this chapter that at the close of this second period men were expected to be able to understand those mysterious things in this way, and profit by it. In other words, it was expected that men appeal to their common sense in doing right and obtaining information. This chapter refers entirely to the last half week of the time, with which that world ended, and gives the time of the bloody contest.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever. But thou, O Daniel, shut up the words and

seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." [Do you now observe the two cherubims, the two great witnesses that constantly attend the Word of God and were placed about the tree of life in the garden of Eden?] "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen," [the Word of God] "which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." [Here he refers to the Antichrist.] "And I heard, but I understand not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days."

I suppose no one who believes the Bible at all would have the hardihood to say that this chapter does not refer.

to the end of the world. It certainly does, for if we take it in connection with any of the Scriptures on that subject, it does most harmoniously accord; and yet there was not a "full end of Jacob": the earth was left, and seed to populate it, as we can see by taking the Scriptures in their connections. This chapter not only refers to the end of the world, but to the last three years and six months, that most horrifying period, during which the wail of the poor suffering saints, who claimed that their God and Father lived in heaven, almost constantly rent the air and made the world hideous with their dying shrieks. These were the days of which Christ told the apostles and disciples—the days of persecution. In Matthew, chapter 24, you will see that after he tells them that there would be wars and earthquakes in diverse places, that "nation should rise against nation, and kingdom against kingdom" (as Daniel prophesied), that they might know their dreadful trials were fast hastening, He said: "All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Daniel (ch. 7, v. 25) said: "And they shall be given into his hand until a time, and times, and the dividing of time." And when this inhuman wretch of "fierce countenance" obtained possession of Jerusalem and the holy land, the saints were delivered into his hands, that the world might witness the signal failure of his cruel, remorseless torture and death upon the rack to make them recant and deny the name of their Savior, and cease to trust the Spirit of the Father for deliverance. Thanks, and praise, and glory, and honor to the God of heaven, in behalf of those poor suffering children, for the precious promise contained in verse 13, chapter 24 of Matthew: "But

he that shall endure unto the end, the same shall be saved."

But if you wish to know more, or see a different and more definite account of the horrors of the period from the taking away of the daily sacrifice to the end of time, turn to Revelation, chapter 13. John said: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Read carefully and meditate on the consequences of a Christian people being under the rule and at the mercy of such a beast, and then on bended knee thank and praise the God of heaven, that this blackest spot in all the history of man, or in the entire realms of the Son of God, is past, is gone forever; and say not that man in his present state of intelligence will ever sink beneath the wave of ignorance again, and so far forget the God who made him, and the Father who cares for him, as to necessitate another fiery ordeal such as this. No, it can never be; the Spirit of God,

or Spirit of Eternal Truth is standing guard over the world to-day, and darkness, sorrow, and tears will flee away.

You remember in the last chapter of Daniel the question was asked, "How long shall it be to the end of these wonders?" The answer is given, and you will please observe that it was by the one representing the Word of God who stood over the waters, and he held up his hands toward heaven "and swore by him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things be finished."

This evidently means three times and a half. Time means one, and two is the only definite number that can be expressed by "times"; if you mean more, then the expression is without any signification. At a former place the prophet uses the expression "dividing of time." Now we see already, by the previous quotation, that he means half; but we know that when anything is divided one time without regard to equity, it is then halved. Therefore it is unnecessary to say more in regard to this matter, as I see from all the writings on this subject no reason whatever to think otherwise than that "time, times, and the dividing of time" simply means the sum of one year, two years, and the half of a year, which *it does*. We must understand all things by our intelligence and reason, and our teacher is the Spirit of God; and it is worse than folly to say or suppose that God ever handed to man anything to be written which would not be fully understood by him at that age of intelligence when the Spirit of God was poured out on the human family.

Please observe again that Daniel said, "I heard, but I understood not; then said I, O my Lord, what shall be the

end of these things?" I will give you the answer as it was given to Daniel by the same representative of the Word of God, who said: "From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Now, if one thousand two hundred and sixty days be one-half of this week, and the daily sacrifice be taken away in the midst of the week, as was formerly stated, you will doubtless say that there is a discrepancy or discordant note. I agree with you; and just here I must say I meet the most remarkable event recorded in all the Scriptures from beginning to the end; and it supports my position, that God's power over the wickedness of man is only to destroy, and that it was a reservation of that power in the garden of Eden when He placed the cherubims and flaming sword to keep the way of the tree of life; and hence we see, as in this case, man, with his utmost efforts and vilest wickedness and crime, can never foil God in His designs, though individuals and nations may forever ruin and destroy themselves; nevertheless, man's ultimate destiny is to possess many of the attributes of his Creator.

Let us turn now to St. Matthew, chapter 24; please read verse 22, and tell me, if you can, who is responsible or chargeable with this change. The same one speaks here who stood over the rivers Hidekal and Ulai and spoke to Daniel; now he says: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake "those days shall be shortened." And Jesus here speaks of the very same occasion and there can be no mistake, for in this same chapter He refers to this same end of the world, and calls the attention of His disciples to Daniel's prophecy in the following manner: "And this

gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place," etc. He then tells them to flee for safety; and in the next chapter of this work we will show you beyond a doubt that the gospel was preached to every creature under heaven by those whom he appointed to do that work, preparatory for this end. John, in Revelation, chapter 13, subsequent to the time of Christ, gives forty and two months, and in another place he gives a thousand two hundred and sixty days, making a difference of thirty days, or just one month. How all this comes about I know not; I entertain my own views, which I think are sustained by the Scriptures, and can assure you that they do not in the least detract from the beauty and glory of the most elegantly systematized operations of God.

As the preceding chapter (11) of Daniel gives a more detailed account of the acts and general career of this Antichrist, I refer you to verse 44, which says: "Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." This may enable you to some extent to understand my ideas as to the manner of shortening those days by hastening him to the consummation, and as it is said, "That being determined shall be poured upon the desolate." Here it was that every man's sword was turned against his brother; and can you imagine a scene so sanguinary, a butchery so terrific and complete? Think of the hundreds of thousands of vicious men, covering the earth in close order as far as the eye could reach, ready for battle, and each one suddenly prompted by a murderous

spirit to thrust his sword, dagger, or javelin into the heart of his nearest comrade, and at the sight of flowing blood become more enraged, until, like the tiger, he is crazed with the desire to see new fountains opened; and the end would only be when there were no more hearts to drain, or no arm to guide the gleaming blade.

Ezekiel (ch. 38), after speaking of the murderous sword, said: "And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." Daniel said: "The end thereof shall be with a flood, and unto the end of the war desolations are determined." And in chapter 11 he said. "He shall come to his end, and none shall help him." Thus you see that it is beyond the power of mortal and finite beings to render any assistance, or to prevent the execution of God's decrees.

Now for the length of time this terrific judgment and slaughter of the wicked and abominable heathen lasted, we must again turn to the last chapter of Daniel, where the Word of God told him plainly and with an oath that after the Antichrist had accomplished to scatter the holy people, and complete his career, "all these things shall be finished"—that is, all that had been prophesied, even to the completion of the terrific work of the judgment, which was the great day of God and it has been repeatedly stated that his career should end at the end of the week when he set himself up in the Temple as the abominable thing. Now Daniel says plainly, that from the taking away of the daily sacrifice to the abomination of desolation should be a thousand two hundred and ninety days; and then he said immediately: "Blessed is he that waiteth, and cometh to the

thousand three hundred and five and thirty days." Now subtract one thousand two hundred and ninety from one thousand three hundred and thirty-five, which brings us to the end of these appalling scenes and horrible struggles, when the indignation was over past, and we have forty-five days, or one month and a half. Therefore, unless this time was also shortened, we can with much certainty say that the world (as it were) struggled, writhed, and groaned in the dreadful throes of death for one month and fifteen days—a long time to suffer the last agonies; but think again—it was a world dying! And when all was hushed and silent, the saints and survivors sallied forth from their hiding-places in the mountains, to look upon the field of massacre: and who to-day can in the most remote manner imagine their feelings as they beheld the earth, as far as they could see, and everywhere they looked, covered with the mangled bodies and blackened gore of human beings, small and great? And after you have goaded your imaginative powers till their maximum energies have been exerted, to comprehend a butchery so remorseless, without a single trace of pity or relenting, then add one more thought—only one, for it is a hundredfold more appalling; it is this: they knew beyond all matter of doubt then that it was the vengeful work of an enraged and omnipotent God, Whose vindictive mutterings might yet have been heard in the distance as He withdrew, blood-stained and triumphant, from the battle-field, to take His seat in open court; where, still chafing and angry, He fixed the penalty and passed the eternal sentence of darkness and death on all who chose or now choose to trust themselves for safety to the power of gold and silver, or any material thing, no matter how they may be presented; and on the other hand, the decision of the

Judge was equally firm and lasting, to give eternal life, growing intelligence, and power to all who would understandingly receive it from Him as the great Power of all powers, and Authority to all authors following submissively wherever the Spirit of Truth leads the way. "For God is a Spirit, and they that worship him must worship him in spirit and in truth"; not form and ceremony, for that belongs to idol-worship, and does stupefy and shackle the intelligence of man.

Since the ablest efforts of the most eloquent to describe these last struggles of man against his Creator, and the dreadful suffering and privation of the saints or God's elect, would be held in derision, I ask that you take the written testimony, and let your mind present to your understanding these scenes, as well as others too far beyond the descriptive powers of any language, and can only in a measure be comprehended by that eternal principle within man, by which he is made like his Creator. Language is too feeble for one man to teach another the sublime things of God, and hence I would say to you, Cut loose from the teachings of men; leave the first principles of the doctrines of Christ, and go on to perfection.

In concluding this chapter, I ask you to think carefully over all the Scripture that bears upon this subject, as well as what I have said, and know that on this occasion of the judgment of the nations of the earth there was also a general reckoning among the spirits of the dead, which was to cleanse and prepare the heavens, as well as the earth, as a dwelling-place for mankind who acknowledge God as the creator and ruler of all things in the immense universe.

CHAPTER XVI.

The Gospel Preached to the Living and the Dead, and Heaven also Shaken.

Let us again go back to the garden of Eden, where we see the tree of knowledge of good and evil; we also see the tree of life, and know according to the tenor of the Scriptures, that the Creator did not intend man to partake of the fruit thereof at that time, but unquestionably it was according to His designs that man should be allowed the privilege at some future time, and thereby enjoy the great blessing of living forever. Nor was this simply a reward to man for his services on the earth, but beyond a doubt God made man for His own use, not only here, but in his hereafter state, and left it optionary with each individual to choose for himself, after giving him the power of intellectual reason; knowing that no man makes a good and efficient agent unless prompted by his own volition and pleasure; therefore eternal life became a reward for obedience to the Spirit, which was absolutely necessary in the course which God provided to prepare man for His purposes hereafter. But according to His great and general system of operation, all things are produced by a gradual, constant, and certain process of development, by which the intellect of man was also produced, and raised to its present state of development, and must continue on, perhaps during his eternal existence. And since eternal life must necessarily be given

to him through that intellectual reason which was planted in him by his Creator, we see at once that he was unfit to be invested with this principle until his intellect had sufficiently developed to insure its triumphant control of the machine in which it was placed; and hence it is that a long period elapsed from the creation of man to the tangible introduction of the Tree of Life. Now whatever may be the opinion of men on this particular part of the subject, I must say in support of my position, that this long period was not spent in a preparation of the Tree of Life for man, but to the contrary; man was being gradually prepared for the Tree of Life, and God foreknew the time at which he would be capable of accepting that principle intelligently, and appropriate it to the great and magnificent designs drafted in the beginning. Then it was the tree was brought within his scope, and he was commanded to eat and live; at which time also was begun a great preparation to cleanse the earth of the *débris* and all unnecessary and unsuitable material, and lay a foundation upon which a world could grow and develop in truth, beauty, and peace, and be perpetuated by that intelligent knowledge of God and consequent wisdom planted then and there, according to the original designs of Omnipotence.

Let us again return and look over the ground from the beginning. Does it not occur to you that as all sprang from Adam and had that same germ of intelligence planted within their hearts, that it was but just and justice that all should alike have a right to the tree of life, and an opportunity to choose for themselves, at a proper time, between eternal life and eternal death? But we see that man's knowledge at this primary age caused him to pollute himself, and not only so, but also the lower order of animals intended to be

placed under him, till at last such disastrous results ensued that the earth would have totally spewed out its inhabitants, both man and beast, and thus defeated God's plans. But, as I have previously stated, God reserved to Himself the right to destroy man from off the earth, and hence in due time, ere all the seed was corrupted, He shook the earth, and swept it, that the seed preserved in Noah and his family might grow up and gain a greater degree of power over the corrupting influences that would yet arise.

But here we turn again and see that man passed out of his earthly existence from Adam on down to this date: and what disposition was to be made of their spirits? They were not fit to be clad in spiritual bodies and presented before the throne of God for His use, nor could they, according to the Word of God, remain in their graves, for "the spirit quickeneth," and they were dead. But we have reason to believe that those spirits did remain unclad and imprisoned (kept from sight) in this lower sphere called "heaven," as you have seen in Genesis, chapter 1. This is to be gleaned from the general tenor of the Scriptures; nor are we to suppose this to be all the heaven known to angels or recognized by God, for Paul said he knew a man taken up into the third heaven: but that did not benefit this earth nor its inhabitants. I admit, however, that Christ spoke of them as being in their graves; nevertheless, He could not have meant a sepulchre in which was placed the body, for thousands who were not in the sea mouldered into dust without a tomb; therefore He must have simply meant their hidden condition with bodies covered in the tomb, or mouldering into dust on the bosom of the earth: in either instance, they were hidden from sight, their spirits being wholly invisible; and hence the Psalmist said, "For thou

wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.”

Allow me here to say that I hope you will neither be alarmed nor elated at the idea of my considering this obscured condition of man to be the hell alluded to in the Scriptures—alarmed for fear I have no place of punishment in my writings to deter men from doing evil, or elated at the idea that there is no more hell: for I assure you, according to my understanding, there is a condition more horrifying and more to be dreaded, if man will but look at it properly and in the light of ordinary intelligence. We may the more dread it, for by our reason and mental acquirements we can understand it to be more certain and nearer at hand than that ordinarily viewed as material fire. And it is the certainty, and not the magnitude, that makes destruction appalling.

Perhaps it is best to pause here a moment and make some further explanation on this subject; and in so doing I must say that I do not look upon hell as a place of punishment: for certainly such would not have been just to those who passed away before the coming of Christ; nevertheless they were in hell, as was He during the three days His body laid in the tomb. In other words, they were imprisoned in an unintelligible condition, awaiting the coming of the Messiah to teach them the power of the Spirit of the true and living God, which knowledge was also established in the hearts of men living on the earth. This constituted eternal life, and in the great day of reckoning the spirits which accepted the teaching of Christ were clothed with spiritual bodies, and “death and hell were cast into the lake of fire,” as you will see in Revelation, chapter 20.

Now this seems plain to me, and that you should eas-

ily understand it to mean that as eternal life is given to us through Jesus the Christ, there is therefore no more death, but immediately upon leaving the body the spirits of the people of God are clothed with spiritual bodies, and live on and on in the eternal realms of God; and while their bodies of corruption crumble into dust, they are no more required to remain in that hidden condition, as was necessary before the coming of Christ and the judgment of the great day of God Almighty. So now you see, as there is no more death, and consequently no more hell, that the lake of fire is substituted henceforth to consume all the parings and the material unfit for use in the building; and hence all men who are led by the spirit or lusts of the flesh, contrary to the knowledge of right placed in their hearts by the Spirit of Eternal Truth, continue to drift on and on into a pathless sea of conflict, discord, and torture, traveling hurriedly hither and thither, while at the same time ever going deeper and further into the trackless dark, away from God, without Whom nothing in the universe can live, until the individual spirit of the poor wretch is consumed by its own damning nature. This is that lake of fire into which men are cast during this eternal period while yet in the flesh, and continue on, after the spirit leaves the body during its existence, and is called "the second death." And while "death and hell were cast into the lake of fire," this death of the intelligent part of man is all that the first death and the hell of the two first periods of man could possibly have been, and infinitely more, since in this latter case, from all the evidence given us, there is no possible medium of communication with God (Who is the life and light) after the spirit leaves the body, as was granted to those of the two former periods, and hence man

in this state is hopelessly obscured for ever, even perpetually sealed up with his own monotonous lifeless self.

But we will return to the subject at the time of the flood, when God did shake the earth, broke up the fountains of the deep, and destroyed everything that breathed the breath of life outside the ark. We see that man as yet was in a state of great intellectual deficiency, and apparently, from the Scriptures, only capable of understanding tangible things. I mean especially all those outside the channel of the elect, through which the name of God was to be preserved among men: they also to a greater or less extent; and hence we can understand how fallacious it would have been to introduce the Tree of Life at this point, since they could not have comprehended a spiritual service: therefore it would have been unjust to have judged the world, both the living and the dead, for then would it have been equivalent to condemning and passing sentence of eternal death without a hearing and necessitated a second sacrifice for sin, or the introduction of another mediator somewhere in the future, to instruct the mind of man in a spiritual service when sufficiently intelligent; and this idea is supported in Paul's letter to the Hebrews (ch. 9), who to some extent understood the formal service, but could not understand the object of Christ and His teaching, which was to show us that our intellectual reason, guided by truth, each for himself was only acceptable to God, and not any form or ordinances, which was strictly in accordance with the holy covenant, of which we will have much to say in the future of this work; the substance contained in it is to this effect, that "I will write my law in your hearts and put it in your inner parts," and one man shall not teach another. I now refer you to that chapter written to the Hebrews (but I will write

it out in full later on), only quoting verse 26: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Which shows conclusively that God in His designs waited until man's intellect could grasp the idea of His Spirit being the ruling power in him, ere He clothed His Word in flesh and sent It as a teacher; and with this hint I will pass on from this point to refer to it in the future.

But let us take a different view of the matter, and suppose that all who lived prior to the introduction of the Word of God (which was in the days of Moses) were so ordered from the beginning as to live and die like brutes; it yet would not relieve us of the burden of those who were to come after, and pass away during this long period of instruction to the time when man could sufficiently comprehend the requirements of God to choose between the two great extremes. And from the evidence presented in the New Testament Scriptures, we must conclude that this deficiency in the intellect of man was chargeable to the yet undeveloped condition of the organs of the body, or properly the physical man, rather than the operation of the Spirit of God; the former requiring ages and cycles of training before it could comprehend or entertain the latter. The Spirit was already good and sufficient, for, as we shall see hereafter, that as soon as the living were ready to receive the testimony of the great Witness of the God of heaven, the spirits of those who had passed away years and even hundreds of years before the Messiah came were also sufficiently intelligent to comprehend His teaching. But why these spirits should be thus kept in prison, to await the preparation of man on the earth, is obvious: since God in-

tended to establish the earth upon a basis of intelligence and reason, and operate it through His Spirit, so that each individual henceforth shall be fully competent to understand and pursue such a course while living in the flesh that would present the verdict in his own case, and assign him to his place and ultimate destiny, without any further convulsive action in the direct operations of God; and it is very evident that to establish this condition among men, so that it would be perpetuated, it was necessary to await that state of his intellectual development, so that Jesus the Christ, and sole agent of God, appointed to this work, could accomplish it at a single advent. And until this period arrived, the spirits of the departed must have been imprisoned in heaven to await the precepts and examples of the Messiah, preparatory for the judgment of this great day of God Almighty, at which time the earth, being fully ripe, was gathered for the "winepress," and *heaven was also shaken*, as you find foretold by Isaiah (ch. 13): "Therefore I will shake the heavens, and the earth shall move out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Joel, ch. 3, v. 16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people." Haggai, ch. 2, v. 6: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations." And John said, in reference to this great reckoning, that after the sixth seal was opened, "The stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." (Revelation, ch. 6, v. 13.) This was the way that these coming events were represented to John.

And now, while we are at this chapter, in support of what I have said above relative to the abode of the spirits of the dead awaiting the consummation of all things, I refer you to the disposition made of the elect martyrs, who were slain for the testimony which they held; as spoken of in verses 9, 10, and 11. After the fifth seal was opened, John said he saw their souls under the altar (remember, it takes a body and spirit to make a soul, and they must have been clad in their spiritual bodies), and although they were clothed so as to be intelligible, being the saints elected to this great work, and consequently predestined to salvation, they were told to "rest yet a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Evidently all things in the heavens, both the souls of the elect and the spirits of the dead, awaited the completion of all things necessary to be done on the earth, preparatory for this great day of His "visitation," ere they received their rewards and punishments. The fourth chapter of Peter's first Epistle is a very good lesson at this point, but it is hardly necessary to give it in full, as we will refer to it further on.

During a part at least of this time that elapsed from the crucifixion to the great judgment and destruction of the nations of the earth, Christ was in the spirit instructing the spirits of the dead, preparatory for that dreadful day, that they also might be judged after the same manner of men in the flesh. This same gospel was in the meantime, or we may say simultaneously, preached to all people on the earth, that they also might have fair warning of approaching disaster—a just opportunity to embrace or reject the truth and be wholly left without excuse. Now, since any being, no matter what class or species, should be held responsible

by the higher authority to the extent of the knowledge and power given it, and no further, we can clearly understand that it was but just at this point to destroy men who had the power to obey the true God, and yet heedlessly passed His commands unnoticed. And that the world was notified of this coming judgment, and all nations had the gospel preached to them as well as the spirits of the dead, we will proceed to give what to those in that day was unmistakable evidence, or so considered. I am aware that a general idea prevails that the gospel has not yet been preached to all nations, or was not, which to me seems an egregious mistake; not greater, however, than the effort and annual expenditure of thousands of dollars to translate the Bible into the various heathen languages and place before them its unmeaning pages, being wholly unsupported by ocular or tangible demonstration, and thus trying to prepare a class of beings for a judgment yet to come, who, though living in the flesh to-day, were condemned at the time the angel of Jesus the Christ uttered the words written in verse 11, chapter 22 of Revelation, when John was told not to seal up the book, "For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." And just with this ended the day of salvation, the bridegroom entered in, and the five foolish virgins had not their lamps trimmed and burning.

Now as regards the preaching to the dead, or spirits of the dead who deserved as much as the living, we cannot expect a great deal to be said, as it could not very materially concern or affect the living; nevertheless, there has been

enough to prove sufficiently that a just warning was also given them.

In the first place, God had declared by the prophet Isaiah that His sword should be bathed in heaven. I give you the words as written in chapter 34; after speaking of the national destruction on the earth, he said: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven," etc. You see this matter was presented to Isaiah in the same manner as to John; or their descriptions are very much alike. Please read this entire chapter; remember, as I have before stated, that the destruction in the great day of God Almighty was national. Now, since God had made a declaration against the spirits in heaven, His justice and mercy would forbid a remorseless slaughter or eternal death of all who passed away from Adam to Christ, without a hearing or demonstration of the power of the God of heaven to save as well as to destroy, and granting them an opportunity to avail themselves of the former; for at such an act of injustice man's intelligence would have revolted, and God's subjects could never have been wholly reconciled. But in the book of St. John, chapter 5, Jesus said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Further on He said, and with emphasis, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Read all the chapter, and you will clearly see that he was pointing the intelligence of man to the God of

heaven in the entire work, governed by the mandates of the Father, and testifying of him; for he said: "If I bear witness of myself, my witness is not true. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice." Now mark here that the word "graves" does not mean the sepulcher in which was laid the body, since to so construe it would produce gross inconsistencies; but it does mean the hidden condition of those who had passed away previous to that date, and has been used by other writers to mean the same as the word "hell." (I mean writers of the Bible.)

You will please observe in the conversation with Martha (St. John, ch. 11) about her brother Lazarus, who was dead, Christ told her that *He* was the resurrection and the life; and further said, "He that believeth in me, though he were dead, yet shall he live," etc., and appealed to her understanding in a question, "Do you believe this, Martha?" But her answer was somewhat evasive, showing that she could not fully realize a thing of such magnitude; nevertheless, it certainly is comprehensible to us, living two thousand years subsequent to this man of God.

Now it is an impossibility, and wholly incompatible with any system of reasoning, that the dead or living should or could believe, without hearing that which they were required to believe. And because the whole matter is thoroughly consistent, and fully harmonizes with the system of intelligent reason which God has given me, I wholly and indubitably believe as Christ said, that He did preach to the spirits of the dead.

Let us turn to Peter's first Epistle, chapter 3, where we see that Christ, in His mission to convey to man a proper knowledge of the God of heaven, did suffer for sins, as it is said, "Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison," etc. Therefore we must conclude that He made Himself or was made as intelligible to the spirits of the dead, after the crucifixion, as He had been to the living before; and being endowed with the power spoken of above, He was as capable of understanding their decision and choice as of those who yet dwelt in the flesh. He also said in chapter 4, speaking of the judgment of the living and the dead, which was fast approaching: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." And it is plain to be seen by the above quotation that what he means by the word "dead" is, not living in the body of flesh, and the two classes to whom He did preach were the spirits of men yet in bodies of flesh and blood, and the spirits which had previously dropped them; and the work was complete at the time Peter wrote this letter, for he said in the very next verse: "But the end of *all* things is at hand: be ye therefore sober, and watch unto prayer." And hence we have no possible grounds for supposing that injustice has been done any man or set of men from Adam to the present day.

Since it is useless to say anything further on this part of the subject, seeing that there are direct declarations that Christ did preach to the departed spirits, we will turn to the evidence that the Scriptures were also preached to all nations on the face of the earth: and I must first say, in

plain, unmistakable language, that I mean literally that the gospel *was* preached by authorized agents of Jesus who was the Christ, endowed with the power to perform miracles through the Spirit of God, and sent to all nations on the habitable globe at that time, and that the work was fully completed in the days of the apostles, preparatory for the great destruction; and further, that this fact is so prominently set forth in the writings of the New Testament, that it is certainly most surprising to me how any individual with an unbiased mind could ever read it carefully through and not so understand it most clearly. Therefore, I first ask you to please fix this subject in your mind, and take a retrospective view of the books of the New Testament, especially the writings of Paul and the work assigned him. The great object of the apostles was to preach to the people and nations throughout the habitable earth, and prepare them for the coming kingdom of the Messiah and the great and terrible destruction. They were in the twelve foundations of the beautiful city; and how can you ignore their work? Do you not see the precious stones of every kind with which those foundations were garnished? These are the fruits of their labor, that foundation was laid by them during their lives on the earth, and we to-day are at work on the walls: and should we not use the square and plumb-line with uncompromising care and accuracy above a foundation so beautiful, so costly, and cemented in blood? Ay, truly! each of us should bring from the quarry a polished ashlar, that would call forth a smile of approbation from the Master Builder.

But while it is pleasant to dwell on these things, we must prove the work before us, and hence we will first turn to the Acts of the Apostles (ch. 1, v. 8) and read the very

last words of our Lord on the earth. Please give them their due weight, and do not construe them to mean a figure, or some great work to be done in ages to come; only remember what He said, for I wish you to refer in your mind to these last words of Christ when I call your attention to what one of the most learned of the apostles said relative to this work thirty or forty years thereafter. Just before leaving the apostles for the *last* time (you know His words were of the gravest import), He said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, *and unto the uttermost part of the earth.*" Now certainly their work is well defined, and the command is plain and unmistakable; and the next question is, Did they obey it? In answering this question, I do not purpose to examine the works of each apostle, for the Scriptures do not give them; but will take the works of Paul and his evidence, since he was appointed especially to the work among the heathen nations of the world; for the Lord, after having said on a former occasion that he was a chosen vessel to bear His name to the Gentiles, told him (in chapter 22) to "depart, for I will send thee far hence unto the Gentiles"; and Paul *did* go, as may easily be understood. For this great work the apostles could speak all languages, and make themselves understood to any nation or people on the earth; and had it not been so, or had they been required to study the languages as we do to-day, they never could have completed the work assigned them in the given time: for you see on former pages of this work that the time was fixed, and at that time the end *should* come. God's elect were scattered everywhere that men dwelt on the face of the earth, and were to be instructed in the terrible and pain-

ful work in accordance with the designs marked out by the Master before He left. We see while Paul was at Corinth the Lord spake to him and said: "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." But they were yet to be converted, and hence Paul stayed there "a year and six months, teaching the word of God among them."

But let us go on to chapters 20 and 21; I never read them but my voice falters from a swelling heart, and my eyes are blinded with tears of sorrow. Poor fellow! After he had traveled for many years in great peril among the brutish heathen, suffered pain and privations, toiled for food and raiment, with no home while teaching the common people of the nations, because he could not in this capacity have an audience among the royal families, he must go back to Jerusalem, and there be accused by the abominable and blinded Jews, bound in chains, and brought a prisoner before the rulers, in order that they hear his testimony and be left without excuse; and not only so, but, innocent as he was and as the kings before whom he was tried declared, he must be carried a long journey in heavy irons, that he might also appear before Cæsar, who was then the head of the nations of the earth. And all for what? Because he had said that the man Jesus whom the Jews wanted crucified had come to life again, after He had been nailed to the cross.

We see in chapter 10 of Matthew that Christ forewarned them of these afflictions and persecutions, saying: "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." Well and truly could he call himself a "prisoner of Jesus

Christ." See him before a heathen court and think of the force that was added to his testimony by the clanking of the chains he so proudly wore. Ah! the gospel was *well* preached; and every heathen and Jew was left without excuse on the face of this earth.

Paul also speaks in various places of his travels and privations among the heathen, and he was evidently engaged in the work a long time; but he was only one of the many who were employed in spreading the news to the world, and admonishing all those who had accepted their teaching to be steadfast, watch closely over their actions, and constantly pray: for they could not know the exact day when the great crash would come; and not only so, but as the time approached, trials and persecutions of the most severe character would come upon them unavoidably. The very nature of this immense change in man's condition from animal oppression to the intellectual liberty of the Spirit of God would most reasonably bring about a strenuous, pitiless effort on the part of the party hitherto in power to kill, stamp out, and obliterate, if possible, at any cost, the germ and root of a rising element which they could see, if left alone, would forever lay their kingdoms in ruin. And hence it was so necessary that those on whose shoulders the burden was laid should keep their bodies clean and pure and wholly in subjection to the Spirit of God, that their faith which was to support them in the trying hour be not shaken: for we see at once that if their confidence in the promises of God begin to waver, it would be impossible for them to endure the pain of the cruel torture inflicted to make them recant.

Let us now turn to Romans, chapter 10, where we find Paul explaining to them the manner of salvation by belief

on the Lord Jesus; also the necessity of preaching this gospel to all, otherwise they could not be saved; and he said there was no difference between the Jew and the Greek, and how could there be any difference between the Greek and any of the Gentile world? God's people, I say again, were among every nation; and when I say "Israel," I do not mean the Hebrew of to-day, nor Judah as a nation, for they were no more than heathen to God, and those among them who embraced Christ, and thereby worshiped God in a saving manner through the Spirit of Truth with understanding, had to come from among them, as did those from the heathen nations: and this is the great reason why Christ spoke in parables to them, that they be not healed under the old Mosaic law, but embrace Christ through a perfect understanding of the Spirit of God; that they might serve Him acceptably and not in form. In verse 13 he tells them that, "Whosoever shall call upon the name of the Lord shall be saved." In the next verse, by way of illustration, He asks, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Then he said that they had not all obeyed the gospel, and spoke of the same unbelief in the days of the prophet Esaias. Then he came to the point, and told them briefly how that faith came by hearing, and hearing by the word of God, and in verse 18 he speaks of the important matter of the gospel being preached to the nations by those who were sent, as follows: "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Now do you not see that to impress this fact upon them, he asks the question relative to the preaching of the gospel

by the apostles to all the world, "Have they not heard?" And then answers the question himself as you would do, "Yes, yes, they have." But we will go on with the evidence.

In chapter 11 (of Romans) he speaks of the elect, which unquestionably were those by whom the kingdom was established, and they were among all people and nations. Read this chapter and you will see at once the difference between the Jews nationally, and the Israelite in truth, whom God foreknew; and all of His direct words to man show that in speaking of Israel now, or since He cast them off, does not mean any but His elect; and He said to Elias, prior to their fall, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal"; and Paul said, "Even so then at this present time also there is a remnant according to the election of grace"; and hence we see at that time, and for the particular purpose, "the gifts and calling of God were without repentance." They were drawn by the Father, and this new system was emerging from heathenism; and we to-day are the recipients of its good results, being reared under the administration of the Holy Spirit or Spirit of God.

Let us turn to one more letter of this zealous man written to the Colossians, who had accepted the faith under the teaching of Epaphras perhaps, and had never seen Paul, like many others to whom he wrote, being anxious that they should understand clearly the whole system, and be thoroughly fortified against the enemy's attack at all times; and well might he constantly suffer with anxiety, fearing that they succumb to the strong influences of former abominable habits, of heathen lusts, and thereby bring reproach upon the cause, which would be discouraging to the Christian bands and strengthen the determination of their ene-

mies. For Paul knew full well that although the light and liberty of the real truth which they had received was an immense power and support, he also could appreciate the great change from heathenism and knew their burden was heavy. And since the spreading of the gospel throughout the Gentile world was given to his charge, it was but reasonable to suppose he would be to the day of his death intensely anxious that the material gleaned from among the heathen should be of the first class, firm and unflinching in the day of trial; and hence, after he could travel no longer among them, he sat in chains, writing words of admonition and encouragement wherever he thought it might be beneficial; and in speaking of this heartfelt interest, he said he had great "conflict" for them.

But to come more directly to our subject, let us read Colossians, chapter 1. Paul speaks of the "hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel: which is come unto you as it is in all the world; and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." It certainly is clear that all the world had received the gospel in this period of thirty or forty years; and not only so, but for their encouragement he tells them that it is attended with good results and producing fruit, as it was and had been doing in them (the Colossians) since the time they first heard of it.

But if this be not sufficiently plain and conclusive, and you can not yet endorse my position that this work was well and thoroughly done preparatory for the great destruction and in accordance with the last words and command of our Lord previously mentioned, read verse 23 of this same chapter; speaking of their final acceptance with God, he said:

“If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and *which was preached to every creature which is under heaven; whereof I Paul am made a minister.*”

Now this certainly is conclusive; and there is no possible ground for thinking he had reference to any other than the saving gospel of Jesus Christ, nor any other manner of preaching it than that which was fully satisfactory to the God of heaven and His Son, the Holy One of Israel. Therefore the work was done, both in heaven and on earth: for, as we have shown, while Jesus was quickened by the Spirit, and was preaching to the spirits in prison, His apostles and disciples were busily engaged spreading the news through the earth preparatory for the introduction of this new and sublime era of intelligence, presided over by the Spirit of God.

Now that all things are made ready, there is no further use for the spirits of the departed to remain in that imprisoned state. We see that the last thing to be done was to preach the gospel to all nations, “and then shall the end be”; and this end is not only an end of heathen rule on the earth, but also of all stupid systems of worship, attended with form, ceremony, or ordinances set up by men for the government of a body: for we can see in our finite condition (so to speak) that no man nor set of men can possibly be perfected by them: for just to the extent of the form and rules laid down by men, however limited they may be, just so far is the due responsibility of each individual to God shifted to those who teach, and their energies and earnest, honest efforts in search of that Truth which is their guide are partly broken. And at the time this stupid heathenish system of form and ordinances was discarded by the God

of heaven, He established that perfect system which brings us almost directly in contact and communication with the omnipotent God, since by it He can command each individual separately, for His own purposes, regardless of his neighbor, brother, or society, presuming to dictate terms of peace between him and that God who no longer issues an order or command to one man for the government of another. It is by this most beautiful system only that the prayer which Jesus taught His disciples can ever be realized, "Thy will be done on earth as it is done in heaven."

This great end was to be the last, and we may say the only reckoning among departed spirits; and now, when man drops the body of flesh, he goes quietly and certainly to his abode, either in eternal and intellectual peace and happiness, or to his place of despair, where there is no God and nothing real and truthful can be found, and without tumult or the slightest confusion even to his nearest neighbor. With what care should our destiny be shaped and our eternal habits formed, even from the earliest childhood!

Before closing this chapter, I must say that at the time this system was adopted by the God of heaven, to the exclusion of all others, was the time when the world was truly and properly organized and established on that intellectual basis which was designed from the beginning: and although it is not thoroughly understood, and consequently cramped in its operations, I think the time not far distant when the veil will be shaken off by a convulsive action, and the purging influence of the sword, famine, or pestilence, or a combination of the three great agents of God Almighty, which must and will continue their operations of purging and cleansing the earth, step by step, but never again molest the heavens. And although these convulsions upon the

earth produce excessive vibrations of action and reaction, stimulation and sedation, unavoidably, nevertheless the world sooner or later settles to its normal condition again, and moves on in its course of improvement, while these convulsive actions become less violent, and each subsequent period of rest and composure of greater duration.

And now, under this new system of God's operations and direct commands to each individual through the Spirit, we are less excusable, and can understand in an intelligent manner the character and certainty of our doom if we do not obey and carry out His will. And that hitherto the law and all formal service was temporary, imperfect, and perishable, but adopted as the best system for man's government prior to this intelligent period, at which time all temporary things were to be swept away, and this permanent great system of God set up.

Turn once more to the Scriptures and see in the letter written to the Hebrews how differently they tried to explain these mysteries to a people who in time past had some knowledge of the operations of God and understood the laws of Moses; and to show those who accepted faith in Jesus how the old and temporal things must be swept away from the heavens and the earth, to give place to a new, permanent, and perfect system. Read the entire letter; for there are some valuable truths which they could understand readily, but we to-day have to use great care and discrimination to see their application and beautiful appropriateness; but upon the immediate subject read especially the latter part of chapter 12, as follows: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear," etc.

I think it plainly shown in this as well as many other parts of the Scriptures, that there is no further destruction of the earth contemplated, and that the heavens are now prepared as a final resting-place for all those who follow the Spirit of Truth and do the will of God. This also is in accordance with the declaration of Christ, Who said to all such obedient sons of God, "I go to prepare a place for you, that where I am ye may be also.

Prior to the coming of the Messiah, all died; after He came into the world, the Tree of Life, there was no more death to those who believed. "Jesus himself, having life in Himself," only slept; and when He was raised and clothed with His spiritual body, after His ascension, did "*become the first fruits of them that slept*" (1 Corinth., ch. 15, v. 20), and others remained till preparations were made; then the earth was again swept, the heavens were also cleansed of all impure and perishable things, and all who slept were now awakened, and clothed in their eternal, clean, and imperishable bodies ready to do the will of God in heaven. And now to all those who follow closely the Spirit of Eternal Truth while in the flesh there is no more death, neither will they sleep; therefore we can say intelligently, "O death, where is thy sting? O grave, where is thy victory?"

Reader, it is your intelligence that will live forever:

educate it by the Spirit of Truth that is in you, regardless of any man or set of men; and cease to attach any importance to this body of flesh and blood, or look down into the grave with terror, or even regret, for you and I—thanks be to God!—will never lie there.

CHAPTER XVII.

The Second Great Destruction Past.—Miscellaneous Evidence.

Now as regards the position that all things written have been fulfilled, we will give in this chapter a sort of epitome of the evidences as they appear to man in a common-sense view as set forth in the Scriptures. Evidently no man with a mind liberated from prejudice or sectarian influences can read them without arriving at the conclusion, beyond a doubt, that all things were to transpire during the period of man's existence on the earth, or, in other words, man in the flesh was to survive the most appalling event mentioned therein; and upon examination of the New and Old Scriptures it will be found that all important transactions mentioned in the New are also foretold in the old Bible; or, as we may say, the entire work of God in bringing man to a correct knowledge of Himself, and establishing the world under the rule of His Spirit, was foretold, full and complete, by His holy prophets, as is written out in the Old Testament Scriptures, beginning at the time He discarded Israel nationally as His authorized agent and representative before the nations of the earth. The object of this foretelling is clear, as I have shown you before, to be the greatest evidence to man of the power and omniscience of God, and was so stated in the body of prophecy; and further, that all men who accepted faith in Jesus as the Christ were to know the prophecy was from God by its coming to pass. We see in Deuteronomy, ch. 18, vs. 21-22, and elsewhere, the manner of determining the true prophecy: "And if thou

say in thy heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." And are we to wait for ages and cycles yet, as we have already, to realize at last that the prophecy was not from God? Nay, but this must not be. Nevertheless, if you are looking for events to transpire in the yet future, which were prophesied two thousand years and more in the past, I have the best authority for saying that your prophet spoke them presumptuously, except in such cases where the prophecy is being daily fulfilled, and will require perhaps hundreds of years—yes, ages for its completion, as in the finishing of the city of the New Jerusalem, which is being builded day by day. God's own prophets were thus to understand they were sent of Him. I will give you but one example here, which is recorded in Jeremiah, chapter 32. He knew not certainly that he was a prophet sent of God till Hanameel, his uncle's son, came and sold the field of Anathoth, for this was the first of his prophecies that had been realized; and as soon as Hanameel came to him and offered to sell the field, he said, "Then I knew that this was the word of the Lord," for he had prophesied that he would come, or such had been shown him; notwithstanding, he believed when he was a boy that he was brought from the womb a prophet of God: but this convinced him that the knowledge of coming events, and his duty before his fellow-men stamped so plainly in his heart, was placed there by the Spirit of Almighty God. And here allow me to say, strange as you may think, that this was the greatest evidence to Jesus as a man, that He was intended as Christ,

the Messiah; and in this please do not condemn me without a careful investigation of that subject, and if God will, we will examine it together subsequently.

Now the object of prophecy and its verification being to prove to man the true and living God, that we may worship Him in an intelligent manner and recognize His Spirit within us, we see at a glance—yea, the stubborn truth is borne on the face of all the work, and is inseparably connected with it, that if these prophecies have not transpired, then are we in doubt as to the truth of them, and the omniscience of that God by whom they are supposed to be given. And further, that if the most important and terminal events have not been verified, then we cannot look upon all previous ones as indubitable evidence, and the world cannot thus be established. For beyond a doubt this great purpose against the world, which was to result in the destruction of idolatry, was also intended as the insurmountable and invincible evidence that the God of heaven had spoken it, and that Jesus the Christ was the connecting link between Him and His intelligent creatures on the earth. Otherwise there could be no redemption nor salvation; for God cannot be satisfied till man is reconciled to Him.

Now it was evidently arranged, as shown in prophecy, so that as time rolled on age after age the events that constantly transpired would afford a continued train of evidence to man of the infinite knowledge and power of the God of heaven, until all things written were fulfilled, and the world thereby established in an indestructible knowledge of the power of His Spirit. But if we construe the Scriptures to mean that the world is yet to be burned up with material fire, and left uninhabited, and force such an idea on the minds of rising generations, will not the ages

as they roll by, instead of strengthening and confirming man in a knowledge of the power and omniscience of the God of heaven as was intended, have a reverse effect, and the intelligence of man finally revolt, and multiplied thousands of skeptics be produced among the best specimens of the human family, not to say infidels: seeing that instead of such events arising as were prophesied, and really did transpire hundreds of years ago, that the body of the earth be made more habitable in all of its parts, and prepared as the dwelling-place for man? And is not the preaching of such a doctrine already having this effect upon many human beings of fine intellect? And will it not retard the progress of God's operations in refining the world and bringing it to that state of perfection contemplated, and subject the human family to much unnecessary suffering under the sword, and perhaps famine and pestilence, ere his glory "fill the earth as the waters cover the sea"? This must and will be done in the history of man, and I would have you give due consideration to these questions and let them be answered by the Spirit of Truth within you, uninfluenced by the opinions of professed teachers, clothed with bodies of flesh and blood.

I meet with skeptics among the Christian people everywhere I go who were raised up under the sound of the voice of teachers of the Word of God. This should not be, and most certainly the Scriptures are not at fault, for they do harmonize; therefore I am forced to think that ere long the Spirit of Truth in the hearts of men will revolt at the stupidity of this teaching (though it come from the learned men of the world) and revolutionize this system of reasoning upon the Word of God—place man properly upon the permanent and intelligent basis of the Spirit of God and

enable him to look back with great admiration on the stupendous work, and proclaim a verification of the words of the prophet, "Behold it is come, and it is done, saith the Lord God," or realize the truth of the "great voice out of the temple of heaven from the throne saying, *It is done.*"

In addition to the above, I must say that the prophet Daniel in his writings certainly speaks of the entire work, and foretells all of the important events spoken of anywhere else; and when this great panorama was held up before his understanding, he was told, as you will see in chapter 8, to shut up the vision, "for it shall be for many days"; and in chapter 12 the angel said, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end." Now turn to Revelation, ch. 22, v. 10, where the angel said to John, "Seal not the saying of the prophecy of this book, for the time is at hand"; and after you have examined closely the earnest and persistent admonitions by all of the apostles to the people to prepare for this terrible day of destruction by watching and prayer, not knowing what hour it would be upon them, I will ask you the following question, and let the answer be given to your own intelligent reason, and think well upon the consequences: Is it not reasonable to suppose that a much longer period would elapse in the history of man from the time Daniel was told to shut up the prophecy and seal the book, down to the time it was opened to John on the isle of Patmos, than from this latter date to the final consummation of all things written?

I do not see how any unprejudiced mind in the presence of God could think or decide otherwise. But we see, by the best method of computing time, that from Daniel to John is reckoned to be about six centuries and a half, while

from the time John was told that those terrible things were about to be realized—even at the door, down to the present, is about eighteen centuries, or nearly three times as long; and yet we look, and wait—can you tell me for what? I am thoroughly satisfied the end of the world spoken of in the Scriptures was in the far-distant past, and cannot be otherwise according to the theory of the Scriptures and the practical knowledge of man to-day. Do not let the learned of the world lead you astray by appealing to profane history, for I can assure you that after you leave the Bible of books there is no end, and many have towered high in worldly learning, and after they have searched through libraries of antiquity, their answers leave you enshrouded in the same unhappy mist as before. Books will never reach God; turn your search to your own heart, and by your intelligence commune with the Holy Spirit and be content.

But let us look for other evidence. In John, chapter 16 and elsewhere, Jesus told all of His disciples of the sore persecutions that would come upon *them*—not future generations, for the same persecutions of which He spake did come upon the disciples in that day. He says: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the father, nor me." Paul himself, after the days of Jesus, punished them, caused them to blaspheme, and sanctioned their death, thinking he did God service; many of the saints he shut up in prison at Jerusalem and elsewhere, and gave evidence against them when they were put to death. (Acts, ch. 26.) But greater punishment than this was expected from the heathen at a

later date. These persecutions of the saints and destruction of the last day are mentioned in Matthew, chapter 23; and Jesus after telling them of the punishment that would come upon the scribes and Pharisees for their wickedness and hypocrisies, said plainly: "Verily I say unto you, All these things shall come upon this generation." In Mark, chapter 9, v. 1, He also said: "Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power." Luke (ch. 9) speaks of the Son of Man coming in His glory and the glory of the Father, and said: "But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God." In the last chapter of St. John, Jesus spoke of John remaining on the earth until His second coming, and Peter, being curious, asked Him about it, and Christ told him it was none of his business. The tenor of the letters of all the apostles show that the generation then living was expecting the great day of God Almighty; and Luke (ch. 21) mentioned the days when Jerusalem would be compassed with armies, as a sign to the people, and told them how to escape, and said in plain and unmistakable language, which accords with the various accounts given by other writers, as follows: "For these be the days of vengeance, that all things which are written may be fulfilled." He evidently refers to the "consumption" decreed against the whole earth spoken of by Isaiah, which was the subject of interest to all writers and was one of the most prominent features in the gospel of Christ, and they were at that time hastily preparing for it. James (ch. 5) speaks of the coming of the Lord drawing nigh, and charges them particularly how to conduct themselves. 1 Peter (ch. 1) explains the plan of salvation

through Jesus Christ, Who, though foreordained from the foundation of the world, "was manifest in these *last* times for you." 1 John (ch. 2) tells them that they may know that "*the last time*" was upon them by the Antichrist.

We see in all the writings of the apostles, especially to the converted Gentiles, an effort to provide them with all possible information relative to the second coming of Christ, or Son of God, which was the great day of God Almighty, and the day or time of the great destruction and end of the world, as it was also called. For although the apostles knew not the time, neither did Jesus, even when filled with the Spirit of the Father; they did know the sore trials and temptations that the people of God would be subjected to, and that it would prove a greater obstacle in the way of many of the converted Gentiles than the Hebrews is very reasonable, since they had grown up in the belief that omnipotence existed in tangible things, in the same manner as we to-day have grown up in the confidence in an omnipotent and invisible God. So it was very necessary to constantly admonish the converted Gentiles that the power and achievements of the Antichrist would be very great and hard to withstand; they were also admonished that it was during his reign they would be subjected to these great afflictions, temptations, and sorrows that Christ spoke of, but that at the end of his career the sweeping and marvelous destruction of not only the king himself, but his followers, together with all other wonderful events which had been foretold by the prophets, and Christ would, when the end came, stablish them immovably in a knowledge of the Spirit and power of the unseen God of heaven. They were also told that many would fall back to their original belief,

and quit the faith in the true God, which was very consistent with our present mode of reasoning.

Now for the evidence that this great day or the reign of Antichrist, and his overwhelming destruction by the Word of God, is that same spoken of by Daniel and John, and engaged so closely the attention of all the apostles; examine what they say of it, and you will find it strictly accords with what was said by all of the prophets relative thereto, and especially Daniel, who was made to understand the matter more definitely. I call your attention especially to what Paul said of it to the Thessalonians in his second Epistle, chapter 2: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

You see by the above how earnestly they looked for that day, and the apostles seemed to anticipate that when the trouble began, letters would be forged as from him, and perhaps other apostles, stating that the great day of the Lord was at hand, in order to deceive them, and tells them of a very important matter by which they might know the time had not yet come, as follows: "Let no man deceive you by any means; for *that day shall not come* except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Now it is very clear that Christ and the apostles in teaching the people extract their knowledge from the prophecies; and hence Paul did in the above instance, as in all important events. Christ and the apostles always

quote the prophets' declarations. Here he gives Daniel's prophecy, chapter 11: "And some of them of understanding shall fall, to try them. . . . And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." It is plainly seen that all the writers spoke of the coming of the Antichrist and his Satanic works in a similar manner, and upon examination we find they all agree as to the manner of his terrible destruction. Paul in this same letter said: "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." Ezekiel (ch. 38) says: "Every man's sword shall be against his brother," etc. Daniel (ch. 8, v. 25) said: "He shall be broken without hand," and his terrible destruction was presented to John by the vision in the following manner (Revelation, ch. 20): "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."

This great destruction and the manner of its execution was to prove to the people of God that sin and iniquity with all unrighteousness would ever be a fire for its own consumption, to give place to the growth and extension of truth and righteousness in this new world.

This was also the terrible judgment of God Almighty accompanied by the resurrection of the dead; and while that work was a part to be performed in heaven at the same

time that this great work was going on upon the earth, they were so intently looking for it that some said it had already passed, as is stated in 2 Timothy, chapter 2; he speaks of Hymeneus and Philetus, "who concerning the truth have erred, saying that the resurrection is past already; and overthrew the faith of some." We do not know to what extent those living in the body did witness this resurrection: there can be no doubt, however, that they had sufficient evidence to establish in them a knowledge that it had been fully consummated according to the prophetic account: indeed, the many events that transpired on the earth as they were foretold in prophecy, even of all things pertaining to the earth, was good evidence of itself that the work among the spirits was also performed as was declared by the mouth of the holy prophets. Indeed, the Scriptures would be a mass of inconsistencies if the resurrection with all other important acts spoken of in prophecy had not transpired, full and complete, in those days.

But turn to Galatians, chapter 4, and while you read remember my idea deduced from the Scriptures, that when man's intelligence was sufficiently developed to enable him to comprehend a spiritual worship and understand a spiritual influence, at which time heathenism also reached its acme and was to be destroyed, and the Spirit and laws of God written in the hearts of all men who accepted Christ, or believed in the God of heaven through Him. This was the time of the fullness of the Gentiles, and the breaking down of the heathen powers over the Christian people was the contemplated destruction of the world. Subsequent to that time those who believed in the God of heaven had His Spirit to guide and command them, as we have this day: and what better do we wish? or where is the excuse for do-

ing wrong? This was the time when the world was but just established properly under command of the Spirit of God, and from that time the process of purging and cleansing the earth and mankind goes on. Read this entire chapter, but especially from verse 1 to verse 7, where the apostle speaks of the former ignorance of man, indicating, as I have said before, that man was being prepared for the Tree of Life. He says: "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And it was at this age that the Christian people, all who acknowledged the power of God through Jesus Christ, were raised to the exalted position of sons of God, by the intellectual reason and Spirit of Eternal Truth in their hearts. This seems plain and harmonious with all of the Scriptures, which do most beautifully unfold.

Before concluding this subject, let us turn to the letter written to the Hebrews, to whom the apostles spake differently, since they understood the requirements of the law, while the Gentiles did not, and hence the two systems were contrasted before them. In chapter 1, after the writer reminds them of God's former method of speaking to man through His holy prophets, he said: "He hath *in these last days* spoken unto us by his son," etc., and continues to admonish them of the great necessity of being ready, since it was to be a final reckoning of all things in heaven and on the earth; and in chapter 10 he tells them to "exhort one an-

other, and so much the more as ye see the day approaching.”

Read now, I entreat you, chapter 9, and study it carefully in every part, for I can assure you it speaks volumes. In it you see there is about to take place the greatest and most important change in man that he was ever to experience in all his history upon the earth, and was or had been prefigured by the Tabernacle and Temple and all things therein, as well as the mode of service; not that they understood the meaning of it in that day, for they did not in full: but, as I said on former pages of this work, they were only capable of working by pattern; therefore this mode of service was given them, for it wholly satisfied their minds and filled the measure of their most exalted appreciation of the service of the God of heaven; and you will please observe that it was all carried on within the Temple, as the spiritual service is wholly conducted within the body and heart of man to-day; and did prefigure the real things which were to come after, when they would be able to stand in the blaze of Eternal Light and look back with great admiration upon the various emblems seen in the Temple, and understand their beautiful applications, as it is our privilege to-day. Some of these emblems they could not understand at the time this letter was written, because they had not been introduced on the earth in their reality: such, for example were the cherubims, which were yet to be presented in flesh and blood, and fill a most important office in the last days of the indignation; and hence the writer very appropriately said of them, “We cannot now speak particularly,” but goes on to explain the things which had been presented in their reality; the especial ones to which this chapter is devoted are the office of the high priest and the annual sacrifice “for himself and the errors of the people.”

I will quote from this chapter after referring to the previous one, in which he speaks of the new covenant which was to be established at the end of that world, and confirmed in the great day of God Almighty, by which this world is to be operated. Paul quotes from Jeremiah, and said by way of explanation to them that they might understand that this new system was to take the place of the old, whereby all church ordinances and formal service of God was to be done away: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." (You see here that Paul uses no quotation marks to show his own language from that of Jeremiah, neither does he tell the people that he speaks the words of the prophet.) The first covenant was an imperfect one, as it necessitated man to do something with hands in the performance of its requirements, and it evidently was God's original design to institute a plan by which each individual would be a tabernacle his individual self, and not need the priest in any part of the performance of his duty to God. Jeremiah then says (which Paul here gives): "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Now I ask you, Is not this covenant established, and in operation

among all the enlightened nations of the earth to-day? I do not mean simply in the (so-called) churches: but I do mean all intelligent people of the world who sprang from them who turned away from heathenism in the day of salvation, and now know that the true God is a spirit and influences all things. Then he speaks of the first covenant being old in the following manner: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." This new covenant was to be: and evidently was established and put in operation at the second advent of the Word of God, and the old one, with any and all kind of church ordinances, has been folded up and laid away two thousand years ago. Now we come to chapter 9: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Now can you not see that it is not necessary to build houses to worship God in, to-day? Paul was trying to teach them this. For the body of man is the temple of God. Is it not plain to you yet? "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the

people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices," [As I have told you, that the body of man is the tabernacle, and that no one could become perfect while required to do any kind of formal service, and the apostle is trying to make them understand; though to us it seems a rather bungling effort.] "that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

Now you understand the requirements of the old Mosaic law, how that at the end of each year the high priest did enter into the holy place with blood for the sins of the people—*only once* in the year, and *alone*. Please examine this chapter well, and see how careful the writer is in explaining how Jesus the Christ, instead of the high priest who served in the Temple, entered not into the holy place of the Temple, but *into heaven* and in the presence of God, and also like the high priest He went in alone, His own body furnishing the blood of purification. Before calling your attention to verses 24, 25, and 26, I ask that you refresh

your mind as to what I have said relative to the preparation of man for the Tree of Life, and that it would have been useless to introduce the Messiah before man's intelligence was sufficient to comprehend His teaching and appreciate a spiritual service; and that now the body of man is prepared as the temple of God by virtue of the intellectual development, vested with the Truth. The object would not have been accomplished—the reign of God on the earth by His Spirit in the hearts of men would not have been established, and a second advent or more of the Word of God in the flesh would have been necessary; but the wisdom of God brought him forth at the proper time, to establish the world under the rule of the Spirit, as was intended from the beginning. Hence the spirits in prison, or hell (shall I say?), awaited His coming; after which came the judgment, and “death and hell were cast into the lake of fire,” and Jesus suffered once in the end of this great temporal period of man, and by thus once being offered, He opened up a way by which all who then lived on the earth, or had lived prior to His coming, might know the Father and understand the operations and requirements of the true God. This was the fountain spoken of by Zechariah (chapter 13) as follows: “In that day” [meaning the day of His visitation, when heathenism was to be torn down and the kingdom of God established] “there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass *in that day*, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land.” Now can you not see that this knowledge of the true God above mentioned

is the redemption and salvation? Certainly it is, and by the aid of His Spirit of Truth, which was placed in the hearts of men in that day, we are able to go on learning more and yet more of that great and eternal God of the universe. Man must have a knowledge of his Creator and his operations; otherwise his spirit must wander on and on in an eternal desert of darkness, until perhaps it waste away, little by little, and finally perish when the recollection of temporal and perishable things is obliterated from its being. This, alas! must be the "second death." Ah, it really is! and doleful and appalling as it is, this awful death begins with man while he is yet in the flesh, by following and trying in vain to satisfy the lusts thereof; while he who follows God's Spirit of Truth in this state will, when the body fails, live on without anything like death, or even sleep; but the spirit will return to God who gave it.

But let us go back to our subject and examine from verse 24 and see if it does not wholly agree with what we have said. "For Christ is not entered 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: nor yet that he should offer himself often, as the high priest entered into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world."

Now pause here and examine the above closely. Do you not see in it portrayed the ideas I have extracted from the body of the Scriptures? Why was the coming of the Messiah delayed so long? Was it not for a preparation of man? If so, was it a physical or an intellectual preparation? You certainly agree with me that it was the latter; therefore, when man was ready, and all the world fully prepared ac-

ording to God's plans, the Word was clothed in flesh, that man could better understand the teaching, and sent into the world as the medium through which the human family was introduced to the God of heaven, and that eternal principle in the heart of man thus caused to germinate, and he became immortal. Here it was the patterns began to be dispensed with, and their places filled with the real, existing things. Christ was the real sacrifice, and we, like Him, have the privilege of the real Spirit of the Father, which makes us dead to the law because it is our guide and governor by which we are kept at all points wholly within its pale. Now all old things must pass away: the world at this period, beginning to "wax old as doth a garment," was laid away; all things became new, and *man's eternal existence began*. Yes, eternity, *never-ending eternity*, dated its existence at the beginning of this new era, and time with us has *forever* ceased. Thus we may be able to understand all the mysteries of the past, and view the more comprehensible destinies of the future. The veil between us and God is made more permeable to our sight; and the mere disorganization of flesh and blood becomes a trivial matter: it is not death; it is not worthy the name of death; neither is it sleep; but he who follows that Eternal Spirit of Truth, regardless of the teaching of men, will fill his place on earth according to the will of God, and come forth from the filthy, lifeless body a beautiful and happy winged spirit, flitting along through the never-ending flowery scenes, made bright and genial by the smiles of a satisfied God. And now that this was the end of the second great period of man, and with it terminated the world that then was in accordance with the designs of God, I think you will agree, when you carefully consider the latter clause of verse 26, as follows: "But

now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself." What disposition do you make of this paragraph? I can never consent to any other than its literal meaning in every part—nothing more, and nothing less, than that His coming was a beginning of the great preparation for the end of the world—the end of time, with man, and this end was at the time when Jerusalem and the cities of the nations fell to ruins, by the power of the mighty earthquake which John foresaw, of which he did forewarn all the servants of God. This was the time of the consummation of all things written, when the wine-press of Almighty God was trod, and the earth washed with the blood of the slain: however much to the contrary may be the declarations of profane history—they are obstacles in the way of the understanding of the children of God. It is impossible to so connect dates, periods, and events of antiquity as to do away with doubt, and establish any foundation upon which you can build a proper knowledge of God—it cannot be. I am forced by the Spirit of Truth in me to say, in justice to the declarations of the Bible, though all the world be against me, that *then eternity* began with man, and now there is no more death, no more resurrection: good and evil are placed in man's heart (except the heathen), so that it is unmistakable to his understanding, no matter what his condition in life, his circumstances or learning; and he has the power to follow the One on down into the bottomless pit or lake of fire: or, on the other hand, to follow the Spirit of Truth and good onward and upward to God, and in His glorious and eternal light. To put any other construction upon the foregoing paragraph destroys the harmony of the Scriptures, casts about them a shroud of

mist, creates doubt and makes skeptics of many intelligent and educated men and women.

I now add one more suggestion in the close of this chapter, as follows: Miracles passed away with those days of preparation; and we are told by the beloved Daniel that in that great day of God the vision and prophecy, which was previously for the nation's guide, would be sealed up: and I can but say that it is even so as the prophet declared. The same man of God also said, by the authority of the angel Gabriel, sent to him from the throne of Deity, that in the midst of the last week of this reign of terror (which could not consistently be looked upon as a period longer than seven years) the daily sacrifice would be taken away; and although the vision continued perhaps for a time thereafter, I ask you, *Where is the daily sacrifice to-day?* Alas! alas for the (so-called) Jew! it has been taken away; the city has been destroyed; and there is no temple nor sanctuary. (Daniel, ch. 9, v. 26, and Revelation, chs. 21 and 22.) Nay, but this is true—the Bible is all true; and to me its connections are brilliant and beautiful. The objects as shown in it have certainly been accomplished in a most admirable manner, when viewed in the light of a record of the operations of God, in bringing man to a knowledge of his Creator, and placing within him the Spirit of Truth, and intelligence, by which each individual must be guided, if he perform his part of the work of carrying out the great designs of the Architect of the universe.

Thus we can understand the operations of God with man by that same system of intelligence and reason he gave us to understand all things else; and it enables us to approach Him with most perfect confidence, knowing at all times whether we please Him in the slightest action, word,

or even in thought. By it we can also understand how the world will be purified and the will of God "be done on earth even as it is done in heaven." And from any other standpoint the Scriptures certainly are rendered contradictory and ambiguous.

CHAPTER XVIII.

The New Covenant.

We now come to consider the New Covenant and its requirements, as well as its operations upon man; and in so doing please keep the mind's eye steadily on the three great periods of man on the earth: the Animal, the Intellectual, and the Eternal; presided over by the three divisions of the Godhead: the Father, the Son, and the Holy Ghost. The first being the time when man was governed almost if not altogether instinctively; the second, when he could understand material things and was governed by the Word or commanded, and did actual service by order—or rather, the mode of worship was by certain defined acts; and the third or present period of sufficient intellectual development to understand the different spirits that exist within and prompt the various actions of man: during which time he is required to do a spiritual service, or to act out the mandates of the Spirit of God within him, to the abolition of all fixed rules or modes of worship, ceremony, ordinances, and ritualism; and each individual placed upon a basis of direct personal responsibility to God; Who during this entire period, though it last forever, will command and instruct man in all of his duties by the Spirit of Truth in each heart. It was at the beginning of this third period that the New Covenant was made and confirmed with man, the sign thereof being circumcision in the heart, of which no human can possibly judge, "whose praise is not of men, but of God"; which being the case, it is plainly seen that God has taken

the whole matter into His own hands with each individual, leaving nothing to men save to judge of and administer the laws of the land: so that as long as an individual keeps wholly within the pale of the civil law, it is absurd for any man or set of men to judge of his relation to the Creator. This is impossible, for the very act of judging distracts our attention from our own heart, and we are guilty of offenses for which the delicate spirit of charity at once condemns us. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Romans, ch. 2.) Read all of this chapter in regard to spiritual service or obedience to the Spirit of God and reason within us, and we certainly cannot fail to see and understand the beauty and perfection of the system. I give you a part of this chapter for your consideration as you reflect upon what I say: "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God," [Here let your mind revert to members of the (so-called) churches of to-day who perform stipulated service.] "and knowest his

will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the *form* of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? *thou that makest thy boast of the law, through breaking the law dishonorest thou God?* For the name of God is blasphemed among the Gentiles through you, as it is written. . . . For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Each individual carries in his own heart a separate code of laws, given to him by the Creator, which is so perfect as to render a full and satisfactory decision upon the actions of every moment through life; even from the time he emerges from the commands of his own earthly father, he at once receives the commands from God, and has the power to obey them and have peace: or disobey and take the consequent evil results here and hereafter. This applies to all who believe in God, and that Jesus was the medium through which man's intellectual reason was pointed to the God who made him; but the heathen of to-day must forever perish, because he, like the five foolish virgins, was not ready to enter in with the Bridegroom at His coming; and hence he comes under the condemnation of him that is filthy: "Let him be filthy still." There are no more mir-

acles to convince the nations of the power of the unseen God; for the two olive trees have emptied their golden oil through the golden pipes into the golden bowl; and while the light did shine in a material manner, with all of its refulgence, they might have received in their hearts also a flame to light their pathway forever, and they would not; and now there is no more sacrifice for sin. We see in Hebrews, chapter 6, that even those who were converted and baptized, and thus brought out from under the law or from the heathen ranks, were exhorted to go on to perfection and leave the principles of the doctrines of Christ, and it said plainly, if they went back into heathenism, that it would be *impossible* to restore them to faith in God, because they thus destroy Christ in their own hearts, Who was the only medium between God and man, and there was none other under heaven could teach by example. In verses 4, 5, and 6 the apostle said: "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 power of the world to come, if they shall fall away, to renew them again unto repentance."

Now "the sin of the world" was evidently the forgetting of the *true* God, which resulted in heathen darkness, and the Hebrews were like all other heathen as regards a spiritual knowledge of God, or a knowledge that the spirit within us is the true God and the power, and hence their works under the law were dead; and the works of Christ and the apostles, in accordance with prophecy, were to convince both Jew and Gentile of the power of the Spirit of God and bring them out of darkness. This was the enlightenment spoken of in verse 4—that is, brought out of heathen darkness, and is the enlightenment of to-day, outside the

heathen world; and is it not clear to our intelligent reason that if we could now forget God and accept the benighted faith in a heathen god, or the works of the law, which is equally profitless, that it would be impossible to convince us of the power of the Spirit without a repetition of those evidences which did so firmly establish the faith in the hearts of all those who suffered the persecutions without recanting? Since these miracles were not to be kept up through all the future ages of the world, there was no possible hope for any except those who believed under their influence, and held the faith through all the trials to the end, and their offspring; and we are told in the Scriptures that there would be a great falling away before the end came, which of course was because of the great power the Antichrist and all heathen possessed against the Christian faith. This falling away, however, was not among the *elect*, who were chosen to make "the foundation of God sure"; for they remained *unshaken*. Those, therefore, who did not embrace the faith during this period preparatory for the coming kingdom with all those who did, and afterward fell away into the heathen belief again, were evidently hopelessly lost.

Now there is no one among enlightened people that would dare to say anything else than that the whole Christian nation has long since passed from under the law; I mean not only the Mosaic law, *but any other law written on paper or parchment*, stone, or any other visible material; and that we are expected in this age of the world to go on improving intellectually and morally. And if I have not before, I now state that it is an impossibility for any man or mind to become perfectly pure so long as there is in it a knowledge of the possibility of committing unrighteous

acts or sin, or entertaining a recollection of former sins of the world; and this position is correct, and no mental philosopher in the world to-day will say otherwise. And we are commanded to go on to perfection; and this is one reason why I take the position that the day will come in the history of the world when all ancient classics and their writings will be blotted out and destroyed from material or mental existence, *even the Bible itself*. And that all ordinances, such as baptism, the Lord's supper, the laying on of hands, or any other practiced by any organization styling themselves "Church," must and will be abolished: for they constantly keep us reminded of and teach the rising generation that sin, with all its horrible, base, and prostituting results, once existed in the world, and that those results are possible yet; and so long as a knowledge of their possibility exists in the mind of a people, just so long will their debasing effects be felt, and the Scriptures contain much support to this position. I will give you one instance only here, recorded in Hebrews, chapter 10: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings for sin thou hast had no pleasure. Then said I, Lo, I come to do thy will, O God. Above when he said, Sacrifice and offering and

burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Now can you not see plain enough that the worship of God consists simply in doing what we according to our several capacities know to be right according to the Truth within us from early childhood on; wholly without any system, form, or ceremony taught and practiced by men? It is so plain that a fool can perform the service as correctly as any one; and verse 16 is certainly enough to prove this, as we have long since passed those days. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, *and in their minds will I write them*; and their sins and iniquities will I remember no more."

In verses 25, 26, and 27 we see they were preparing for those days and the establishing of this New Covenant with men. After charging them to assemble themselves together and exhort each other as they see the day of reckoning approaching and the day of salvation drawing to a close, which was for the purpose of strengthening their faith that they might be firm in the day of trial, the apostle said: "For if we sin wilfully, 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?" This you certainly can understand as the unpardonable sin, or "sin against the Holy Ghost"; which would leave man in the same benighted condition as before, and it is a most rational conclusion that if he believe not Jesus the Christ with all of His miraculous work, and God was not willing to send another to be thus cruelly murdered, it would be impossible to ever extricate him from his lost condition, or, in other words, to make him understand that it was the omnipotent God who placed that Spirit of Truth and righteousness in his heart.

In John's first Epistle (chapter 5), he shows a difference between the sin against the Holy Ghost and the ordinary transgression of the law written in the heart. He says, "There is a sin unto death"; and further, "I do not say that he" [his brother] "shall pray for it." In verse 17 he says, "All unrighteousness is sin: and there is a sin not unto death." Now it does seem to me that the apostle has spoken plain enough in regard to this matter, although they did not express themselves in those days as we do now. It is generally agreed that the fall of Adam brought death; and that death was produced by forgetting God; and Jesus as the Christ brought life by connecting man's intelligence and reason with the God of heaven; and if any man reject him as the connecting link, and refuse the Spirit with which He operated as being the Spirit of God, then of course he is a heathen for whom God will never again send a sacrifice, or, in other words, He will never send another teacher to be cruelly treated as was Jesus. The apostle tried to show them that to retrograde into their former condition would produce death without any possible remedy; and on the other hand, while their peace and happiness would be destroyed by unrighteous transgressions, they would not

necessarily die, but were pardonable and remediable so long as they have the Spirit of God in their hearts. It was by teaching man the true God that Christ made an end of sin, and we are to continue to improve by that Eternal Spirit given us until all unrighteousness be swept from off the earth.

Now at this point I wish to call your attention to the words "knowledge of the truth," and the manner of its use in Hebrews, ch. 10, v. 26, also ch. 6, v. 4; in the one he says: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins"; in the other he said: "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. . . . If they shall fall away, to renew them again unto repentance." In the above the apostle speaks of the same thing in both places, and in the latter he uses the words "Holy Ghost." Please bear in mind that the Scriptures teach that God is Truth; and the Holy Ghost is the Spirit of God or "Spirit of Truth," and you can easily determine the truth of this by referring to St. John, chapters 14 and 15; please read and observe the connection. Christ said to them, "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." In the last chapter (15, v. 26) He is more explicit, and said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, *he* shall testify of me": and observe the pronoun "he" is used in speaking of this Spirit. There cannot possibly be any difference between the Father, the Son, the Holy Ghost, the Comforter, and the Spirit of Truth; they are nothing more

nor less than God; *there is but one God*, and God is Truth, and I care not who you may be in the Christian world to-day, you can discern that Spirit within your heart or understanding and comprehend its operations, from the least to the greatest, and this is true except you be a profound infidel, and do not recognize the truth as the productive power in anything. All others, however, from him who stands upon the topmost round of all intellectual acquirements on down to the most ignorant human being in the Christian world, each for himself; but neither one can teach the other. While the educated and refined men and women of the enlightened world reasonably should and do have the power to draw a much more delicate line of demarkation between good and evil than the man or woman who toils daily under the heavy burden of poverty, privation, and great ignorance, nevertheless the latter is just as capable of knowing whether his or her actions are prompted by an honest desire to obey the Spirit of Truth in their hearts and please the Creator as the former. The only difference I can see made by the God of heaven is to the effect that the great weight of responsibility is placed on the shoulders of the man or woman of knowledge: for you will find somewhere in the writings of St. Luke it is said that "unto whomsoever much is given, of them shall be much required." Let us therefore attend closely to our individual duties; for I think that each will have all that he or she can do to come up to the standard of God's requirements, without trying to rectify discrepancies in their neighbor's heart or actions. One in the low position in life has the same opportunity to know his duty to God as he who occupies the high, for both have the same teacher, even the Spirit of God; and it is equally absurd to suppose that the latter can teach the for-

mer how to render acceptable service, as that the former could teach the latter. And while the above are examples of the two extremes in life whose duty is vastly different, it is certainly true that the great work of the Master is so diversified that He does not require two individuals to perform the same part on the stage of action; and since merit belongs not to the magnitude nor delicacy of the work, but the manner in which the duty is performed, we may find that those who walk up and down in the world clad in the dingy and tattered garments of poverty and oppressive ignorance, who are deprived of the society of common decency, and thus drag out their earthly career, *may be the bright and shining stars in the spirit land.*

Now those who received this Spirit through faith in Jesus as the Christ, and were thus induced to turn away from transgression and idolatry at the time of his and the apostle's ministry, and continued steadfast in the faith to the end of that bloody struggle, were the redeemed who with their offspring were to people the earth at the expense of all others; and the "day of salvation," or the only space of time given for the living to accept Christ and be adopted into the family whose duty was to establish the kingdom under the New Covenant and people the earth under the guidance of the Spirit of God, was from the beginning of His ministry on down to the time the two olive trees lay dead in the streets of the city of Jerusalem. They were the two great witnesses of Christ. John certainly was one of them, but we will not here suggest who the other was for want of time. They were prefigured by the two cherubims; and when their duty was performed and work complete, at the end of three years and six months, miracles and wonder-working to convince the heathen ceased, and the entire work of filling

the earth with the glory of God devolved on those who had hitherto been confirmed in the faith under the New Covenant, and their children after them. I do not mean that their work will consist in converting others of the world during subsequent ages; but *I do mean* that they of the Christian faith who survived the destruction and their children will fill the earth, and the heathen become extinct, and never be able to comprehend the requirements of the Spirit of Truth; for *it does not* exist in his heart.

But let us return and view the Scriptures upon this subject of the New Covenant. We see that God contemplated establishing the world under a spiritual rule at the time this "purpose" against the whole earth was executed; and certainly this is so conclusive from the tenor of all the Scriptures that I need not call your attention to any particular place. But Isaiah, who first had any definite knowledge of the great consumption in the midst of all the earth, also spoke of this, and the New Covenant with man: see especially chapter 59, in the latter part, where the operation of the Spirit of God in the last dreadful contest against Antichrist and his host is spoken of; then said he: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Now when we contrast this declaration of God with what He said to Moses at Mt. Sinai when the law was given under the Old Covenant, we see unmistakably a vast difference in the intellectual, or mental condition of man at

that time and when the New and Everlasting Covenant was made and confirmed. At this latter period, man's mind was sufficiently developed to retain impressions and to reason upon principles of truth; which, once planted in the heart, might be ignored, but never eradicated. Read in Deuteronomy, chapter 5, what was said of them at the former time when they heard the voice of God on the mount and greatly feared, telling Moses to go near and hear what the Lord would say, and tell them, and they would obey. The Lord heard their words, and sanctioned what they said, but knew they would not remember from generation to generation, though to them the voice of God was terrible, for they were but little above the animal kingdom, and, like the animal, would soon forget the terror of the Lord, on account of mental deficiency. In verse 29 he said: "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" I ask you now, What is the heart of man? Is it not his intellectual being, or seat of reason? I say, from the tenor of all the Scriptures, that it is unquestionably; and while at the present time the standard of intelligence is far above the days when the law was given, we are still vastly deficient—really but in intellectual childhood. We see further evidence of their very low grade of intellect in Deuteronomy, chapter 32. Please read this chapter, as it will give you much information as to the "sin of the world" and God's manner of consuming it. Indeed, it is quite sufficient to show to any unprejudiced mind that forgetting God and worshiping idols was the "sin," and the sword, famine, and pestilence were God's agents by which He chastised and destroyed the world. And after He spoke of the dreadful destruction they would

be subjected to for their idolatry, He said again: "O that they were wise, that they understood this, that they would consider their latter end!" Isaiah also declared them to be a people of no understanding; but as we look further at what was said relative to the New Covenant, we see that God contemplated a great improvement in their mental condition when this last covenant was to be confirmed, and that He covenanted with those *only* who profited by this improved intellect and turned away from idolatry and abominable things. And certainly the time during which this covenant was confirmed was limited, and those who did not come up to the requirements during that period, or, in other words, those who did not accept the faith under the powerful evidence of miracles, were never to be admitted subsequently; and hence the apostles said to the people, "*Now is the accepted time,*" "*This is the day of salvation,*" etc.

Ezekiel (chapter 11) said he understood by the vision that Israel, or the elect, and those who would turn away from abominable things should be gathered together, and the Lord God said: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abomination, I will recompense their way upon their own heads, saith the Lord God." This was the manner of Ezekiel's understanding and expressing himself, which means, as any man can understand, that they would by that time ("those days") emerge sufficiently from their condition of brutality, and by their improved condi-

tion could begin to reason to some extent, and understand that God was a spirit, and not material.

Now this covenant under which we live was first confirmed with the elect of God, who had been reserved for the purpose of establishing the kingdom, together with those who did turn away from abominable things and held out faithful to the end of the great struggle and destruction, at which time miracles, visions, prophecies, and all means by which this covenant was or could be confirmed in the hearts of men passed away and were numbered with the things that would never be again; and hence no more can ever be admitted to this compact from the heathen ranks, even for ever. But the elect of God during those days of sore trial and painful torture were supported by the Spirit and angels of Almighty God, as was Jesus, that they might not fall, but steadily, and with the certainty of the Creator himself, bear aloft the banner of salvation, and plant it beyond the bloody chasm, on the shores of a new world. This was the purpose of the elect, the object for which they were reserved and supported by the right hand of God: otherwise it would have been utterly impossible for them to have withstood the terrific and withering forces that were brought to bear against them. And while the Scriptures contain much testimony in support of the fact, that the elect were invincible, look and see what Christ said relative to them in the days of trial and destruction. Matthew, chapter 24: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. . . . For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, *if it were possible*, they shall deceive the very elect." In this we find strong corroborative testimony

supporting the tenor of the Scriptures, that there were a certain number chosen of God to make the work sure and triumphant over all of the powers of the combined world, and establish the kingdom of heaven under the New Covenant; from which time God's government is carried on through the operation of His Spirit in the hearts of individuals, and in like manner is His worship conducted.

Jeremiah (chapter 32) speaks of the preparation for the New Covenant in a similar manner: "And I will give them one heart, and one way, that they may fear me for ever for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." And so it is to-day in the Christian world when any man is put to the test, the fear of the unseen God is found in his heart, very unlike the animal or heathen kingdom; and this is the provision of God by which He governs the intellectual beings of His creation.

Turn now to chapter 31, and examine for yourself the manner in which God made the covenant with man, and its operations. It seems from the Scriptures here, as well as in the book of Ezekiel, that there was a proverb in Israel in common use; that "The father ate a sour grape, and the children's teeth are set on edge"; from which, together with other statements in this chapter, we extract the idea that individual responsibility was shifted from one to another, and from each succeeding generation back upon the preceding one, or that imperfect acts were laid to pernicious example or false teaching. But in those days, when men had very imperfect knowledge, or we may say were almost destitute of reasoning faculties, it was necessary that the

masses of the people be taught by men especially versed in the law, who did dictate their actions to a greater or less extent, and since nothing is perfect as a teacher except God, we see the great and grievous imperfection of that system. But they could not accept God as their direct teacher, until elevated to a point in the scale of intelligence at which they could comprehend His Spirit; while under the present system, which is to perfect man in the performance of his duties to God, there is but one teacher, even the Spirit of Truth: and hence each individual is directly responsible for his own acts, and can not be taught his duty by another imperfect being; and with such a spirit in our hearts, we must suffer the consequences if we allow ourselves swerved or led by the precepts of men to do that which our own intelligence revolts at or our conscience condemns.

The Lord God declares the covenant through his prophet Jeremiah, as follows: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; . . . but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the

greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." I gave you Paul's quotation of this language on former pages of this work, which gives the word "mind" instead of "inward parts," and you cannot conclude otherwise than that every man is required to *think* and *act* for himself, and that henceforth he can never find God's law for his government written on any tangible substance, neither must he listen to any living teacher as to his duties to God.

Now the sin spoken of was forgetting God and seeking omnipotence in tangible things, *undoubtedly*; and as soon as man became acquainted with his Creator again, reconciliation was made, which was done through Christ and His witnesses; and why should their sin be remembered? It has been remitted, and surely we will never return to idolatry: and this is what Daniel means by making "an end of sins," and certainly the manner of doing this through Christ and the apostles is very plain, they being the medium of communication which pointed man's mental reasoning to the throne of Omnipotence in the heavens, and thereby took away "the sin of the world." Through them also was the perfect law of God stamped in each heart, to be construed by each individual according to his intellectual ability and circumstances in life; the Spirit of Truth being the plumb, square, and level, by which every thought, word, and action should be prepared and adjusted, and each one is to suffer for his own acts, and not another.

Now, I am anxious that you look well and carefully at this subject, try to read the law written in your own heart, and determine if it is not the only imaginable system by which the operations of the world can be perfected; and that being the case, do you not at once see how ridiculously ab-

surd it is for one man to presume to read and construe the law written in another man's heart, or teach him his duty to God, after he steps within the pale of the civil law? I admit that executive officers of the law have the right to judge law-breakers; but when man goes beyond this point, confusion in the carrying out of the great designs of God is invariably the result. Under this new and beautiful system inaugurated by the God of heaven for the direct command and operation of his subjects on earth, we have yet to learn that one of the greatest duties incumbent upon each individual is to devote no time nor attention to his neighbor's business, but to concentrate all his efforts with renewed energy, to attend to his own and accomplish the work assigned him by the Architect.

The great reason why man has not attained to a much higher position in the scale of improvement is, that the human family have shirked responsibilities, and tried to content themselves with the performance of such duties as are dictated by a set of fallible teachers, who keep them back to the first principles, which is positively forbidden in Hebrews, chapter 6, as follows: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Now, in order for man to attain perfection, as he certainly will somewhere in the future of the world, it is necessary to obliterate all recollection of the sin and wickedness of men of former ages from the mind. But would not these ordinances keep the sin of the world fresh in our memory? You can not fail to see that they would, and that we must become wholly ignorant of sin, or

our minds can never be pure. Were not these the stepping-stones by which the heathen were raised above the horrible mire in which they toiled under their earthly gods? Was not Israel also by these same means relieved of the stupid belief that they could be purified by living up to the requirements of a law which was equally fruitless with the heathen faith? But we are not heathen, neither are we Jews of the fleshly circumcision, nor are our children, for they grow up in the fear of the Lord and strong faith in the God of heaven, and even serve Him oftentimes more conscientiously than do those of riper years; and if simply urged on in the pathway of the Spirit of Truth, the standard of God's people would float high in a purer atmosphere, ere many more generations pass away. But what do we when they begin to come to what is called "the age of accountability," though they were raised up dutiful and obedient children? Alas! we take them back again and teach them repentance, and that the only way their young and obedient hearts and the sacrifice of their lips may be made acceptable to God is through the material and tangible waters of baptism, which is *dead* to-day. And while I write my heart swells with emotion, and I am filled with sorrow, because the Spirit of God cries out against the stupidity of starting each succeeding generation down at the base and foundation of the great and glittering pyramid of God's stupendous designs. These ordinances also keep up a sort of sectional partition between God's people, and destroy to a great extent the harmony and resplendent beauty of His coöperative system; which will ever be the case so long as we keep before us and practice these lifeless works, to which the intelligence of man can never be reconciled. We must draw the line of distinction between this and the world and peo-

ple to which the Scriptures were addressed. There is no more gift of the Holy Ghost, and hence it is stupid to continue the ordinance of laying on of hands; and since baptism was *in that day* a prerequisite to the giving of the Holy Ghost, and that now all have the advantage of that same Spirit of God from childhood, as their own guide, and not to perform miracles to teach others, you see at once that baptism also is as *lifeless* and *useless* as the laying on of hands.

Now I ask you to appeal to that intelligent reason by the Spirit of Truth within you, and tell me the decision in this case, so softly and so unmistakably whispered to your understanding. Ah! it tells you truly that their mission, like that of Christ, is ended, that baptism, the Lord's supper, and the laying on of hands served the purposes for which they were intended most admirably, and are now folded up and laid away for ever. There was a day in the far-distant past when there was much virtue in them, exactly as we see the necessity of the man dipping himself seven times in the river Jordan—it showed his faith, and the good results accrued from the example of obedience before the uncircumcised world; but such results do not follow at this age, and hence the works are dead. What have we to do with the resurrection from the dead? We are not dead, nor by the grace of God will we ever be: else Jesus was mistaken in His mission as the Christ. But can you not, upon calm reflection and in accordance with your own reason upon the subject, exclaim in an intelligent manner, "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ"?

But perhaps we are getting too far from our subject; let us return and follow it more closely.

This covenant is also repeated in the book of Hebrews, chapter 8; Paul quotes the prophet. Mark the language, "After those days, saith the Lord." What days? Evidently the days in which the saints were sorely tried and fully established, and the great destruction brought opposing powers down within their control, from and after which time the law was written in the hearts of men, and *nowhere else*.

In verse 12 he said: "For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." In the second letter by Peter you remember he said they looked "for new heavens and a new earth, *wherein dwelleth righteousness*." We do know that true righteousness could not exist under the law nor heathen rule, since it is an impossibility for any fixed law to be written out for the government of men by which they may be required to render justice and right to their fellow-men, without mental reservation or secret evasion according to their understanding of the truth of God. This is righteousness; and we see by the tenor of the New Testament that in so acting with our fellow-men we do acceptable service to God. Certainly no one would have the hardihood to say that righteousness does not dwell in this earth to-day: for it does beyond a doubt, to which almost every man in the Christian nation can testify; but the world is not perfect in righteousness: for while it is but reasonable to suppose that all men in the enlightened world do perform some righteous acts at least, and for aught we know very many, our imperfections force us to think that all men as yet are guilty of more or less unrighteousness: and this is the unrighteousness which God said He would be merciful to, and there is not the least doubt that He will; but when men are conscious of an act being unrighteous, they must turn

away from it in order to claim a continuation of that mercy.

He said, "Their sins and iniquity I will remember no more." Truly idolatry and its consequent crime and iniquity or injustice to God is receding, and in the course of human events will be blotted out from among men, and there could be no rational cause for remembering them. Even to-day among the subjects of the New Covenant nationally there is no remembrance of their sins and iniquity with God, for there are thousands to-day in this enlightened nation who do not know that our national ancestors were heathen: and when it is blotted out of the mind of man, it is no more remembered by God; and this is truly what is meant when it was said, "Their sins and iniquities I will remember no more." Here again I must say, as before, that man must understand the works of God on the earth by that same system of reasoning with which he obtains a knowledge of all things else.

Verse 13 says: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The new is an everlasting covenant, since it is made with the eternal part of man; and by his everlasting spirit alone can it be complied with in all of its requirements. The first covenant was faulty or deficient, as seen in verse 7, since its requirements were made known through a written law, which could be complied with under a mental or spiritual reservation; while in the new the requirements are written by the Spirit of God in the hearts of men, and in accordance with the circumstances and work to which each individual is assigned, and he is held responsible for the manner in which he construes that law; and hence, according to his construction, so must he act to please God, and it is by this means the world will

be made perfect and filled with the glory of God. The first covenant was imperfect, not because the law itself was not good and well adapted to man's then condition; but the fault or imperfection was in man himself, not having attained to that age of mental maturity at which his intellectual powers could be exercised to the control of the physical, and fully comprehend the Spirit of Truth within him, looking to God as the true source of all mental power; and hence, "The law was the school-master to bring us to Christ," or, in other words, the means through which our intellectual faculties were strengthened and pointed to the Spirit-power whereby we partake of the tree of life.

"Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." (Hebrews, ch. 9.) In this same chapter we are taught that these ordinances and sanctuary were simply shadows of the real worship of God; and there is no possible room to doubt that they were expected to pass away with the old covenant; and to-day the body of **man** is the temple of God and his heart is the sanctuary. And further, though baptism and the laying on of hands did not belong to the formal worship under the old covenant, they were but the material things through which the spiritual was introduced to those with whom the new covenant was established; and we can clearly see their utility at that particular time, since men at that age could not comprehend the source and operation of the Spirit without some act on their part; which was more especially to exert its influence on those who did not at all believe. And since this new covenant was to be confirmed at the expiration of the old, as it certainly was, the reign of those latter ordinances also expired with the old system, which has been formally and finally wound up.

The sacrifice and oblation was taken away, the vision and prophecy was sealed up, and I have given you positive proof on former pages that this was to be done during the days of the "consumption"; therefore the resurrection and general judgment has passed, and these latter ordinances are no part whatever of our present system of worship, for we are to worship God "in spirit and in truth" exclusively; and we certainly do grow up in the fear and belief in the God of heaven: and why should we keep in remembrance those evil days and imperfect things? We are the offspring of the saints, and those who accepted the faith in the days of Christ and the apostles, and to enjoy the substance and real things which were prefigured by the Temple and all things therein. Let us now go on to perfection, seeing that all ordinances are wholly worthless; our body is the temple of God and the kingdom of heaven within us. Luke (ch. 17, v. 21) said: "Behold, the kingdom of God is within you." Flesh and blood cannot enter therein, but it was established among men by the aid of those tangible things; and when once established, they are, or should be, forever dispensed with; since a further continuance of them stupefies the mind and fetters the intellect.

As I said before; our body is the temple of God, and the sanctuary is within us; but one can worship at each altar. 2 Corinthians (ch. 5) says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens": and that is the spiritual body with which we will be clothed when this flesh and blood decays. Read on through this chapter, and you will see it corroborates what I have said. I have also said that all those who passed from heathen darkness and the stupidity of the law, and their

offspring forever, should observe no ordinances. The laying on of hands, most all the Christian world can see the fallacy of to-day; and that baptism did accompany it, all know who read the Scriptures; and the two together were unquestionably the tangible gate-way for the satisfaction of the mind of the elect, and foundation-stones of the kingdom in their transit from heathen darkness, or blindness of the law, to the intelligent understanding of the operation of the Spirit of God, and the two were accompanied by the preaching of the gospel of Christ, proven up by miracles: and their day is past: and those who believed not then surely are lost; as is said in 2 Corinthians, chapter 4: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So also are those who to-day fall back in the benighted pathway of heathenism, if it be possible for any so to do. True enough, men may, and doubtless do, set up idols in their hearts within the present temple of God, and try to shut their eyes and understanding to the fact that it is the God of heaven Who rules the universe; while at the same time they are conscious within them of their false position. This comes under the head of unrighteousness; and while all unrighteousness is sin, it is not the great sin of the world, for that was the "sin unto death": and Christ or the Son of God was sent to take away that sin, by giving man a knowledge of the true God; which, if really lost now, can never be restored: for Christ satisfied man's intelligent reason once in the beginning of the eternal period, which was sufficient for them, and their offspring, from and after that decisive proof was given, which will never be presented to man again; and

hence, if an individual succeed in stamping out all traces and every influence of the Spirit of God in his heart, and thus in reality drive God away from him, then certainly he will have committed the "sin unto death"—the "sin against the Holy Ghost"; which was given to men in the days of the apostles, and no man since then has or ever will have the power to give it again, though they baptize and lay their hands upon the subjects for ever. And woe to the man who succeeds in driving away from his heart a knowledge of the true God, so that in reality he cannot raise his mind above tangible things, or the inductive reasoning of what is called science: for then you can easily understand by common reason how his sin would be unpardonable, since there is nothing more given under heaven whereby the minds of men who do not believe in spiritual power can ever be made reconciled to God: and hence they must wander on and on for ever, without finding a basis or foundation sufficiently firm and lasting on which to build a system of reasoning that would reach beyond tangible and perishable things to the perfect peace and happiness of his mind, which would become exhausted, and finally perish with the perishable idol in which he trusted.

The operation of this new covenant is very well explained in Ezekiel, chapter 18, which in substance is as follows: that if a man deal honestly with his neighbor and does righteously, and walks uprightly in all things, he shall live; though he beget a son that lives an unjust life, robs the poor, defiles his neighbor's wife and violates the statutes of God—he shall die, but not live because of his father's righteousness; and on the other hand, if the father be an unjust man, he shall die, but the son, if he be just, shall live, and not die for his father's sins. "The soul [or person] that sin-

neth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. . . . But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." This shows conclusively that all men have the power of turning away from evil, and that they will realize the benefits of obeying God—even the blessing of eternal life; and that the righteous all have equal power to turn away and do evil, and that they will certainly suffer the consequences, which is death, if they continue to thus do evil.

Please read this chapter, and examine your own heart, and you will clearly understand that the new covenant was based upon the same principle as the spirit of the law, but not the letter; for a stupid obedience to the letter of the law, as well as all form and ceremony, blinds and shackles the mind and kills the soul; but it is the spirit and purpose of all laws and commands of God we are required to search out by our intelligence, instructed by the Spirit of Truth, and follow it in close obedience, which is to lead us on and up; higher and yet higher in the resplendent realms of light, wisdom, and the eternal life of God.

CHAPTER XIX.

The New Covenant—Continued.

I have previously said in substance, that as God knew the end of His works on the earth from the beginning, He evidently intended man under this new covenant to stand upon the elevated platform of intelligence and reason, during this third or eternal period, and look back and understand the beginning from the end. For certainly Christ did solve the mysterious operations of the Father to all who accepted Him under the apostles' preaching, and their children after them; and truly this is so, if we but separate the new wholly from the old, dropping off all figures and formalities—cut loose from our moorings on the shores of tangible things, and float out fearlessly on the bosom of the great sea of eternal life.

Read 2 Corinthians, chapter 3; the apostle said: "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly

behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the administration of the Spirit be rather glorious?" He also says he "uses great plainness of speech," since those mysterious things were done away and the real things written in the hearts of flesh; which is certainly the intelligent understanding of men. He also said they could not understand Moses; "their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; *which veil is done away in Christ.*" Now what can this possibly mean, but that the operations under the law, the service of the temple and sanctuary, were but shadows of the real, intellectual service which was to follow at a time when their mental developments were sufficient to comprehend them: at which time Christ made them manifest? But so forcible were these patterns on the minds of Israel that very many of them would not accept any system not presented to their understanding by tangible or visible things.

Paul said at that time (1 Corinthians, ch. 13): "We know in part, and we prophesy in part." Now you see at once that the work was not finished, but that part of it was known to them, and part of it was not. That part which had been verified in Jesus and the apostles they knew; but the work of proving him to be the Christ or Messiah was not yet full and complete at the time the apostle was speaking; and it was of that part they prophesied. It was evident from what he said that the prophecy was not sealed up, and we know that the two olive trees or principal witnesses of Christ were yet to "smite the earth as often as they will"; which, together with the terrible slaughter of the nations and destructive earthquakes which had been fore-

told, were to conclude the testimony of the Messiah, elucidate all things, and seal up the vision and prophecy; at which time the Messiah, by a full and complete presentation of the testimony that made him the perfect Word of God, by which the more perfect system under command of the Spirit of God was introduced; and hence in verse 10 he said: "But when that which is perfect is come, then that which is in part shall be done away." Now examine your heart closely, and see if you have not that perfect knowledge of God within you, which enables you under all circumstances to understand his requirements and rest in perfect confidence when you comply with them. It is the perfect Spirit of Truth which presents good and evil before every living soul in the Christian world, and stands ready to approve the one and condemn the other. But place yourself back in those days when Paul wrote to the Corinthians prior to the presentation of the overwhelming testimony that they had been told in prophecy would be adduced to prove by real and violent acts that Jesus was the accepted Messiah and Son of God beyond a shadow of doubt, to which time they were to live by faith in the truth of prophecy; and did steadily look for and confidently expect it (as did Noah) with unparalleled fidelity, though they knew not the day and hour of its coming. Would you not then have realized the fact that the work was imperfect, and that the doubt, if thus left, would destroy the perfect reign of God in the hearts of men? Unquestionably, as the years passed round, your faith would sicken, and finally die; leaving you at the mercy of a stubborn reality, that your eternal interests had been entrusted to a myth. In order to a better understanding of your condition, look back to the days of Noah, when the ark was made ready; had the animals re-

fused to enter in, and the waters failed to cover the earth, he never could have been made to believe that it was an omnipotent and omniscient God who declared to him that man's days should be a hundred and twenty years; and you certainly can look forward and see the disastrous result of teaching that God's judgments have not been executed against the world according to His declarations, as they verily have been full and complete, and the traces are plainly visible upon the face of the earth, in both animate and inanimate matter.

Those things were all mysterious to man at that early age, until verified by ocular demonstrations: and I do say most emphatically, that neither God the Father nor His Son in the body of Jesus ever called upon man to believe anything by a simple declaration, but in *all* instances followed those declarations with promises of subsequent acts, such as would be quite sufficient to prove to man's understanding the truth of his words, and fully reconcile the human mind.

The ark was a mystery to the people of the first world, so also to Noah, as well as the command from God to build it; but was not the object most brilliantly illustrated by the terrific and angry wave that covered the earth? Verily the mighty water which destroyed everything that breathed the breath of life also swept away those mysteries as darkness flees before the sunlight, and the survivors understood God and the object of His stupendous work.

I now say by the authority of the Scriptures, and the Spirit of Truth within me, that all the previous mysteries of the operations of God on the earth from the beginning were wholly solved and fully explained by Christ in His life and death and the works which followed by His apostles

in their days, terminating in the overflowing destruction prophesied long before the days of Christ and reviewed by John immediately before the beginning of its execution. In the days of the apostles, as shown on a previous page, they knew in part, and in part they prophesied, and it is not strange that they were able to prophesy, since by the acts of Christ a part of the prophetic story had been verified, and why should they not have faith that the remainder would be, especially since every day's transactions presented in reality some part thereof? They had but to be guided by what had been said of future events in the entire system of operation, necessary to establish God's kingdom on earth, never fearing but that the predicted result would follow. And so may we to-day know what is in store upon the earth for us, if we follow the Spirit of Truth, closing our eyes and ears to all other influences.

But, on the other hand, had not these results followed, even to the destruction of the world, the throwing down of the cities of the nations by the terrible earthquakes, the arrogant and barbarous works of Antichrist, and in reality fully winding up the old, and establishing the new and everlasting covenant and kingdom in the hearts of men—in short, fulfilling all prophecies: I ask, how and why seal up the vision and prophecy? They were the food and support of men's faith, by which they were to live till the complete and final consummation of all things written, and the Spirit of God permanently fixed in the minds of the Christian people, as it certainly was. All things did transpire as they were written, or faith would have died, and the work done in part would have been fruitless, and the world again recede and take upon it the heavy and perpetual mantle of darkness. Imaginary mysteries of the present day, brought

about by the complicated manner of construing the Scriptures, are productive of skepticism; and many good men in the world are thus rendered worthless or inefficient workmen upon the walls of the great City of God, and the time in like manner deferred when the earth will be filled with His glory. Let us learn to accept the Scriptures in their simplest meaning; for certainly they were intended for men of very moderate intellectual ability, and we will examine them on this part of the subject.

Paul, in the last chapter of his letter to the Romans, speaks of their obedience, and reminds them of the coming destruction which was to subdue the power that opposed them and make it subordinate, by saying: "The God of peace shall bruise Satan under your feet shortly." In His words of praise subsequent to the benediction, he said: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations* for the obedience of faith."

We see by this, that the preaching of Jesus Christ was in accordance with the revelation of the mystery which had hitherto been kept secret; and we have no grounds on which to base an opinion that the revelation did not continue till the mystery was wholly solved and done away. He says that this mystery "by the scriptures of the prophets, according to the commandment of the everlasting God, *made known to all nations.*" This of itself is good and sufficient evidence that the gospel had been preached to all nations preparatory for the end or consummation of all things, if

there were no other testimony; and at this point it is appropriate for me to say, that the great and principal mystery to be found in all the works of God from the foundation was the Tree of Life, and the manner in which man should partake of its fruit. The great statue of figures, signs, and emblems in the Tabernacle, Temple, and sacrificial service was unveiled in it, or Jesus; and all that remained to be done to make the work complete was to prove that He was truly that Tree of Life or Messiah by a complete fulfilling of all that had been prophesied concerning Him. True enough, the Spirit of God was a great mystery to all who would not accept Christ and receive it; but it does solve all mysteries of itself to every heart that will unreservedly follow wherever it leads.

In 1 Corinthians, chapter 2, we find the following language: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written," [Here he quotes Isaiah, chapter 64, in the following manner, but not literal.] "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." While Paul does not give an exact quotation, you can clearly see that all these things were mysteries to those who lived in the days when they existed as unfulfilled prophecy; neither was it expected that they should have faith in any part of the work till it began to be fulfilled; then it was these mysteries began to be explained, and the attention of the public was first called to them by John the Baptist preaching in the wilderness. Isaiah (ch. 40) first speaks of this part which John

acted in the preparation and search for the Messiah, the time when Israel or the people of God were to be liberated, and expressed himself in the following manner: "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 hand 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." Malachi (ch. 3) speaks of John as the messenger of the Christ, and expresses the duties of John thus: "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." John the Baptist was first spoken of in Matthew, chapter 3, and it is said: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Now the baptism by this John was instituted for the purpose of finding the Christ; for it was understood that the Spirit should descend upon Him as soon as He was baptized, and this was to be the first evidence of the man being the Christ, whoever he might be; and as soon as He was found, John's baptism ceased, and this was among the first prophecies that came to pass relative to the Holy One of Israel, and here it was these mysteries began to be unfolded, so that some understood to a certain extent, but they were to study them, and the Spirit of Truth was to be their guide and teacher, by which they

were to understand the whole plan of operation, to abolish heathenism, preserve seed to populate the third world, and establish it under the rule of that spirit.

Now observe the language in Paul's first letter to the Corinthians, ch. 2, v. 10; he says plainly in speaking of these mysteries and purposes of God to His people: "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." It is very evident by the declaration of the apostle here, that the mysteries were solved by the appearance of Christ and the Spirit of Truth; and not only to the apostles, who had the power to give the Holy Ghost, but also to all subjects who received it. Read on further in this chapter, and ponder well what is said by the apostle, and ascertain whether or not it accords with the views I have given deduced from prophecy and the words and works of Christ and the New Covenant to the effect that all those who were converted under the preaching of Christ and the apostles, with the influence of their miraculous works, and received the Spirit of God, together with their children after them, for ever, should have the guide and power within them to understand all the mysteries of God's operations on earth: and that power is nothing more nor less than the *Spirit of Truth*. The apostle says further on: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." You know full well that it is by our intellectual reason truthfully used that man has developed the arts and sciences which are God's operations on earth, and hence we develop the knowledge of

God and His work; and the object of Christ was to show to man and convince him that this Spirit within us is nothing less than *God himself* directing our course. I do not say that all men follow it, nor that any man follows all of its commands; for certainly if they did, the Christian nations of the earth to-day would be filled with the glory of God; the arts and sciences would be far above and beyond their present standard; by this time we would no more fear the sword, and we would be able to turn away the ravages of famine and pestilence which do from time to time enter the Christian nations and devastate portions of their country; and this is what I call "*knowing God*": and it is by this continuous and endless study of God that the world will be improved, beautified, and made a happy dwelling-place for man. Yes, think of it calmly, rationally, and not mythologically, for it is this Spirit of Truth, and it alone, wielded by the God of heaven, which is to regulate the world, bring everlasting peace and great happiness to man, with a most satisfactory knowledge of the Creator and His works. God is Truth in its plainest and simplest sense; and so simple is the operation of that Spirit that a wayfarer, though "a fool, need not err therein": and surely he will be led by it to a haven of eternal rest. This Spirit at the time it was given to the elect was attended with miraculous results; and it is but reasonable that it should have been, when we take into consideration the great work to be accomplished by it and them. Joel (ch. 2) speaks of the last days, and the time when the Messiah was to come and the Spirit of God was to be introduced to man prior to the great judgment of God, as follows: "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 handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." You see he speaks of the day and the effect of the Spirit prior to the Judgment when all people had the opportunity to accept that Spirit as the Spirit of God. And I ask you to please bear in mind especially that Isaiah (ch. 59) said: "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." And it is that same Spirit of Truth which has elevated the enlightened world to its present state of comparative peace and happiness, though its operations as yet are very imperfect among men.

Another mystery in the works of Christ spoken of in Ephesians, chapter 3, and elsewhere, was the admission of the Gentiles as the people of God; which was also declared by the prophets, by which prophecies Paul understood these things. He said: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-

heirs, and of the same body, and partakers of his promise in Christ by the gospel." Isaiah (ch. 42, v. 6, and ch. 49, v. 6) speaks of the object and works of Christ, to also enlighten the heathen as well as the Jews and give all an opportunity to accept life and liberty. He says: "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. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." You see clearly from the above that the great object of Christ was to destroy heathenism and teach men that the true God was a Spirit. Again he speaks of the same matter in chapter 49, showing that God intended that the whole world should be redeemed and brought back from their benighted condition through the instrumentality of the Messiah, and not the Jews alone should have the opportunity. He said: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel:" [The elect.] "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Other prophets spoke of the same thing, and I need not point out the various places in prophecy; and while you and I can read it to-day and clearly understand what was meant—indeed, it seems almost childishly simple to us, insomuch that it is hard to realize the fact that to them in that day it was a most profound and hidden mystery; and had it been suggested to Israel at that time that God intended to accept the Gentiles or heathen as His people, and that that was the interpretation of the words of the prophet, they would

have scorned the idea without giving it the slightest credence. It was a great mystery, brought to light by Christ, who broke down the middle wall of partition between the Jew and the Gentile, and admitted both by one Spirit to the Father, as seen in Ephesians, chapter 2. We also see in this same chapter that it was the Gentiles who worshiped idols who are spoken of as "dead in trespasses and in sins," who were without God and without hope in the world. They were those sheep not of the fold of Israel, whom Christ said He must bring, and there should be "one fold and one shepherd"; and being once brought into the fold, they and their offspring forever after belong thereto; not needing the gateway opened again and again for each succeeding generation: but growing up in a knowledge of God, they have that Spirit within them; thus placing man upon the same platform with Adam before the fall; with good and evil, life and death placed before them in their own hearts, and power to choose between the two; the Spirit of Truth being the agent of God, or rather God himself, on the one hand, and the spirit of man, or requirements and lusts of the flesh, on the other. The one leads to God and eternal life, while the other continues forever downward, tortured and bruised by the fruitless results of its own actions; being a creature, and not having creative power, it is unable to satisfy its own cravings, and hence must grow weaker and more defective until it perish, or is consumed by the requirements of its own finite nature; being thus unsupported by the omnipotence of God. This I conceive to be the lake of fire into which death and hell were cast; and John said, "*This is the second death.*"

Now in regard to this matter you can think for yourself, and with more satisfaction than you would receive

from the ideas and suggestions of anyone else: but turn your search to your own heart, and imagine your condition when left wholly to your own carnal nature; finite and powerless, destitute of every attribute, or even the slightest support, or protection of God. Would you not be consumed by your own fruitless cravings, and perish beyond a possibility of a doubt? Let us look more to these things, for I think there is clearly indicated on the face of the New Scriptures a great and earnest endeavor to enable man to understand all the works of God on earth by his *own* reason and common sense.

I have intimated in a former part of this work that the Scriptures are not the written laws for our government. I now say with emphasis, and definitely, that *neither the Old nor the New Scriptures* are intended for man's government at this age of the world. I think that all sacred writers upon this subject endeavor to show that all written laws for the government of men were imperfect, and only served in man's crude state to draw a line of distinction between good and evil, or, in other words, they with their attending penalties were intended to teach man in his fallen state, that there was such a thing as good and evil, and that the one was productive of peace and life, while the other led to sorrow and death. There are very many places in the Scriptures showing that the written laws are worthless; but I call your attention to what Paul said to the Romans (ch. 3), as follows: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the right-

eousness of God without the law is manifested, being witnessed by the law and the prophets." The ministration of the law was called the ministration of condemnation; which you can clearly understand, since the heathen nor Jew knew not that their vile acts were wrong until they were forbid to commit them, which the law did, as the authority to the Jews, and hence they were condemned in their own hearts when they violated those laws, just as a child: it does not feel condemned, or have a knowledge of guilt, until the parent forbids its acts; and this is why it was a ministration of condemnation.

We can understand by our most ordinary reason, that had the world not been shown that there was such a thing as good and evil, man would not have felt guilt, and without guilt *there could not have been repentance*, reformation, nor an improvement of his condition. Therefore the first step in relieving the fallen condition of the human family was to condemn or place it under condemnation, which the law did; and the next was to raise it out of that condemned state: therefore the first, or administration of law, was that of condemnation, while the second, by Christ, was of liberty. The execution of these laws, and the inflicting of their penalties, suggested to man that there was a power greater than the law itself, to which his developing intellect was directed; but when man's intelligence was sufficient to understand the source and character of that power, to then keep him confined to a written code for his government must certainly convey the idea of limited power, or limitation of the acquirements of the subject, which would constitute man an animal of the lower grade. But God's laws being directed to the intelligent part of man which to us is unlimited and progressive, the law, in order to meet its de-

mands, must be progressive also. And since the great work of God requires such a class of operators, and each individual a different part to perform, the mental ability and intellectual development is not exactly alike in any two, and therefore requires a separate law for the government of each. I do not mean radically different, but varied according to the ability of the subject, and the work to which he is assigned. This law, in order to be effective and meet all demands, must be written in the hearts of men, as God declared it should be; which evidently means that it is so connected or intertwined with man's intelligence as to operate upon and co-operate with it. Now the old Mosaic law was for the purpose of preparing the mind of man for the spiritual law, which was written in the heart during the days of Christ and the apostles, by whom man was also pointed to God as the great Law-giver.

This is the law of the mind spoken of by Paul in Romans (ch. 7), and was set up in what he terms the "inward man" for the purpose of controlling the body by intellectual reason, and prevent those excesses produced by the physical law unrestrained. He defines this matter in the following manner: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter. . . . For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know

that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” We see plain enough from the above that this man Paul could not control the flesh any better than we do to-day, and perhaps understood this law of the mind as little. It is called “the law of God,” since by its observance man will ultimately be made perfect, and by his reason will so control the body, or physical man, as that it will be used exclusively to meet the requirements of the spiritual, and thus fulfill the spirit of the law written in books, and keep himself wholly within its pale; being governed by that more intelligent and refined law written in the heart. The former being dead, though in every respect fulfilled, or he being dead to the law, while the latter continues to draw closely about him, hedging him in on every side, as he advances toward the center or point of perfection. This the Mosaic law could never do, nor any other written instrument, and hence we see at once that the Bible, nor New Testament, is for the government of man at the present day, but is simply a record of events which support the Spirit of God within him, by which he is governed; and if we examine closely, we will find that so far from purporting to be the law for man’s government, the sacred writers all did their utmost to avert the minds of their subjects from all books or writ-

ten codes, and induce them to study the law written within them, that they might understand its most perfect commands and see the great necessity of circumcision of heart, and the crucifying or mortifying the flesh, that the body may be brought in subjection to the intelligence of the mind, guided by the Spirit of Truth.

Up to the time when man's intelligence was sufficient to comprehend a spiritual service, the Jews were justified by obeying the Mosaic law, and hence they were judged by it, notwithstanding its imperfection, and it satisfied God. But when Christ came into the world, man was taught that no true righteousness could possibly result from a literal observance of the law, as we see in Romans, chapter 10, that the Jews tried to establish their righteousness by the law, and did not submit to the righteousness of God. "For Christ is the end of the law for righteousness to every one that believeth." So when men accepted Christ, the Spirit of Truth was to guide their intelligence to a proper understanding of the law in their hearts, and the law of books was laid away.

The operations of the Spirit and law under the new covenant is in many respects well described in Romans, chapter 2, which I have previously given you, and shows that the Gentiles who were governed by their intelligence and reason within their own minds were truly more righteous than the Jews, and it is plain enough to our reason that in those days, and even to-day, men are not all just who are justified, but when men do the best they know and feel that their conscience is clear so far as an honest effort to do the right, then they please God. Paul said to the Romans who had been converted: "For not the hearers of the law are just before God, but the doers of the law shall be justified.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Please observe in the above quotation that it is their conscience and thoughts that accused or excused one another; and apply it to your own heart, remembering that the Scriptures declare that if a man's heart condemn him, God also condemns him, and *vice versa*.

Now do you not see that the actions of the Gentiles as described above could not possibly have been prompted in any other way than by an honest understanding of right and wrong according to their ability, and an earnest desire to do the former and turn away from the latter? This certainly was the operation of the Spirit of Truth; and the great work of Christ was to prove that it was the Spirit of God given for our guide: or it might be more properly said that through the preaching of Christ we were made to understand it as the Spirit provided of God for man's intellectual guide, which was not recognized in him as the Spirit of God till Christ illustrated it, or presented it to him as such, and thus the communication between God and man was perfected, and it is by this means each of us must judge of right and wrong in all of our acts, and one can not possibly judge another even of the manner of using the Sabbath day. (Matthew, ch. 12.) Christ said to the Jews relative to His work on the Sabbath, after showing that man should be governed by his intellectual reason in all such acts: "For the Son of Man is Lord even of the Sabbath day." And we must rise above the days of the formalities and man's great ignorance. The Sabbath was only a sign given to Israel

to observe before the heathen, and was sacred to God in its purpose at that time: but we are to use it according to our common-sense reasoning, and not by any fixed rule or purpose. Of course, the Spirit of God requires us to live every day to the honor and glory of the Father, and let each man use the Sabbath according to his own judgment, and not another's, and Christ endeavored to teach them thus. In St. John, chapter 7, after calling their attention to what they did under the law, He said, "Are ye angry at me because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment."

David ate the shew-bread, which was unlawful for any except the priest, and yet he was not blamed, because he was hungry. Christ plucked the ears of corn on the Sabbath day, and did many things contrary to the Mosaic law; doubtless to show His disciples the great liberties granted under the new covenant, as well as the great weight of responsibility resting on each, in judging of the right and wrong of their actions, and between the use and abuse of their privileges.

The various places in the letters of Paul to the different nations where he tried hard to impress upon them the necessity of turning away from a ritualistic life and judge separately their every action are too numerous to mention here, and hence I will only speak of such as are suggested to my mind as being more illustrative of the operation of this law in the hearts of men, and perhaps it is as well to speak first of the conscience. What is the conscience of man? I hold that it is nothing more nor less than his own individual (strictly truthful) understanding of right and wrong according to the measure of his knowledge, approv-

ing the one and condemning the other: also having pleasure for obedience and pain, and sorrow for disobedience. I have heard it said by men who argue that it is improper to consult conscience in the conduct of Christian life, that it is a creature of education. Well, I agree in this. Man is also a creature of circumstances—his knowledge and his conscience go hand in hand, they are inseparable in this period of man's intelligence. There was a day, perhaps, in his history, when he was wholly destitute of conscience; but with his knowledge of right and wrong it sprang forth, and as he emerged from that very low state, the most important thing to teach him was that the God of heaven ruled the universe and held the destiny of men in His hands, and that there is a medium of communication between Him and His subjects on earth. This being done as it was most effectually through Christ and His apostles, I care not how limited nor how very extensive may be man's knowledge or education, his conscience will be commensurate with it: and to do violence to either one is to do a corresponding violence to the other unavoidably.

Bear in mind, however, that in speaking of conscience I allude to those who seek to do right, for it is very evident that those who take pleasure in evil soon blunt the susceptibility of their conscience, and may totally destroy it. But if we examine the matter closely, I think there will be found a corresponding retrograde in that knowledge which is to elevate a man to the exalted position, and I very much believe (though there is no way to test the matter) that when man's conscience is seared, or totally destroyed, that he has no real and intelligent understanding of the God who made him, and passes into a condition equally bad if not worse than the heathen of the present day.

Paul teaches that we must regard conscience in order to please God, and not only so, but as no man should live for himself alone, we are to regard as far as possible the conscience of others. Now I believe that man may be so highly educated in the works of God, or rather, it may be more appropriate to say that he may become so familiar with God and the operation of His Spirit, that almost all things would be admissible to himself individually, without any condemnation in his own heart; but it would not be proper to so disregard the interest of a younger and less experienced brother as to do in his presence that which his own knowledge and conscience would not excuse in himself. Read 1 Corinthians, chapters 8 and 9, from which I give you the following quotations: "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. . . . As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not

the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?" Paul then speaks of the liberty he has by an intelligent knowledge of God which was given to man through Christ, and then he goes on to show them that he acted with all people wherever he went, that he might please them, gain their favor and have influence with them in his teaching, and says: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." He also said that all things were lawful for him, but all things were not expedient, neither do they edify. "Let no man seek his own, but every man another's wealth"—that is, to advance the interest of another.

Now, to illustrate the necessity of each man being governed by his own judgment and knowledge of right and wrong according to his intelligent reason, you see he has selected the most forcible subject, and certainly the most intricate to both Jew and Gentile of all others—that of eating meat sacrificed to idols. And upon this subject he talked to the Corinthians, who had but recently been converted from heathenism, and in his effort to explain to them shows conclusively that if man's intelligence be sufficient on all subjects to keep him from sacrificing his fidelity to God in his own heart, he stands uncondemned by his own intelligent reason, and therefore uncondemned before God, so

far as he is concerned individually; and said plainly to the Romans (ch. 14): "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." And in the same chapter he said: "Let us not therefore judge one another any more." But there is suggested here another very important duty, for he says immediately: "But judge this rather, that no man put a stumbling-block, or any occasion to fall, in his brother's way."

By reverting to the example of eating meat sacrificed to idols which has been given you, we can understand to some extent the great liberties obtained by a familiar knowledge of God, and the operation of His Spirit, so also by the same example, the fact is unmistakable, that man's intellectual reason is called in requisition at all points in the performance of his duty to his Creator. We learn by the foregoing, as well as many other examples in the Scriptures, that by our knowledge many acts might be admissible when alone or in the company of another of like understanding, but they would be altogether wrong in the presence of a weaker brother, who could not understand them or the operation of the Spirit in your heart, and hence the necessity of denying ourselves privileges oftentimes for the interest of those around us: for we cannot live for ourselves alone and please God.

In chapter 10 Paul admonishes the Corinthians to flee from idolatry, and tells them that which the Gentiles sacrifice they sacrifice to devils and not God, and charges them not have fellowship with them in their worship (which to our understanding is very reasonably proper, that they should not eat as idol worshipers), but tells them, "Whatever is sold in the shambles, that eat, asking no questions

for conscience sake." You understand this; that it might have been slaughtered for the idol, and they who were converted to Christianity ask the question, and being answered in the affirmative, then take it for their use, they most likely offend the conscience of some who do not so clearly understand the impotency of a heathen god, or that you looked upon an idol as nothing: for, as he said before, there were some who did not clearly understand that there was but one God, although they had been converted and taught to worship the God of heaven. Again he said, "If any of them that believe not" [Meaning those Corinthians who yet worshiped idols and believed not in Christ.] "bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no questions for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's and the fulness thereof: conscience I say, not thine own, but of the other."

Now you can see clearly that all things are admissible to you, which your common sense and intelligent reason teaches you does not in the least harm any other living being, mentally or physically, nor will keep you from looking up to God with a clear conscience, knowing that you have given no cause for offense to any one, and your actions do not impair your peaceful communion with the Spirit of God. It is also plain that the acceptable worship of God consists in an active use of our intelligence and reason, to promote the interests of our fellow-men and improve the general condition of the human family.

CHAPTER XX.

The New Covenant—Concluded.

But there is another very important feature here to be considered, and one that certainly deserves the closest scrutiny: for I frankly confess that I think it the great obstacle in the way of a more rapid advancement of the works of God, and enters to a greater or less degree into the disposition of most all men at the present age. In bringing this before you, I take the side of the weaker brother, and say that *we* are very much inclined to shift responsibility off of our own on to the shoulders of those who are considered by the world to be learned and strong men, or standard organizations, by yielding to their decisions upon many subjects of importance contrary to our truthful understanding and honest judgment, rather than incur their displeasure by asserting our own opinions, or boldly acting out what we are convinced is right. As, for example, orthodoxy (so called) of to-day frowns down upon any innovation to their old and fixed principles, or any part of their doctrines or customs; notwithstanding they were established in ages past by men who were just as fallible, and as destitute of facilities for learning, as are men of the same caliber at the present day; thus forcing their opinions upon men of as good natural talent as the age produces; who accept them and allow their own to sink into oblivion rather than bring about a disgusting contest with a party who oftentimes carry the point by their acquired power, and the magnitude of their physical

forces, instead of that smooth and harmonious flow of philosophic reason which should ever characterize a man or body possessed of the ordinary sound sense and reason of human beings: and thus year after year and age after age is buried many a good idea and well-grounded opinion, which doubtless in their proper sphere would have worked a great good, and hastened the growth of truth and righteousness in the world, but for their being lost and left for future generations to bring forward. This is very wrong and hypocritical on the part of those who allow themselves thus imposed upon, or in their actions before the world accept as true such principles as are not endorsed by their own heart or proven up by their intelligent reason; for it is most certainly the duty of everyone, both great and small, to take upon themselves the responsibility, be it much or little, and act their part on the great stage of life strictly in accordance with the extent of their knowledge and their truthful understanding of right and wrong, in every case guided by what he recognizes as the Spirit of Truth within him, no matter though it conflict with the highest recognized authority among men: for no one understands fully his own power, nor the extent of his influence among his fellow-men, and it is wholly impossible to know in whose heart is planted the germ of a successful enterprise until it be cultivated and allowed to develop.

But to bring this matter more directly before you, that you may understand the idea which I have extracted from the Scriptures upon this point, I call your attention to an example given in Galatians, chapter 2, where Peter (according to the declaration of Paul), after he had gone among the Gentiles and sat at meat with them (which was contrary to the old Jewish law), and knew in his own heart that it was

the will of God and clearly his duty to stand up in defense of their liberties granted by the God of heaven through Jesus Christ and the Holy Ghost, and to protest against their being brought under the form and ceremony of the old Mosaic law or the disciplinary rule of any organization, did withdraw from them after the arrival of certain of the Jews or members of the circumcision, because he feared them, and had not the moral courage to discharge that duty which God had placed upon him as an individual and one of the craft among whom the work was apportioned, but went up to Jerusalem, where those of the circumcision upbraided him for going among the Gentiles and eating with them. I will give you the important parts of this chapter, which shows that Peter was implicated in the effort to bring the converted Gentiles under the requirements of the Jewish law and circumcision; but he afterward changed when he saw or heard the experience of Paul and Barnabas among the heathen and their decision as to the requirements. Now, after he had been teaching among the heathens fourteen years (and perhaps much longer), he says he went up to Jerusalem again, and took with him Barnabas, and he also took Titus, who was a Greek, converted to the belief in Christ. "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with

you. But of these who seemed to be somewhat, whatsoever they were, it makes no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 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; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. 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 Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him;" [That is, they were deceitful.] "insomuch that Barnabas also was carried away with their dissimulation." [Deceit and false representations.] "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified,"

Peter after relates the circumstance of his vision, and told the whole story of the admission of the Gentiles to the liberties of the gospel of Christ; but when the dominant party at Jerusalem were in favor of subjecting the converted Gentiles to circumcision, he hypocritically gave his consent, although he knew full well that there was no virtue whatever in the operation, nor in any part of the formal service required by the Jewish law, and was not at all required by the Christian faith. This evidently was an injury to the cause, and no telling what the result might have been but for Paul, who met him at Antioch, and, as he says, "withstood him to the face"; also that Peter was to blame, and others were led astray by his dissimulations, or deceitful misrepresentations. Now in regard to this matter Peter evidently knew better, as we see by chapter 15 of Acts that, prior to the above time, "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved," and Paul and Barnabas had great contention and disputing about it; and when they went up to Jerusalem and met the apostles and elders, some of the Pharisees who had been converted rose up and contended: "That it was needful to circumcise them, and to command them to keep the law of Moses. . . . And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers

nor we were able to bear?" Then James rose up, quoted the prophets relative to the admission of the Gentiles, and then gave his decision as to what duties should be required of those who had been converted, and said: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Now you see that he did stand up against the incompatible mixture of the lifeless law and formality with the new system of life and liberty of the gospel of Christ, which evidently would have sooner or later so complicated the system of salvation and eternal life through Jesus Christ that the Gentiles could never have thoroughly understood its operation to the perfect satisfaction of their minds or intelligent reason: and so to-day, by the present system of teaching the Scriptures, by mixing up the foolish formalities and ordinances of so-called churches, the masses of the people cannot thoroughly understand the simple requirements of God, and hence are more or less dissatisfied. But in the same chapter of Acts we see that the apostles did send certain persons to the converted Gentiles with letters instructing them that no greater burden was put upon them than to refrain from the pollutions of idols, and from fornication, and from things strangled, and from blood; which was quite sufficient to distinguish them from other unconverted Gentiles, to the perfect satisfaction of their limited powers of reason, and the reconciliation of their mind and conscience: which was all that was necessary for them; nor can any other follower of the Spirit of God at the present day do more than that which will perfectly sat-

isfy the demands of his own heart, for through it the commands are given.

Now we see in this that while Peter was willing and bold to suffer reproach, persecution and affliction in the discharge of his duty, either among the Gentiles or unconverted Jews, he was afraid to oppose his own people in an organized body, who claimed to be authority for the conduct of other Christians, and hence he acquiesced in their decisions and requirements, rather than incur their displeasure or reproach by speaking or acting boldly those truths of God written in his own heart. This course on the part of individuals certainly does produce greater or less confusion in the carrying out of the great purposes of God; for one at least of the craft fails to perform his part of the work exactly as it is laid down on the trestle-board by the great Architect: and how many there are who thus act we cannot tell. This confusion exists to-day, and while it will not prevent the ultimate achievement of the great objects of God on the earth, it does retard the progress of the work and doubtless is the cause of many good subjects being lost.

My reason for thus speaking is that I have talked with a great many members of the different organizations called "churches," who tell me they do not wholly endorse the teaching of the one to which they belong; and some say that the requirements upon entering do not accord with the impressions made upon their heart by reading the Scriptures and prayer to God, and that they are forced to accept the construction placed upon the Scriptures by the leaders of the organization to which they belong, though they may be very different to their individual views, or remain outside the organization: and that because of the confused manner of teaching the Scriptures, and the strong impressions made

by men, they thought it better to sacrifice their own views and risk the reconciliation of their minds to other men's opinions, rather than remain isolated from a tangible body. This is for want of perfect reliance on the Spirit of God, and too great regard for the precepts of men. The consequence is that many say they are dissatisfied and some quite unhappy because they had disregarded the handwriting of God in their own hearts, which was a reasonable consequence when they thus leave the rock on which Christ founded His church. Turn now to Matthew 16, and examine what he said in regard to this matter, though no doubt you remember His questions and answers; the first of which was, "Who do men say that I the Son of Man am?" The answer was, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Then He asked the disciples direct, "But whom say ye that I am?" And Simon Peter answered, and said, "Thou art the Christ, the Son of the living God." Then said Jesus, "Blessed art thou, Simon Bar-jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter." (Please examine the preceding quotation, for in it is to be found the power by which God will rule the world and man obtain eternal life.) Then Jesus declared, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Now what was "this rock"? Was it Peter? Nay, verily; and I hope you have no such a shortsighted view of an agent so stupendous, and so magnificently beautiful in its operations. I agree that we find in Revelation that the names of the twelve apostles were engraved or inlaid in the twelve foundations of the Beautiful City; but what gave such peculiar strength to those foundations, that they should

with unerring and unailing certainty bear up the entire superstructure to be reared upon them, no matter how lofty nor how ponderous it may be? Was it not the glorious and inestimable Truth, made known to man, that the hand which manipulated those living stones, and fitted them for their position in the foundation of this peerless edifice, was *not* flesh and blood? Or, in other words: the knowledge necessary to constitute man a good and efficient servant of God was not revealed to him by flesh and blood; or that one man could not teach another those inestimable truths, but God the Father through the Spirit: and that that power which enables us to understand God, and know Jesus as the Son of God, is just as forcible and of the very same character as that which enables us to know one another. In short, Peter *knew* that Jesus was the Christ, the Son of the living God, with equal certainty and in the same manner that Jesus knew who Peter was; and with that same certainty must our minds be forever satisfied that Jesus was the mediator between God and man. And to-day I can, with that same confidence and in like manner, *know* that Jesus was the witness of God and mediator to man; and I do thank God to the fullest extent of my capacity and am really glad in my heart, that my fear of God *was not taught by the precepts of men*, and the knowledge I have of the Father and the Son was not revealed to me in any way whatever by flesh and blood. I remember well the days when I took my first lessons very early in childhood, sitting or kneeling around my mother's lap, whereon lay the old family Bible, worn and stained by age and use, which conveyed the idea to me that it was Mother's treasure. And as Sabbath after Sabbath I lingered about her, either restlessly sitting on a chair or rudely rolling upon the carpet at her

feet, I gradually became impressed with the idea that the secret of my destiny was some how or some where contained within that book: or rather, I found my heart stamped with something, the influence of which was strong, and I now realize the fact that it was lasting. Since then I have asked myself the question, What was it possessing such power to thus stamp the human heart? Was it the words of the Scriptures? Certainly not: for as my mother tried to teach me the contents of the book, the language to me was wholly unmeaning and void of symphony. Was it the words I heard her utter day after day and Sabbath after Sabbath as I loitered about her? No, it could not have been; for although her voice was sweet to me, as the recollection of it is dear to-day, the volume of her words passed away in the oblivion of my childhood. But since I have arrived at the years of maturity, and my intelligence and reason are fully fledged, the problem has been solved, and I have the answer. And while you doubtless understand it for yourself, would to God I had the language to convey it to your understanding, just as it is forced upon me to-day. It is feebly this: I *instinctively* knew that there existed in her heart a feeling of love, care, and an earnest desire for my welfare and eternal interests (such as can only be entertained by a mother or father for their own child) as pure and simple as the truth that flows from the throne of God: for it was the untarnished work of His own hand—the virgin Truth disrobed—the Spirit of the Father who presided over man in his primeval days, and forgets not to spread the mantle of protection around childhood even to the present time. And she, being of the seed of the elect saints, or those who believed through their word (who established the kingdom of heaven), was directed by that

Spirit which God said *should not depart from them, nor their seed, nor their seed's seed for ever*, to worship the living God: and like all Christian mothers in behalf of their offspring, there was such a real fervency in her every word, act, look, or touch—so free from guile and prompted by that Truth from God which filled her heart, that although her words and acts have passed away in forgetfulness, the honesty and fervency of that Truth which prompted them was stamped upon my heart indelibly, and that Spirit was transfused into me; which is the Spirit of the Father that has followed and admonished me of evil from that day to the present. And although I have listened attentively to many who are called “able divines,” in their efforts to teach men the ways and will of God and their corresponding duties to Him, they fell far short, and I never knew to the satisfaction of my intelligent reason, till I turned a deaf ear to all teachers made of flesh and blood, and yielded myself fearlessly to that Spirit of the Father, which I find now had been in me from childhood, though I did not obey its commands, and constantly received the corresponding condemnation. As is said in the Scriptures, the Spirit of God within us only can know the things of God, and will search out the deep things of God, and is the only agent that can teach them to us. We may listen attentively to theologians of great learning, and when they are done, we have but heard their opinion, or the opinion of some other man through them; and it may conflict with our own, and only serve to confuse us, for words are lifeless. But when we come in contact with that halo of Truth that radiates from a being filled with the Spirit of God, and governed by it, no matter in what way he meet us, we cannot withstand him, but at once begin to regard the truth in our own hearts, and cul-

tivate it, or skulk away, suffering the condemnation for our obstinacy or dishonesty. The two are incompatible, and where one exists, the other must perish.

In the case of Peter, it was not the words of Christ which influenced him and made him know that it was the power of God clothed in flesh, but that halo of limpid Truth, the Spirit of the Father, which radiated in every look, word, and act: raised the dead, opened the blind eyes, and filled the heart of Peter with that living fire which consumed all doubt and disbelief and visited upon him a knowledge that Jesus was the way or medium of communication between the God of heaven and His creatures upon the earth—even the Son of the living God.

I would have you now examine for yourself, and determine to your perfect satisfaction what is meant by "*the heart of man*," and ask that you do not go outside the body of the Scriptures for your definition, since its signification certainly is determined by its use therein. The idea is forced upon me by reading the Book, that it is the fountain of man's intellectual knowledge, or seat of reason, as is his material heart the fountain of life to his physical being. This is where the laws of God are written for man's government on the earth now and henceforth, and it will be for ever, for God said it was to be an everlasting covenant. Let us refer to it again. Jeremiah (ch. 31) gives it as follows: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Paul quotes this same

prophecy to the Hebrews (ch. 8) in the following language: "After those days, saith the Lord, I will put my laws into their *mind*, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother," etc. Now I ask you to-day, Who are the people of God? Are they the entire Christian nation outside of the Jews, Hindoos, Chinese and other heathens, who do know that the true and living God is a Spirit? Or are they the people who the so-called ministers of the gospel of Christ are claiming to convert from among the Christian nation? Are we heathens, who were raised by Christian parents, though we perhaps never entered a house built with hands called "church"? I ask again, Who are the people of the true and living God? I will answer that question without fear of successful refutation, with the Spirit of the Father in my heart this very moment, and tell you, *It is the entire Christian nation who refuse to bow to stocks and stones, or images made with hands, and boldly refuse to submit to any set form or ceremony to please God, but stand up like men in the likeness and image of their Creator, having His laws written in their hearts or minds.* Who has the right to dictate terms of peace between you and our God? Nay, but that day is past, and there is no one endowed with that power, for no one man nor set of men "shall teach his neighbour nor his brother."

"After those days," said the prophet. I now ask you, What days? And if you leave the answer with me, I tell you plainly and without hesitation that they were the "great and notable days of God Almighty" spoken of by all of the prophets and Christ—the days when the terrible destruction of Antichrist and the nations of the earth

should take place. As Luke said, "*The days when all things written shall be fulfilled.*" When the mighty armies surrounded Jerusalem, which was the first to be destroyed. And I ask, Where now are the cities of Thebes and of Tyre?" or any other city that stood upon her foundations when that man Jesus was on the earth? Ah! alas for the doomed cities of antiquity! They are gone for ever, and will never again be reared upon their former foundations, Jerusalem not excepted.

Can you not clearly understand how that law was written in their hearts? It seems plain to me that the saints and elect were taught by Christ and the apostles, and the truth of the words of God were riveted upon their understanding by the miracles of Christ and the terrific fulfillment of the words of prophecy in the days of persecution and slaughter, and the offspring of those who were saved, being capable of intelligent reason and freed from the old Mosaic law and heathen superstition, were forced to exercise that reason in determining right and wrong before God and of course, like to-day, they found a law in their hearts approving the former and condemning the latter, according to their intelligent understanding of the principles of equity; and since the power of the heathen gods had been destroyed, and their parents knew and worshiped the God of heaven, they could not otherwise than recognize those laws within them as the laws of God, which they really were, and are in full force to-day, however many creeds and doctrines are taught; and thousands in the Christian world may be led astray by them, and caused to disregard those laws to a greater or less extent, who will have to suffer the consequences; yet they can never break down and destroy

this system, which God ordained to be the only power on the earth; and those laws are to be construed and explained by the Spirit of Truth within us, which we are told many times in the Scriptures, and emphatically, *is the Spirit of God.*

The power to obtain a knowledge of all things brought before us by the exercise of our intelligent reason, unprejudiced by any selfish motive or direct physical gratification, subjecting our deliberations to the Spirit of Truth within us, for the approval or disapproval of *all* conclusions; and to recognize this power as a gift or power given us of God, which came to our understanding at a proper period of development according to His designs and made known as such through His Son—the Word represented in and by Jesus, Who became the Christ, as the agent by whom man's intelligence was in all things directed to the Creator of the universe as the proper source of omnipotence; and that by this same system of intelligence Peter, as well as all other Christians, did know that Jesus was the Christ, the Son of the living God—*is the Rock* on which the church was founded. In short, the Church of Christ was founded upon that intelligence and reason which constitutes man a superior being, even like God: and the knowledge that Jesus was the agent through whom he was led to understand that the living God was the source of all his power and intelligence, and that the Spirit of Truth within him is the Spirit of God.

And now, since the church, or kingdom of heaven, is built upon the intelligent reason of man which God has given him, and that it is man's intelligence that lives forever, we may easily understand how it is that the "gates of the grave," (Isaiah, ch. 38, v. 10,) "the gates of death,"

(Job, ch. 38, v. 17,) "the gates of hell shall not prevail against it." (Matthew, ch. 16, v. 18.)

It is an incontrovertible fact in the body and tenor of the Scriptures, that the grave, or death (not the sepulcher), which hid the body and obscured the spirit of man till the introduction of the Tree of Life, and hell, which was the thus hidden condition, did exist prior to the coming of Christ, and were conquered and destroyed by His preaching to the spirits in prison and the spirits in the body, and thus establishing in the minds of men a knowledge of the true God, through His Son—the Word; which, once established in a mind capable of intelligent reason, can never be erased: and hence the Eternal Life established among men, as the agents of God to do His will or commands, and carry out His designs. This being the church, our minds may be well reconciled as to how and why "the gates of hell," through "the gates of death," "shall not prevail against it." According to this view of the operation of the New Covenant, most all things written, and all things that present themselves in the due course of human events, may be understood readily; though otherwise intricate and unintelligible.

In John's first Epistle (ch. 3, vs. 18 to 21) he said to the young followers of Christ: "My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

Now if the laws of God are written in our hearts for our government, most certainly by those laws are we either

condemned or excused; and in all the writings of the apostles we see that an acceptable service of God by each individual is dictated by the intelligent reason and judgment within his own heart. Paul illustrates this by the example of meat-eating, which I spoke of in part on previous pages, and now direct your attention to it again; in Romans (ch. 14) he said: "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. . . . Happy is he that condemneth not himself in that thing which he alloweth and he that doubteth is damned if he eat."

Is it not clear and conclusive that man must, in all of his actions to God, be governed by that intelligence and judgment which his Creator gave him to decide all ordinary matters of everyday life? And these laws now grow up in us from childhood.

In regard to the last clause of the preceding quotation, you understand beyond a doubt that our heart and conscience can never rest in peace when we commit an act the propriety of which we doubt: and since it is our duty to refrain from the very appearance of evil, our heart and conscience will condemn us if we commit such an act: which is just what is meant by the word "damned" in the quotation, nothing more nor less, for it is by our own hearts and intelligence we are damned, if even it is forever; and in the land of spirits, for it *is* our intelligence only that will live forever, and it is by knowledge we are damned.

The operation of this covenant is very clearly shown by Paul's first letter to the Corinthians, chapter 12, beginning at verse 4; only bear in mind while reading, that their duties in those days were different from the requirements

of the agents of God of the present time; nevertheless, no two are required to perform the same work, even now, nor ever will. He says: "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." I have all along in this work endeavored to show that each individual had in his heart a code of laws for his government, differing more or less from all others, simply because his individual duties to God, if properly performed, lead him in a different channel: and that all men be left without excuse in the Christian world, each one have these laws in their hearts to govern them, as soon as they emerge from the paternal government, and are strictly in accordance with his teaching or intellectual knowledge; and for any misconstruction of these laws we may receive some physical punishment; but our heart and conscience will be clear if our effort to understand be with truth and honesty; and if we be punished for improper acts through ignorance, our stripes will be few. But however little knowledge a man may have, it can never remain the same unincreased if he perform his duty as a man of God who follows the Spirit: for, as I said before, the works of God are all progressive, and the system established by Himself to carry out those designs is such that everyone who tries to perform his part will receive increase of knowledge commensurate with the duty to which he is assigned and the desire he has to perform it and please the Master. But we must remember the important fact, which also agrees with our common reason, that though we have received but one talent, we must not bury it, but use it as diligently and carefully as though we had ten, and be content with its proportionate increase,

For it is God's work, and if we do not that to which we are assigned, though it be rough and in a low position, we are evidently wholly worthless to the Master, and consequently cast away among the rubbish, and however much we may flatter ourselves that during the construction we will be picked up and whittled into shape to fill some place in the building, we are doomed to disappointment: for God is under no obligation whatever to receive the material brought by any of the craft, if it be not exact when the square is applied; for they all receive full instruction as to quality and dimensions when they go to the quarry: and although the mercies of God are unbounded, prompting unlimited forgiving as often as forgiveness is asked: yet He will not on any account sacrifice or set aside the least principle or feature in the great designs which He has marked out, to save any individual, nor even a nation. Whatever is incompatible with God, He must and will destroy, and cannot do otherwise.

We come to speak now of the operation of the new covenant on youth and childhood. It is clearly shown in the Scriptures, both old and new, as well as in the laws of God written in men's hearts, that it is in accordance with the designs of the Creator that the child should obey its earthly father, and in all things be governed by him. It was plainly written in the Mosaic law, and I need not refer you to places in the New Testament where such is spoken of to support the position that the paternal government is absolutely prerequisite to the spiritual, both being, or should be, governments of God—the one indirect, and the other direct. And it is clear to my mind that they are the only two that will survive the ages of futurity and exist forever on the earth, to bring in subjection and perfect

mankind. Therefore under this covenant the responsibility of the parent is very great; whose duty it is to teach the child obedience, prepare it for the rule of the Spirit, and really shape its destiny. For since the carnal man is to be brought wholly under the influence of the spiritual, and made subject to its commands, in order that the child may readily submit to the Spirit of God at the years of suitable maturity, when the father releases him from the paternal government, it is indispensably necessary that the parent subdue the carnal or human spirit during the period of tender years from infancy up, so that he may, by the command and example of the earthly father during these days of childhood, be properly educated and ready to accept the rule of the Spirit of God or his Heavenly Father; and he is, or should be, transferred directly from one to the other. Now in this I think no one will differ with me, for notwithstanding the paternal government is immensely deficient in this early period of the world, yet there is no one who cannot understand by the example before them the great necessity for the parent to govern and guard the child, and that there are different degrees of improvement in the different systems adopted by parents. I also hold that all is under the government of the Spirit of God, whose operations are continually advancing and improving the human family; therefore the paternal government will keep pace in its improvement as long as there is vice and immorality in the world to contend with, or until the carnal man is brought wholly in subjection to the rule of God by His Spirit in the hearts of human beings.

As we come to the close of this part of the subject, I ask you to pause a moment and look back again over the three great periods of the human family upon the earth,

as I have endeavored to present them to you, under the heads of Animal, Intellectual, and Eternal, presided over by the Father, the Son, and the Holy Ghost, the three divisions of the Godhead, so arrayed and spoken of that he may be brought within the scope of man's comprehension; and while the effort to present my views of this matter has been feeble and unsatisfactory, I hope you have my idea. And as you muse upon them, I call your attention to the fact that those great periods of the world are exemplified by childhood, youth, and manhood, the three stages through which each individual is required to pass, as did the nations of the earth.

Man in his primeval days was like the infant, ignorant and intellectually helpless; and like the lower animals, dependent upon some other power for food and comfort. This power, applied to animals of the lower class, is called "instinct"; and although it is not defined and explained among men with their limited power and wisdom, it evidently was the operation of God, under the division of the Godhead called the Father, Who taught Adam and Eve to feed upon the herbs and fruits of the field, and clothed them with coats of skins and is nothing more nor less than God himself, only thus named for man's education, and to facilitate the manner of teaching him who the true and living God is. And as man was intended from the beginning for a higher and nobler purpose than other animals, the Father did open up to him the way of learning, and enable him to retain a knowledge of and systematize what he learned; and thus he continued to develop until his intelligence was sufficient to understand his word or command, while we find the operation of the Father remains the same among the

lower animals, it being quite sufficient to perfect them for the purposes of God.

So is the infant of to-day—helpless and ignorant; and while God the Father does much for it under the head of the so-called “instinct,” it needs the tender care and protection of the earthly father, who is to be its direct governor during the two first stages of life. It knows no good, no evil, no right nor wrong, until the first command of the father be given; and while it may be allowed for a time thereafter to do evil unrestrained, sooner or later, according to development and understanding or the violence of evil acts, begins the fiery ordeal of subduing the animal spirit and bringing it in subjection to the will and spirit of the earthly father, and this age also corresponds with the “administration of condemnation” spoken of, which was the time and effect of introducing the Mosaic law, which did condemn their acts, and first taught them the right from the wrong.

Here we find a very important matter for consideration. By turning your mind upon the child under your own control, you see at a glance that ordinarily its conduct determines the time and character of correction. If the acts of the child be moderate, it may be allowed to continue for a time in disobedience; but if its acts become violent, punishment immediately follows; and the more violent the act, the more immediate and peremptory the punishment. So also is the system by which God governs the world. We see, by looking back over the past, that when the wickedness of a nation increased rapidly, that retributive justice hastened upon it, and was commensurate with the magnitude of the offense, till in the days of Antichrist unbridled passion, lust, and consequent crime mounted up so rapidly

as to demand a speedy destruction of the nations of the earth and overthrow of their power: and while in the system of God mild rebukes were rendered for moderate offenses, Omnipotence did become enraged at the appalling wickedness of man, and was sufficient to conquer and defeat his most desperate efforts; and that the most terrific destruction of the nations by the hand of God was hastened by the violent and demoniacal effort of the Antichrist to destroy and crush out every opposing element, and establish his will supreme, as is shown in Daniel (ch. 11).

The second stage, called youth, now follows, during which time the child is governed by the word of the father, and receives its instructions as to the manner and great necessity of subduing his passions and keeping his carnal desires in due bounds, preparatory for assuming the responsibility of his own conduct in the world, commanded by the Spirit of God, and to this end it is necessary from time to time to subject him to various reprovings and sometime sore chastisements; and it is most assuredly the duty of the parent to subdue the carnal spirit of the child and train him in such a way that it will not be difficult for him to obey the commands of the Spirit of Truth when dismissed from the paternal government. Certainly you cannot fail to see that the responsibility of parents is very heavy, since the final and eternal destiny of the child depends to a very great extent upon the early training; for if the inclinations and craving desires of the body be allowed to have control over the individual unrestrained till he come to maturity, it is evidently a very difficult matter to bring those bodily demands under control of the Spirit of Truth, and in most all such cases the animal controls the intellect-

ual through life, unless subdued by some sore and withering judgment of God.

Now look at the second great period of the human family, during which time their duty to God was made known to them through the Word, and as man at that age was more refractory and disobedient, we find that they were more sorely chastised to bring them in subjection and break down the power of the carnal spirit which led them away to their destruction and prevented the growth of intelligence, so necessary to fit them for agents of God, and hence the Word was accompanied by the rod of correction—the sword, famine, and pestilence which were called the judgments of God, by which the nations were punished for every violation or disobedience to the commands by the Word; and man being so completely under control of the lusts and cravings of the body, the result was an almost continual warfare. But God, seeing that the nations, like a vile and self-willed son, grew worse and more corrupt under those ordinary rebukes and chastisements, resolved upon a dreadful punishment—an overwhelming destruction of all will and power that was set up in opposition to Him, which should bring them in subjection to the Spirit of the Father; and hence He said from time to time, “*They shall know that I am God*”: as would an earthly father say of a disobedient son, “He shall know that I am the ruling power.”

The disobedient nations of the earth being thus broken down, to give place to God-fearing people, the world was considered in a fit state to be left to the rule of the Spirit of the Father, and assume the responsibility of its own acts; and while each individual is punished for his disobedience to that Spirit (which is God within him) to the extent that the evil demands, the national rod of correction

is still from time to time actively used, and will continue to be until the nations are also wholly submissive to and governed by the Spirit of God, which is His only agent on the earth to-day, or ever will be again, except that finally, when the work is complete, all men everywhere on the earth will be sons of God, as was Jesus the Christ in every respect, only the manner in which His physical body was produced—it, however, in itself being nothing more than flesh and blood, possessed of a human spirit as we. The conception only was divine, and in itself immaculate (if we have placed a correct interpretation upon the language of the Scriptures); but the production was *a man*—even a simple human being, who was guarded and kept clean and free from sin for the Spirit of the Father to dwell in and perform His work before the nations. And we become sons of God by virtue of that same Spirit, as is declared by the Scriptures, though not being especially guarded by the hand of God as was He, but required to go through the regular and we may say natural process of refinement, it will be ages and perhaps cycles ere we become pure and as free from disobedience to the Spirit of the Father as He; nevertheless it must be in the course of eternity that man on the earth will attain to that perfect obedience, at which point the Father will never leave us, because we will constantly do the things which please him as did Christ, for He was an example of what we must finally be, and it is written, “Be ye holy, for I am holy.” The mind of man as yet is too feeble to span the time and changes necessary to bring us up to that standard, and hence it is generally looked upon as impossible; nevertheless the human family is gradually improving, and Christ taught perfect obedience to the Spirit of the Father, which will make us, in every sense of the word, *sons of the living God.*

CHAPTER XXI.

Jesus as a Man.

“And thou shalt call his name Jesus: for he shall save his people from their sins.” (Matthew, ch. 1.)

“His name was called Jesus, which was so named of the angel before he was conceived in the womb.” (Luke, ch. 2.)

Now I admit that it is an impossibility for one man to understand exactly the idea that another entertains of the relation which Jesus as a man bears to God. But it seems to me from the expressions of many very zealous and good men of the world, who love God and earnestly desire to please him, that they have a very indefinite idea, and unphilosophic, not according to the teaching of Jesus himself, nor the general operations of God. And hence they do not draw the line of distinction between Jesus and the Messiah, and therefore fail to observe the power and operation of the Spirit of God among men, as was intended to be shown and explained in Him: but looking upon Him as a God from infancy, discredit the idea that the Spirit of *God* would be just as powerful in any other man chosen for the purpose, not begotten in lust, who in every respect walked uprightly before God, not yielding to temptation or the suggestions of his human spirit. This, however, was impossible in that age, or even to-day, except he be especially guarded by a more than ordinary operation of the Spirit of God in him. But there is a time somewhere in the future of man's ca-

reer on the earth, when all will be wholly governed by the Spirit of the Father and equally pure to God for His purposes, since in point of obedience Jesus was only an example of what man must attain even on the earth. For sin and iniquity, with all manner of disobedience, must pass away, and the earth be filled with the glory of God according to His own declaration; and when such is the case, will not all things be done under command of the Spirit of God? Unquestionably, the will of God will be done on earth as it is in heaven; which condition of man Christ taught His disciples to pray for; and certainly the carnal spirit or spirit of man will lay dormant as did the spirit of Jesus as a man, to give place to the plenary rule of the Spirit of the Father.

In giving my views of this very grave and important subject, I wish to say in the beginning, that however widely different they may be from the views of others in the Christian world, they certainly will not detract from Jesus as the Messiah, which He undoubtedly was; not, however, by virtue of the immaculate conception, but the Spirit of God which controlled all of His actions.

Now I wish you to refer to former pages of this work and refresh your memory as to what has been said of the composition of man. The first Adam was made "a living soul." God made him of the dust of the earth, and he was in some way inanimate or lifeless until God breathed into his nostrils the breath of life. This evidently was the mortal spirit, which quickened the mortal body and formed a soul; and if left to itself without a knowledge of God and the influence of His Spirit, would unquestionably be mortal and powerless: and such was the condition of man during the long, dark, and miserable period from Adam to Christ,

and such would have been Jesus without the Spirit of God. The operation of this human spirit is to satisfy as far as possible the requirements as well as the lusts of the body of flesh, which being unrestrained by the Spirit of God runs to excess, and the result is brutality, abomination to God, and death, terminating finally in a total extermination of the human family.

Such is the composition of man, and such was Jesus as a man, for it is said that "He was in all points tempted like as we are, yet without sin." (Hebrews, ch. 4, v. 15.) Please bear this in mind when we come to speak of the temptation, and also that it was said: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." God had provided this sacrifice, and it was necessary that He should guard it, for Jesus, in order to be the Christ, must necessarily live strictly according to the spirit of the law, and in His life fulfilled all prophecy concerning Himself; and but for the fact that the angels of God constantly ministered to His necessities in order that He be kept from sin, it is not at all unlikely that He would have fallen a victim to the wiles of the devil. We must remember that while the conception was immaculate, the production was a man of flesh and blood—and evidently with the spirit of a man, or He could not have been tempted. He therefore was not God, though in course of time was made equal with God by virtue of His own carnal spirit being fully sacrificed and forever silenced, and the Spirit of the Father filling its place in every respect.

Now that He was not God, but a man in every sense of the word, remember that He was in all points tempted like as we are, and was possessed of like passions; and James

(ch. 1, vs. 13-14) said: "Let no man say when he is tempted, I am tempted of God: for *God cannot be tempted with evil*, neither tempteth he any man: but *every man is tempted, when he is drawn away of his own lust*, and enticed."

This quotation with the preceding, if there were no other evidences, would show beyond a doubt that Jesus alone was not God; and that within Himself He possessed no power beyond man to do the works of God, except by the will of the Father and the Spirit of God which was placed within Him, as the agent through whom the Father did operate, and that the body and Spirit of Jesus required and desired the same support, comforts, and pleasure with other men. He had the power to choose between good and evil as we, and He chose to do the will of the Father, and in His case it was the will of the Father that He should be the great witness of God, and act in the capacity of the Holy One of Israel; which He knew would subject Him to great persecution, and a painful death in the discharge of His duties, for it had been thus prophesied, and hence He said: "I lay down my life for the sheep, therefore doth my Father love me, because I lay down my life. . . . No man taketh it from me, but *I lay it down of myself.*" (John, ch. 10.)

Now our common reason alone teaches us that Jesus was tempted by His own carnal spirit, which was like all other men, and the quotation from the letter of St. James, previously given, removes all doubt: and when He was in the wilderness forty days and forty nights without food, He was evidently very hungry, and knowing the power that the Messiah must necessarily receive from the Father for the performance of His duties, this spirit suggested the use of that power to make bread out of stones, to satisfy His own

body of flesh: but in the meantime, ere He made the attempt, He was reminded by the Spirit of the Father that it was His duty to teach mankind that they must not live by bread alone, and in order to do this, He must Himself set the example, and live according to all that was written; and hence, had He yielded to the cravings of the body of flesh and carnal spirit, He, like Saul, the first king over Israel, would have failed to fulfill the purposes of God and glorify Him; therefore He himself would not have been glorified, and no telling what the result might have been had not the angels of God kept close watch over Him. But He, like all the saints who were foreordained for a certain purpose, according to God's own declarations, was supported by His mighty arm and could not fall, for God intended to establish the world by His own hand. We also learn here that the body of flesh and carnal spirit of man is the *devil* which works in opposition to God, and as soon as the Father withdraws from man, this spirit takes possession of him and at once begins to drag him down to a miserable and debauched condition, as we see in 1 Chronicles, ch. 21; when God left David for a time, this same Satan tempted him to number Israel, and thereby brought great affliction on the nation. Another example is given in 2 Chronicles, ch. 32; when the ambassadors of the princes of Babylon came to Hezekiah, God left him to himself to see what was in his heart, and at once his pride prompted him to make a display of his wealth, which brought about his downfall. Let us read what was said of him and the occasion: "And Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his

heart." Turn now to Isaiah, chapter 39, and see what the result was, which is the same in all instances where the Spirit of God leaves man to the influence of his own carnal spirit—that is, he is led astray and does not the will of God, and such would have been the case with Jesus. "At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

In the next temptation of Jesus He was anxious to satisfy His own individual being as to whether He was the Christ, not willing to wait and see, by prophecies being fulfilled in Him: He went up on a pinnacle of the Temple with the intention to cast Himself to the ground, but was re-

minded, when He reached the top, that it was written in the law, "Thou shalt not tempt the Lord thy God"; after which, had He persisted and cast Himself down, He evidently would have lain a mangled and lifeless mass on the checkered pavement below. And finally, when He went to the top of the high mountain, and looked at the kingdoms of this world and the glory of them, He realized the fact that He would have to become a servant to His own carnal lust, which in the end would yield Him nothing but corruption, and that he would perish with the body He worshiped; and at once ordered this Satan away from Him, or to cease its efforts against the Spirit of God which struggled in Him; being reminded also that it was written in the organic law of Moses, "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." At this point He realized that if He in the least degree be governed by His human spirit, He would not fulfill the prophecy and purposes of God, and hence He refused at once to ever listen for a moment to its cravings. I here refer you again to James, chapter 1, that you may understand the devil to be man's own carnal lust, and ever was as it is to-day, nothing more and nothing less. James said: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." And it is said (Matthew, ch. 4): "Then the devil leaveth him, and, behold, angels came and ministered unto him." Therefore you see the Devil left Him, or the cravings of His own physical being were silenced, or brought in subjection to that Spirit of Truth

within Him which was indeed the ministering angels. Perhaps, for want of a proper understanding of these things on the part of the Christian world at this age, I hardly dare say that such is the case with us when we resist temptation; nevertheless, the Spirit of God does comfort our hearts and repay us a hundred-fold for any sacrifice we make.

Now that we have seen from previous quotations in this work that it is our privilege to understand all of the operations of God with man, which were mysterious before the days of Christ, let us examine the philosophic cause of the immaculate conception. Luke (ch. 1) describes it as follows: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy *thing* which shall be born of thee, shall be *called* the Son of God."

It is clear to my mind that God, in order to teach man his duty and enable him to know his Creator; did order all of His operations on the earth before the human family in accordance with that same system of reasoning which He had provided in the human heart, for the understanding of all things brought before us; and that this, man's only system of reasoning, must be satisfied, else the works of God for his benefit would have been vain, since one can never be an efficient servant unless he be well acquainted with his master and thoroughly understand his works.

If we but go back in our imagination to the days when Jesus was born, when men were ignorant and almost all of the human family heathen, not knowing of the real power of the God of heaven, and just about to take the primary lesson, we at once see that it would have been impossible for them to look upon Jesus or any other man as the Son of God, except He be begotten of God; for there were other

sous of God on the earth, and some whose production was equally mysterious with that of Jesus. For example: think of the manner in which Isaac germinated in the lifeless womb of Sarah, who had been barren all of her life to an old age, and had ceased to menstruate when the promise was made to Abraham that he should have a son by her. So also was John brought from a barren womb, when Elizabeth and Zacharias were both stricken in years. In both instances the parties considered it an impossibility, and had abandoned the hope of offspring within themselves, and the Scriptures represent it in the same light: consequently we have no right to look upon it in any other way; therefore it required as much the direct operation of God to impregnate Sarah and Elizabeth as it did in the case of Mary: for certainly none other than the power of the Highest could have been sufficient. But Isaac was promised to Abraham, and John to Zacharias, and hence, to satisfy their minds that the word of God is true, they were used as the media through which God acted; but in the case of Jesus it was necessary that no mortal man be used or *known to be used* as an agent in His production, for He was to be "*called*" the Son of God, and so recognized among men, which could not have been so understood then, nor perhaps yet, at this age of man, had He not been in some way *to our understanding and belief* begotten of God. This was not to satisfy God, for He was able to bring forth a child from the womb begotten of man pure and unstained to Himself; therefore it was to reconcile the world.

Jesus in Himself was a man. God gave the spirit as in all other cases, and the body was made of the blood of Mary: and the blood of Mary could not have been much purer than the blood of her parents, and the promise to

David was that Christ should be raised up of the fruit of *his loins according to the flesh*. Therefore His body must have been formed of the blood of Mary, which it really was, and Mary must have been of the descendants of David, else the promise was not verified, though the genealogy is reckoned through Joseph; and while we see that Joseph was the fruit of the loins of David, it would be a grievous mistake to say that Christ was raised of him "according to the flesh," for it was not intended that man should so *understand it*. But for want of time to convey my ideas in full on this particular point, I will only say that the magnitude of the work accomplished by Jesus as the Messiah according to the words of prophecy is sufficient to cover such discrepancies, and show that He was the Holy One intended: for if the end be properly and fully accomplished, the intermediate work must have been complete.

Now that Jesus was a man with no superhuman power in Himself, but that the power He exhibited was the Spirit of God within His physical being, which wholly subdued His human spirit, controlled it in every respect, and enabled Him to perform the work He was sent to do, and that without it He could do nothing; let us look for further evidence. "In the beginning was the Word, and the Word was with God, and the Word was God." (John, ch. 1.) The Son of God was also the Word of God; therefore the Word of God must be the Son of God, and "God is a Spirit." (John, ch. 4, v. 24.) "A spirit hath not flesh and bones." (Luke, ch. 24, v. 39.) Now we see that as the Word was God, that the Word was a spirit, and as "in the beginning was the Word," it could have been nothing less than God himself. Therefore the Word of God to man is simply God made manifest through some medium or agent intelligible to man, as the

burning bush, the pillar of cloud, the holy prophets, and Jesus. But as Jesus was for an especial purpose, the Spirit of God operated in a different manner through Him, though I am hardly warranted in saying with greater power, for He told the apostles that those who believed in Him could do all that He did, "and greater things." (St. John, ch. 14, v. 12.)

It is also said that "the Word was made flesh and dwelt among us." Now from the preceding quotations and the very many places in the Scriptures showing emphatically that there is but one God, and that God is a spirit, there is *no* room for any other conclusion than that the apostle means that the body of flesh was prepared for the Spirit or Word of God to dwell in. Remember that the angel said to Mary, He "shall be *called* the Son of God": in which we can hardly mistake the intention that the whole process was to satisfy or reconcile the reasoning faculties of man, and in no respect necessary to the well-being of God. He was not, however, begotten in licentiousness, but He certainly had the nature of Mary, for "He took not on Him the nature of angels" (Hebrews, ch. 2, v. 16), and had not the nature of God (if allowed the expression), for He was to be like His brethren, and in Himself was powerless; which He tried to teach and make the apostles and disciples understand, saying, "The Son can do nothing of himself." (John, ch. 5, v. 19.) In which it is clear enough that He refers to the body and spirit of Jesus, which was the representation of the Son of God.) "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John, ch. 5, v. 30.) "I do nothing of myself; but as my Father hath taught me, I speak these things."

(John, ch. 8, v. 28.) And in all of His works He taught them that it was the Father in him which did all things; and as evidence that He was to show the power of the Spirit of God to purify man, and that it did do so, He told His disciples not to call any man on earth their father, for they had but one, who was the Father in heaven. (Matthew, ch. 23, v. 9.) Perhaps he was talking to the elect; nevertheless it proves my position, that the power of the Spirit of God was sufficient to purify any man chosen of God, though he be begotten of man. Indeed, man must and will ultimately on the earth be as clean and pure to God, in perfect obedience from the cradle to the tomb, as was Jesus; and to this end came He into the world, and thus even taught men that the will of God would be done on earth as it is in heaven; and said to His disciples, in His sermon on the mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew, ch. 5, v. 48.)

But I wish to say a word here for the benefit of skeptics, who do not accept Jesus as the Son of God: that I admit there was great opportunity for fraud in the impregnation of Mary, and good grounds for disbelief, had we nothing more than *her* declaration, and the objects of God had not been carried out by the child produced. Indeed, He never would have created a single ripple on the great sea of life; and the circumstances with poor Mary would have soon passed away from the mind of every creature on earth. But what do we find in support of her virtue, and the verity that Jesus was begotten of God? Did He not live according to the spirit of the law, which was impossible for any other man to do? Did He not heal the sick, cast out devils, raise the dead, and preach to the poor? Did He not fulfill all prophecy concerning Himself, and die on the cross

according to the word of God? Was He not raised from the dead and taken up to the Father in the presence of witnesses? Yes, all this; but I hear you say, "We only have their evidence historically given that such was accomplished." This I deny; you are mistaken; look over the world to-day, and see the powerful influence His name has exerted among men and nations, and still spreading and diffusing itself throughout the earth, like the leaven in the three measures of meal. Nay, but we are not called upon at this age to believe in Jesus because of the works He did on the earth two thousand years ago: but we are forced to believe, because of the result of those works with which we are surrounded at the present time, and by which we are daily influenced, seeing that the works of Christ and the present conditions of man are strictly in accordance with prophetic revelation, and that the work He began with but a handful of men is still progressing and developing more and more a knowledge of the true God; and destroying all organized influences in opposition thereto; and beginning to bring to the minds of many with some degree of force the fact that the declaration of God, thousands of years ago, will be verified, and all the earth filled with His glory.

Now while I remind you, as before, that Jesus was not conceived in licentious lust, and therefore pure to God from the womb, we must begin to learn and understand that there are many, even very many in the world at the present day who were not begotten in licentiousness, but the act was prompted by the Spirit of God in the heart, and hence was by the will and consent of God: but this does not prevent the natural, animal passions in the offspring, and perhaps excessive. So with Jesus; while we

do not suppose His various passions were remarkably strong, nevertheless they amounted to lust, or He never could have been tempted "in all points" as we are; but, by the aid of the Father, He was kept from sin, and enabled to overcome all evil presented to him, and finally subdue all those passions and bring them wholly in subjection to the will of the Father, which was the Spirit of Truth within Him. So must we sooner or later bring our every action and desire wholly under the requirements of the Spirit of God (which is our intellectual reason guided by Truth) ere we can hope to live with Him in peace. Perhaps it is well at this point to say, that as man advances in intelligence, and is brought more fully under control of the Spirit of God, there will be fewer of the human family conceived in sinful licentiousness, and finally, when that Spirit becomes the supreme governor of man's actions (as it certainly will), he will also reproduce his kind under Its command, and the offspring be brought forth pure to God and kept forever ignorant of sin; there will also be fewer conceptions. And when man is thus begotten by the Spirit of God, is he not in reality begotten of God? And when thus begotten, are they not, in every sense of the word, *sons of God*? Please take this matter into your private consideration; think carefully upon it, and learn according to your reasonable intelligence more of the great wisdom, power, and manner of operation of the Spirit of an omnipotent God, and the exalted position for which man is intended. But let us turn again to the Scriptures.

It is said of Jesus that "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke, ch. 2, v. 40.) Now "grace" means *favor*, or *pleasure* of God, and can mean nothing more. In

verse 52 it is also said that "Jesus increased in wisdom and stature, and in favor with God and man." In the preceding chapter it was said of John that he also "grew, and waxed strong in spirit." Now notwithstanding He said to his mother, "I must be about my Father's business," as shown in chapter 2, He did not know certainly that He was to be the Christ, though no doubt He believed he was thus doing the will of God, and that He was chosen for some certain purpose of God, as did Jeremiah, who was not convinced, until his prophecies began to be verified: and so was Jesus to know that He was the Messiah by prophecy being fulfilled in Him: and the first evidence was when the Lord God put His Spirit upon Him, according as He had declared through the holy prophets, which was done at the time of his baptism, when the voice was heard in heaven, saying, "This is my beloved Son, in whom I am well pleased." Notwithstanding He and John both believed that He was the Christ, from what passed between them before he was baptized, as shown in Matthew, chapter 3, as follows: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This was the first evidence to Jesus, because it was in accordance with what the prophet Isaiah (ch. 42) foretold—thus: "Behold my servant, whom I uphold;

mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." Yet they did not know certainly until He stood the test of temptation, and found that He was living according to the spirit of the law, and fulfilling all prophecies; for John, after the baptism, when in prison, sent to Jesus to know, asking Him: "Art thou he that should come, or do we look for another?" And in reply Jesus told them: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matthew, ch. 11.) Observe His answer; He did not tell John that He was the Christ, but referred him to the fulfilling of prophecies.

Now, while all the prophets were to know they were ordained of God by their prophecies coming to pass, He also was to know He was chosen or sent as the Messiah by those prophecies being fulfilled in Him as such: and the longer He lived in accordance therewith, the more He was confirmed that He was the Messiah, to the day of His transfiguration; at which time He was fully confirmed, and the Spirit of the Father in every respect took the place of His own carnal spirit, and it was thenceforth impossible for the latter to control any of His acts, words, or thoughts. In the beginning of His career, He was told by the Spirit of the Father that He was the Christ, and so acted and talked; as when Jeremiah was told, when a boy, that he was known of God before he was made, and that he was intended to prophesy before the people; but it was impossible for him as a man to be thoroughly convinced, except he witness some of the practical results provided as the

means by which human beings are reconciled in the truth of their belief; and Jesus was a human being, and required those practical demonstrations; without which He never would have known that He was the Christ: *neither would He have been.* He was not called nor known as the Son of God until after His baptism: neither was He properly the Messiah; nor did the prophets so consider Him, as is to be seen by the time of His coming given in Daniel (ch. 9), and certainly the "anointing of the Most Holy" was when He was baptized, and the Spirit of God descended upon Him: from which time it may be supposed that it never left Him (though His own had yet to be taught obedience to it): and hence He was the Son of God, for the Word of God *is* the Son of God; and Jesus from that time had the Spirit of God, and was given such words as the Father desired spoken before men. Of course, He did not hear those words with His own natural ear; but by yielding Himself wholly to the Spirit and purposes of God, and never for a moment consulting nor satisfying His own spirit, He knew the language prompted and ideas conveyed within His heart were by the Father, and could not have been otherwise. So today, when men yield themselves wholly to the Spirit of God, sacrificing their own personal necessities and desires, then God the Father speaks through them by word or act, and they become thus far sons of God: and hence the inspiration of man, which we have not time here to speak of farther than to say, that men are inspired at the present day for the purposes of God, *as much as they ever were according to His requirements.* But in that day the action of the Spirit in the hearts of men was something new to the human family, and strange even to the apostles, so that they could not wholly understand in many instances, when Jesus

spake, that it was the language of the Father in Him; so also is it difficult among men to-day to discriminate between language prompted by the Spirit of God in them and that called forth by their own personal spirit and selfish motives.

In support of my previous remarks I now call your attention to St. John, chapter 8, and quote a portion, as follows: "But he that sent me is true, and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." And this last sentence shows plainly the reason why He has the Spirit of the Father, as I gave before; that is, He sacrificed His own physical desires to do the will of God.

Jesus endeavored at all times to show the difference between Himself as a man and God the Father. He said, "I can of mine ownself do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (St. John, ch. 5) Again He said, "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. He that speaketh of himself seeketh his own glory." (St. John, ch. 7.) Now had Jesus consulted His own physical desires and been governed by them, He would no longer have been the Son of God, for He would not have had the Word of God, and His works and teaching, or

such as He would have been capable of under the influence of His own spirit, would have been without effect and soon forgotten or looked upon by all as the works of an impostor: and I think this a plain proposition, and wholly accords with the tenor of *all* the Scriptures.

St. John (ch. 12, vs. 49-50) also shows as the above, that He was entirely governed by the Spirit of the Father within Him, and not by His own, which was sacrificed, and He became a vessel for the Spirit of God to dwell in, and communicate with man; and we see from the manifestations in the days of Moses, that it was necessary for Omnipotence to clothe Himself in some body intelligible to us; for "no man can see God's face and live."

But there are many other evidences that Jesus was but a man apart from the Spirit of God. We see that His passion of anger sometimes rose and was plainly manifested, as in the case when He entered the synagogue on the Sabbath day, and saw the man with the withered hand and all the Jews watching to see if He would heal him on the Sabbath, that they might accuse Him: "He looked round about on them with anger," and told the man to stretch forth his hand. (Mark, ch. 3, v. 5.) He also went into the Temple and threw out those who sold oxen, sheep, and doves; threw over the tables of the money-changers, and made a scourge of small cords to whip them with (Matthew, ch. 21; Mark, ch. 11; Luke, ch. 19; John, ch. 2); thus appealing to His own physical exertions, which doubtless, however, was sanctioned by the Father, for it was not to satisfy the craving of His own body of flesh and blood; nevertheless, it was a man's act, and prompted by the human nature. When He went among His own kin to teach, they would not accept Him as the Christ, nor believe His

doctrine, and the writer says He was astonished at their unbelief. (Mark, ch. 6.) This shows He knew nothing except what was given Him of the Father and pertained to the work. This Spirit of the Father was given Him for the purpose of performing the work laid out in the legitimate channel of God's great designs: but He could not have used that Spirit and power to satisfy carnal lust, nor comply with any demands of the body, beyond an absolute necessity for the performance of the work assigned him: that is, as soon as he turned away from the Truth dictated to Him through His intellectual ability, thus far He would have lost His power, and if persisted in, would have finally destroyed it. And so with men to-day: they have that Spirit within them to dictate the right, and when they step aside from the truth, they become worthless to that extent, and when there is no more truth in them, then there is no more of God in them, and hence they are lost and ruined.

God swore to David "that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." (Acts, ch. 2, v. 30.) He also promised and did raise up Cyrus according to the flesh, through whom he operated. In Acts, chapter 10, it is said: "God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him." Hence He was only the vessel of flesh and agent of the Spirit of God, and thus spoke the words which the Father put into His mouth: and the Word of God is the Son of God. Romans, ch. 8, v. 14, says: "For as many as are led by the Spirit of God, they are the sons of God."

Jesus, being a man, feels the need of the help of the

Father, and hence He seeks solitude, and prays to God as other men. It is said He rose up a great while before day, and went away into a solitary place and prayed. (Mark, ch. 1.) "He departed into a mountain to pray." (Mark, ch. 6.) He unquestionably obtained power by obedience to the will of God, and had to seek assistance from the Father as men to-day. He said: "I and my Father are one." (St. John, ch. 10, v. 30.) And again He says, speaking of the Father: "Ye have neither heard his voice at any time, nor seen his shape." (John, ch. 5, v. 37.) From this you know that in speaking of Himself, in connection with the Father, He has no reference to His own body and spirit, as a man which in itself was powerless as He said.

Turn now to Hebrews, ch. 5, vs. 7-8, for evidence that Jesus as a man was not perfect in the beginning, though He was without sin—that is, He did not bow to the lustful demands of the body: nevertheless, in His nature desired those carnal pleasures as other men. The writer in speaking of Him said: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared; though he were a son, yet learned he obedience by the things which he suffered." Now do you not see clearly that His sufferings and privations were to wholly subdue the flesh and prepare Him for the great and sublime purpose of saving the world, by bringing man back to a knowledge of the true God who made him?

If we think over His life, we cannot fail to see that His sufferings were great. His first lesson was fasting in the wilderness alone forty days and forty nights; and who among us can have the slightest conception of His agony

and distress of mind and body during the time? for it was not only the gnawing pain of hunger with which His body was sorely afflicted; but he must here look into the future, and see Himself wending His way beneath the frowns of all mankind, who would spurn and persecute Him for His teaching, and subject Him to all manner of ridicule and shame. In His lonely meditations during those forty days in the wilderness (and I mean lonely indeed: for since He was to be tempted, He had not the comforting influence of the Spirit of God) He realized, while counting the cost, that He must be poor, very poor, all of His days, and in consequence of having no permanent abiding-place, no home, He must necessarily suffer great privations and much distress, with only here and there a place, and at long intervals, where He could lie down to rest His body and sleep in peace beneath the roof of a friend free from danger: for He must also know they would seek His life: and not only so, but that His final destiny was to be taken by them, and subjected to oppressive ridicule and burning shame, and finally killed in some torturing and ignominious manner: and that His own spirit must be so subdued that He could bear all patiently without opening His mouth against them or resenting their offenses in the slightest degree. Now let us think carefully of this matter, for these were only some of the trying things that engaged His thoughts during those forty days and nights of solitary meditation before the work began: and who among us to-day would dare say these were not sufferings? Yes, they were, and far beyond what any of us could wholly consent to undergo: and these were the sufferings which perfected Him for the great work: for you must bear in mind, His work was not confined to the earth, for He left His apostles to do the work here which He be-

gan for them, and His principal work was to preach to the spirits in prison. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews, ch. 5.)

Christ was divine, but Jesus was a man of the fruit of the loins of David according to the flesh; and was guarded and prepared by the Father for the office of Messiah, and only allowed such knowledge by the Spirit as was necessary for His preparation. He possessed the same natural spirit with all men, dreaded bodily suffering just as much, and was subjected to it as we are; and when the Spirit of the Father was withdrawn from Him, He was just as incapable to bear the pain. We must sooner or later realize the indubitable fact that *the Spirit of God is all the power there is, all that ever was, and all that ever will be*: for God himself is a Spirit, and beside Him "*there is no other*": and it is that Spirit which made Jesus the Christ, and it is that Spirit which to-day makes us sons of the living God: without it, we are lifeless, worthless, and doomed to everlasting death: and I cannot refrain from saying just here: *That Spirit is God*. Now for evidence that the above is true relative to Jesus, go to the garden of Gethsemane, where He declared to His disciples that His "soul was exceedingly sorrowful unto death": there He earnestly cried, and also plead with the Father, while suffering the agony of mind, dreading the excruciating pain and torture of hanging to the rough merciless timber, to which He was to be securely spiked. It is said an angel from heaven appeared unto Him to strengthen Him. "And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke, ch. 22, v. 44.) Such mental agony in anticipation of the

reality of physical pain can only be experienced by a human being such as we are, for it does not belong to God; nor did He suffer more than you or I, had we been nailed to the merciless and damnable cross. And what was the burden of His prayer in the intensity of His desire? Was it not that there be some way provided by which He might escape the horrible death? Certainly; and He even reminded the Father that all things were possible unto Him, and asked again, saying, "Take *away* this cup from me"; but quietly submitted to the will, by the Spirit of the Father. Do you not in this see the human being, body and spirit? It was unmistakably His own human spirit that revolted at the dreadful suffering of His mortal body.

In conclusion, I call your attention to one more circumstance related in Matthew, ch. 27, and Mark, ch. 15, in support of my views, that Jesus, apart from the Spirit of the Father, was a man, and *not* God. This occurred during the actual suffering of the body on the cross, after He had hung nearly three dreadful hours; it seems that the Spirit of God was withdrawn from Him, and we hear Him crying in agony, as other poor suffering human beings, and calling to the Father, "My God, my God, why hast thou forsaken me?"

We must sooner or later learn and understand, as was said to Zerubbabel relative to building the Temple, that the great works accomplished on the earth, are "not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zechariah, ch. 4, v. 6.) All things are accomplished by the operation of the Spirit of God the Father, in the hearts of men, or by a withdrawal of that Spirit, leaving them to their own carnal inclinations: the latter being the devil and his works, while the former is the works of God, and

all who do not believe in the operation of His Spirit *cannot be saved by it.*

Jesus was but a man, made and prepared as the vessel through which God spake, and made Himself known to the human family, when they became sufficiently developed mentally to understand the operation of spiritual things: and it is obvious that He could not have performed the work, nor even accomplished more than any intelligent human being, had He been left to Himself. Nevertheless He became the Son of God, and equal with God, by virtue of the Spirit of the Father which controlled Him in all things: and my object in thus speaking or writing this chapter is to impress upon the minds of my fellow-men the power of God in the human heart, when we yield ourselves wholly to its influence. Not that we could perform the same work which Christ did: for that needs not to be repeated; but there are other great works to be accomplished, which can only be done by those of the human family who wholly yield themselves, body and spirit, to the continuous rule of the Spirit of the Father. And in conclusion I must say, as it is forced upon me by the Spirit of Truth, that the day will come, somewhere in the future of the world's history, when our Lord's prayer will be fully realized, "Thy will be done in earth as it is in heaven," and the earth *will* be filled with the glory of God.

CHAPTER XXII.

Jesus as the Messiah, and His Mission.

“For as many as are led by the Spirit of God, they are the sons of God.” (Romans, ch. 8, v. 14.)

Now while the immaculate conception was for the purpose of satisfying the minds of human beings then ignorant of the power of the Spirit of God, and enable them to look upon Jesus as the Son of God, thereby facilitating the operation of restoring or bringing man to a knowledge of the true and living God, Who is a Spirit, we can at the present day see and understand, that it was by following the Spirit of the Father that He was perfected and made a vessel suitable as the permanent dwelling-place for the Spirit; at which time He was introduced to man as the Christ or coming Messiah: His mission being to enlighten the Gentiles and save His people from their sins. So also were other sons of God equally prepared for minor purposes prior to the coming of Christ, and filled their place to a great degree of perfection, though not to such perfect satisfaction and pleasure of the Father as did Jesus: nor could it have been expected, since with Him God had resolved to bring unfailing salvation by His own hand, as Israel failed to carry out the designs of Him who had sworn that the whole earth should be filled with His glory, and hence the necessity of guarding well the agent through whom He operated, or in whom He placed His Spirit, according to His words by the prophet, as

follows: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." (Isaiah, ch. 42.) It is plainly to be seen that the entire work, from the beginning to the ending, in all of its parts and influences, was the work of God, Who is a Spirit; therefore all material things were but agents through which the Spirit operated, and could not possibly be God. The Father was that Spirit which operated upon man in his primeval days, teaching him how to preserve his physical life and propagate his species: and the admonitions were without open demonstration by the Author, but placed silently within the being of each individual. The Son was the actual words or commands of God attended with open and comprehensible proof of the great Creator; and began its operations when man's intelligent reasoning faculties were sufficiently developed to enable him to begin a search for Cause: whose duty was to continually direct man's inquiry to the God of heaven, and, at the proper period of development, satisfy his intelligent mind that the unseen God was the Creator of the entire universe, and the soul-power controlling the destinies of all things on the earth. And had not man's growing intellect and power of reason been thus directed, it seems plain to me that it would have been exhausted or stung itself to death in the monotonous search among material things for the great Cause of causes; and perished forever in the decaying mass of perishable things. The mind of man would have been the hot-bed of all possible superstitious imaginations; and the human family, during its comparatively short career on the earth, would have presented nothing more than a scene of most horrifying chaos. The mind of man, being relatively infinite, must have some-

thing infinite to feed upon, in order to live in a healthful condition of peace and happy contentment, since it can never be satisfied with material and perishable things; and hence the great wisdom of God provided a way by which his Word of instruction was conveyed to the understanding of man at an early period of developing reason, and thus prepare his mind for a conclusive and ultimate decision, which could never be shaken nor changed by subsequent events; that the God and creative power of the universe, which also controls the destinies of all things, both spiritual and material, is a Spirit, and operates spiritually upon material things, as well as subordinate spirits, in the producing as well as controlling all things existing, whether spiritual or material.

This Word of God with open demonstration and articulated sounds intelligible to the minds of His elect, who were especially prepared in that age of great ignorance of the human family, as agents of the Creator, through whom the growing intelligence and reason of the masses of mankind was led and directed, began with Moses at the burning bush.

Now I wish to say a few words here for the benefit of those who are skeptical—persistently refusing to believe in the Word of God to man, and the Messiah and His mission, or who cannot fully comprehend the necessity of such operations, and yet believe in a God who created all things.

We see, and can easily understand from man's present condition, that he is a being of intelligence, capable of reasoning beyond the necessities of a mere subsistence and the propagation of his own species: and hence he must be, as is indicated in the primary part of the Scriptures, an agent of God, who was to take charge of and control His works on the earth under the supervision of His Spirit,

which is a part of and the same with Himself: and what I mean by the foregoing is that the Spirit in the heart of each individual, which is his guide at this age, and will be forever in the future, is only a part (though quite sufficient, is only a very small part) of the creative, omnipotent and omniscient Spirit which fills all space and extends on, and yet on, and on, until the mind and comprehensive powers of man is exhausted, and then it fills all space on and yet on for ever. This is what we call God: and though invisible, man, in order to be an efficient agent, must have more or less of the powers of that being for whom he acts; and not only so, but he must know his Master; that is, he must be to a greater or less degree acquainted with that Superior Being or Ruling Power and His designs, as well as His manner of issuing orders or giving commands.

“Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.” (Revelation, ch. 14, v. 11.) We certainly can not doubt that God created all things for His own use and purposes; which being the case, what we have said in the preceding paragraph must be true that man was intended as His agent on the earth, and to be governed by His commands. Now I ask if it was not necessary, according to our common-sense reason, to inaugurate some system of communication between the Creator and His creatures, in order that the latter understand and carry out the designs of the former? Yes, I hold it to be an incontrovertible fact that the intelligent reasoning mind of man, which God has given him, also needed a guide to lead him to a knowledge of that Creator and His system of continued communication with His creatures.

Man alone is *not* God, nor was he given in the beginning

the power and intelligence of God; therefore, if left to himself, and the communication severed between him and his Creator, it would be an impossibility for him to understand and carry out the designs of his Master; and hence he would be a useless and worthless being, not even possessed of the power to prolong his existence, and the human family would perish from their imbecility. Perhaps my idea would be better understood to say; that there is no intellect short of the intelligence of God, that is self-existing; and hence it is necessary that we receive daily support and instruction from the great Source of all knowledge, and it is dealt out to us according to our necessities, in carrying out the designs of the Architect of the universe. And from the very nature of man, as seen and understood to-day, it was also necessary that he look up to some superior being as the great Author and Governor of all things existing. And no man can support, by any system of common-sense reason, any other position than that the Creator, who or whatever It may be, did intend that His creatures should look to Him who created them, and not another, as the true Source and great Cause of all causes, omnipotent and omniscient. That power we call God; and in contradistinction to the material things of the earth, which were looked upon as the source of omnipotence and called gods, He has been known as "the God of heaven."

Now I hold that it is a simple and axiomatic fact (though it may be opposed by some complicated system of reasoning called "science") that unless God the Creator had provided a way by which man's intellect was directed to Him, as the source of all power, it would have been impossible for the creature to look beyond material things for their origin, and would have ever been governed by the carnal

spirit, which only serves to satisfy the wants and lusts of the physical being; and man would have groped his way in dark and superstitious uncertainties until complicated conflict and non-productive licentiousness would have swept him from the face of the earth.

God most certainly did originate and establish the plan by which man's intelligence was directed to a spiritual Source beyond material things; and teaches that there is a spiritual communication, since it was impossible for the creature to do so, and it is but reasonable to suppose that God selected man himself as the agent through which He operated to educate the human family—indeed, it would be contrary to our natural reason to suppose that any other agent would have been chosen; and hence I accept the plan given in the volume of the Scriptures—that individuals were raised up through whom the Creative Spirit operated, thereby instituting a prophetic system, which culminated in Jesus the Christ or Messiah, Who was to be recognized as the Son of that spiritual Power which did bring all things into existence, and was called “the Faithful Witness of God.”

I cannot conceive a better way of teaching the power of the great spiritual God of heaven than by foretelling coming events: and since the great controlling power in all things, is spiritual, and cannot be material; it does seem most philosophic that the poor, despised, and powerless Nazarene, or some one in the most humble and helpless position in life, should be selected to show forth the power of the Spirit, and place the fear of that God in the hearts of men. And as evidence of the truth that the entire course was the work of God, we find the name of Jesus of Nazareth, by the power of that Spirit, has spread through the

length and breadth of the whole earth; either to be revered and worshiped as the Son, or servant of God, or recognized as the only power set up in opposition to the gods of the earth. And upon an examination of our hearts, we are forced to the conclusion that the present state of civilization and cultivated morality is consequent upon the fear of that unseen spiritual God, presented to us by the prophets, Christ, and the apostles, however much individuals may deny it: and further, that our present state of enlightenment and moral culture; which has produced great prosperity and comparative peace and rest, dates its beginning with the advent of this same Jesus, Who was born at Bethlehem of Judeah, Who lived a meek and humble life, and with great patience and endurance taught men everywhere and at all times to fear the God of heaven and obey the law of His Spirit placed in their hearts: and to-day there is not a single being, male or female, in the Christian world, who does not greatly enjoy the fruits of His labor, though many persistently refuse to give Him the glory.

Again, when we look back to the condition of the human family prior to the days of this man Jesus, when they feared not the God of heaven, and the earth was an almost continuous scene of bloodshed and carnage, and the social circle a theatre of licentious debauchery, we are forced to acknowledge that our present comparatively happy condition is strictly in accordance with the words of the prophet many hundred years ago. I quote a part of what was said by Jeremiah (chapter 32) relative to those who worshiped the God of heaven and accepted His Spirit as their guide under the preaching of the gospel during the day of salvation: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury,

and in great wrath;" [remember that they were gathered out of all nations on the earth by preaching the gospel among them; and they then constituted the Christian nation.] "and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

King Solomon uttered one of the most profound truths when he said, "*The fear of the Lord is the beginning of wisdom.*" But I imagine I hear many who read this say, that it is nothing more than the capacity and intellectual power of man, according to his natural organization, to sooner or later understand the great truths of the Creator, which were to lead him to a satisfactory conclusion relative to eternal or imperishable things, and make him like the Spirit of God, also immortal. Well, I admit, and indeed hold it as a profound and invaluable truth, that it is man's knowledge which makes him immortal and enables him to live on through the resplendent realms of eternity, contented and happy, or, like his animal organism, pass away among the perishable and perishing things of the earth. On the one hand, if guided by the Spirit eternal and taught the things of God, he must live on and on, and develop with the continued instruction of that eternal Spirit: while on the other hand, if he yield himself obedient to the flesh and obtain a knowledge of material and perishable things only, he must of necessity perish with them for want of something to sustain that knowledge; and the words of the apostle are

veritably true, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians, ch. 6.)

I further admit and verily believe that the mind or heart of man is an immense volume in which is written the great truths and designs of God the Creator, together with a full and complete code of laws for his government. But, like any ordinary book in which are written truths of vital importance, when spread out before an illiterate child, it will be treated as a toy, and wholly disregarded for its future benefits, unless accompanied by a teacher: nor even then will the child seek a knowledge of its valuable contents, except it be made to fear the evil consequences of idle neglect. So also with the human family; the Spirit of God was the teacher, whose admonitions were constantly disregarded, notwithstanding they suffered sore chastisements from time to time by the sword, famine, and pestilence, until they were finally shown the mighty arm and hand that wielded the rod of correction, and made to understand that the Power was sufficient to slay as well as to make alive, and held the eternal destiny of man in His grasp; and in order to illustrate this to the perfect satisfaction of man's system of reasoning, it was necessary to clothe that power in the flesh and form of a human being, or, in other words, to place it in the body of a man.

This was the purpose of Jesus; and the great work of the Messiah was to show man by example that the Spirit of God was the power of God on the earth and how it operated in the hearts of men to bring about good results, and the great necessity of obeying its instructions. He also was

charged with the heavy burden of bringing about a conflict between the God of heaven and the powers of the earth, in order that the latter be vanquished and the rule of the former be established in the hearts of men. This required an overwhelming destruction and immense bloodshed, which was caused by the downfall of Adam in his disobedience to the one simple command of God (a stupendous example of the results of man following the inclinations of his own carnal or physical nature), and this terrible national destruction, which was absolutely necessary, did prove His (Jesus') words to be the words of God: and hence He was proven to be the Son of God, by the blood of the nations which flowed as a river, and the dashing to ruins the beautiful cities which had been erected in compliance with carnal lust and the worship of the gods of the earth. In support of this, please look at the natural results according to our system of reason, and the disposition of man, when an entirely new theory be introduced in opposition to old and settled customs and opinions. Even in things of minor importance, divisions and dissensions are the consequence: and how much more in things vital, or, still more, eternal interests: and hence it does not to-day require prophetic power to tell what the result would necessarily be in the introduction of Christ. I quote His own words upon this subject, written in Matthew, chapter 10: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother. . . . And a man's foes shall be they of his own household. . . ." And in Luke, chapter 12: "I am come to send fire on the earth; and what will I if it be already kin-

dled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."

In those days doubtless the above expressions were looked upon as mysterious, so that they could not understand them, because they knew but little of human nature, and could not reason from cause to effect: while at the present time it would be very natural to conclude that there would be great disturbance of equanimity among the people, both Jew and Gentile, by the introduction of the new system of worship to the one, and a new God to the other. And to-day the Christian and heathen will war with each other to the knife, and to death, rather than accept each the doctrine of the other. They cannot possibly stand together on either platform, nor is there any intermediate position upon which the two can mingle—they are "the iron and the potters' clay."

Christ was the mighty Rock on which the heathen world was wrecked, and judgment by the sword was brought to the Gentiles, and hence it was said, "He trod the wine-press alone." He was also made the Corner-stone of the foundation of the kingdom of heaven; by which I clearly understand that the sublime system of spiritual service, or the acknowledged reign of the Spirit of God in the hearts of men, which brought with it enlightenment by establishing an intelligent idea of the Creator and Ruler of the universe, was all based upon the marvelous works of this man Jesus, after He was anointed the Messiah. And the twelve apostles assisted by preaching the doctrine—the gospel of Christ to all the nations of the earth, to find the elect, taken from the twelve tribes of Israel, which were the living stones laid with Him in the twelve foundations of this immense superstructure, and was the foundation of the

kingdom of heaven, which is nothing more nor less than the establishing of the principles and teaching which brought mankind from under pagan rule, and gave to man the power to know that the intellectual spirit within him was the Spirit of God, and the right to think and act for himself.

Now while the poor Christian once suffered dreadful persecution from the tyrannical heathen oppressor, at a time when they were numerically very weak, I rejoice that the day of their persecution has long since passed away and they can now worship "beneath their own vine and fig tree, where none dare molest or make afraid." And I now say by the Spirit of Truth, made strong by the verification of prophecy, and the progress the Christian has made in the world, that they will continue to devour the enemies of the God of heaven, until they are left the sole people on the face of the earth, and the great purpose of God will be accomplished through Jesus, Who was the Christ.

Will you now please turn to Isaiah, chapter 60, and read a description of the world in that state of perfection to which it must attain finally? See the great peace and happiness of the Christian nation which was and is to fill the whole earth to the total destruction of all others, and freed from sin and all the unrighteous conduct to which the human family is subject at the present day; and in the last verse the Lord God said He would bring about that condition of the world and mankind in its due and proper time; and the work is going on—perhaps to us very slowly, nevertheless it is progressing with great certainty and in God's own time the earth will be a beautiful garden filled with obedient followers of the Spirit of God, and surrounded by all that is beautiful to look at and necessary to supply man's wants. Please read this chapter, and you will find

it to correspond with John's description of the Beautiful City, and is the one of which we spoke in a former chapter of this work, having truth and righteousness as a mighty wall about it; and indeed both writers in their way were referring to and describing one and the same thing, which is that perfect condition the world must attain and to which it is steadily moving, and was to begin its career after the destruction and "dark ages," and is to be a real condition of human beings on this earth: and while the work has been going on perhaps two thousand years, the "new earth" is but in its infancy. I will turn and give you the chapter referred to, describing that perfect state of man as Isaiah understood:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as

a cloud and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.* The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet" [His foot-stool.] "glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee," [Here He speaks of the dark ages.] "I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more

thy light by day;" [John said, "The city had no need of the sun."] "neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. *Thy people also shall be all righteous:* they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Now let us turn for a few moments and examine John's description of this same--the perfect condition of the earth as he saw it on the isle of Patmos, according as is stated in Revelation, chapter 21, which stage of the world under the rule of the Spirit of God can be nothing more nor less than the new heaven and the new earth after the destruction spoken of by Jesus and the apostles, and is called the New Jerusalem. We will quote portions of this chapter, for it is not necessary to give the measurement of the city, suffice it to say that the "wall great and high" around it was a wall of righteousness which is as a wall of fire about an individual or a city, and the way in which it was presented to John is very like it was presented to Isaiah. He says: "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." Here it is but just to say that as disease and consequent pain and sorrow came to the human family by sin and disobedience, it is reasonable and easily understood that in the course of human events, when man wholly submits and becomes obedient to the Spirit of God within him in every respect, that disease and pain will finally not be known among us: and as it was declared in the Scriptures that all emblems, emblematic and formal worship was to be done away for real things, we can now see with an unprejudiced mind how that all things are new and former things are passed away. But we proceed: "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. But the fearful, and unbelieving, and the abominable, and murderers, 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." Now here I must say beyond all matter of doubt that all those who follow the inclinations of the flesh, and disregard conscience and the admonitions of the Spirit of Truth in their hearts, together with all heathen on the earth to-day, will exist no more in any form after the body of flesh decays, but will be wholly consumed and blotted out for ever, as worthless material, unfit to put in the building, is burned up to get it out of the way. This

is truly the "lake of fire," and is certainly death in every sense of the word: but to those who follow and obey the Spirit of Truth in their hearts there is no more death, but they will live on and yet on for ever. We will now pass over the measurement of this city and proceed.

As it has been said in the Scriptures, and I have spoken of it in this work, that the body of man is the temple of God, and truly King Solomon's Temple and the Temple of Zerubbabel were emblematic of the body of man when he attained to that degree of intelligence at which he could comprehend and understand a spiritual influence within him; and you certainly remember enough of the Scriptures to know that they teach that the emblems were to pass away to give place to real existing things, according to the designs of God: so we see here John said, upon an examination of this New Jerusalem: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." And all this, when finished, will be the complete work of Jesus, Who was the Holy One of Israel.

Now I think from the foregoing it will be an easy matter to understand my idea as to how Jesus as the Christ

was offered as a sacrifice for sin, and why the sacrifice satisfied God; appeased His wrath, and saved the human family. As is shown in all the Scriptures, the operations of God through the Israelite, and all of His elect, was to teach the human family that He was God. And it is very clear that He could not be satisfied until man looked upon Him as the only source of power and intelligence. God had in the beginning ordered man so that he would grow and develop an intelligent being, capable of reasoning on all subjects presented before him; and knew that at a certain stage of that development it would be necessary to introduce some system of operation before his mind to prove to him that this creative power did not exist in anything earthly or material, and to direct his search from all things in the range of his control, for the creative and controlling cause, and to teach him the spiritual power of that Creator, that he might recognize the Spirit of Truth within him as the Spirit of God, and fear to disobey it. Otherwise man, from his very nature, would have served the creature by striving to satisfy the requirements and lusts of the body, and the commands of God through the Spirit of Truth would never have been carried out, and the human family would have ever presented a scene of conflict and confusion, or finally been consumed by the false and non-productive requirements of fleshly lust: which, clear enough to any thinking mind, would have been death in the true and every sense of the word, and of course man would not have carried out the designs of God. Therefore, when man was taught to recognize the power and authority of the God of heaven, and made to fear Him, so that he would never obey any other than the Spirit of intellectual Truth within him, and that this Spirit of Truth be the only authority he could obey

without a corresponding feeling of condemnation in his own heart, and consciousness of offense to God: then it was that Omnipotence was satisfied, knowing that His name and authority was permanently established on earth among men, as was declared through the prophets from time to time, in all of His operations, that it should be, saying with emphasis, "*They shall know that I am God.*"

Now I ask if this has not been done? Do not the intelligent nations of the earth recognize the spiritual power of the God of heaven and fear it, although some individuals claim that they do not believe in Jesus as the "Faithful Witness"? Again I ask, Was not Jesus the only intelligible being or agent on the earth who did teach man to fear the God of heaven, and show to him directly the power of the Spirit among His creatures? Moses and the law did not, for the Jews of to-day are the same in regard to the Spirit of God that they were three thousand years ago, and so they will be, if guided by the law, three thousand years hence: with the exception that they will sooner or later understand beyond a doubt, and by their own common reason, that the law cannot possibly make a man perfect, nor perfect any system of operation, and finally will realize that the original penalties are not executed, and their regard for it will gradually but most certainly wear away, and leave them an unguided people. Take the number of Christians in the world to-day—I do not mean those who are banded together under the name of "the Church," but those of the nations who believe in the God of heaven, and that Jesus was the Christ and mediator between the Creator and His creatures—and contrast them with Jesus and the twelve, composing the foundation of the kingdom eighteen hundred years ago, and tell me if you do not think that the

name of God and the power of His Spirit has been established among men to the satisfaction of the Father. I think it has, and that in a few hundred years more the evidence will be so conclusive that all opposing forces will dwindle into insignificance before the people of God. I therefore say without hesitation, that the human family has been brought to a saving knowledge of the Creator upon the earth, which knowledge is to perpetuate man's spirit and enable him to live on with God beyond the existence of this earthly body of flesh. And this great work was accomplished by none other than Jesus, Who was the Messiah and Faithful Witness to prove the power of the Spirit of God on earth, and thus it was He glorified the Father. Now Jesus himself had to be glorified; that is, it was absolutely necessary to prove to the perfect satisfaction of the elect that He was the Son and agent of God on earth: otherwise their faith in God through Him would have been groundless and lifeless; and hence He prayed to the Father to glorify Him, that He might give life eternal to all those whom the Father had given Him. Turn to St. John, chapter 17, and read His prayer, and you will see that His glory was for the saints all, as well as the world, to know that God had sent Him, and it was the glory of the elect for the world to know they were sent of God through Jesus the Christ: otherwise their work would have been profitless, and there could not have been any glory in it. But Jesus said, "The glory which thou gavest me, I have given them." So we see that the entire system is inseparable, and each succeeding agent must accord with and prove the preceding: therefore "God is all and in all," when the work is complete; and hence He said in his prayer, a part of which I give as follows: "These words spake Jesus, and lifted up

his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." We find in Revelation, chapter 19, that the testimony of Jesus is the spirit of prophecy, and that John and some of his brethren had that spirit, which was to prove that Jesus came from God; and that being done, the world could not avoid believing in God, and the spirit proved that they also were under the same authority.

John was doubtless one of the two principal witnesses—one of the olive trees, and I cannot conclude otherwise than that his brother James was the other, since they were the sons of Zebedee who asked Christ for the position of the two cherubims, as we see in St. Mark, chapter 10, while Jesus was talking to His people about His crucifixion, death,

and resurrection: "James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." These two evidently were the two olive trees spoken of by Zechariah, which he saw in his vision. I refer to chapter 4, as follows: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Zechariah then asked the meaning of it, which was explained; and no one who is a Bible-reader would say otherwise than the golden bowl on the top was emblematic of the Messiah, which was to come: but the explanation not being complete and satisfactory, Zechariah asked again: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these

two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

These were evidently the two great witnesses of Jesus the Christ, and were made flesh, as was the golden bowl; and we will turn to Revelation, chapter 11, to see how they appeared to John in his vision, and the great work they had to perform during the last half week of time. After John was told to measure the temple, and not to measure the outer court, for it with the city of Jerusalem was given to the Gentiles or heathen to trample under foot forty and two months, then the angel said: "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in

graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

Remember that all Revelation was of Jesus Christ shown to John by the angel, and that these two olive trees were to prove more conclusively by their testimony in the last days of time, that Jesus was the Christ, and that He was sent of God, and they had power to afflict the people in a similar manner as Moses did the Egyptians, but with greater power. But we will now turn to the last chapter of St. John, and see what evidence we can find that James and John were these olive trees--the great witnesses of Jesus the Christ. We see here that Jesus spoke to Peter of the manner of his (Peter's) death, and then told him to follow Him, and John also followed. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him said to Jesus, Lord, and what shall this man do?" Now it is plain enough that Peter, with his usual curiosity, wanted to know something about what disposition was to be made of John and the manner of his death; but Jesus, not disposed to give him much satisfaction about the matter, said to him, "If I will that he tarry till I come, what is that to thee?" and told him again to come along. "Then went this saying abroad among the brethren, that that disciple should not

die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." That is, John testified that Jesus did say and do these things. Now while there is not much said about James, yet we must conclude that he was one of the olive branches, because he with John asked for the position, which was not refused, but, so far as Jesus had the power, was granted. We now turn to Revelation, chapter 10, for further testimony that John was chosen as one to prophesy during the last days of that period called—*time*: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said,

Go and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Now you see that Jesus did grant them the privilege of the necessary qualifications and the position on the earth as far as was in His power: and I have not the least doubt that it pleased the Father to allow them the position on the right hand and on the left hand of the Son in glory when the work was complete, and that He by the Spirit put it into their hearts to ask Jesus, their Master, for the position: and it certainly was but just that He should have the privilege of choosing His representative witnesses, who were to be given such great power and occupy so responsible a position in the great day of God Almighty. We see at the fall of man in the garden of Eden the two cherubims and the flaming sword were placed to keep the way of the Tree of Life; and since Jesus was that Tree of Life, the two principal witnesses were given great power, and charged with the protection of His name as the Son of God; and force it upon the mind of man as such, by the sword of affliction sent out upon the human family, as often as they wished, or as often as they saw was necessary to convince man that Jesus was the Son of God; and make them know the unlimited power of the unseen God to rule the earth, and every condition of man upon it, that they

might forever fear the God of Daniel, the great and everlasting God of heaven. These two olive trees were undoubtedly slain in the streets of Jerusalem, as is said, where they lay three days and a half without burial, after which they were resurrected by the power of the Spirit of God, and taken up to heaven, and, I verily believe, sat upon the right hand and upon the left hand of the Son of God in His glory.

Now will you please reread carefully the prayer of Jesus as given on a previous page, and then turn your mind again to the great number in the world at the present time (which is but the beginning of the Christian era) who believe in Jesus as the Son of God, and the elect who were given Him by the Father to assist in establishing the kingdom of heaven among men; and then ask yourself, Are they not glorified according to the requests of His prayer? and were not the Gentiles or heathen enlightened by Him? I do not mean the heathen of to-day, for those who would not accept Him prior to the great day of destruction, when all things were fulfilled, must and will certainly perish; but I mean that most of the Christians or believers in God through the work of Christ were from the Gentile world, and that heathenism will finally be swept from the earth by His influence.

From the ideas I have heard expressed by Bible-readers, and Christians generally, it seems that the manner in which Christ was sacrificed, or that a sacrifice of any kind should be necessary to please God, is but vaguely understood. But it does occur to me, from the tenor of the Scriptures as well as common reason, that God knew man's nature would prompt him to destroy any power or influence set up in opposition thereto, requiring him to curtail licen-

tious indulgence, which had never been restrained hitherto, and that the chief priests and rulers of the Jews, who would be the first nation materially affected by the doctrine of the Father which Christ preached, would make a great effort to silence it, or any other doctrine that would tend to break down and destroy the power they had over the masses of the people: and hence we can see that it would be but a natural consequence at that day, and perhaps at the present age, for them to kill Jesus, or any other agent of God sent to establish the rule of His Spirit upon the earth: but such being absolutely necessary, it was also necessary that He who was sent among men with ocular demonstration of the Spirit of God should lose His life; and God knew this from the beginning of the world, which He foretold for the purpose of convincing man that He was omniscient; but the real necessity for a sacrifice existed in the animal nature of man, which God intended should be brought under the rule of His Spirit, or the intellectual being, and was not satisfied until that was so effectually done that man could never escape it throughout eternity. For evidence of the truth of what I say as to the cause of His death, turn and examine one instance recorded in St. John, chapter 11, where He performed the great miracle of raising Lazarus after he had been dead four days. Not only His disciples, but many of the unconverted Jews were present on the occasion and witnessed the spectacle, and most of them were converted and believed in him; but some of them went and reported the fact to the rulers, who became uneasy, and feared all their people would follow Him, and that they thereby loose their nationality, and realized the fact that they would have to kill Him to prevent it. I will give you the wording of the Scriptures: "Then many of the Jews

which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die ^{or} for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." So you see clearly that He was dodging (so to speak) to keep out of the hands of the authorities and prevent arrest, but it is clear enough that sooner or later He would be taken and tried for heresy, or some other offense, and it was a fore-gone conclusion that He must be killed whenever they caught Him. Therefore the Messiah was killed because they knew His miracles and wonder-working would cause the people all to follow after Him and destroy their power as rulers and prevent the exercise of their licentious habits: which it most certainly did, as we see to-day.

But it was absolutely necessary that an opposition to the reign of the animal be set up in the body of someone,

as an example of the intelligent rule of justice and righteousness, that man might ultimately be freed from the ignorance, tyranny, and slavery consequent upon the selfish government of human beings. Therefore Jesus was the body prepared especially for the purpose; and you cannot fail to understand, according to your common reason, how and why He became a sacrifice for the sin of the world.

The next thing to be considered is the manner in which Jesus was sacrificed. Isaiah (ch. 53) says: "He poured out his soul unto death." Now I hope you do not think that the simple act of giving up His life on the cross satisfied God; for that could never be. But let us refer to the definition of the word "soul" given in the early part of this work, which evidently means, the spirit and body united: nevertheless it is sometimes used synonymously with the word "spirit," while in the main it is shown to be the spirit clothed either with a mortal or an immortal body. Now I do not suppose that anyone who studies the Scriptures in search of the great truths which enable us to understand the works of God among men would hesitate a moment to say that the spirit of Jesus as a man never was allowed to rule His actions of any period of His life; notwithstanding, in the early part at least, it did strive to gain the ascendancy and control, as do the spirits of other men. But it is very evident that this mortal spirit, with its influence upon His actions, not being indulged in its unprofitable demands, did become weaker and more easily controlled, until finally it ceased its efforts against the Spirit of the Father which had taken possession of Him, and in this respect became wholly lifeless or inactive. Therefore the Spirit of the Father controlled all of His actions and words, while His own spirit was completely sacrificed to God during His earthly career,

and was the important part of the sacrifice; which taught man obedience to the Spirit and will of God, thereby establishing the world under its control, by which all things are to be perfected, according to the original designs of the Creator. This did save man from eternal death and wholly satisfied God, the Creator and Ruler of the universe; and it but remained to kill the body on the cross according to the evil inclinations of the flesh, and teach men that their greatest efforts to destroy were unavailing and could not defeat God in His designs.

Thus you see His spirit was sacrificed to God, or for the Spirit of God, while He lived: and because of the works He did for the Father, His body was hanged on the cross, and this was the way in which He poured out His soul unto death"; and we can thus understand clearly the language of Paul to the Romans (ch. 12), who were elected to assist in the work of laying the foundation of the kingdom. He says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service." This could only be done by the sacrifice of their own carnal spirits, which prompt the actions of the body: and by reading this entire chapter you will see that such was the idea entertained by Paul, and such was the course pursued by Christ during His life; and was an example to all who were to come after Him: and the human family must finally be wholly obedient as was he. We can already understand the influence of this doctrine by the ocular demonstrations in society at the present day: for in all instances where the animal is subdued and kept under the most perfect control, there we find the highest grade of refinement and intellectual development; and this progress of improvement, both

moral and intellectual, must continue until the human family can more fully comprehend the work of God and see its beauty: at which time the great obstacles in the way of moral culture under the guidance of the Spirit of God will be removed, and the intellectual man will, in all instances and under all circumstances, have full control of the animal, as was intended in the original designs of God.

By a little study of man's nature and the operation of the Spirit of Truth, we will see that under the influence of such a Spirit when the animal is subdued, his selfish disposition will pass away, and he will entertain the greatest respect, and care for his neighbor's feelings and interest in the business circles as in the social. Man will cease to covet his neighbor's property, his servants, or his wife; there will be no great cause for one man taking that which belongs to another, for we will be as one family—one common brotherhood, and little or nothing to incite one to kill. Each will love his neighbor as himself, for man's greatest and absorbing desire will be to please God and obtain a more and yet more perfect knowledge of His magnificent and illimitable works.

In conclusion, I will simply say that Christ the Messiah was indeed the acme of prophecy and word of God to man: and an example of that state of perfection to which the human family must aspire, and finally attain, to the perfect satisfaction of the Father: and the work of the elect saints was to prove Him, as He proved God. And as we see in Revelation, chapter 5, that by His obedience to the will of the Father, and the proper performance of the great work marked out for Him, He did prevail to open the book that was in the right hand of him that sat on the throne: that the elect might be able to read and understand the great

and wonderful truths written therein; and they were made kings and priests unto God. And the wonderful book which bore the seven seals that were loosed by this Lion of the tribe of Judah is the *heart of man*, wherein the laws of God are written. And thanks, and praise, and glory, and power to that omnipotent and omniscient God, and the Holy One of Israel, that we are the offspring of those suffering saints and peacefully enjoy the inestimable privileges procured for us by their painful toil and the bloody fiery ordeal through which they passed: and the book is constantly spread out before us, day and night, containing plain and simple instructions; written in a legible and intelligible manner: which will lead us with unflinching certainty to a delightful abode in the presence and protection of an omnipotent and yet a kind and benevolent God.

This was the work accomplished, and the great blessing obtained for us by Jesus, Who was the Messiah, the Holy One of Israel, prefigured by the sacred tree of life in the beautiful garden of God.

CHAPTER XXIII.

God's Elect.

I have made some previous remarks relative to God's elect in connection with other subjects, and perhaps have given you what I conceive to be their use in carrying out the great objects of the Creator: but I think it expedient that I should speak more definitely upon the subject, and refer to some points along their line of operation, in order that you may trace the matter through, and arrive at a conclusion upon your own investigation.

I have often heard along through life (and greatly to my dissatisfaction with the Scriptures) a doctrine or a belief set forth by teachers, and expressed by individuals, to the effect, that God did elect and foreordain a part of His subjects to eternal life, and another portion, or the remainder to eternal death: and that this decree should remain in full force as long as man existed upon the earth: or, in other words, a part of the human family was predestined to salvation, and a part to damnation.

Now I ask if your own common reason and sense of justice does not revolt at such an idea, notwithstanding it might have been taught and forced upon you in such a way that you know not how to escape it? It certainly does depreciate the wisdom, justice, and mercy of God in your own heart; it would with me, if I tolerated such an idea, so destitute of common sense, for a moment; but I know that God has been just, and the Scriptures do not in the least teach a doctrine so miserably foolish. But before saying

anything further in regard to such a belief, I will remind you of a fact, however much it may be denied: that learning or literary knowledge *is not wisdom*. The original book is before us, and we have the same right to study and construe its meaning, with like finite and fallible beings who extracted their ideas from it a hundred or two hundred years ago. Why not? It is not the amount of literary knowledge that enables us to understand it, but the spirit with which we take it up and peruse its pages. The truth of the Bible is not to be proven by profane history, and books are but the opinions of men; and we can never tell in what spirit they were written, whether envy, jealousy, malice, or perhaps Truth. But since much might be said upon this subject, I leave it for the present at least, and return, to say: that according to my understanding of the Scriptures, taking them from the beginning to the end, and the great designs of the Creator so plainly shown upon their pages, together with the power given to man and the way provided to bring him to an intelligent knowledge of the God who made him, it is a gross absurdity to suppose that Omnipotence and Omniscience ever made a class of human beings, all having the same nature and subject to the same spirits, which necessarily influence the natural man; all alike capable of experiencing sorrow and dreading pain on the one hand, and loving ease and capable of appreciating pleasure on the other; all brought into existence without their own knowledge or consent, a part of which were destined to bask in the smiles of a satisfied God, while others were doomed to writhe forever in a sea of torment: and the Scriptures do not teach this doctrine, nor any other so contrary to the common reason with which we have been invested: and the Creator never required man to believe any-

thing in his intelligent state that was contrary to that system of common plain reason. But this idea or theory is contrary to every mode of reasoning known to man, and therefore preposterous, I care not how much learning its originators possessed. For proof of my statement above, I refer you to the Scriptures from first to last, where you will find that God nor Christ ever taught man anything without supporting words by example, and those examples were in every instance to satisfy the common reason, by which we must understand all of the Scriptures and the operations of God on the earth, or our belief cannot be based upon a permanent foundation and skepticism among intelligent reasoning men will ever be found, which was not intended—nay, must not be. Therefore I concluded that the wrong was in the manner in which the Scriptures had been construed and taught, rather than that they were false, or contradictory and unreasonable. I consequently construed them according to my own reason in search of the difficulty, and found them to indicate, as I have already said, that man was very deficient, either physically or spiritually—at least he was intellectually, and could not appreciate the works of the Creator: and God knew, if left to himself, he would sooner or later, like a child, be destroyed ere his growing intelligence become sufficient to protect him and retain the name and knowledge of that God who created him: without which he would be useless for want of obedience.

Man was intended for a position that an animal guided by instinct could not fill: therefore he was endowed with more of the power of God; and it is but just and right to hold him responsible to the extent of that power. But to deal justly with the creature and give him an opportunity

to appropriate that power to the purposes of God, it was necessary to provide a way by which the name of the true God be retained on earth among men during this long reign of the animal, from the beginning to the age of intelligence. And since all things were created in the six days, or the designs drawn on the trestle-board, this also had to be portrayed, at the same time, in order that the work be complete: and the agent selected through which this part of the work was done could not consistently have been anything inferior to man himself, and there was nothing superior on the earth: therefore, a lineage was either selected or in some way especially prepared in the conception or spirit of begetting through which the Spirit of God operated to carry His name beyond the long, vile period of ignorance, and establish it in the heart of an intelligent people. This to me seems very reasonable and necessary, and further, that these agents knowing God for His purposes and the necessities of that day, as we do to-day, and serving Him faithfully in those days of peril and privation, as we have the privilege of doing, it was but just that they should be saved, for they suffered immense persecution and torture in their work of establishing the kingdom of heaven among a people that were but little better than animals in point of sympathy for suffering humanity: and we can now see that they did do their work very faithfully and satisfied the Creator; and in their salvation we certainly do understand the justice of God: and these composed the saints. Now in regard to the multitude of human beings who grew up and passed away during the process of development from Adam to Christ, I have this to say in defense of the Scriptures: that they certainly do teach that all human beings, brought into existence by the allwise and just God of heaven,

did in due time have a fair and ample opportunity as well as the power to choose between life and death, and were admonished by precept or example, and doubtless both: or else passed away like the animal, to exist no more in any state, and of course not subject to any punishment. And if this latter be true, that any of the human family did thus pass away during the animal period, we should not fail to see that it is quite as just for God to use the animal man, and let him pass away in silent oblivion at an age when his intellect was not sufficient to appreciate anything beyond a temporal existence, as it is to create the lower animals for man's use, which are to have no other existence beyond the life of the body.

In support of the above position, that all human beings were treated fairly by the Creator and given ample opportunity to exercise the power given them for their own eternal interests, I will refer you to Chapter XVI. of this work, and will simply make such statements as all Bible-readers know to be true, or are proven by Scriptures referred to through this work as follows:

From Moses to Christ very many of the human family had the advantage of the precepts and examples of the sons or agents of God; and during His life He in many places taught the people and performed miracles, selected the apostles and gave them power to do all that He did, "and greater things than these"; who continued the work until the gospel was preached to all on the earth at that time. After the death of Christ, He preached to the spirits in prison, which certainly were some, at least, if not all those who passed away prior to His coming; and thus far I think you will certainly agree that the Scriptures teach plainly.

I now call your attention to the unquestionable fact

that Christ was the tree of life in the garden of Eden: and during His life taught men that He was the resurrection and the life; and that all those who believed in Him would have eternal or everlasting life; and that those who did not believe would perish or had no life in them; and I think you will agree that this is one of the most prominent features in all of His and the apostles' teaching. I therefore ask—what right have we to believe that those who did not hear the gospel of Christ (if any) were ever resurrected? for he said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and *they that hear shall live.*" Again He said, "All that are in the graves shall hear his voice." (John, ch. 5.) By the above He undoubtedly means that all those who hearken to or heed His teaching or believe in Him: since the promise of eternal life is only to those who believe in the Son of God; as seen in St. John, chapter 3, as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." And this is also taught in many other parts of the Scriptures. Therefore all those who did not believe him to be the Son of God could not have lived for ever, and must have been blotted out of existence; and there is no possible room for a belief that those who never heard the doctrine of Christ ever lived

again, if there were any such. I think the Scriptures teach as clearly as is necessary for our purposes that all who believed not in God through Jesus the Christ, though they heard His voice or doctrine, should forever die. Not that each individual should be forever dying (though that idea prevails among men), but that the means of death to all such must and will continue for ever, or as long as disbelieving men exist on the earth to pass away; and that they will be forever dead: and hence we find such expressions as, "Their worm dieth not, and the fire is not quenched," "Burned with unquenchable fire," and others of a similar purport. Now we know that worms and fire are both most powerful agents to consume and destroy; and hence they were appropriately used by most of the sacred writers as figures of the great consumption spoken of by Isaiah; and it is clearly indicated that these agents, whatever they may be in reality, to consume all things useless to God, must and will continue so long as there are any such refuse to be destroyed. But the punishment to be experienced after the spirit leaves the body must certainly be upon those of the Christian world who believe there is no other than the God of heaven, and that Christ was the Mediator for man's benefit, and yet refuse to obey the Spirit of Truth in them and subdue the will of the flesh; for the heathen of to-day must perish.

And now, since the name of the true and only God is established on earth among men, and all who are raised up as children of the Christian people have the Spirit of Truth to guide them, there is no further use for the elect. We are children of the elect, and there can be no intelligent reason why anyone should be foreordained or predestined to eternal life and salvation, and another to damnation; nor

do the Scriptures so teach, since they show that all the objects of God, as presented in them, to be accomplished by His direct individual agents, have been completed; and the world is established under the command of the Spirit in each heart, and will be filled with people who shall bow before and acknowledge Him to be the only true God, to the exclusion of all other nations or people.

There is much more to be said on this part of the subject; but I must return to the purpose of this chapter, and speak of some of the elect of God, and the work for which they were chosen. It is proper, however, to say here, that while the elect were predestined or foreordained to do certain work for God, and therefore granted everlasting salvation, the balance of the human family were allowed to choose for themselves between life and death, and not predestined to everlasting punishment: and many believed on the Lord Jesus through the testimony of the elect; and hence the language in the prayer of Jesus given in St. John, chapter 17, as follows: "Neither pray I for these alone," [Meaning the elect whom the Father had given Him, as you will see by reading the entire prayer.] "but for them also which shall believe on me through their word."

It is also proper for me to say here that the elect generally referred to in the language of the New Testament are those who lived in the days of Jesus Christ; and with His apostles were appointed to suffer the afflictions and persecution necessary in establishing the kingdom of heaven and the name of the Messiah on the earth: nevertheless there were others from the beginning to Christ foreordained for certain purposes, some of whom are the following: Righteous Abel was the first of God's elect, who was succeeded by Seth, from whom sprang the line of beings

through which God preserved His name on the earth, and certainly were those called the "sons of God" during the first age of man on the earth, as is seen in Genesis, chapter 6, when God saw this lineage was being corrupted and it became necessary to destroy man. The prophet speaks thus: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Noah was selected from this people, through whom the Father operated to transplant the human family into the second world: and we need not speak of any prior to him, nor is there much known: but we can see clearly the great and wise object of him, and the mighty water which swept corrupt man from the face of the earth, and proved that Noah was truly selected or elected and guided by the Father. The next most prominent individual was Abraham, and we see it indicated that he was selected because God knew he would control his children, or entire household, and force upon their understanding the great necessity of keeping the way of the Lord, or doing such things as God required at that age, that they should have a right to expect the promises; and we can also see the wisdom in selecting a man who would exercise his authority and control his family well; that they might regard his teaching, and be so thoroughly impressed with what he confided to their keeping that they would retain in their minds, and transmit from generation to generation these great promises of God; which were treasures and blessings to be realized by their offspring somewhere in the future,

and to be passed from one generation to another down to Moses, who first wrote them, together with the law for the government of the people. In Genesis, chapter 18, we find the quotation from which I deduce the above: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

I refer you to page 456 of this work, relative to the begetting of Isaac, who was given to Abraham, and was certainly a son of the living God, for he was not begotten in licentious lust, and required as much the direct operation of God in his begetting as did Jesus. You doubtless remember what was said on a former page of this book; that Sarah was barren all of her life, and it was considered an impossibility for her and Abraham to reproduce their species; notwithstanding God intended the child to be recognized as the son of Abraham, and hence it required that he should be used as the medium of operation in the begetting to satisfy his mind and confirm the faith in the minds of those who were to come after.

From this time on we see that there was a necessity for a greater number of individuals to operate through the world, upon whom was stamped the name of God, and hence He begins in Isaac to raise up a nation who were to be a peculiar people, and Israel was to be his inheritance. Not that the entire nation who sprang from Isaac were indiscriminately saved and adopted into the family of God, re-

gardless of the requirements of obedience: but they were a nation raised up to be a national example to the rest of the world; and it was from this people the elect of God was taken for the purpose of establishing His name and power on the earth; which is the kingdom of heaven.

I think it well at this point to pause, and call your attention to the parables spoken by Christ relative to the kingdom of heaven, which you will find in Matthew, chapters 20 and 22. He illustrates the establishing of the kingdom and the manner of obtaining men for the purpose by the parables of the householder who hired men at different hours of the day to work in his vineyard and paid them all the same price; and the king who made a marriage for his son and invited guests to come and participate in the feast and pleasures, but they would not: then he sent into the highways and brought in guests by whom his purposes were accomplished and the wedding was furnished. I will give you this last parable, in chapter 22: "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were

bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." And at the close of each of these two parables he said, "For many are called, but few are chosen." And in St. Mark, ch. 13, vs. 19-20, in speaking of the great sorrows, torture, and death in the great day of conflict between the powers of heaven and the powers of the earth, he says: "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the *elect's sake*, whom he hath *chosen*, he hath shortened the days." These wedding guests were all the chosen and elect of God for the purpose of establishing this kingdom, and poor Judas was the one who had not on the wedding garment. And for this, turn to St. John, chapter 17, and you find Jesus praying for all those which the Father had given him, twelve thousand from each of the twelve tribes of Israel, as follows: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through

thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, *but the son of perdition*; that the scripture might be fulfilled."

Now you will scarcely fail to agree with me that all the seed of Isaac, who numbered millions, were called of God for the purpose of establishing His name on the earth, and the rule of his Spirit in the hearts of men: all were taught their duty, and His requirements made plain and easy; but they treated His invitations with contempt and killed His servants the prophets, so that in the days of Elias, during the reign of King Ahab, he had only reserved seven thousand who had not bowed the knee to Baal; and to the time of the end there were but a hundred and forty-four thousand chosen ones; which were indeed few. But you remember that Israel and Judah were for their disobedience destroyed, and scattered over the whole world among all nations; and the king's servants, the apostles, were sent out to call them to the wedding feast, and they did go and brought them in from the highways, and they were few, nevertheless quite sufficient to establish this kingdom: which they did; and the highways were the nations of the whole earth.

Israel proper were these elect whom God reserved, and were drawn to Christ by the preaching of the gospel by the apostles and those whom they ordained; and were what was called "The lost sheep of the tribes of Israel," whose sore and sorrowful duty was to bear the burden of persecution, ridicule, torture, and death consequent upon opposition to the rule of heathen gods or gods of the whole earth and the setting up of the kingdom of heaven: and these were sup-

ported by the hand of God that they should not fail, and the kingdom be thus made sure. Nevertheless many others accepted the faith under the preaching of the gospel by the apostles on earth and Christ in the prison of the spirits.

The election of the saints is clearly shown in the words of God to Elijah after he slew the prophets of Baal at the brook Kishon; he had to escape for his life into the wilderness, and thought from the persecution of God's prophets that Israel was hopelessly lost and his efforts wholly useless; and he said to the Lord, "They have killed thy prophets, and digged down thine altars, and I am left alone and they seek my life." But God had provided against all such national rebellion, and said to Elijah, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings, ch. 19.)

Now we all know that the work of the apostles and disciples was to prove Christ and establish the kingdom; and Paul explains the operation of God in preserving His name on earth by quoting the above words of the Lord to Elijah, which you can find in Romans, chapter 11, and then goes on to say, "Even so then at this present time also there is a remnant according to the election of grace." Isaiah also said (ch. 10), when speaking of the day of God's visitation and the great destruction, "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." As Paul quotes the above in Romans, chapter 9: "Yet a remnant of them shall be saved." Paul also says: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Now the fact of this matter is, that all Israel as a nation was so corrupted by the heathen nations around them that they could

not understand the vision of God, and hence they were blind of course; and God, seeing this, did choose from among them certain ones whom He intended by the power of His Spirit to force into the work of establishing His name; and although they were scattered among all nations, were the first to believe the preaching of the gospel of Christ by the apostles.

As I have said before, God's inheritance, or Israel proper, were those He selected, or elected, as the husbandman would select the good seed to plant, and He knew them. "Israel was holiness unto the Lord, and the *first fruits* of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord." (Jeremiah, ch. 2.) Please trace through all the New Testament scriptures these "*first fruits*," and you will find them to be those who were chosen and foreordained to the work of establishing or setting up the kingdom spoken of by Daniel (ch. 2, v. 44), which was to "break down all other kingdoms and *stand for ever*."

Turn now to Ephesians, chapter 1, and read what Paul said to them; but before reading the quotation, remember what I have said in regard to the fullness of time, or end of time: that periods as they passed were measured and counted to determine the truth of prophecy and prove the omniscience of God; but when all prophecy was fulfilled, as it has been, then time ceased and eternity began; and this was at the end of the second period of the world, or second world. And Paul now speaks to the elect or foreordained who were to assist in the great work of establishing the name of God in this third world, in which we now live. And this letter is especially addressed to those found among the Ephesians. He says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual

blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things to Christ, both which are in heaven, and which are on earth; even in him." Please let your mind revert to what I have said heretofore relative to the work of Christ in heaven or the place of the spirits, preparatory for the great day of God Almighty: and I now say that although they were elected to the work of God, and doubtless filled the purpose for which they were intended on the earth prior to Christ, yet it was as necessary to their salvation that they be enlightened by an intelligent knowledge of God, through His Word or Son; as those still dwelling in bodies of flesh; that the former might fill the same relative position among the spirits in prison as did the latter when converted to God among the heathen nations of the earth: and hence Christ preached to them, as did the apostles to those scattered among all nations on the earth; and that they were resurrected in that great day, and gathered to God in Christ, we have no reason whatever to doubt. But He said further, relative to themselves in that day: "In whom also we have obtained an inheritance, being predes-

tinated according to the purpose of him who worketh all things after the council of his own will: that we should be to the praise of his glory, who *first* trusted in Christ." Now will you please mark the preceding expression, "We should be to the praise of his glory, who *first* trusted in Christ." Do you not see by this, that they were the predestinated, and that the object of them was to prove Christ, and thus glorify Him? Can you not also see that it has no reference whatever to us of the present day, but to those who *first* trusted in Christ? And we will see subsequently that there was an especial reward for them, which certainly was most just and deserving—far above any that were to come after them; we of to-day have no part in it, but certainly are reaping peacefully the great benefits of their heavy toil and sore afflictions. And I thank God to-day that His justice and great kindness did provide especial care and confer distinguished honors upon those poor suffering saints, who performed their work so nobly, allowing their life-blood drawn in the most cruel manner rather than surrender the sacred charge their Master had left them. For further evidence that the Christians of to-day are not included among the elect saints, but are the offspring of them, and those who believe through their word mentioned in the prayer of Christ (St. John, ch. 17), we will read further what Paul said to the Ephesians (ch. 1), as follows: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." But it was necessary that the elect be sealed to make sure the kingdom ere the terrible destruction come upon the earth, as is seen in Revelation, chapter 7, which we will present to you further on, and show to you that Jesus the Christ was the mighty

angel who ascended from the east having the seal of the living God, and that that seal was absolutely the Spirit of God. Many places in the Scriptures show that there were men prepared, who were to accept the faith and make a beginning of the great work of the Spirit which was to rule God's kingdom: and St. James (ch. 1) speaks of them in the following manner: "Of his own will begat he us with the word of truth, that we should be a kind of *first fruits* of his creatures." Now you cannot fail to see that these were prepared of God to believe in Christ at the hearing of the Word; but it was necessary for them to hear the word of truth first for its effect on others, that many might be encouraged to believe and support the Messiah: besides, all such work was to come up in the natural channel of man's reason, that they might use their common sense to support their belief; otherwise the work could not be permanent in the hearts of men. All things must be in accordance with man's intelligent reason; otherwise they will sooner or later be discarded as false and worthless.

Subjects were also especially prepared of God for the miracles of Christ, as, for example, the blind man, who was blind from his birth, preparatory for future testimony before the human family that Jesus was indeed the Christ and possessed the Spirit and certain powers of the God of heaven; related in St. John, chapter 9: "As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" Now anyone can see the ignorance and stupidity of this question; nevertheless it was passed over, and Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." And for this purpose was

he born blind; and I think Christ makes this matter *very* plain. Lazarus was also selected as a subject to prove the power of God to raise the dead; but he operated through Jesus in order to connect man's common reason and intelligence with his Creator, to show His power among His creatures, and cause man to investigate the operation of His Spirit upon human beings; and that was the beginning of man's knowledge of the Spirit and its operations. The book is large, and there is very much yet to be learned, since we at the present time are but poring over its primary pages.

When Jesus heard that Lazarus was sick, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." (St. John, ch. 11.) Do you not here see plainly the object of God's operations through Jesus? They certainly were to prove Him to be the Christ and connecting link between God and man, and that for this purpose Lazarus was prepared?

But to return again to the subject of the saints, and how they were distributed of God in every part of the earth for their influence and testimony among the nations, though they knew it not until after the great works of God were understood by them through the Spirit of Truth: and since it was according to the designs of God to open up to man's intelligence an unbroken chain of reason, our common sense teaches us that it was necessary for them to first hear the Word of God ere they believe and be efficient servants; and hence He provided a way by which the gospel was also preached to all the world.

Christ speaks to the apostles in keeping with the whole system of operation, as follows: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go

and bring forth fruit, and that your fruit should remain." (St. John, ch. 15.)

The Lord directed Paul to preach freely and fearlessly at Corinth, and said, "I have much people in this city." (Acts, ch. 18.) These were evidently the elect, whom God had predestined for His use in setting up the kingdom; and Paul remained there, preaching and teaching, a year and six months.

God had so provided for the work of establishing His name that man could not, with his greatest and most remorseless efforts, defeat His purposes; and Paul, in his admonitions and words of encouragement in his second letter to Timothy (ch. 2), also shows this to be so; for he said: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

The tenor of the Scriptures indicates that the class of people chosen of God to show forth the power of the Spirit were, as a general thing, illiterate and of but little influence in themselves among men: which certainly was a very rational course, as was also pursued in raising up the Messiah from a very poor and humble position and despised city: and Paul called the attention of the Corinthians to this prominent feature in the works of God in the following manner: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." (1 Corinthians, ch. 1.) And we see that such a class of men armed with the Spirit of God would have a great influence in establishing a faith permanently in the hearts of men; notwithstanding their tribulations and conflict would of necessity be much greater: beside many other good reasons for pursuing this course, which we have not time to mention here.

Paul visited Derbe, Lystra, Iconium, and Antioch, and doubtless many other places, for the purpose of exhorting and encouraging the disciples to be firm, and admonishing them of the sorrow and great trials they were to encounter during the coming reign of terror by the powers that were opposed to and would try to stamp out the Christian faith and influence, and the final great destruction by Antichrist, in his efforts to prevent the kingdom of God; and he tells them to "continue in the faith, and that we [they] must through much tribulation enter into the kingdom of God." (Acts, ch. 14.)

We see in the body of the Scriptures that a great many individuals were chosen of God, for certain purposes, and you need no reference to any particular one. Moses was chosen and prepared as a law-giver, Bezaleel and Aholiab were called by name, and they were filled with the Spirit of God and given wisdom and ability to do the fine work on the Tabernacle. Exodus, chapter 31: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." Saul was chosen the first king over Israel; Solomon to build the Temple; Isaiah the prophet to whom was first revealed the mode of introducing Christ and the second great destruction or con-

sumption, and the beauties and blessings of the third world; and the Lord said to Jeremiah (ch. 1): "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." In this last case, we find predestination and foreordination in a nutshell, and the purpose of it—to *prove to the nations of the earth the omniscience of the God of heaven*. Now you remember what I said in the early part of this chapter—in substance, that God did prepare a lineage through which His name was to be preserved and established on the earth: and as you see not only by the declaration of Jeremiah, but your common sense (unprejudiced) would teach you, that an allwise God, to carry out His great designs, would from time to time, according to the emergency of the occasion, produce men with a sufficient amount of intellectual ability, and support them in their duties, that His purposes fail not. And so were the hundred and forty-four thousand elect saints whose duty was to sustain the principles set forth in the doctrine of Christ and establish the world and the rule of the Spirit of God. King Cyrus was chosen and called by name for the purpose of liberating the Jews and building Jerusalem and the Temple, near two hundred years before he issued the proclamation to begin the work. Now on this point let us refer to the history, and to satisfy the minds of men we will appeal to chronology by the calculation of Archbishop Usher, though I have no confidence in the correctness of his calculation—indeed, *I know it is not correct*; but it is sufficiently so to prove the point in question, so we proceed. In or about the year 710 B. C. the prophet Isaiah speaks of King Cyrus (long before he was born), who became king of Persia, and was virtually also king of the whole world, and said:

“Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. *I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.*” Now let us pass on down, down the avenues of time one hundred and fourteen years, to the year 596 B. C., and see what Jeremiah said about this matter, whose prophecies were respected as the things that must come to pass. There is much said in regard to this matter of restoring Jerusalem, but we will only quote sufficient to prove to you that Jeremiah understood it about six hundred years before Christ, as follows: “Within two full years will I bring again into this place all the vessels of the Lord’s house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.”

We now pass on down the declivity of time to the year 536 B. C., at which point Cyrus, king of Persia, appears in

person and reality, and issues the proclamation to rebuild Jerusalem and the Temple, which we find in the book of Ezra, chapter 1, as follows: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah, Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus, king of Persia, bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. . . . All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." Zer-

ubbabel was chosen to superintend the building of the Temple, who laid the foundation, and God declared through the prophet that he should also finish it, though it was forty-six years in building. For this we refer to Zechariah, chapter 4: "Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." The foregoing is very plain testimony that the God of heaven did raise up men for the purpose of performing His work, and sustained them in their duties. Among the elect who were scattered over the world under the rule of heathen nations at the fall of Samaria and Jerusalem we find Ezekiel, whose afflictions were very great; the beloved Daniel, who was subjected to the mercy of wild beasts; and the three noted Hebrew children, who were given to the intensified flames. These examples seem quite sufficient, and I shall on this part of the subject only refer you to Isaiah, chapter 46. where you may see that God did raise men up "from the belly," and guarded and provided for them in every emergency, that they should not fall nor be deceived; and the object of them was to prove Him and establish His name among his creatures, as he had often declared, saying, "*They shall know that I am God.*"

But let us turn again to the poor suffering saints, who stood up in support and defense of Jesus as the Messiah beneath the reign of that most overwhelming tyranny and torturing oppression ever known to the world, when every day presented a scene of most horrifying and merciless death, while the air was filled with solemn prayers and piteous cries to God, commingled with the wild and demoniacal shrieks of the merciless heathen to whom they were

given for execution. Search the Scriptures for their fate, and use your common reason, and you will be able to understand to some degree what an arrogant heathen would do who set himself up to be God, even placing himself in the Temple and endeavoring to show to the world that he was God. Would he not bring to bear the most excruciating torture upon those poor helpless human beings who through pure love to God and fidelity to the Master refused to bend the knee of submission and worship him? Yes, most assuredly he would, for such is human nature, and his was human nature unbridled. And do you not think those suffering saints and servants of God deserved to wear a crown of most resplendent gold, and be able to sing a song of praise that none of us poor, feeble, presumptuous creatures could ever learn? Ah! yes, their voices should reverberate throughout the length and breadth of heaven with which harmonious and blissful music that none other in the universe of God could produce: and I thank and praise that everlasting God that His pity and justice did provide and make ready such an especial reward for them, and that long since their heartrending sorrows and savage, torturing pain are done, all done, and their clean and spotless spirits are clothed with their spiritual bodies, even white and shining robes of righteousness, and that they are to-day intelligible and happy beings, singing that new song in the eternal realms of light, truth, and God.

Let us turn now to the vision and revelation of John, and trace these servants, who were especially prepared of God for His purposes on the earth, and were necessarily subjected to great persecution and painful death in the performance of their duty. We find they were sealed with the Spirit of God prior to and preparatory for the great conflict between

the two powers, in which they were to perform an important part, and resulted in the overthrow of the wicked nations of the earth. And in this process of sealing the servants of God we see the predestination and foreordination clearly shown, and the great object of the apostle's preaching, to which we will soon refer.

I wish to pause a moment here for the purpose of saying that the operations of God in preparing for and during the judgment was manifested to John by three different signs, and we find through the entire Scriptures that all things presented to man were by the mouth of two or three witnesses: and in this case the work was shown to John in a different manner under these different signs, the work also differing to some extent, but mainly the same, and all to prove the Word of God. The first was the opening of the seven seals of the book, the second was the sounding of the seven trumpets, and the third was the pouring out of the seven vials of the wrath of God, which were the seven last plagues. But you must not neglect to search carefully, and find that the seals were opened and the book spread out before us by the execution of the work under the sounding of the trumpets and the pouring out of the seven vials of wrath, or, in short, the seals were loosed, step by step, as the work progressed: and by each one of these signs the entire work was made plainer, until by the last John understood that it was in reality the terrific judgment of God upon the earth, to be executed in some overwhelming and dreadful manner, made plain enough for him to know that it was a rehearsal of the great and terrible time spoken of by the holy prophets in ages past.

We will now turn to chapter 6, where the fifth seal was opened. John said: "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 every one 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."

We see at this date, when only the fifth seal was opened, that some and doubtless many of the elect, as well as others who had believed through their word, were already slain: and it was but a little while until the great destruction grew furious upon the wicked, and the rest that were to be killed according to the designs of God was fulfilled.

Now read what was shown John when the sixth seal was opened, the dreadful events that were to arise during this period. This was the time when the heavens were shaken, cleansed, and prepared as the habitation of the spirits of those who obey the commands of the Spirit of God while on the earth in the body of flesh; and thus the old heaven passed away as it appeared to John, and the new heaven took its place, and then was the time of the judgment in heaven. The "dark ages" began during the time of the sounding of the sixth angel, and the struggle was terrible, but the final end was during the sounding of the seventh angel, or the pouring out of the seventh vial of the wrath of God, as we will see further on. I will give you the language of John, which shows you plainly he is describing the same scene mentioned by Isaiah and other prophets, which I have given you on previous pages of this book: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and

the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" In chapter 7 you will see, as did he, that the final stroke executed under the sounding of the seventh angel was stayed until the servants of God were sealed, which you *certainly* cannot fail to understand to mean the awaiting of the preaching of the gospel to all nations, that the elect have an opportunity to believe in Christ and receive the Holy Ghost, which He promised, and hence the servants of God, or elect, and those who believed through their word and example, were sealed with the Spirit of promise, as was circumcision the seal of the righteousness of faith. We now turn to chapter 7, and quote as follows: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Now the four angels standing on the four corners of the earth are the

same four angels which were bound in the great river Euphrates, and were loosed under the sounding of the sixth trumpet, as we see in chapter 9; and the other angel which John saw "ascending from the east having the seal of the living God" you certainly can understand by your simplest mode of reasoning was Christ, Who first introduced to man the Holy Ghost, Holy Spirit, or Spirit of Truth, which was then and is now "*the seal of the living God.*" Now I hope you will yield yourself obedient to the Spirit of God, turn a deaf ear to the precepts of men, and learn, as is your privilege, by studying this part of the subject closely, who the Israelite proper was in those days and prior to Christ, and who the Jew proper is to-day: bearing in mind that it is not him who is solely circumcised in the foreskin of the flesh, and that the Holy Ghost is the mark of God's people now, wherever they may be found, and that the day is long since past when baptism and the laying on of human hands was necessary to obtain it. In your reflections, read verse 9 of chapter 3, which says: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." But we proceed.

John said: "And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Twelve thousand from each of the twelve tribes of Israel, and these were especially prepared and given to Christ, that He be proven by them, and thus glorified—*these were the elect.* But it is a fact which no sane man would be so stupid as to attempt to deny, that while the apostles were preaching to all nations on the earth and baptizing in order to

find the elect, which God intended to sustain in the days of tribulation, that His kingdom be established on earth, that there were many others among all nations and people who were induced to believe that Jesus was the legal representative of the true God because of the wonderful works done by the elect after that they were baptized and received the Spirit of God in their hearts, and they also submitted to the ordinance of baptism and were sealed with this same Spirit of God, which seal we bear to-day; and there were thousands of them, and hence John says, in this chapter 7: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Now in order that you thoroughly understand the great works of God, it is necessary for you to determine the object of each particular part; therefore you should ask yourself, or the Spirit of Truth within you, why it was done; and let that Spirit of intelligence direct the answer, and you will

find it to fully harmonize with all the Scriptures: and for this purpose I ask that you let your mind revert to the preaching of John the Baptist in the wilderness and its object, as mentioned in St. John, chapter 1: "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."

Christ was one of the elect, you must admit, and fore-ordained; but in order to reconcile the world or continue unbroken the thread of human reason, He was to be introduced to man, or hunted out from among the people of Israel, and manifested to them in an intelligible manner: and hence John preached the doctrine of repentance, that all or a sufficient number might come and be baptized of him, for the Christ was to be shown to Israel by the Spirit of God descending and resting upon Him who was thus intended, after that He was baptized. This demonstration was also to be the first evidence to Jesus as a man that He was the chosen one, to prompt Him to begin the work, for His human nature demanded this evidence, as does that of other men; and it was followed by continued proof of his acceptance. And when the Messiah was found to the perfect satisfaction of Jesus and others to whom He was to be manifested, the baptism of John soon ceased, for its mission was ended; and John speaks plainly in the quotation given, and says in simple language that no one can mistake, that his

baptism was for no other purpose than to find the Christ.

The next thing that was inaugurated was the preaching of the gospel of Christ, which the tenor of the Scriptures shows conclusively was for the purpose of seeking out from among all nations on the habitable globe the hundred and forty and four thousand elect of God (who were the "lost sheep of Israel") and anointing them with the Holy Ghost, together with as many others as believed through their word, and thus prepare them for the painful work they had to perform in the great day of God Almighty: and when this was done, the mission of the gospel of Christ, like the baptism of John, was also ended, and its work full and complete; for by it the servants of God were sealed and made ready for the operation of the four angels that held the four winds of the earth, or, in other words, the beginning of the terrible destruction of the human family: and hence the gospel was to be preached to all nations and people under heaven before the end came; but the end was to follow immediately thereafter. Others were also sealed beside the elect, after they heard the gospel and believed, as you will see by reading Ephesians, chapter 1. Here the writer first speaks of the elect, and said: "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Of these latter, however, they were not all saved, for there was a great falling away in the days of persecution by the Antichrist; but the elect who were given to Christ were all saved, without the loss of one, except "the son of perdition," and they were to prove and glorify Christ as He glorified the Father; and in return, and at the same time, God glorified them,

On this part of the subject it will help your understanding to read again the prayer of Christ in St. John, chapter 17.

And now I would have you bear in mind that the elect were scattered among every people and nation on the earth, as I have said before, and by their influence and the preaching of the Word of Truth according to the purposes of God many more were to believe, or did trust in Christ; and it was shown John that all those who were sealed with the Spirit, and kept the faith to the end, should be gathered together in Christ from among the nations of the earth, and the spirits in prison, or in heaven, as is indicated in verse 9 of this chapter 7, as follows: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are they who followed the example of the elect servants of God, and kept the faith to the end. And now the world is established, all men raised up among the Christian people have the Holy Ghost to guide them, which is the mark of God: and the privilege and power to follow it to a destiny of eternal happiness, and the work of establishing the world is done; as Christ said to the Father in His prayer, "I have finished the work which thou gavest me to do."

Now allow me to state clearly my earnest and honest belief on this part of the subject, that you may see that I look upon the teaching of the Scriptures in the light that they were entirely comprehensible to all those for whom they were intended, and that we are presumptuously construing altogether too much of the sacred work as referring to us, which, not being at all applicable, is rendered ambiguous and in many respects contradictory: and hence they are not

understood to the perfect satisfaction of the masses who read them. I also say that so far as teaching our duty to God, they have but little to do with us, and that the Christian world should be, in this twentieth century, far above and beyond their crude and primary lessons. I mean by this, that truth, justice, and righteousness should be so instilled by the unyielding iron will of the paternal government, made pleasant and desirable by that love and kindness which will ever flow in diffusible undulations from the heart of parents filled with the Spirit of God, and guided by it, until the children of to-day would so understand the operation of that Spirit that they would no more presume to violate the laws of God written in their hearts than we would dare to violate the laws of the land. But we have been kept back to the first principles of the doctrine of Christ by sectional interests, opinions, and contentions in regard to lifeless form and ceremony; and the Spirit has not had free course, but kept cramped in its operations under the impression made by men, that its rule must be premised by certain tangible or material acts: which teaching does create a pernicious idea in the mind of the rising generation, that they are not children of God, and not acceptable to the Father, until they have first submitted themselves to those worthless and lifeless ordinances, the utility of which to Christian people of to-day cannot be explained; and to teach the youth that they do not belong to the family of God and have no right to expect the benefit of His mercies and blessings is certainly most disastrous and discouraging, and in its tendency closes their eyes to that daily and hourly responsibility to God intended for them to bear from their earliest childhood. We must learn to look upon the works of God on earth in establishing His name among His creatures in a more definite

light; for certainly it was to a great extent a definite work by the Father through the Son, to establish the indefinite and illimitable rule of the Spirit; at which time the definite and formal works were folded up and laid away, and left man standing upon the immovable foundation of that great spiritual edifice, which in its erection would be tarnished by any formal or manual service that human beings could render; and there is no part whatever of this government left to the administration of men, and no one living to-day possessed of authority from God to execute any part of the service for His subjects. The tenor of the Scriptures shows this plainly, and it strictly accords with the revelations to Daniel by the vision (ch. 2, v. 44), which says: "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."

In giving you the geometrical dimensions of this wonderful piece of work cemented together in a furnace of intense white heat, and garnished with truth, I must say that as you believe there were but twelve patriarchs, the number definite and names given, so with the twelve apostles, who were also named and their work defined: I verily believe, and so understand clearly, that there were but a hundred and forty-four thousand of the elect saints, composed of twelve thousand taken from each of the twelve tribes of Israel. And as the names of the twelve apostles of the Lamb are in the twelve foundations of the Beautiful City, so are the hundred and forty-four thousand elect and foreordained the living stones which built them and made the foundation of God sure and imperishable, Christ being the chief corner-stone, and these with their works form the entire sys-

tem of God's operation in establishing His name on the earth among men, who are to be guided henceforth by His Spirit of Truth solely. And this is the stupendous subject and sublime plan of salvation, treated of and portrayed in the entire Scriptures from Genesis to Revelation, to assist the understanding of man, and show to us who come after, by the present operation of Truth within us, which came from God, and the existing condition of mankind, that all things written have been fulfilled by the mighty hand of God, Who drew the designs of this colossal edifice in the beginning, and proved by all of His mighty works His determination to establish the world under control of intelligent human beings, guided by His Spirit, ready for a continuous existence, and to all intents and purposes to be a "*world without end.*"

Now let us turn to chapter 14 of Revelation, and take one more view of these precious jewels with which the foundations of the kingdom were so beautifully adorned, and we will see in the beauty and symmetry of God's stupendous works that as they in the original designs lay with Christ in the foundation of this great plan of salvation, and in the carrying out of these plans suffered with Him privations and persecutions and were subjected to painful and ignominious deaths, that in the untarnished realms of blissful spiritual life they were also assigned the post of honor close by the Master, "the Captain of their salvation," to go with Him wherever He goes, and "be with Him where He is," according as He asked the Father in His prayer, which I have given you on former pages. There they can ever behold His beaming glory and radiant smile of satisfaction because of the noble manner in which they performed their part of the work and glorified Him on the earth. John says:

“I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: *and no man could learn that song but the hundred and forty and four thousand*, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the *first fruits* unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”

Turn to Romans, chapter 8, where you will find much evidence to support what I have said as to the object of the elect, and that the whole system of God’s direct operation was to establish the world under the rule of His Spirit, and from this chapter I will give quotations as we pass along. The Scriptures were not directed to us, but for the encouragement and support of those on whose shoulders the burden of proving Christ and establishing the Spirit was placed: which being done, we need nothing more, and the world will be filled with the glory made certain through their suffering: and hence Paul said, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” But at the time this was written the whole plan of salvation was not fully consummated, and would not be until they who were engaged in the work were redeemed from the hands of the slayer of God’s people or placed beyond their reach: until which time

heathen darkness and human suffering prevailed on the earth; but their constant expectation was that at the final completion of the plan of salvation made known to them by prophecy, in which they were performing their part, that light and peace would dawn upon the earth, and with it their sufferings would also cease and they would be introduced into the kingdom of heaven; and hence Paul said: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the *first fruits* of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." This word "body" may be taken individually or collectively, and means the body of elect organized for the struggle, and this redemption of that body was to take place at the final destruction, when the Antichrist and all heathen nations were vanquished, their pain and sorrow cease, and they as a Christian people were allowed to grow up a nation, and bring the whole earth under the rule and reign of the Spirit of the true and living God. We see also in Revelation (ch. 11) where this scene was presented to John by the vision under the sounding of the seventh angel, and it certainly accords most beautifully with the talk Paul gave to the Romans. Now let me remind you that the termination and completion of all things written in prophecy occurred under the opening of the seventh seal, the sounding of the seventh trumpet, and the pouring out of the seventh vial of wrath. We see here that the sixth angel had sounded his trumpet and the destroying angels had been loosed from the great river Euphrates, and much of the work of destruction had been done, and there remained only one final and terrific stroke of short duration to be executed when the seventh angel sounded his trumpet;

and John said: "The second wo is past; and, behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

Now it is very evident from the tenor of the entire Scriptures that the elect were prepared to assist Christ in the work of setting up the Kingdom, which we can not doubt has long since been done. And as they were predestined, called, and sent to perform a work for God that would cost them much sorrow, great pain, and even their lives for the benefit of the human family that were to live in all the future ages of the world, it certainly was most reasonably just that God should predestine them to an everlasting life of glory and happiness, as a reward for their services when the work was finished. Therefore, for the benefit of those who are to live on earth in future years, I ask that you search the Scriptures carefully, and determine to your perfect satisfaction who the elect were, and the purpose for which they were raised up, that you may be prepared to discourage the unjust idea that there are any at the present age who are foreordained to an eternal life of happiness, regardless of

their own efforts, while others are doomed to eternal sorrow and death, regardless of their ability and acts of merit.

I call your attention to one more place in the Scriptures which proves that God in His wisdom did prepare men in every nation to be called or drawn to Christ for His support, that through their example and influence others would be convinced of the power of the Spirit of the unseen God, and thus establish that spiritual system which would ultimately revolutionize the world and bring all intelligent human beings under the command of the God who created them; and that they, like Christ, were to be also glorified for their inestimable services. And since man understood nothing beyond tangible things, it was unquestionably necessary that this system have its origin in the days of God's direct operations on earth; and in order to be supported continuously by the intellectual reason of man in his course of continued improvement, it had to be based upon ocular demonstration, which required a direct work of God through prepared human beings, in whom would originate a system of reasoning that would ultimately satisfy the philosophic mind of man in the process of development, that the great Power of all powers to be consulted and satisfied by the physical man, as well as his mental faculties, to produce peace and harmony *is* the Spirit of God; and that the True Power which operates on all things, not only on the earth, but in the entire universe, is spiritual, and that its ultimate results are real and truthful, and for the benefit of intelligent beings existing in His universal dominions.

We now go back to Romans, chapter 8, where we find the following words of Paul relative to those chosen of God, who first entered the kingdom through the operation of the Spirit and were the first fruits of the Spirit, being the first

born to God after Christ. He says: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" You also see by this that God did provide for a completion of the work which He planned in the beginning, and it was for this purpose He reserved men from the fetters of idolatry, and it was these elect of whom Paul was writing.

But the system is established and the work was thoroughly done: all men in the Christian world have now the advantage of that Spirit of Truth to guide them, and by the works of Christ and His teaching we are brought directly to the Father, before Whom we can lay our hearts for inspection, and to Whom we can apply for the pardon of our unrighteousness and assistance, that we be able to walk uprightly before Him, and perform our work daily according to His will.

The works of Christ and the elect being finished, He is no longer to make intercession for us by prayer; but when we go to God, we must bear upon our hearts and entire understanding the impress that by His toil and pain in teaching and establishing with man an intelligent understanding of our Creator we are now permitted to enjoy these inestimable privileges of living daily and hourly in the immediate presence of the Father and calling upon Him as sons.

Jesus endeavored to make His disciples understand

that before they could comprehend His relation to God and the result of His works, they could not call on the Father through Him in an intelligent manner; but that when the whole plan was made plain to them, they could in His name ask the Father in perfect confidence: therefore the Christian people of this age, or since the Spirit was given to man, needs not the intercession of Christ, for we must remember that He was a mediator for a people who knew not God, and they alone needed an intermediate system by which their intelligent reason was connected with the Creator, or embodiment of omnipotence and all wisdom, that they might be able to call upon Him for assistance; which is the only power that can protect us and minister to our necessities in the entire universe. But the work of Christ and the elect saints *is done*—yes, done; and, thanks be to God, *it is well done*; and man to-day the world over needs not the intercession of Christ, for the Christian people know the true God; and the heathen must perish, because “there is no more sacrifice for sin.”

I now refer you to St. John, chapter 16, where Jesus speaks to them of His death and resurrection, when they would better understand Him and the work, and know the Father. He said: “In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.” Please remember that in those days when Christ spake these words the people, even His disciples, did not know the Father properly, and—think a moment—they did not pray to the Father, but went to Christ, Who prayed for them; but they were at that particular time on the eve of a thorough understanding of the object of Christ and His operations; and that you may thus understand, we continue the quotation: “Hith-

erto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

It is this knowledge in our hearts, of the great salvation of man brought about by the teachings of Christ, which enables us to ask the Father in the name of the Son, and it is that established in us by the Spirit of God or the Spirit of Truth in our hearts which in reality makes intercession for us; by which Jesus also approached the Father: and now we also are sons of God if we deny our own carnal spirits, and submit ourselves to the control of the Spirit of God which is placed in the heart of every enlightened soul throughout the world.

To call your attention more directly to the fact that the work of the elect is finished, I ask the following: Is not the name of Jesus the Christ fully established on earth, its influence extending, and He thus glorified? It certainly can never be blotted out from among men as the name of the great mediator of God. Was not the human family brought to a saving knowledge of the true and living God through Jesus and the saints? No other ever taught the power of the Spirit of the Father. Have not all men in the Christian world the inestimable privilege of the Spirit of God or Spirit of Truth in their hearts, minds, or somewhere in their understanding, as their guide and support? "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth,

shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isaiah, ch. 59, v. 21.) The Spirit of Truth is placed in the hearts of all men in the enlightened world, as are also written the laws or "words" of God; but it is a most deplorable fact that there are yet so many disobedient children reared among His chosen people. We are the seed of the elect, or those who believed through their word. Are there any at the present day killed for their belief in the Lord Jesus? Are any imprisoned and cruelly tortured to make them recant? The time was when the Christian people lived in constant sorrow and pain; they daily endured taunting insults and brutal punishment from the heartless heathen; and nightly, when their beastly persecutors were folded in the arms of sleep, and all else hushed and silent, their wailing voices were heard ascending from the prison cells or pits of torture; and those poor suffering servants of God saw no peace, no rest day nor night, till the welcome messenger of death stilled their aching, bleeding hearts. Even Paul thus persecuted these precious and brightest jewels of God, which he declared with his own mouth; who afterward became a Christian, and suffered with them. But thanks and praise and glory and honor to the God of heaven, that the day of persecution for the spiritual worship of the unseen God, and for the name of Jesus the Christ, has come to a close; and all are permitted to enjoy peaceful and sweet communion with the Father, beneath our own vine and fig-tree, with righteousness and truth as a mighty wall of fire about all who trust that Spirit of Truth and righteousness in their own hearts as their guide.

And now, since the Christian people have braved the storm of contempt and cruel weight of oppression; and sur-

vived that cowardly and brutal effort which is always pushed to its utmost by the strong and established, to crush out every new system that is introduced, for fear that it might conflict with or overturn their principles, no matter how praiseworthy its object may be nor how beneficial to the human family it may subsequently prove, and that Christianity has thus risen up through those consuming fires brought to a smelting heat by the combined powers of the world, to stamp it out, and is now established above and beyond the reach of any and all human forces to drag it down, and the world is to be filled with the glory of God through this system established by Jesus the Christ—I ask again, Do you think it reasonable, and in accordance with good common sense, to suppose that the world should yet so far retrograde into heathen darkness as to subject the Christian people to that dreadful persecution a second time, which was represented in the Scriptures, as a prelude to the second great destruction of the world?

To this I must say, that if the days of persecution of the saints are yet to come, and they are yet to pass through the fiery ordeal contemplated by the prophets, then are we of the Christian world laboring under a delusion—Jesus was not the Christ, and the Messiah is yet to come, for the kingdom of heaven was to be set up through the instrumentality of the Holy One of Israel: and this persecution of the saints was consequent upon its opposition to tangible and visible gods and material worship. But it seems foolish to entertain a momentary doubt that the work of God's elect is finished; and if Christians retrograde, it will be because we are not following His Spirit; and if suffering and sorrow await us in the future, it will be a chastisement for submitting to the precepts of men: and I doubt not that the Chris-

tian people will sooner or later, and perhaps more than once, be severely chastised for disobedience; but if they submit themselves wholly to the rule of the Spirit of Truth in each heart, and are not governed nor influenced by selfish desires, nor sectarian principles laid down by men, there is no power nor combination of powers in all the creation sufficient to drag them down from that elevated platform of an intelligent knowledge of the Creator on which we now stand, as was intended from the beginning by the God of the universe. The creation which has so long travailed in pain has been delivered, and in due time the sons of God will fill the whole earth, having peace and plenty under the uninterrupted reign of the allwise and glorious Spirit of Truth, which is the Spirit of God, or in reality God himself in us.

In conclusion, I make an earnest request of all who read this book, whether they be members of the (so-called) churches or otherwise; but especially is this request addressed to those to whom this work is dedicated: that you pause and calmly examine your own hearts (or seat of reason), divest yourself of all influence of former teachings of men, no matter whether they be called divine, priest, or prelate, nor what literary attainments they may be possessed of; neither do I care how ignorant you may be of letters: remember, and forget not, that they are just as incompetent to construe the laws of God written for your government as you are to teach anyone else in the whole world. Remember that those laws are not written in the Bible; not on paper nor parchment, but in your own heart; and further, that there is but one on this earth beside God himself that can read them—but one, and that one is *yourself*. Do not flatter yourself that you can rest your eternal interests on the say-so of any living being at the present age, no

matter how great his attainments may be in the eyes of the world. Remember, and forget not, that each of us was made by and intended to stand up in the likeness and image of that great and omniscient Creator, even the omnipotent God. Recollect that the work of preparing us for that most exalted position was placed upon Christ and the apostles and the elect formed and constituted the nucleus of the Christian nation to which we belong; and while some of both heathens and Jews were converted, and introduced into the Christian family, we know not from which you or I sprang, but it matters not, since we are descendants of those who believed in the Christ, and accepted the Spirit of the living God in their hearts in that day of salvation; and we are now blended together in this great Christian nation, which is to fill the whole earth, to the exclusion and obliteration of all others; and each of us is prepared from childhood with the law written in our hearts to perform a different work from all others. And just here, if you will pardon me for repetition, I will again give you that last covenant, by the words of the prophets Isaiah (ch. 59, v. 21) and Jeremiah (ch. 31), as follows: "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Jeremiah said: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord:) but this shall

be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Now turn and look back over the entire ground from the beginning of man on up to the time he was sufficiently developed intellectually to comprehend and understand the Spirit of God within him (and when I say Spirit of God, I mean God himself; for there is but one God, and that is an invisible Spirit, which never will—never can be seen), and then examine carefully the plan by which He operated through Jesus and the apostles, to make man know that he was created as the temple in which God would dwell, and that his intellectual being, guided by Truth, was that God which gave him all the power he possessed above brutality and physical force. Then remember that it was the Jews and heathens who were converted; and that knowledge was forced upon them by the preaching of the gospel and the miracles which were performed before them (and the miracles were the real argument in the case), and that they thus became Christians: that is, they believed that Jesus was the Christ and followed Him; since He was the first to teach the power of the living God in the hearts and understanding of men. Recollect that these Christians and their seed after them from generation to generation forever were to retain that knowledge of the true God and never, never again need conversion nor baptism: while the remaining

Jews and heathens who refused to accept that knowledge of the Spirit of God, or were not then convinced in that day of salvation (the day of miracles and the laying on of hands), can never be converted—they were as “the five foolish virgins.” Then it is absurd to talk about converting any one of the Christian nation, for he already knows the true God, and is not a heathen nor a Jew. But if he fall back to the benighted condition of a heathen, it is worse than folly to talk about converting him again under the present system of preaching the gospel by the missionaries sent to convert the poor heathen, for they can only tell him that he must believe from their word, without giving him any example of the power of the Spirit of the true God, for they can not; while Jesus and the apostles never asked men to believe without giving them miraculous illustrations of that power to support their teaching. But now “there is no more sacrifice for sin,” the days of miracles are past, they are gone forever, and the heathen must perish: for the sin of the world was idol-worship, which Christ came to destroy.

We are the offspring of those Christians who survived the second great destruction of the world—the great day of God Almighty; and while you take a retrospective view of all things, I hope you will not fail to observe what poor progress we have made during this Christian era on our way to perfection: and it is because our children—the rising generations for the last nineteen centuries, by an improper construction of the Scriptures, have been kept back to the old principles of the doctrine of Christ, and there has been a continual tendency to lay again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptism, and of laying on of hands, and of resur-

rection of the dead, and of eternal judgment; which we are commanded not to do, in the sixth chapter of Hebrews.

But now that we have taken a kind of synoptical view of the past, and come up to the present period of this third world, which is to be one eternal "world without end," I ask that you pause again and think carefully over the revelations of God through His prophets,—which was shown to them by the vision: look about you at all things as they exist to-day, and ask yourself if those prophecies have been fulfilled. And when you consider that no unbiased thinking mind can conclude otherwise than that a perfect God never began a work that He did not nor will not perfect, and therefore will perfect this earth according to His designs, and that He swore that the whole earth should be filled with His glory: then turn and look into the future, and you will see at a glance that there is yet an immense work to do which is to be accomplished by the power of the Spirit of God in the hearts of men; and when you think of the myriads of years that may be required in the work, forget not that it was declared, and reasonably so, "that one day is with the Lord as a thousand years, and a thousand years as one day."

And now, before leaving you, I ask that you listen to the commands of that God in your own heart, and strive to obey them; that you will turn away from and cease to listen to the precepts of men who claim they are possessed of power to teach you your duty to your Creator; curtail the desires of your carnal nature with all of its evil passions, and bring it in subjection to your intellectual being; pray that the Christian nation may soon learn its power, and that they will teach the rising generations from infancy that they

are born children of the living God, and that that Spirit of Truth within them is the God whom they must obey, and on whom they must depend through all the troubles and dangers of life: for it is in this way, and by this power which has been placed in our possession, that we are able to do the will of God, and the time be hastened when every spot on this globe on which we live shall shine as the noonday sun with the glory of God.

The End.

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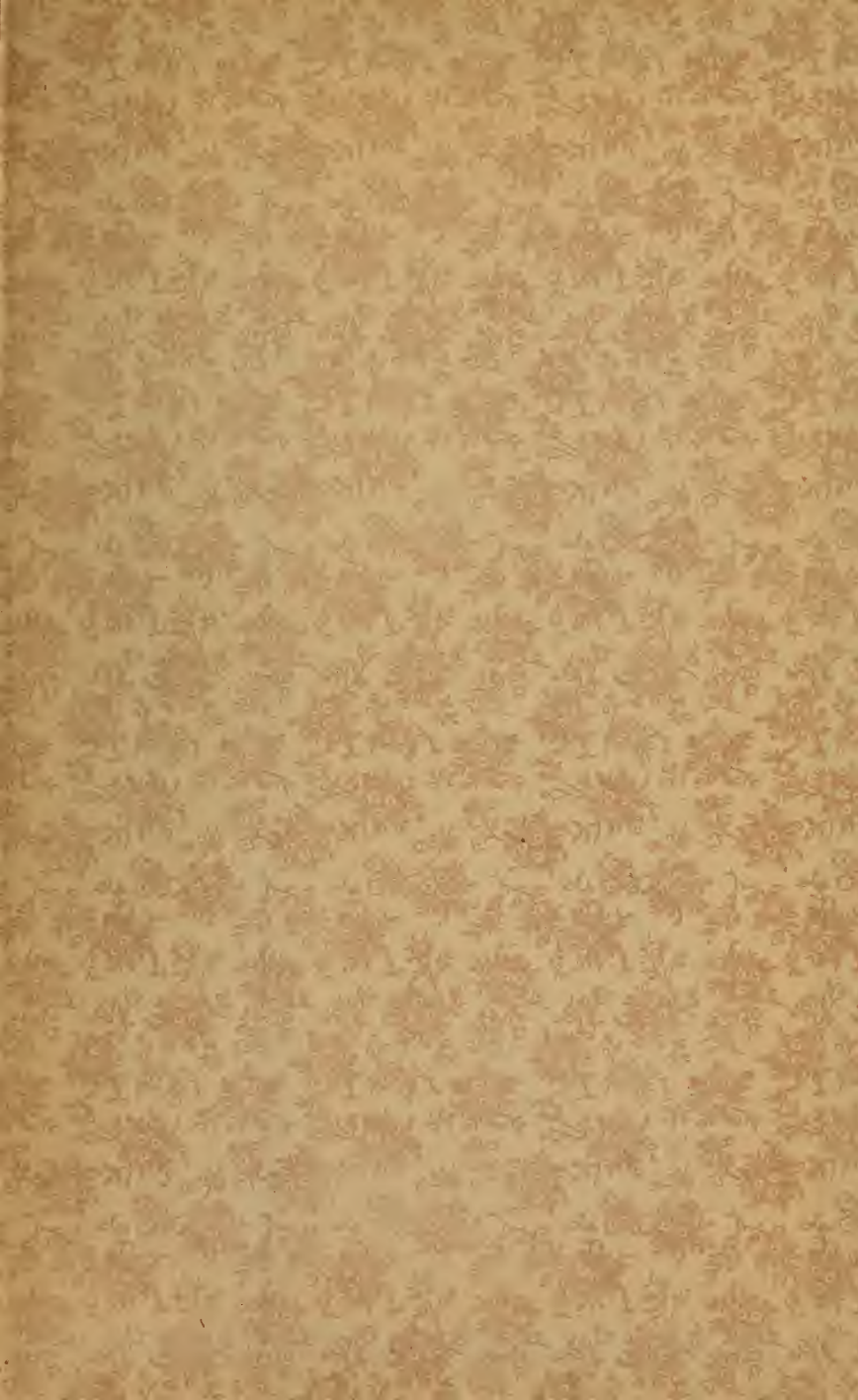
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