

STUDIES

IN THE

SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES III

Thy Kingdom Come

1,588,000 Edition

" 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."—Dan. 7:27;Rev. 5:10.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

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OREBRO, CHRISTIANIA**

1919

TO THE KING OF KINGS AND LORD OF LORDS

IN THE INTEREST OF

HIS CONSECRATED "SAINTS,"

WAITING FOR THE ADOPTION,

- AND OF -

**"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
" THE HOUSEHOLD OF FAITH,"**

- AND OF -

**THE GROANING CREATION, TRAVAILING AND WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,**

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "" 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 fulness of the times He might gather together in one all things, under Christ."
Eph. 3 :4, 5, 9 ; 1 : 8-10.

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Thy Kingdom Come

THE AUTHOR'S FOREWORD.

THIS VOLUME was written in 1890 and has since passed through many editions in many languages, and still more editions are in prospect. We have testimonials from thousands of God's consecrated people to the effect that they have, through this Volume, drunk deeply of the Fountain of Living Waters—the Word of God. We trust that the blessing will continue to flow, until finally through the Kingdom, the knowledge of the glory of God will fill the whole earth as the waters cover the depths of the seas. Although we disclaim anything akin to inspiration in connection with these STUDIES IN THE SCRIPTURES, nevertheless we are glad that because we are in the dawning of the New Dispensation, the light of Truth is shining so clearly and the Divine Plan is so manifest that scarcely a word of the Volume would need to be changed if it were written to-day—twenty-six years later.

The Time of the End has emphasized this more and more as the years have gone by, especially since we entered chronologically the great Seventh Day. The work of Harvest has progressed and is still progressing - even though at one time we supposed that the Harvest work would have been fully accomplished with the ending of the Times of the Gentiles. That was merely a supposition, which proved to be without warrant, for the thrusting in of the sickle of Truth and the gathering in of the ripe grain has been progressing since October, 1914, as never before. Indeed, the great World War has awakened humanity in a remarkable degree, and more independent thinking is being done than ever before. All this contributes to the breaking of the shackles of ignorance, superstition, and prejudice, and the freeing of those who desire to know and to do the Lord's will and to walk in the footsteps of Jesus. We are glad for further opportunities of service to our great King in the gathering of the Elect to Himself, to the Truth. We are glad to see others coming into the Truth and preparing for the "Wedding." Evidently the "door" is not yet shut,

although we anticipate that before a very long time - perhaps a year or two or three - the full number of the Elect will be completed, and all will have gone beyond the Veil and the door will be shut. We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated. Nevertheless, the Jews in Palestine seem to be thus far wonderfully sheltered ; and doubtless many of their co-religionists in the war districts, especially in Poland, would be glad if they had gone to Palestine when they had opportunity. It is difficult to say how the conclusion of the war may affect the interests of Israel. We should be in a waiting, expectant attitude. It looks as though the trying experiences of the Jews would arouse considerable numbers of them eventually to go to their home land. We have never expected, however, that all the Jews would return thither, but rather a representative company of them, just as in the case of the return from Babylonish captivity - only about 52,000 returned, notwithstanding the great hosts that went to Babylon in the captivity.

The returning ones represent those fullest of faith in the Lord and His promises, and doubtless will be dealt with as representative of the whole. We remind our readers that when this Volume was written, the Jews themselves had little thought of going to Palestine. Now Zionism has sprung up, and has taken a deep hold upon the hearts of the Israelites. Although it was a secular Zionism at first, it has gradually turned to religious sentiment and hope.

The Great Pyramid of Egypt discussed in this Volume has not lost any of its interest to the author. Its Descending Passage still represents figuratively the downward course of mankind under the reign of sin and death. The First Ascending Passage still represents the Law Dispensation - God's Covenant with

Israel made at Sinai and the course of that people under the domination of that Law. The Grand Gallery still represents the lofty heights of the teaching of Christ and His followers during this Gospel Age. The step in the upper end of the Grand Gallery still represents a marked change in the affairs of the world, lifting man to a higher plane. The connection between the top of the Grand Gallery and the spaces above the King's Chamber still represents the spiritual presence of our Lord in the Harvest of this Age, beginning with 1874.

We have never attempted to place the Great Pyramid, some- times called the Bible in Stone, on a parallel or equality with the Word of God as represented by the Old and New Testament Scriptures - the latter stand preeminent always as the authority. We do, however, still believe that the structure of this Pyramid, so different from that of all other pyramids, was designed of the Lord and intended to be a Pyramid and a witness in the midst and on the border of the land of Egypt. (Isaiah 19: 19.) It certainly tells a very different story from any other art or relic handed down from its remote times.

Its wonderful corroboration of the Divine Plan of the Ages is astounding to everybody who really grasps it. It should be read with just as fresh interest as in the first edition, because its lessons have not altered or changed. We trust that new readers will get the same rich blessings from this Volume that old readers have received, and that thus we may glorify God together and rejoice in His provision of light and comfort on the way to the full ushering in of the glorious Kingdom of God's dear Son.

Messiah's Kingdom is sometimes styled the Kingdom of God, because, although it is strictly under the management of Messiah, all of its laws, regulations, judgments, etc., are in strict conformity to the Divine arrangement, which is unchangeable. Hence when we pray, "Thy Kingdom come ; Thy will be done on earth even as in Heaven," our thought should be that the grand perfection of the Heavenly Father's Rule and Government is our desire and that we are hoping and waiting for the thousand-year Reign of Christ to conquer the rebellion of earth and to bring humanity back into as full accord with God as are all the angels of Heaven in their perfection.

Messiah's Kingdom has various stages of inauguration. First, in His Parousia the glorified Jesus quickens, or resurrects, the sleeping members of the Body of Christ. This is the first execu- tive act of the Great One whom God has so highly exalted - the Heir of the great Abrahamic promise. His members must be completed before He will officially take His position as the King of the world.

Assurance of this fact is given by the inspired Word : "When Christ, who is our Life, shall appear, then shall we also appear with Him in glory." (Col. 3: 4.) Next in order the Master deals with the living members of His Body, the Church. As shown in the parables of the pounds and the talents, the Master's judgment concerning worthiness or unworthiness in the

Kingdom must pass upon all of His consecrated ones and the full number of the Elect must be found and be glorified by the resurrection "change" - because "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15: 50.) Then the dominion of the world will be assumed. The glorified One will ask of the Father, and He will give Him the heathen for His inheritance and the uttermost parts of the earth for His possession. "He will rule them with a rod of iron. As the vessels of a potter shall they be broken into shivers." - Psa. 2 ; Rev. 2 : 27.

This revealing of the Son of Man to the world by His assump- tion of power and His permission of the world to pass into the great ordeal of anarchy is evidently nearing. For a little while there will be a great triumph of Churchianity, after the war. Both Catholics and Protestants will share in this triumph and both political and financial princes will encourage it, hoping for the prolongation of their own power. At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions - perhaps even unto the death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a

great millstone into the sea - into anarchy - into destruction, never to rise again.

Not long after, according to the Bible picture, we may expect the total collapse of our present civilization. But the darkest moment of man's extremity will be God's opportunity. The Messiah, the Elect of God, will take the control and speak peace to the tumultuous peoples and bring order out of confusion, joy out of tears, praise out of despair. Thus the Kingdom of Messiah will be born in a terrible travail; but the glorious results will more than compensate for the "Time of Trouble such as never was since there was a nation." Thus we are told, "The desire of all nations shall come." - Haggai 2 : 7.

May these pages continue to be a blessing to the Lord's people and an honour to His name, is the prayer of the author,

CHARLES T. RUSSELL.

Brooklyn, N.Y., .
October 1, 1916

"THY KINGDOM COME."

STUDY I.

Importance Of The Kingdom. - Classes Of Men Interested In It. - Classes Opposed To It, And Why Opposed. - Proximity Of The Kingdom. - Its Glory Heavenly. - Its Present Establishment.

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THE most momentous event of earth's history is the establishment of God's Kingdom among men, in the hands of our Lord Jesus and his selected joint-heirs, the overcomers of the Gospel Church. This great event, toward which, as shown in previous volumes of **SCRIPTURE STUDIES**, all of God's promises and types point, we now see to be not only at hand, but just upon us. None of those awake to these facts, and who properly or even partially realize them, and whose hearts are in full sympathy with God's great plan of the ages, and who see that God's panacea for the sin and misery and dying of the groaning creation is to be applied by this Kingdom, can possibly feel other than an absorbing interest in the fact, the time and the manner of its establishment.

All who trust implicitly for the fulfilment of the prayer our Lord himself taught us to offer - "Thy Kingdom come, Thy will be done on earth as it is done in heaven" - must feel the liveliest interest in the fulfilment of their request, if they prayed from the heart - in spirit and in truth.

We can see that even the world, if it could but realize the true character of this Kingdom, would hail it at once, as they finally will, as the long sought blessing, bringing

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with it the precious favors of the golden Millennial age, so long desired.

But one general class could possibly be opposed to this rule of righteousness. This class embraces all who love not the golden rule of love, and who, instead of loving others as themselves, are willing to see others crushed, oppressed and denied their rights and the reasonable rewards and comforts of toil in order that they may luxuriate extravagantly, "wantonly" (James 5:1-9), in more than heart could wish or

reason ask. These hold to the present arrangement of society with a death clutch, and seem instinctively to dread the promised kingdom of Messiah. And, with these, the wish is father to the thought, that it will never come. As David said, "Their inward thought is, that their houses [families] are to be forever, their dwelling-places from generation to generation; they call them by their own names in [various] countries. . . . This their way is their folly: yet their posterity approve their sayings." - Psa. 49:11, 13. Disbelieving or ignoring the multiplied testimony of the prophets touching this Kingdom - for it was always the theme of them all: "Spoken by the mouth of all his holy prophets since the world began" (Acts 3: 21) - many seem to dread the Kingdom, and to instinctively feel the truth, that if God should establish his Kingdom it would rule in justice; and that if justice were meted out, many of earth's rulers would change places with their subjects, or, perhaps, be put into prison; and many of the great and lordly and purse-proud and flattered would be stripped of glory and honor and wealth ill-gotten, and be seen in their true light, as ignoble. These dread, though they do not believe the testimony, that "There is nothing covered that shall not be revealed, and hid, that shall not be known." (Matt. 10:26.) And with these ignoble ones - unjust stewards of wealth and power, in the final use of which they are not "wise" as the

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one commended for prudence in the parable (Luke 16:1-9) - stands a yet larger class, without whom they would fail. This large class, which has not, perhaps, at present more than its reasonable share of honor, office, wealth and comfort, has hope, however slim, of some day being able to roll in luxury, the envied patrons of the "common herd." Ignoble these: the slaves of selfish vanity and toys of fickle fortune. And of these - alas! 'tis true - are some who wear the name of Christ, the poor man's friend, and who with their lips ask only daily bread, and pray with solemn mockery, "Thy Kingdom come," while in their every look and act and dealing with their fellow-men they show how much they love the present unjust rule, and how, rejoicing in unrighteousness, they would not gladly have Christ's Kingdom come.

Strange it is - in marked contrast to the attitude of many of God's professed children - that not infrequently we find some "Socialists" and others - who reject "Churchianity," and with it too frequently the Bible, and all faith in a revealed religion, yet who really grasp some of the fundamental principles of righteousness - recognizing man's common brotherhood, etc., as some of their writings most beautifully show. They seem to be expecting and striving for the social equality and generally favorable conditions repeatedly promised in Scripture as the result of the establishment of Christ's Kingdom among men, when God's will shall be done on earth. And yet, poor Socialists, it would appear that often their advocacy of liberal dealings and equality is largely the offspring of their poverty and appreciated lack of the average comforts and advantages, rather than the outgrowth of principle; for, let one of them inherit or acquire great wealth, and he is almost sure to abandon his socialistic theories.

Very circumspectly ought those saints to walk who pray,

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"Thy Kingdom come, Thy will be done on earth," lest their prayers be mere mockeries of lip-service, to which their hearts and lives do not consent. "Out of thine own mouth will I judge thee," represents one of the most searching and severe reproofs which the Judge will pronounce against some who have professed to be his servants and to long for his Kingdom of love and justice. Let all who thus pray for and believe in the coming reign of righteousness even now square their actions and words by its just precepts, as far as in them lies.

Those who have caught the force of the lessons of the preceding volumes will see that God's Kingdom will not be one of outward, visible, earthly splendor, but of power and divine glory. This Kingdom has already come into executive authority, although it has not yet conquered and displaced the kingdoms of this world, whose lease of power has not yet expired. Hence it has not yet come into full control of earthly dominion. Its establishment is in progress, however, as indicated by the signs of the times, as well as by the prophecies considered in the previous volume and others examined in this volume.

Succeeding chapters will present prophecies marking various stages of the preparation of the nominal church and the world for the Kingdom, and call attention to some of those most momentous changes foretold to take place during the time of its establishment - than which nothing could be more important or more deeply interesting to those living saints who are longing for the promised joint-heirship in this Kingdom, and seeking to be engaged in co-operation with the Master, the Chief-Reaper and King, in the work now due and in progress.

Read-Error

Due to various electronic necessities, insignificant formatting, punctuation, capitalization, etc. and other minor editing has taken place. Spelling has been addressed especially where scanning has caused errors.

Links to the various sections can be found at the bottom of the page.

STUDY II.

"THE TIME OF THE END," OR "DAY OF HIS PREPARATION." - DANIEL XI. -

The Time Of The End. - Its Commencement, A. D. 1799. - Its Close, A. D. 1914. - What Is To Be Prepared, And The Object. - The World's History Prophetically Traced Through Its Chief Rulers. - From B.C. 405 To This Day Of Preparation. - The Beginning Of The Time Of The End Definitely Marked, Yet Without Names Or Dates.

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THE "Time of the End," a period of one hundred and fifteen (115) years, from A. D. 1799 to A. D. 1914, is particularly marked in the Scriptures. "The Day of His Preparation" is another name given to the same period, because in it a general increase of knowledge, resulting in discoveries, inventions, etc., paves the way to the coming Millennium of favor, making ready the mechanical devices which will economize labor, and provide the world in general with time and conveniences, which under Christ's reign of righteousness will be a blessing to all and aid in filling the earth with the knowledge of the Lord. And it is a day or period of preparation in another sense also; for by the increase of knowledge among the masses, giving to all a taste of liberty and luxury, before Christ's rule is established to rightly regulate the world, these blessings will gradually become agencies of class-power and will result in the uprising of the masses and the overthrow of corporative Trusts, etc., with which will fall also all the present dominions of earth, civil and ecclesiastical. And thus the pres-

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ent is a day of preparation (through such an overthrow) for the establishment of the universal dominion of the Kingdom of God so long prayed for.

The last forty years of the Time of the End is called the "End" or "Harvest" of the Gospel age, as we

read, "The HARVEST *is* the END of the age." (Matt. 13:39.) To the foretold general character and events of this period we will shortly call particular attention, reserving the special features of the harvest, however, for a subsequent chapter.

Though our information pointing out the date of this period is furnished in Daniel's prophecy, we know that he understood nothing at all concerning it, as he said: "I heard, but I understood not." (Dan. 12:8.) In answer to his anxious inquiries he was told that the words were closed up and sealed *until* the Time of the End. It follows, therefore, that no one could understand the prophecy before 1799; and before leaving the subject we shall show that the prophecy indicates that it would not *begin* to be understood before 1829, nor reach a clear unfolding until 1875.

Chapter xi. of Daniel's prophecy is devoted to the notable events leading down to this period, the Time of the End, while chapter xii. leads on from there to the End or Harvest. Students of prophecy will notice the peculiar manner in which the date of the beginning of the Time of the End is given - a manner remarkable both for its exactness in fixing the date, and also for its concealment, until the appointed time for it to be understood. And after this point of time is thus peculiarly marked in chapter xi., without a name or a date being stated, chapter xii. produces three periods of time, 1260, 1290 and 1335 prophetic days, which corroborate and establish the lesson of chapter xi., that the beginning of the Time of the End was in the year 1799.

And, although chapter xi. touches upon some of the most prominent characters and events of history, as we

25 shall show, yet its testimony is still sealed to very many prophetic students because the *central item* of the prophecy, upon which much depends, has already had a seeming fulfilment. This manner of covering or hiding a prophecy until its due time to be revealed is by no means uncommon. And so confident have some prophetic students of the past felt that this central item has already been fulfilled, that in our English Bibles, common version, the marginal reference reads - "Fulfilled 171 to 168 B.C." The passage (Dan. 11: 31) reads, "Arms shall stand on his part, and they shall defile the Sanctuary of strength and shall take away the daily [literally, *the continual*] sacrifice, and they shall place [or set up] the abomination that maketh desolate [or the desolating abomination]."

The claim is that this prophecy was fulfilled by Antiochus Epiphanes, a Syrian king, when he forcibly entered Jerusalem and stopped the sacrificings to God in the Temple, and placed in the temple the idol of Jupiter Olympus.

This seeming fulfilment of the prophecy is sufficient to satisfy the general student, contented to believe what he is told; and it causes him to lose interest in the prophecy as one fulfilled in the far past and of no special interest to him. But the earnest student will note that it was foretold (verse 14) that the robbers of Daniel's people would indeed *attempt* to fulfil the vision (or would seemingly fulfil it), but would fail; and, further, that the Time of the End was a fixed time (verse 35); and that a full and correct interpretation could not be had *until* then. Hence such will not expect correct interpretations from the past. And neither will the careful student overlook the fact that our Lord drew attention to this very prophecy two hundred years after its claimed fulfilment, and told us to expect its fulfilment *future*, saying, "Ye shall see [future] the abomination of desolation standing in the holy place." (Matt. 24:

26 3, 15.) Our Lord even added a caution, that we should take heed and not be mistaken regarding the real abomination, saying, "Whoso readeth let him understand."

We trust that the evidences presented in the preceding volume have made clear the fact: that the great Papal system is the desolating abomination which for centuries has despoiled both the world and the Church, in the name of Christ's kingdom. Truly it has long been "standing in the holy place" - in the temple of God, the Christian Church. Thank God for the privilege of seeing its abominable characteristics more and more clearly, that we may flee from all its errors. Thank God that its days are numbered, and that the cleansed sanctuary (Dan. 8: 14) will soon be exalted and filled with the glory of

God.

With this introduction, we proceed to examine Daniel xi. in consecutive order.

Verse 2 begins with the Medo-Persian empire, the fourth and last king being Darius III. Codomanus. The mighty king of verse 3 is Alexander the Great, of Greece, concerning whom the following scrap of history from Willard will be read with interest. He says: -

"Alexander the Great, having invaded Judea, sent a mandate to Jerusalem to furnish his army with provisions and troops. Jaddus, then the high-priest, returned for answer, that he had sworn allegiance to the king of Persia, and could not desert his cause while he lived. Alexander, as soon as the siege of Tyre was completed, marched to Jerusalem to take vengeance for this refusal. Apprised of his purpose, and utterly unable to contend with him, the high-priest in his distress cried to heaven for protection. Being instructed by a vision in the night, he threw open the gates of the city and strewed the way with flowers. Clothing himself in the splendid vestments of the Levitical priesthood, he went forth to meet the conqueror, followed by all the priests robed in white. Alexander met him, bowed, and worshiped. Being asked by his astonished friend, why he, whom others adored, should adore the high-priest, he

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answered, 'I do not adore him, but the God whose minister he is. I knew him, as soon as I saw his habit, to be the same whom I saw in a vision in Macedonia, when I meditated the conquest of Persia; and he then assured me that his God would go before me and give me success.' Alexander then embraced the priests, walking in the midst of them, and thus entering Jerusalem; where, in the most solemn manner, he offered sacrifices in the temple. *The high-priest then showed him the prophecy of Daniel, and interpreted it to foreshow that the Persian power should be overthrown by him.*"

Though Alexander conquered the world in the short period of thirteen years, the kingdom did not continue as one nation in his family after his death, but was divided by his four generals and broken into fragments generally, as stated in verse 4.

Notice here the correspondence of this prophecy with that of Dan. 8:3-9, 20-25. Here it is shown that out of one of the divisions of Alexander's empire (compare verses 8, 9 and 21) would come forth a "little horn" or power, which would become exceedingly great. This evidently refers to Rome, which rose to influence upon the ruins of Greece. From being an insignificant subject whose ambassadors hastened to acknowledge the Grecian supremacy, and to become *part of the empire* at the feet of Alexander the Great, Rome rose gradually to supremacy.

The history which is told in few words in Dan. 8:9, 10 is related with greater detail in chapter 11:5-19. In this detailed account, *Egypt* is spoken of as *the King of the South*; while the *Grecians, and afterward the Romans*, their successors in power, or the new horn out of Greece, are designated *the King of the North*. Woven between these, linked now with the one and again with the other, is the history of God's people - Daniel's people - in whose ultimate blessing, as promised by God, Daniel trusted. It is tedious and unnecessary to trace this history in its many details of con-

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flicts between Alexander's generals and their successors, until verse 17, which refers to Cleopatra, queen of Egypt. And since all are agreed thus far, we need go no farther into the past.

At verse 18 those who claim that verse 31 applies to Antiochus Epiphanes continue to apply the prophecy to the little squabbles and battles between Seleucus, Philopater, Antiochus Epiphanes and Ptolemeus Philomater down to the end of the chapter - as the Jews were evidently accustomed to apply it. The Jews, continuing this interpretation into chapter xii., would have strong grounds for expecting deliverance by Messiah speedily; and so we read that at the time of our Lord's birth "all men were in expectation" of him, and through him of their deliverance from the Roman yoke. But from verse 18 onward, we who see the real "abomination" part company from them, and understand the prophecy merely to touch prominent characters down to Papacy; and then, touching and identifying it, to pass on

to the end of its power to persecute, and to mark that date by a detailed account of one of the most noted characters of history - Napoleon Bonaparte.

But it may be asked, Why this change of the particular method of the preceding verses, to touch only prominent features of history. We answer, that this has been part of God's method of sealing and closing the prophecy. Besides, every thing in prophecy was so arranged as not to stumble Israel at the first advent. Had the minutiae and detail of twenty centuries been spread out as is that prophecy contained in verses 3 to 17 of this chapter, it would have been long, tedious and beyond comprehension; and it would have given the Jews and the early Christian church an idea of the length of time before the Kingdom of God should come; and this was not God's purpose.

Proceeding, then, we understand verses 17-19 to apply to the times and incidents in which Mark Antony and Cle-

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opatra figured, when Antony fell, and Egypt ("King of the South") was swallowed up in the Roman empire. Verse 20 we apply to Augustus Caesar, who was noted for his systematic collection of large taxes from all tributary nations, and whose exactions of taxes, in Judea and throughout the then civilized world, are noted in Scripture in connection with the birth of our Lord. (Luke 2 :1.) The statement, "Caesar Augustus sent forth a decree that all the world should be taxed," corresponds faithfully to the description - "There shall stand up in his estate *a raiser of taxes in the glory of the kingdom.*" This latter part of the description also fits exactly; for the period of Augustus Caesar's reign is noted in history as the *most glorious* epoch of the great Roman empire, and is called "the golden age of Rome."

Another translation of verse 20 reads: "There will stand up in his place one who will cause the exactor of taxes to *pass through the glorious land of the kingdom.*" This would seem to apply specially to Palestine, and would make this fit exactly to the record in Luke. But both applications are correct: It was the glorious time of the Roman Empire, and tax collectors were caused to pass through the land of Palestine - the glorious land of the kingdom. Furthermore, be it noted that Augustus Caesar was the first ruler to introduce to the world a *systematized* taxation.

We read further of this prominent ruler - "Within few days he shall be broken, neither in anger nor in battle." Of Augustus Caesar it is recorded that he died a quiet death, while his predecessor and his seven successors in imperial power died violent deaths. His death was within a few years after he had reached the zenith of his power and had caused "the exactor of taxes to pass through the glorious land of the kingdom."

Verse 21 fitly describes Tiberius Caesar, the successor of Augustus: "There will stand up in his place a despicable

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person, to whom they shall not give the *honor* of the kingdom ; but he shall come in peaceably and obtain the kingdom by flatteries." Let us here note how the historic account of Tiberius agrees with the above by the prophet.

Says White: "Tiberius was fifty-six years old when he ascended the throne, *professing great unwillingness* to take upon him its important cares. ... All restraint being now removed, the tyrant gave loose reign to his cruel and sensual passions."

Says Willard : "At first he dissembled and appeared to govern with moderation; but the mask soon dropped. . . . The senate, to whom he transferred all the political rights of the people, had become degraded, and thus obsequiously sanctioned his acts and offered the incense of perpetual flattery to the man who filled their streets with blood. It was under the administration of *this most debased* of men, that our Lord Jesus Christ was crucified in Judea."

These pictures fit exactly the prophet's description, and are further confirmed by the next verse - 22.

"With the powers of an overflow [flood] will they [all opposers] be swept away before him, and be broken; yea, also the *Prince of the Covenant.*" This last statement seems unmistakably to refer to our

Lord Jesus, who, as above noted by the historian, was crucified under the administration of Tiberius by his representative, Pilate, the Roman governor of Judea, and by Roman soldiers.

"And after the league made with him [the Senate recognizing him as emperor] he shall work deceitfully; for he will come up and become strong with a small number of people. [Tiberius organized the *Praetorian Guard*, at first of 10,000, afterward doubled. This small number of people, as the emperor's body-guard, was continually at Rome and under his control. By it he overawed the people and the senate, abolished popular elections, assemblies, etc.] He shall enter peaceably even upon the fattest places of the province, and he shall do that which his

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fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: and he shall think thoughts against the strong holds, even for a time." - Verses 23, 24.

It was the policy of both Augustus and his successors to preserve peacefully the control of the dominions previously gained, rather than to seek by conquest further additions; and, to secure this hold, it was their policy to *divide* the spoil by appointing local governors, with dignity and authority, whose tenure of office was made to depend upon the preservation of order in their provinces, their fealty to the Caesars and the prompt collection of taxes. They no longer, as at first, pursued the policy of sacking and plundering the world merely to carry the spoils as trophies to Rome. By this diplomatic policy, by thus "*forecasting devices*," Rome now ruled the world more completely and with greater prestige than when her armies went hither and thither.

It should be recognized that while the prophecy has particularized, and in the cases of Augustus and Tiberius has almost individualized the account, yet this has been only a means to an end. The end to be accomplished is to mark the time of transfer of universal dominion, from Greece to Rome, from the four generals of Alexander the Great, representing four divisions of that empire (the "four horns" of the Grecian "goat" mentioned in Daniel 8:8), to the Roman empire, which was at that time and previously a part of Grecia. These four generals who succeeded Alexander the Great are no less distinctly marked in history than in prophecy.* The historian ^ says: -

"The [Grecian] empire was now divided into four parts, and one part assigned to each of the generals who formed

*The division among these four is distinctly referred to in Daniel 8:8 and 11:4, 5.

^ Willard's Universal History, page 100.

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the league. Ptolemy assumed the regal power in *Egypt*; Seleucus, in *Syria and Upper Asia*; Lysimachus, in *Thrace and Asia Minor* as far as Taurus; and Cassander took as his share *Macedonia*."

In this division Italy belonged to Cassander's department, which was the northern division, designated "King of the North," while Egypt was the southern division, or "King of the South." Gradually the Roman influence prevailed, and piece by piece the territory originally held by Seleucus, Lysimachus and Cassander was brought into subjection to Rome, which was part of the northern division, and left only Egypt, the southern division. This king of the south, Egypt, became subject to the power of the northern division, as above narrated, in the days of Cleopatra, Antony and Augustus Caesar, partly by the will of the father of Cleopatra, who, dying while his children were young, left the kingdom under the protection of the Roman Senate, and partly by Mark Antony's defeat. For a while, indeed, the "King of the South," Egypt, was quite as powerful as the "King of the North," Rome. Historians tell us that "it was the *greatest* mercantile nation then existing;" that it had "33,000 cities;" and that its annual revenue "amounted to 14,800 silver talents," about \$20,000,000.

Recognizing the sense and design of the prophecy, we should not expect detailed, personal accounts of the monarchs of these kingdoms, but by "King of the North" we should understand the Roman empire's

representative, and by "King of the South" a representative of Egypt's kingdom. With this explanation we proceed with the prophecy.

Verse 25 : "And he [Rome] will stir up his power and courage against the King of the South [Egypt], with a great army; and the King of the South shall be stirred up for the war with a very great and mighty army; but he shall not stand; for they will [treacherously] devise plans against him."

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From the year B.C. 30, when Augustus Caesar made Egypt a Roman province, no hostilities occurred between the two countries until Queen Zenobia, a descendant of Cleopatra, about A. D. 269, claimed and exercised its control. Her reign was short; Aurelian, the Roman emperor, conquering her in A. D. 272. The historian says: "Syria, Egypt and Asia Minor acknowledged the sway of Zenobia, Queen of Palmyra. But she had to cope with the superior force of the empire and the military skill of the first captain of the age. Yet Aurelian writes of her, 'The Roman people speak in contempt of the war, which I am waging against a woman. They are ignorant both of the character and fame of Zenobia. It is impossible to describe her warlike preparations and her desperate courage.' "Firmus, the ally of Zenobia in Egypt, was speedily vanquished and put to death, and Aurelian returned to Rome covered with honor and with great wealth as described in verse 28 - "Then will he return into his land with great riches, and his heart will be against the holy covenant, and he shall do [various] exploits and return to his own land."

As an evidence of the riches he accumulated, note an extract from Gibbon's account of his march of triumph through the streets of Rome. He says: -

"The wealth of Asia, the arms and ensigns of conquered nations, and the magnificent plate and wardrobe of the Syrian queen, were disposed in exact symmetry or artful disorder. . . . The beautiful figure of Zenobia was confined in fetters of gold; a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels. She preceded on foot the magnificent chariot in which she once hoped to enter the gates of Rome."

As to the Prophet's statement, that on his return his heart would be against the holy covenant [Christianity], Mosheim says: -

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"Aurelian, although immoderately given to idolatry, and possessing a strong aversion to the Christians, yet devised no measure for their injury during four years. But in the fifth year of his reign, either from his own superstition, or prompted by the superstition of others, he prepared to persecute them : and, had he lived, so cruel and ferocious was his disposition, and so much was he influenced by the priests and the admirers of the gods, that his persecution would have been more cruel than any of the preceding. But before his new edicts had reached all the provinces he was assassinated; and therefore only a few Christians suffered for their piety under him." *

This persecuting spirit against Christianity was manifested *after his return* from the conquest, as indicated in the prophecy. Aurelian was a worshipper of the sun, and he ascribed his victory over Zenobia to the sun; and immediately after the battle he repaired to the magnificent temple, dedicated to the sun, to acknowledge the favor. As the Christians deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship was the provocation of his sudden and violent opposition.

Verse 26 : "Yea, they that eat of his food will bring his downfall: and his army shall overflow: and many shall fall down slain." Aurelian was assassinated by his own generals; his army was successful, though many were slain.

Verse 27 applies not to Rome and Egypt, but to *two* kings or *powers* in the Roman empire - the Imperial power gradually dying, and the Clerical power slowly coming to life and ambition. Each

sought to use the other for its own selfish ends, while denying such designs. It reads: "And the heart of the two kings shall be to do mischief, and they shall speak lies at one table; but it shall not prosper [then], *because* as yet the end is unto *another time*." Or, to express the thought more plainly, a certain period of 1260 years had been appointed of God as the length of Papacy's per-

* History of Christianity, Vol. II., page 101.

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secuting power; hence the union or league between the clergy and the civil power could "not prosper" then, because the 1260 years counted from that date would bring "the end" too soon; therefore it must be put off, or held back, and allowed to come about gradually by the decay of the empire in Italy. We see on the pages of ecclesiastical history the scheming of the Christian bishops for *power* in the Roman empire; and evidently the emperors debated much whether it would not be to their advantage to recognize the new religion. Apparently Constantine merely acted out, at a riper time, what others had more or less thought of. But even Constantine was hindered by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state. We regard verses 29 and 30 as a parenthesis, thrown in to conceal the meaning for a time by breaking the order of the narrative, and believe it to apply to a then far future collision between the representatives of the Roman empire and Egypt. No further conflict between these would occur except one, and it would be *just at* "the time appointed" - the time of the end, 1799. For this reason we will leave the examination of these verses until considering that last battle between them, as detailed in verses 40-45.

Verse 31 connects with the thought of verse 27, and we recognize it as referring to the more successful of the two powers in the Roman empire - Papacy. Having traced history through notable individual rulers down to Aurelian, and having introduced us to the two antagonistic rulerships - civil and ecclesiastical - which arose shortly after, the predominance of Papacy, its character and its work, as related to God's truth and Church, are next pointed out, - being represented as one king or power, regardless of its various and changing popes or heads. We know that in the contest between the civil and religious rulers Papacy was

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victorious; and the prophecy reads, "Arms shall stand on his part [or, "strong ones out of him stand up" - *Young's translation*], and shall pollute the sanctuary of strength, and shall *take away the continual sacrifice*, and they will SET UP *the desolating abomination*."

This we interpret to mean that, though neither the church nor the civil power succeeded in swallowing up the other, as at one time seemed probable, yet "strong ones" arose, who polluted the fundamental principles both of the civil government and also of true religion. The "sanctuary of strength," the sacred precincts of civil authority, which for the time God had delivered over to the Gentiles, to the kingdoms of this world, was undermined by those in the Church who thirsted for present dominion, and who sought by every device to obtain civil power to help forward *their* ecclesiastical schemes; and the sanctuary of God (his sacred dwelling - the Church) was defiled and degraded by the persistent efforts of these "strong ones" to obtain power with the civil rulers, and numbers, and influence with the people. This was Papacy in embryo, scheming to set itself up in power as a sacerdotal empire.

We cannot wonder that these heady, "strong ones," having disregarded God's plan, which provides for our *present* submission to "the powers that be" (which are ordained of God for our present trial and our preparation for *future* exaltation to power, glory and the dominion of the world), and having decided to reign, if possible, before God's time, were so far out of harmony with God's plan that they lost the very essence and kernel of the truth, and retained only the form, the outward appearance. A most decisive step of the apostasy was to "remove the continual sacrifice." This, the climax of doctrinal degeneracy, represented in the Romish doctrines of Transubstantiation and the Sacrifice of the Mass, we merely

name here, leaving it

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for fuller examination in connection with another prophecy in a later chapter. From the introduction of this fatal and blasphemous error, God calls the system an abomination; and its subsequent exaltation to power is here referred to as, "the desolating abomination *setup*." How well Papacy has earned this name, and how blighting has been its baneful influence, are well attested by the history of the "dark ages," glimpses of which we have given in the preceding volume.

Verse 32: "And such as do wickedly against the covenant shall he corrupt by flatteries." Those in the Church who failed to live up to their covenant with the Lord fell an easy prey to the flatteries, honors, titles, etc., held before them by the Papal hierarchy as it began to have influence. But though many yielded to the errors, all did not; for we read, "But the people that do know their God shall be strong and deal valiantly; and they that understand among the people shall instruct many." Thus is shown a division of the Church into two marked classes, distinguished in Dan. 8:11-14 as *the sanctuary* and *the host*: one class, corrupted by the flattering honors of the world, violated its covenant with God, while the other class was really strengthened by the persecutions to which their loyalty to God exposed them. Among the latter class were some who understood the situation, and taught the faithful that thus it was written in the Scriptures that the Antichrist, or Man of Sin, would develop from a great falling away in the Church.

Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted - hunted, imprisoned, racked, tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, "Yet they shall fall by the sword, and by flame, by captivity and by spoil - days," - [Here

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another parenthesis of verse 34 and part of 35 interrupts] - "to the time of the end; because it is yet [future] for a time *appointed*." The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other Scriptures we learn that it was a period of 1260 years, which ended with A. D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

Verses 34, 35: "Now when they shall fall, they shall be holpen with a little help." The full period of the persecutor's (Papacy's) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement, which, though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God's Word. The Reformation prevented the complete crushing out of the truth from the world. But, alas! with the little help came the "flatterers" again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: "But many shall cleave to them with flatteries; and some of them of understanding [leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors] shall fall; to try them [the faithful few] and to purge and to make them white."

Tracing the prophecy further, we find that as the previous verses pointedly describe the leading characters prominently connected with the transfer of dominion to Greece and then to Rome, and then craftily, gradually, stealthily to Papacy as a power which grew up out of civil Rome, so

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also when it comes to the very important point of noting where Papal dominion was broken,* it is but reasonable to expect that Napoleon, the leading character associated with this change, should be marked out; and that, too, not by a description of his personal appearance, but by a description of his peculiar characteristics, just as Augustus and Tiberius Caesar were indicated. Such a description we do find; and Napoleon Bonaparte's career corresponds exactly with that description. Verses 31-35 describe

Papacy, its errors and abominations, and the Reformation and its "little help" yet partial failure through flatteries; and these verses bring us down to the "Time of the End," and show us that, notwithstanding the little help afforded, some would *fall* by persecution *until* the Time of the End. And so it was: in all the countries subject to Papacy - Spain, France, etc. - persecution through the terrible Inquisition continued, until broken effectually by Napoleon.

Next follow the verses descriptive of Napoleon, the instrument employed by Providence to break Papacy's power and to begin her torture, which will end in utter destruction, to be accomplished later on; as it is written, "Whom the Lord shall *destroy with the bright shining of his presence.*" - 2 Thes. 2:8.

* It is proper to say that Papal *dominion* passed away at the beginning of the present century; for after the French Revolution the authority of Rome over rulers and kingdoms (and even over its own territory in Italy) was only *nominal* and not real. It should be remembered, too, that until that time France had been, of all the nations, the most faithful and subservient to the Papal authority. It was her kings and princes and nobles and people who most readily obeyed the behests of the pope - organized crusades, went to war, etc., etc., in obedience to the pope's command, and who were so loyal as not to permit a Protestant to live on her soil after the massacre of St. Bartholomew's night. No other nation, therefore, *could* have struck Papacy so stunning and destructive a blow as the French.

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The public career of Napoleon Bonaparte, who was recognized even in his own day as "the man of destiny," is so clearly portrayed by the prophetic statement as to positively fix the date of "the time appointed." This method of fixing a date is accurate. And if we shall show that the events here mentioned in prophecy agree with Napoleon's career in history, we can determine the date as certainly as we could the beginning of the reign of Augustus Caesar, or Tiberius, or Cleopatra - described in verses 17, 20 and 21. Napoleon's career, in the light of prophecy, marked A. D. 1799 as the close of the 1260 years of papal power, and the beginning of the period called the "Time of the End." The prophetic description runs thus:

Verse 36: "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 wrath is accomplished; - for that which is determined shall be done." Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. He did, perhaps, as nearly "*according to his will*" as any man that ever lived; he was noted for his wilfulness and determination, which conquered almost insurmountable difficulties. To get the proper meaning of the above verse, it must be remembered that the word "*god*" signifies *a mighty one*; and that it is frequently used in Scripture in referring to kings and rulers, as in this verse: "god of *gods*."* Here the word "gods" refers to rulers, kings and princes, and the expression, "*god of gods*," or ruler of rulers, refers to the pope. Most men have acknowledged *some* religious superior, but Napoleon acknowledged none. He had a will of his own, and a plan of his own. which was to exalt himself above every other ruler. Even the "god of gods" (i. e., the ruler of rulers - the pope) he

*See MILLENNIAL DAWN, VOL. II., pp. 274 and 275.

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addressed in a marvelous way; commanding his obedience as his servant, in a manner which shocked the superstitions of the world at that day, and the dignity of the papal hierarchy as well. And, as here declared, he prospered until he had accomplished his mission of scourging Papacy and breaking its influence over the minds of the people. In proof of this, history * says: -

"Whilst the secular princes who had concluded treaties with the French adhered to them in good faith, and paid the contributions stipulated, the sovereign Pontiff was guilty of the most unwise violations of

his engagements. Surrounded by priests who were his only counsellors, the Pope had resource to his old expedients of artifice and pious frauds; and great efforts were made to inflame the minds of the people against the French. . . . The priests pretended that heaven had interfered, and it was positively asserted that various miracles had been performed in the different churches in vindication of the holy catholic faith of Papal supremacy, showing the displeasure of heaven at the conduct of the French. Bonaparte, perceiving that such was the infatuation of the Court of Rome that all his efforts for peace would be unavailing, took immediate steps to bring 'His Holiness' to his senses.

"He ordered General Victor to invade the Papal territories, who scattered the army of the Pope 'like chaff before the wind,' and spread a general panic through the ecclesiastical states. . . . 'His Holiness,' finding that St. Peter afforded him no assistance in this emergency, . . . dispatched plenipotentiaries to Bonaparte to supplicate for peace. Peace was obtained, but upon conditions sufficiently humiliating: In addition to complying with the provisional treaty previously entered into and infringed by the Pope, he was obliged to cede a part of his territory and pay a sum of money amounting to about thirty millions of French livres [about six million dollars], as an atonement for the last rupture."

This, added to the first assessment, made in all over ten

*Campaigns of Napoleon, pp. 89, 95, 96,
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million dollars that the Pope paid to France in gold and silver, besides other valuables, - statuary, paintings, etc. A Roman Catholic writer declares that "The fulfilment of these conditions brought the Pope to the verge of ruin." This treaty was concluded February 19, 1797.

It may be thought that this summary and successful overturning of Papal power would be sufficient to prove to the world that its claims to divine right to rule kings, etc., were mere assumptions; but if not, surely the final touches were added the following year, when the French general, Berthier, entered Rome, organized there a Republic, on February 15, 1798, and five days later carried the pope a prisoner to France, where he died the following year. From that time until the present, Papal dominion over the kingdoms of earth has been merely a shadow of its former self. Since then, it has scarcely mentioned its assumed right to make and unmake kings. In fact, the pope who succeeded in 1800, under the title Pius VII., "published an address in which he declared it to be the doctrine of the gospel that *all* should obey established governments," which of course included himself.

Verse 37: "He shall neither regard the god [ruler] of his fathers, nor the desire of women, nor regard any god [ruler]; for he shall exalt himself in opposition to all."

Not only did Napoleon not respect the god of his fathers, Papacy, but neither did he regard favorably any of the Protestant sects, here represented as women.* In fact, nothing but his own personal ambition controlled him.

Verse 38 : "But in his place [instead of any of these gods] he shall honor the god of forces [military power] : and a god whom his fathers knew not, shall he honor with

*As the one true Church is symbolically called the Bride of Christ, and as the Church of Rome in unfaithful alliance with earthly empire is called a harlot, so the various Protestant sects are called "women."

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gold, and silver, and with precious stones, and things desired."

Other great warriors made some acknowledgment to some supernatural powers for victories achieved. Alexander the Great visited the heathen temples, and thus celebrated victories; so did the Caesars; and in later times, under Papacy, it was the custom for both sides in a war to appeal to God, to saints, to the

Virgin and to the popes for blessings and victory; and at least to pretend to accept victory as God-given. But Napoleon did nothing of the sort: he ascribed his success to himself and his own genius. Armies were his reliance; in brave men, quick maneuvering and able generals he put his trust; and to these he addressed his petitions. The form of his oath to the French "Council of the Ancients," on assuming command of the armies of France upon his return from Egypt, shows that his reliance was upon himself and his armies. He swore neither by God, nor by the Bible, nor by the Pope, nor by France; but he said: "I swear it! I swear it in *my own name*, and in the name of my brave comrades!" While serving his own ambition, he claimed to serve the people; and the treasures of Rome, and of other cities and countries which he spoiled, were turned over to the people of France, of whom himself and his soldiers were a part.

Verse 39 : "And he shall do this to strengthen his hold with the strange [new] god: Whoever will acknowledge him, him will he give much honor; and he will cause such to rule over many, and he will divide the land gratis."

Napoleon put his friends and trusty generals into places of power among all the conquered nations of Europe. These offices were his *gifts*, yet they were held upon condition of fealty to him. They were "gratis," and yet the price of their loyalty to him. Of this history* says: -

*Willard's Universal History, page 452.

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"The ambitious views of Napoleon became still more apparent. Holland had the previous year been formed into a kingdom, of which his brother, Louis Bonaparte, was made king. Naples was now given to Joseph Bonaparte, the elder brother, who was also invested with the title of King of the two Sicilies. Several provinces were constituted duchies or grand fiefs of the empire, and given to the Emperor's relations and favorites. His sister Pauline was made princess of Guastalla; his brother-in-law, Murat, grand duke of Berg and Cleves; while Eugene Beauharnais, the son of his Empress Josephine by a former marriage, was sent viceroy to Italy. Fourteen provinces in the south and west of Germany were formed into the Confederation of the Rhine. They were separated from the Germanic body, and recognized Napoleon as their head, under the title of Protector. . . . Switzerland was also brought under the dominion of France, Napoleon declaring himself its 'Mediator.'"

The policy of Napoleon also led him to establish various honorable and honorary orders among the officers and soldiers, such, for instance, as the "Legion of Honor," "The Order of the Iron Crown," etc., etc.

Having thus furnished grounds for establishing the identity of this character (Napoleon), whose deeds mark the beginning of the "Time of the End," the prophecy proceeds to show which *particular event* of that time is to be understood as definitely marking the *exact date* of the beginning of the "Time of the End." This event is shown to be Napoleon's invasion of Egypt, which covered a period of a year and nearly five months. He sailed May, 1798 and, returning, landed in France Oct. 9, 1799. This campaign is graphically described in few words in verses 40-44.

Verse 40: "And at the [fixed] Time of the End shall the king of the South [Egypt] fight against him, and the king of the North [England] shall come against him like a tempest, with chariots and with horsemen [the Egyptian Mam-

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elukes, etc.] and with a *great navy*. [The English forces consisted of a navy under Admiral Nelson.] And he [Napoleon] shall enter into the countries, and shall destroy and pass through [victoriously]." History informs us that the Egyptian army under Murat Bey "after a most determined struggle was repulsed; . . . the success of the French struck terror far into Asia and Africa; and the surrounding tribes submitted to the conqueror. . . . But fortune was preparing for him a terrible reverse. His fleet,

consisting of thirteen ships of the line [war vessels], besides frigates, was found in Aboukir bay by Nelson, the English admiral, who had long been in pursuit, and was attacked on the evening of Aug. 1, 1798, with a degree of vigor and activity ["like a whirlwind"] which was never surpassed in naval warfare."

Verses 41-43: "He shall enter also into the glorious land [Palestine], and many shall fall: but these shall escape out of his hand, even Edom and Moab, and the principality of the children of Ammon. [Napoleon kept to the coast, and did not enter but passed by these lands.] He shall stretch forth his hand upon the countries, and Egypt shall not escape. And 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 will follow at his steps."

Verses 44-45 : "And he shall plant the tabernacles of his palace [his palatial tents] between the seas, in the glorious holy mountain." This statement might refer to either of two mountains - Mt. Tabor or Mt. Sinai. - both of which might be called glorious and holy. On Mt. Tabor, glorious and holy as the place of our Lord's transfiguration, and called by Peter "the holy mount," Napoleon's tents were pitched, one of his most important battles being fought there. Mt. Sinai, holy and glorious as being the place where the Law Covenant between God and Israel was rati-

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fied, was visited by Napoleon and his "scientific corps" and select guard.

"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 [nations]. Yet he shall come to his end, and none shall help him."

While in Egypt tidings of fresh alliance against France reached Napoleon, and he at once set out for France. With reference to this history* says, "Intelligence from Europe now induced him to abandon Egypt; and, leaving his army under Kleber, he returned to France with secrecy and dispatch. ... A reverse of fortune had taken place in French affairs, a second coalition had formed against France, composed of England, Russia, Naples, the Ottoman Porte and Austria." Compare these words of history with those of prophecy: "But tidings out of the *East* and out of the *North* shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many [nations]." Napoleon's great fury, and his attempted destruction of all the nations of Europe, are too well known to require repetition here. He almost succeeded in his ambitious designs; yet, as predicted by the Prophet, in a few years this most notable man of his day died an exile, forsaken by all.

As verse 40 declares that this invasion of Egypt would be "at the Time of the End" or (as the *Douay* version renders it) "at the time prefixed," so do verses 29 and 30, which refer to the same event and which were previously introduced as a parenthesis. It will be remembered that we have found verses 25-28 to refer to a previous invasion of Egypt; and in verses 29 and 30 it is intimated that the next great invasion of Egypt would be "*at the time appointed*," i. e., at the "Time of the End," as described in verses 40-45.

*Willard's Universal History, page 446.

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"At the time appointed he shall return, and come toward the south; but it shall not be as the former or as the latter" invasions. Napoleon's invasion of Egypt did not result either like that in the days of Cleopatra, or like that in the days of her descendant, Queen Zenobia. Napoleon, though successful as a general in Egypt, achieved no such victories as his predecessors; and the reason is described in the next verse, - "*For the ships of Chittim* ["of the Romans" - *Douay*] shall come against him." The English navy harassed Napoleon and hindered his conquest. Since England as well as France had been a part of the old Roman Empire, and since France was at war with the remainder of that empire, endeavoring to conquer it, we see the propriety of these being called Roman ships. "Therefore he [Napoleon] shall be

grieved, and return and have indignation *against the holy covenant: and he shall succeed.*"

On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a *Concordat* or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action *against* the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he *did* "succeed." But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the "Man of Sin," as the prophecy describes in the following words : "And he [Napoleon] shall return [change about] and shall devise *against them* that have forsaken the covenant of the sanctuary;" i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.

Thus pointedly does Daniel xi. trace the world's history, by its most notable characters, from the kingdom of Persia down to the overthrow of Papal dominion. Though cov-

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ering the long period of twenty-four hundred years, it accomplishes its purpose of clearly marking the very year of the beginning of the Time of the End - 1799. With that year terminated the limit of Papacy's 1260 years of power to oppress, and the Time of the End began. And let it not be overlooked that this was also the last year of Papacy's millennium, or one thousand years reign, which began, as shown in the previous volume, with the year 800. But 1799 was only the beginning of the period known as "the Time of the End," within the limits of which every vestige of that system shall pass away.

Notice how in the few words of verses 34 and 35 the decline of the Reformation and its cause are described. The love of the world and a desire to be in power, influence and ease were the snares which first seduced the church and brought forth Papacy; and the same desires and endeavors interrupted the Reformation. Luther and his companions at first boldly denounced, among other of the papal errors, the union of church and state; but when, after some years of brave resistance to powerful opposition, the Reformation began to have some influence because of numbers, when kings and princes began to flatter the reformers, and avenues to social and political preferment opened before them, the evils of church and state union, which once they saw and opposed in Papacy, were lost sight of. The reformed churches in Germany, Switzerland, etc., stepped into the very shoes of Rome, and stood ready to unite with and favor any political party, or prince, or government, willing to own and recognize them. Thus some of understanding fell, and from being leaders of reform they became leaders into temptation. Thus the reform movement, well begun, was greatly checked.

But all this could not frustrate God's plan. By his wisdom it was overruled for good. It served, as Papacy's error

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had done, to further test the true saints, to prove whether they were really followers of men or of God. It has served this purpose all the way down, from that time to this - "to try them, and to purge, and to make them white."

If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into the error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessings desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but it also weakened the influence

of the various Protestant systems, in matters civil and political - which influence had grown very strong in two and a half centuries.

The new reformation, which dated from Napoleon's day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by religious zeal ; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. Napoleon and his co-workers were godless

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men, animated by their own selfish ambitions for power; but God, unknown to them, was overruling their course and causing it to work out his own designs, which it effectually did. Had the reformation which God first started within the Church itself continued, had the reformers and their descendants continued faithful to the Truth, his great designs might have been accomplished through their honored instrumentality. But when they succumbed to the flatteries of the world, God showed that he had other ways and means for accomplishing his purposes.

Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after course had healed. (Rev. 13:3.) The era closing with A. D. 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally "consume and destroy it unto the end." - Dan. 7:26.

This date also clearly marks the beginning of a new era of liberty of thought, and the realization of individual rights and privileges, and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies - "pestiferous Bible Societies," Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation

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and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805] the Philadelphia Bible Society in 1808 ; and the American Bible Society in 1817. The extent of the work done by these societies during this century is wonderful. Bibles by the million are published yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. While much is doubtless lost, the result in general is to break the bonds of slavery and superstition, political and ecclesiastical. Its quiet teaching - that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord - is the greatest of all levelers and equalizers. Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority over the people (that the "clergy" constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church authority, The reform divided among several sects much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone. But the political reform witnessed during this Nineteenth Century, dating particularly from 1799, the "Time of the End," though very different from the former, is none the less a *reformation*. The revolution and independence of the American colonies - the successful establishment of a prosperous Republic, a government by the people and for the people, without the interference of either royalty or priest-craft - had set a new lesson before the now awaking people, who

for so many centuries had slumbered in ignorance of their God-given rights, supposing that God had appointed the church to the supreme rulership of earth, and that they were bound to obey those kings and emperors sanctioned by the church, no matter how unjust their demands, because she had declared them to be *appointed by God*, through her.

To a long down-trodden and priest-ridden people, America became a source of wonderment. Truly it was "Liberty enlightening the world." Finally, oppressed by priest-craft, royal extravagance, etc., augmented by repeated failures of the crops, which impoverished and almost famished them, the people of France arose in desperation and accomplished that most terrible revolution which lasted for fourteen years, from 1789 to 1804.

Awful as were those scenes of anarchy and violence, they were but the legitimate fruit, the reactionary effect, of the awakening of a long oppressed people to a realization of their shame and degradation. It was the reaping of a whirlwind by the civil and religious powers, which *in the name* of God and of truth had been blinding and binding, for their own aggrandizement, people for whom Christ died. Of course such a reaction from such a cause would be to infidelity. France suddenly became thoroughly infidel under the influence of Voltaire and his associates, who deluged the country with their writings, hurling contempt and ridicule upon Christianity, or rather upon the apostate Church of Rome, which was the only Christianity with which the French people were acquainted. They pointed out its falsehoods, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it. And miserable, deluded France, for a thousand years completely under the influence of the Papacy, sup-

posing that the real Christ and not the Antichrist had been her despicable master, cried out in the words of Voltaire, "Down with the wretch;" and their efforts to down the execrable Antichrist resulted in all the horrors of the French Revolution - a wonderful illustration of retributive justice when viewed in comparison with the dreadful massacres of St. Bartholomew's day, and similar occasions incited and rejoiced over by the Papacy.

Infidel France suddenly rose in its might, destroyed the Bastille, issued its declaration of the rights of man, executed the king and queen and declared war against all kings and sympathy with all revolutionists everywhere. Meanwhile the rulers of the world with bated breath dreaded lest the revolutionary contagion should break out among their subjects; and, fearful of world-wide anarchy, they organized alliances for their mutual protection against their subjects, who indeed were scarce restrained. The French renounced Christianity, and confiscated all the vast estates and revenues of the Roman Catholic Church, as well as the estates of the king and the nobility. The streets of Paris again ran with blood, but it was the blood of priests and nobles and their supporters, instead of that of Protestants. The number of the executed is estimated at 1,022,000. These perished by hundreds of processes invented for the occasion. During the hunting and the slaughter, the priests were taunted with reminders of the similar course of Papists toward Protestants, and of their own doctrine - that "the end justifies the means." The Revolutionists claimed the *end* sought to be human liberty, political and religious; and that the death of those opposed to this was needful, as the only sure means.

Like all such things, the French Revolution was a great evil, and caused much distress to millions of people; yet like some others, too, it was a partial redress of a great wrong; and, like some others, it was overruled by God for

good, for the increase of knowledge and the forwarding of his plans as pointed out in prophecy. We here intrude the remark that the French Revolution is prominently pointed out in the Book of Revelation, which clearly shows that the closing trouble upon all the nations of "Christendom" was illustrated in that reign of terror. That pestilence of Infidelity and Anarchism, which spread from France

the world over, was fed and fattened upon the false, unscriptural doctrines and practices of "Christendom," represented not only in Papacy but in "Orthodoxy" generally. Nominal Christianity has not cured this malady, and is powerless to avert its further outbreak, predicted in the Scriptures to be the greatest trouble ever to be known to earth.

The influence of the French infidels was carried over Europe by the armies under Napoleon, and greatly undermined the power both of kings and priests. But the rough handling of Papacy by Napoleon, acting as the head and representative of Infidel France, capped the climax, and more than all else helped to break the fetters of superstitious veneration, by which the "clergy" class had so long held the "common people" under them. But when the intrepid Napoleon not only defied the anathemas of Pope Pius VI. but laid penalties upon him for violation of his (Napoleon's) orders, and finally compelled him to cede back to France the papal territories granted a thousand years before by Charlemagne (whose successor Napoleon claimed to be), it opened the eyes of the people as well as of the monarchs of Europe to the falsity of Papacy's claim to authority. The great revolution of public opinion at this time, regarding papal authority, may be seen in the fact that Napoleon, upon assuming the title and proclaiming himself Roman Emperor as successor of Charlemagne,* did not go to Rome to have the

* Napoleon's great European wars were but his attempts to re-unite that empire as it existed under Charlemagne.

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pope crown him, as did Charlemagne and others, but commanded the pope to come to France to attend his coronation. And even then the successful chief, who more than once had pillaged, impoverished and humbled the Papacy, would not consent to be crowned by the pope, and thus to accept the imperial dignity with any acknowledgment of papal authority, but merely had the pope (Pius VII.) present, to sanction and acknowledge the ceremony, and to bless the crown which Napoleon then took from the altar and put upon his own head. The historian says, "He then put the diadem on the head of his empress, as if to show that his *authority* was the child of his own actions" - the result of his own civil and military successes. Nor has the pope ever been since requested to bestow the crown of the Roman empire. A Roman Catholic writer* says of this coronation: -

"Acting differently from Charlemagne and other monarchs, who had repaired to Rome on similar occasions, he [Napoleon] *insisted in his arrogance* that the holy father should come to Paris to crown him. The pope felt *extreme reluctance* to depart thus from the ancient usage. In fact, he considered it *derogatory to his exalted office.*"

Concerning the humiliations heaped upon Papacy by Napoleon, history ^ says : -

"An armistice was concluded [June 23, 1796] with the Pope [Pius VI.], the terms of which were sufficiently humiliating to the head of the church, once the most powerful sovereign in Europe. - The pontiff, who once trod on the necks of kings, made and unmade sovereigns, disposed of states and kingdoms, and, as the great high-priest and vicegerent of the Almighty on earth, established an authority as lord paramount, and reigned over the heads of other sovereigns, was constrained to drink to the very dregs the cup of humiliation. If the draught was bitter, it was one which his predecessors had liberally dealt out to others. He was compelled to open his ports to French vessels, and to ex-

* Chair of St. Peter, page 433.

^ Campaigns of Napoleon, pp. 89, 90.

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elude the flags of all nations at war with that Republic; to permit the French army to continue in

possession of the legations of Bologna and Ferrara; to surrender the citadel of Ancona; to give to the French 100 paintings, busts, vases or statues to be selected by commissioners sent from Paris to Rome; also 500 (ancient and valuable) manuscripts to be selected in the same way; and, to sweeten the whole, his holiness was to pay to the Republic 21,000,000 French livres, most of which was to be in specie, or gold and silver ingots."

For the nonfulfilment of these penalties promptly, the money fine was increased to 50,000,000 livres, and certain papal territories were compelled to be ceded to France; and the pope was finally made a prisoner and taken to France, where he died.

Even Pius VII., who had been restored to pontifical honors, and who in 1804 *attended* the crowning of Napoleon, was afterward by decree of Napoleon (1808-1809) bereft of every shred of temporal power; and the monuments and art treasures of Rome were taken under French protection. The language used by Napoleon was that "the donation of territories by our illustrious predecessor, Charlemagne, to the Holy See, . . . Urbino, Ancona, Macerata, be forever united to the kingdom of Italy."

The import of this is thus told by a Roman Catholic writer*;

"To this it was added, that the pope should continue to be the bishop of Rome, exercising his spiritual functions as his predecessors had done in the early ages, down to the reign of Charlemagne. The following year, emboldened by the successes of his arms, the Emperor resolved that the pope should be deprived of his now nominal sovereignty - the mere shadow of temporal power, that still remained to him in his *capital* and the adjacent districts. [These Papacy held for years before Charlemagne's gift - from A. D. 539.] Accordingly he issued a new decree, from the palace of the Austrian Caesars, that Rome should be an Imperial

* Chair of St. Peter, pp. 439, 440.

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Free City; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the pope, having ceased to reign, an income should be settled on his holiness."

Following this, Pius VII. issued a bull of excommunication against Napoleon, and was taken a prisoner to France, where he finally signed the Concordat of Fontainebleau, dated Jan. 25, 1813, in which he placed in Napoleon's hands the nomination of Bishops and Metropolitans, and virtually rescinded his own authority to veto such appointments. Thus he in effect gave Napoleon the authority of a pope, which was what Napoleon had long desired.

Nor have Roman Catholics failed to note the importance of the events which introduced the present century. They not only admit the losses and indignities inflicted, as above quoted, but they claim that the Millennial reign of Papacy (the thousand years from the time of Charlemagne's present of the before mentioned states to the Papacy - A. D. 800) ended with the taking away of its dominions by Napoleon; from which time it has at no time had more than a skeleton of power. It is Papacy's claim that, as the Kingdom of Christ, it has accomplished the predicted reign over the nations, mentioned in Rev. 20:1 - 4, and that the present period of trouble upon that system is the "little season" in which Satan is loosed, mentioned in the 7th and 9th verses. Only such as see in Papacy Satan's *counterfeit* of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this.

We have, perhaps, cited enough to convince the reader that the period of the French Revolution and Napoleon's power was a very marked period in Papacy's history; and Papal influence, broken then, has never been regained. Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities,

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until in 1870 all temporal authority of the popes again ceased - we believe never to be revived. Remember, too, that it was Napoleon's soldiers who broke open the Inquisitions, and put an end to public tortures and executions for religious convictions.

The effect of the partial breaking down of priest-craft and superstition, while it has led to more *open* infidelity, has also, in thus overthrowing a superstitious reverence for men, led to more intelligent thought on the part of the consecrated people of God - many of whom previously scarcely dared to think, or study the Scriptures for themselves. Thus, this revolution was favorable to the development of the truth and of true Christianity, by stimulating Bible study. It really carried forward the good work *begun* in the Reformation of Luther's day, which had been checked by the ignorance and servility of the masses, and the love of power, dignity, authority and ease on the part of the "clergy."

We have thus shown that 1799 began the period called the Time of the End; that in this time Papacy is to be consumed piece-meal; and that Napoleon took away not only Charlemagne's gifts of territory (one thousand years after they were made), but also, afterward, the Papacy's civil jurisdiction in the city of Rome, which was recognized *nominally* from the promulgation of Justinian's decree, A. D. 533, but *actually* from the overthrow of the Ostrogothic monarchy, A. D. 539 - just 1260 years before 1799. This was the exact limit of the time, times and a half of its power, as repeatedly defined in prophecy. And though in some measure claimed again since, Papacy is without a vestige of temporal or civil authority to-day, it having been wholly "*consumed*." The Man of Sin, devoid of civil power, still poses and boasts; but, civilly powerless, he awaits utter destruction in the near future, at the hands of the enraged masses

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(God's unwitting agency), as clearly shown in Revelation.

This Time of the End, or day of Jehovah's *preparation*, beginning A. D. 1799 and closing A. D. 1914, though characterized by a great increase of knowledge over all past ages, is to culminate in the greatest time of trouble the world has ever known; but it is nevertheless preparing for and lead-Ing into that blessed time so long promised, when the *true* Kingdom of God, under the control of the *true* Christ, will fully establish an order of government the very reverse of that of Antichrist. Since this period prepares for and leads to the Kingdom, it leads also to the great conflict between the old and the new order of things by which the latter will be introduced. And though the old order of things must pass away, and the new must supersede it, the change will be violently opposed by those advantaged by the present order. Revolution, world-wide, will be the outcome, resulting in the final and complete destruction of the old order and the introduction and establishment of the new.

All the discoveries, inventions and advantages which make our day the superior of every other day are but so many elements working together in this day of preparation for the incoming Millennial age, when true and healthful reform, and actual and rapid progress in every direction, will be the order, to all and for all.

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AWAKE FROM THY SADNESS!

"Daughter of Zion, awake from thy sadness!
Awake! for thy foes shall oppress thee no more.
Bright e'er the hills dawns the day-star of gladness:
Arise! for the night of thy sorrow is o'er.

"Strong were thy foes, but the arm that subdued them,
And scattered their legions, was mightier far:
They fled like the chaff from the scourge that pursued them;
Vain were their steeds and their chariots of war.

"Daughter of Zion, the power that hath saved thee,
Extolled with the harp and the timbrel should be
Shout! for the foe is destroyed that enslaved thee,
Th' oppressor is vanquished and Zion is free."

STUDY II.

"THE TIME OF THE END," OR "DAY OF HIS PREPARATION." - DANIEL XI. -

The Time Of The End. - Its Commencement, A. D. 1799. - Its Close, A. D. 1914. - What Is To Be Prepared, And The Object. - The World's History Prophetically Traced Through Its Chief Rulers. - From B.C. 405 To This Day Of Preparation. - The Beginning Of The Time Of The End Definitely Marked, Yet Without Names Or Dates.

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THE "Time of the End," a period of one hundred and fifteen (115) years, from A. D. 1799 to A. D. 1914, is particularly marked in the Scriptures. "The Day of His Preparation" is another name given to the same period, because in it a general increase of knowledge, resulting in discoveries, inventions, etc., paves the way to the coming Millennium of favor, making ready the mechanical devices which will economize labor, and provide the world in general with time and conveniences, which under Christ's reign of righteousness will be a blessing to all and aid in filling the earth with the knowledge of the Lord. And it is a day or period of preparation in another sense also; for by the increase of knowledge among the masses, giving to all a taste of liberty and luxury, before Christ's rule is established to rightly regulate the world, these blessings will gradually become agencies of class-power and will result in the uprising of the masses and the overthrow of corporative Trusts, etc., with which will fall also all the present dominions of earth, civil and ecclesiastical. And thus the pres-

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ent is a day of preparation (through such an overthrow) for the establishment of the universal dominion of the Kingdom of God so long prayed for.

The last forty years of the Time of the End is called the "End" or "Harvest" of the Gospel age, as we read, "The HARVEST is the END of the age." (Matt. 13:39.) To the foretold general character and events of this period we will shortly call particular attention, reserving the special features of the harvest, however, for a subsequent chapter.

Though our information pointing out the date of this period is furnished in Daniel's prophecy, we know that he understood nothing at all concerning it, as he said: "I heard, but I understood not." (Dan. 12:8.) In answer to his anxious inquiries he was told that the words were closed up and sealed *until* the Time of the End. It follows, therefore, that no one could understand the prophecy before 1799; and before leaving the subject we shall show that the prophecy indicates that it would not *begin* to be understood before 1829, nor reach a clear unfolding until 1875.

Chapter xi. of Daniel's prophecy is devoted to the notable events leading down to this period, the Time of the End, while chapter xii. leads on from there to the End or Harvest. Students of prophecy will notice the peculiar manner in which the date of the beginning of the Time of the End is given - a manner remarkable both for its exactness in fixing the date, and also for its concealment, until the

appointed time for it to be understood. And after this point of time is thus peculiarly marked in chapter xi., without a name or a date being stated, chapter xii. produces three periods of time, 1260, 1290 and 1335 prophetic days, which corroborate and establish the lesson of chapter xi., that the beginning of the Time of the End was in the year 1799.

And, although chapter xi. touches upon some of the most prominent characters and events of history, as we

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shall show, yet its testimony is still sealed to very many prophetic students because the *central item* of the prophecy, upon which much depends, has already had a seeming fulfilment. This manner of covering or hiding a prophecy until its due time to be revealed is by no means uncommon. And so confident have some prophetic students of the past felt that this central item has already been fulfilled, that in our English Bibles, common version, the marginal reference reads - "Fulfilled 171 to 168 B.C." The passage (Dan. 11: 31) reads, "Arms shall stand on his part, and they shall defile the Sanctuary of strength and shall take away the daily [literally, *the continual*] sacrifice, and they shall place [or set up] the abomination that maketh desolate [or the desolating abomination]."

The claim is that this prophecy was fulfilled by Antiochus Epiphanes, a Syrian king, when he forcibly entered Jerusalem and stopped the sacrificings to God in the Temple, and placed in the temple the idol of Jupiter Olympus.

This seeming fulfilment of the prophecy is sufficient to satisfy the general student, contented to believe what he is told; and it causes him to lose interest in the prophecy as one fulfilled in the far past and of no special interest to him. But the earnest student will note that it was foretold (verse 14) that the robbers of Daniel's people would indeed *attempt* to fulfil the vision (or would seemingly fulfil it), but would fail; and, further, that the Time of the End was a fixed time (verse 35); and that a full and correct interpretation could not be had *until* then. Hence such will not expect correct interpretations from the past. And neither will the careful student overlook the fact that our Lord drew attention to this very prophecy two hundred years after its claimed fulfilment, and told us to expect its fulfilment *future*, saying, "Ye shall see [future] the abomination of desolation standing in the holy place." (Matt. 24:

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3, 15.) Our Lord even added a caution, that we should take heed and not be mistaken regarding the real abomination, saying, "Whoso readeth let him understand."

We trust that the evidences presented in the preceding volume have made clear the fact: that the great Papal system is the desolating abomination which for centuries has despoiled both the world and the Church, in the name of Christ's kingdom. Truly it has long been "standing in the holy place" - in the temple of God, the Christian Church. Thank God for the privilege of seeing its abominable characteristics more and more clearly, that we may flee from all its errors. Thank God that its days are numbered, and that the cleansed sanctuary (Dan. 8: 14) will soon be exalted and filled with the glory of God.

With this introduction, we proceed to examine Daniel xi. in consecutive order.

Verse 2 begins with the Medo-Persian empire, the fourth and last king being Darius III. Codomanus.

The mighty king of verse 3 is Alexander the Great, of Greece, concerning whom the following scrap of history from Willard will be read with interest. He says: -

"Alexander the Great, having invaded Judea, sent a mandate to Jerusalem to furnish his army with provisions and troops. Jaddus, then the high-priest, returned for answer, that he had sworn allegiance to the king of Persia, and could not desert his cause while he lived. Alexander, as soon as the siege of Tyre was completed, marched to Jerusalem to take vengeance for this refusal. Apprised of his purpose, and utterly unable to contend with him, the high-priest in his distress cried to heaven for protection. Being instructed by a vision in the night, he threw open the gates of the city and strewed the way with flowers. Clothing himself in the splendid vestments of the Levitical priesthood, he went forth to meet

the conqueror, followed by all the priests robed in white. Alexander met him, bowed, and worshiped. Being asked by his astonished friend, why he, whom others adored, should adore the high-priest, he

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answered, 'I do not adore him, but the God whose minister he is. I knew him, as soon as I saw his habit, to be the same whom I saw in a vision in Macedonia, when I meditated the conquest of Persia; and he then assured me that his God would go before me and give me success.' Alexander then embraced the priests, walking in the midst of them, and thus entering Jerusalem; where, in the most solemn manner, he offered sacrifices in the temple. *The high-priest then showed him the prophecy of Daniel, and interpreted it to foreshow that the Persian power should be overthrown by him.*"

Though Alexander conquered the world in the short period of thirteen years, the kingdom did not continue as one nation in his family after his death, but was divided by his four generals and broken into fragments generally, as stated in verse 4.

Notice here the correspondence of this prophecy with that of Dan. 8:3-9, 20-25. Here it is shown that out of one of the divisions of Alexander's empire (compare verses 8, 9 and 21) would come forth a "little horn" or power, which would become exceedingly great. This evidently refers to Rome, which rose to influence upon the ruins of Greece. From being an insignificant subject whose ambassadors hastened to acknowledge the Grecian supremacy, and to become *part of the empire* at the feet of Alexander the Great, Rome rose gradually to supremacy.

The history which is told in few words in Dan. 8:9, 10 is related with greater detail in chapter 11:5-19. In this detailed account, *Egypt* is spoken of as *the King of the South*; while the *Grecians, and afterward the Romans*, their successors in power, or the new horn out of Greece, are designated *the King of the North*. Woven between these, linked now with the one and again with the other, is the history of God's people - Daniel's people - in whose ultimate blessing, as promised by God, Daniel trusted. It is tedious and unnecessary to trace this history in its many details of con-

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flicts between Alexander's generals and their successors, until verse 17, which refers to Cleopatra, queen of Egypt. And since all are agreed thus far, we need go no farther into the past.

At verse 18 those who claim that verse 31 applies to Antiochus Epiphanes continue to apply the prophecy to the little squabbles and battles between Seleucus, Philopater, Antiochus Epiphanes and Ptolemeus Philomater down to the end of the chapter - as the Jews were evidently accustomed to apply it. The Jews, continuing this interpretation into chapter xii., would have strong grounds for expecting deliverance by Messiah speedily; and so we read that at the time of our Lord's birth "all men were in expectation" of him, and through him of their deliverance from the Roman yoke. But from verse 18 onward, we who see the real "abomination" part company from them, and understand the prophecy merely to touch prominent characters down to Papacy; and then, touching and identifying it, to pass on to the end of its power to persecute, and to mark that date by a detailed account of one of the most noted characters of history - Napoleon Bonaparte.

But it may be asked, Why this change of the particular method of the preceding verses, to touch only prominent features of history. We answer, that this has been part of God's method of sealing and closing the prophecy. Besides, every thing in prophecy was so arranged as not to stumble Israel at the first advent. Had the minutiae and detail of twenty centuries been spread out as is that prophecy contained in verses 3 to 17 of this chapter, it would have been long, tedious and beyond comprehension; and it would have given the Jews and the early Christian church an idea of the length of time before the Kingdom of God should come; and this was not God's purpose.

Proceeding, then, we understand verses 17-19 to apply to the times and incidents in which Mark Antony and Cle-

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opatra figured, when Antony fell, and Egypt ("King of the South") was swallowed up in the Roman

empire. Verse 20 we apply to Augustus Caesar, who was noted for his systematic collection of large taxes from all tributary nations, and whose exactions of taxes, in Judea and throughout the then civilized world, are noted in Scripture in connection with the birth of our Lord. (Luke 2 :1.) The statement, "Caesar Augustus sent forth a decree that all the world should be taxed," corresponds faithfully to the description - "There shall stand up in his estate *a raiser of taxes in the glory of the kingdom.*" This latter part of the description also fits exactly; for the period of Augustus Caesar's reign is noted in history as the *most glorious* epoch of the great Roman empire, and is called "the golden age of Rome."

Another translation of verse 20 reads: "There will stand up in his place one who will cause the exactor of taxes to *pass through the glorious land of the kingdom.*" This would seem to apply specially to Palestine, and would make this fit exactly to the record in Luke. But both applications are correct: It was the glorious time of the Roman Empire, and tax collectors were caused to pass through the land of Palestine - the glorious land of the kingdom. Furthermore, be it noted that Augustus Caesar was the first ruler to introduce to the world a *systematized* taxation.

We read further of this prominent ruler - "Within few days he shall be broken, neither in anger nor in battle." Of Augustus Caesar it is recorded that he died a quiet death, while his predecessor and his seven successors in imperial power died violent deaths. His death was within a few years after he had reached the zenith of his power and had caused "the exactor of taxes to pass through the glorious land of the kingdom."

Verse 21 fitly describes Tiberius Caesar, the successor of Augustus: "There will stand up in his place a despicable

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person, to whom they shall not give the *honor* of the kingdom ; but he shall come in peaceably and obtain the kingdom by flatteries." Let us here note how the historic account of Tiberius agrees with the above by the prophet.

Says White: "Tiberius was fifty-six years old when he ascended the throne, *professing great unwillingness* to take upon him its important cares. ... All restraint being now removed, the tyrant gave loose reign to his cruel and sensual passions."

Says Willard : "At first he dissembled and appeared to govern with moderation; but the mask soon dropped. . . . The senate, to whom he transferred all the political rights of the people, had become degraded, and thus obsequiously sanctioned his acts and offered the incense of perpetual flattery to the man who filled their streets with blood. It was under the administration of *this most debased* of men, that our Lord Jesus Christ was crucified in Judea."

These pictures fit exactly the prophet's description, and are further confirmed by the next verse - 22.

"With the powers of an overflow [flood] will they [all opposers] be swept away before him, and be broken; yea, also the *Prince of the Covenant.*" This last statement seems unmistakably to refer to our Lord Jesus, who, as above noted by the historian, was crucified under the administration of Tiberius by his representative, Pilate, the Roman governor of Judea, and by Roman soldiers.

"And after the league made with him [the Senate recognizing him as emperor] he shall work deceitfully; for he will come up and become strong with a small number of people. [Tiberius organized the *Praetorian Guard*, at first of 10,000, afterward doubled. This small number of people, as the emperor's body-guard, was continually at Rome and under his control. By it he overawed the people and the senate, abolished popular elections, assemblies, etc.] He shall enter peaceably even upon the fattest places of the province, and he shall do that which his

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fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: and he shall think thoughts against the strong holds, even for a time." - Verses 23, 24.

It was the policy of both Augustus and his successors to preserve peacefully the control of the dominions previously gained, rather than to seek by conquest further additions; and, to secure this hold,

it was their policy to *divide* the spoil by appointing local governors, with dignity and authority, whose tenure of office was made to depend upon the preservation of order in their provinces, their fealty to the Caesars and the prompt collection of taxes. They no longer, as at first, pursued the policy of sacking and plundering the world merely to carry the spoils as trophies to Rome. By this diplomatic policy, by thus "*forecasting devices*," Rome now ruled the world more completely and with greater prestige than when her armies went hither and thither.

It should be recognized that while the prophecy has particularized, and in the cases of Augustus and Tiberius has almost individualized the account, yet this has been only a means to an end. The end to be accomplished is to mark the time of transfer of universal dominion, from Greece to Rome, from the four generals of Alexander the Great, representing four divisions of that empire (the "four horns" of the Grecian "goat" mentioned in Daniel 8:8), to the Roman empire, which was at that time and previously a part of Grecia. These four generals who succeeded Alexander the Great are no less distinctly marked in history than in prophecy.* The historian ^ says: -

"The [Grecian] empire was now divided into four parts, and one part assigned to each of the generals who formed

*The division among these four is distinctly referred to in Daniel 8:8 and 11:4, 5.

^ Willard's Universal History, page 100.

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the league. Ptolemy assumed the regal power in *Egypt*; Seleucus, in *Syria and Upper Asia*; Lysimachus, in *Thrace and Asia Minor* as far as Taurus; and Cassander took as his share *Macedonia*."

In this division Italy belonged to Cassander's department, which was the northern division, designated "King of the North," while Egypt was the southern division, or "King of the South." Gradually the Roman influence prevailed, and piece by piece the territory originally held by Seleucus, Lysimachus and Cassander was brought into subjection to Rome, which was part of the northern division, and left only Egypt, the southern division. This king of the south, Egypt, became subject to the power of the northern division, as above narrated, in the days of Cleopatra, Antony and Augustus Caesar, partly by the will of the father of Cleopatra, who, dying while his children were young, left the kingdom under the protection of the Roman Senate, and partly by Mark Antony's defeat. For a while, indeed, the "King of the South," Egypt, was quite as powerful as the "King of the North," Rome. Historians tell us that "it was the *greatest* mercantile nation then existing;" that it had "33,000 cities;" and that its annual revenue "amounted to 14,800 silver talents," about \$20,000,000.

Recognizing the sense and design of the prophecy, we should not expect detailed, personal accounts of the monarchs of these kingdoms, but by "King of the North" we should understand the Roman empire's representative, and by "King of the South" a representative of Egypt's kingdom. With this explanation we proceed with the prophecy.

Verse 25 : "And he [Rome] will stir up his power and courage against the King of the South [Egypt], with a great army; and the King of the South shall be stirred up for the war with a very great and mighty army; but he shall not stand; for they will [treacherously] devise plans against him."

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From the year B.C. 30, when Augustus Caesar made Egypt a Roman province, no hostilities occurred between the two countries until Queen Zenobia, a descendant of Cleopatra, about A. D. 269, claimed and exercised its control. Her reign was short; Aurelian, the Roman emperor, conquering her in A. D. 272. The historian says: "Syria, Egypt and Asia Minor acknowledged the sway of Zenobia, Queen of Palmyra. But she had to cope with the superior force of the empire and the military skill of the first captain of the age. Yet Aurelian writes of her, 'The Roman people speak in contempt of the war, which I am waging against a woman. They are ignorant both of the character and fame of Zenobia. It is

impossible to describe her warlike preparations and her desperate courage.' "Firmus, the ally of Zenobia in Egypt, was speedily vanquished and put to death, and Aurelian returned to Rome covered with honor and with great wealth as described in verse 28 - "Then will he return into his land with great riches, and his heart will be against the holy covenant, and he shall do [various] exploits and return to his own land."

As an evidence of the riches he accumulated, note an extract from Gibbon's account of his march of triumph through the streets of Rome. He says: -

"The wealth of Asia, the arms and ensigns of conquered nations, and the magnificent plate and wardrobe of the Syrian queen, were disposed in exact symmetry or artful disorder. . . . The beautiful figure of Zenobia was confined in fetters of gold; a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels. She preceded on foot the magnificent chariot in which she once hoped to enter the gates of Rome."

As to the Prophet's statement, that on his return his heart would be against the holy covenant [Christianity], Mosheim says: -

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"Aurelian, although immoderately given to idolatry, and possessing a strong aversion to the Christians, yet devised no measure for their injury during four years. But in the fifth year of his reign, either from his own superstition, or prompted by the superstition of others, he prepared to persecute them : and, had he lived, so cruel and ferocious was his disposition, and so much was he influenced by the priests and the admirers of the gods, that his persecution would have been more cruel than any of the preceding. But before his new edicts had reached all the provinces he was assassinated; and therefore only a few Christians suffered for their piety under him." *

This persecuting spirit against Christianity was manifested *after his return* from the conquest, as indicated in the prophecy. Aurelian was a worshipper of the sun, and he ascribed his victory over Zenobia to the sun; and immediately after the battle he repaired to the magnificent temple, dedicated to the sun, to acknowledge the favor. As the Christians deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship was the provocation of his sudden and violent opposition.

Verse 26 : "Yea, they that eat of his food will bring his downfall: and his army shall overflow: and many shall fall down slain." Aurelian was assassinated by his own generals; his army was successful, though many were slain.

Verse 27 applies not to Rome and Egypt, but to *two kings or powers* in the Roman empire - the Imperial power gradually dying, and the Clerical power slowly coming to life and ambition. Each sought to use the other for its own selfish ends, while denying such designs. It reads: "And the heart of the two kings shall be to do mischief, and they shall speak lies at one table; but it shall not prosper [then], *because* as yet the end is unto *another time*." Or, to express the thought more plainly, a certain period of 1260 years had been appointed of God as the length of Papacy's per-

* History of Christianity, Vol. II., page 101.

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secuting power; hence the union or league between the clergy and the civil power could "not prosper" then, because the 1260 years counted from that date would bring "the end" too soon; therefore it must be put off, or held back, and allowed to come about gradually by the decay of the empire in Italy. We see on the pages of ecclesiastical history the scheming of the Christian bishops for *power* in the Roman empire; and evidently the emperors debated much whether it would not be to their advantage to recognize the new religion. Apparently Constantine merely acted out, at a riper time, what others had

more or less thought of. But even Constantine was hindered by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state. We regard verses 29 and 30 as a parenthesis, thrown in to conceal the meaning for a time by breaking the order of the narrative, and believe it to apply to a then far future collision between the representatives of the Roman empire and Egypt. No further conflict between these would occur except one, and it would be *just at* "the time appointed" - the time of the end, 1799. For this reason we will leave the examination of these verses until considering that last battle between them, as detailed in verses 40-45.

Verse 31 connects with the thought of verse 27, and we recognize it as referring to the more successful of the two powers in the Roman empire - Papacy. Having traced history through notable individual rulers down to Aurelian, and having introduced us to the two antagonistic rulerships - civil and ecclesiastical - which arose shortly after, the predominance of Papacy, its character and its work, as related to God's truth and Church, are next pointed out, - being represented as one king or power, regardless of its various and changing popes or heads. We know that in the contest between the civil and religious rulers Papacy was

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victorious; and the prophecy reads, "Arms shall stand on his part [or, "strong ones out of him stand up" - *Young's translation*], and shall pollute the sanctuary of strength, and shall *take away the continual sacrifice*, and they will SET UP *the desolating abomination*."

This we interpret to mean that, though neither the church nor the civil power succeeded in swallowing up the other, as at one time seemed probable, yet "strong ones" arose, who polluted the fundamental principles both of the civil government and also of true religion. The "sanctuary of strength," the sacred precincts of civil authority, which for the time God had delivered over to the Gentiles, to the kingdoms of this world, was undermined by those in the Church who thirsted for present dominion, and who sought by every device to obtain civil power to help forward *their* ecclesiastical schemes; and the sanctuary of God (his sacred dwelling - the Church) was defiled and degraded by the persistent efforts of these "strong ones" to obtain power with the civil rulers, and numbers, and influence with the people. This was Papacy in embryo, scheming to set itself up in power as a sacerdotal empire.

We cannot wonder that these heady, "strong ones," having disregarded God's plan, which provides for our *present* submission to "the powers that be" (which are ordained of God for our present trial and our preparation for *future* exaltation to power, glory and the dominion of the world), and having decided to reign, if possible, before God's time, were so far out of harmony with God's plan that they lost the very essence and kernel of the truth, and retained only the form, the outward appearance. A most decisive step of the apostasy was to "remove the continual sacrifice." This, the climax of doctrinal degeneracy, represented in the Romish doctrines of Transubstantiation and the Sacrifice of the Mass, we merely name here, leaving it

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for fuller examination in connection with another prophecy in a later chapter. From the introduction of this fatal and blasphemous error, God calls the system an abomination; and its subsequent exaltation to power is here referred to as, "the desolating abomination *setup*." How well Papacy has earned this name, and how blighting has been its baneful influence, are well attested by the history of the "dark ages," glimpses of which we have given in the preceding volume.

Verse 32: "And such as do wickedly against the covenant shall he corrupt by flatteries." Those in the Church who failed to live up to their covenant with the Lord fell an easy prey to the flatteries, honors, titles, etc., held before them by the Papal hierarchy as it began to have influence. But though many yielded to the errors, all did not; for we read, "But the people that do know their God shall be strong and deal valiantly; and they that understand among the people shall instruct many." Thus is shown a division of the Church into two marked classes, distinguished in Dan. 8:11-14 as *the sanctuary* and *the host*: one class, corrupted by the flattering honors of the world, violated its covenant with God, while

the other class was really strengthened by the persecutions to which their loyalty to God exposed them. Among the latter class were some who understood the situation, and taught the faithful that thus it was written in the Scriptures that the Antichrist, or Man of Sin, would develop from a great falling away in the Church.

Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted - hunted, imprisoned, racked, tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, "Yet they shall fall by the sword, and by flame, by captivity and by spoil - days," - [Here 38

another parenthesis of verse 34 and part of 35 interrupts] - "to the time of the end; because it is yet [future] for a time *appointed*." The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other Scriptures we learn that it was a period of 1260 years, which ended with A. D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

Verses 34, 35: "Now when they shall fall, they shall be holpen with a little help." The full period of the persecutor's (Papacy's) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement, which, though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God's Word. The Reformation prevented the complete crushing out of the truth from the world. But, alas! with the little help came the "flatterers" again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: "But many shall cleave to them with flatteries; and some of them of understanding [leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors] shall fall; to try them [the faithful few] and to purge and to make them white."

Tracing the prophecy further, we find that as the previous verses pointedly describe the leading characters prominently connected with the transfer of dominion to Greece and then to Rome, and then craftily, gradually, stealthily to Papacy as a power which grew up out of civil Rome, so 39

also when it comes to the very important point of noting where Papal dominion was broken,* it is but reasonable to expect that Napoleon, the leading character associated with this change, should be marked out; and that, too, not by a description of his personal appearance, but by a description of his peculiar characteristics, just as Augustus and Tiberius Caesar were indicated. Such a description we do find; and Napoleon Bonaparte's career corresponds exactly with that description. Verses 31-35 describe Papacy, its errors and abominations, and the Reformation and its "little help" yet partial failure through flatteries; and these verses bring us down to the "Time of the End," and show us that, notwithstanding the little help afforded, some would *fall* by persecution *until* the Time of the End. And so it was: in all the countries subject to Papacy - Spain, France, etc. - persecution through the terrible Inquisition continued, until broken effectually by Napoleon.

Next follow the verses descriptive of Napoleon, the instrument employed by Providence to break Papacy's power and to begin her torture, which will end in utter destruction, to be accomplished later on; as it is written, "Whom the Lord shall *destroy with the bright shining of his presence*." - 2 Thes. 2:8.

* It is proper to say that Papal *dominion* passed away at the beginning of the present century; for after the French Revolution the authority of Rome over rulers and kingdoms (and even over its own territory in Italy) was only *nominal* and not real. It should be remembered, too, that until that time France had been, of all the nations, the most faithful and subservient to the Papal authority. It was her kings and

princes and nobles and people who most readily obeyed the behests of the pope - organized crusades, went to war, etc., etc., in obedience to the pope's command, and who were so loyal as not to permit a Protestant to live on her soil after the massacre of St. Bartholomew's night. No other nation, therefore, *could* have struck Papacy so stunning and destructive a blow as the French.

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The public career of Napoleon Bonaparte, who was recognized even in his own day as "the man of destiny," is so clearly portrayed by the prophetic statement as to positively fix the date of "the time appointed." This method of fixing a date is accurate. And if we shall show that the events here mentioned in prophecy agree with Napoleon's career in history, we can determine the date as certainly as we could the beginning of the reign of Augustus Caesar, or Tiberius, or Cleopatra - described in verses 17, 20 and 21. Napoleon's career, in the light of prophecy, marked A. D. 1799 as the close of the 1260 years of papal power, and the beginning of the period called the "Time of the End." The prophetic description runs thus:

Verse 36: "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 wrath is accomplished; - for that which is determined shall be done." Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. He did, perhaps, as nearly "*according to his will*" as any man that ever lived; he was noted for his wilfulness and determination, which conquered almost insurmountable difficulties. To get the proper meaning of the above verse, it must be remembered that the word "*god*" signifies *a mighty one*; and that it is frequently used in Scripture in referring to kings and rulers, as in this verse: "god of *gods*."* Here the word "gods" refers to rulers, kings and princes, and the expression, "*god of gods*," or ruler of rulers, refers to the pope. Most men have acknowledged *some* religious superior, but Napoleon acknowledged none. He had a will of his own, and a plan of his own. which was to exalt himself above every other ruler. Even the "god of gods" (i. e., the ruler of rulers - the pope) he

*See MILLENNIAL DAWN, VOL. II., pp. 274 and 275.

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addressed in a marvelous way; commanding his obedience as his servant, in a manner which shocked the superstitions of the world at that day, and the dignity of the papal hierarchy as well. And, as here declared, he prospered until he had accomplished his mission of scourging Papacy and breaking its influence over the minds of the people. In proof of this, history * says: -

"Whilst the secular princes who had concluded treaties with the French adhered to them in good faith, and paid the contributions stipulated, the sovereign Pontiff was guilty of the most unwise violations of his engagements. Surrounded by priests who were his only counsellors, the Pope had resource to his old expedients of artifice and pious frauds; and great efforts were made to inflame the minds of the people against the French. . . . The priests pretended that heaven had interfered, and it was positively asserted that various miracles had been performed in the different churches in vindication of the holy catholic faith of Papal supremacy, showing the displeasure of heaven at the conduct of the French. Bonaparte, perceiving that such was the infatuation of the Court of Rome that all his efforts for peace would be unavailing, took immediate steps to bring 'His Holiness' to his senses.

"He ordered General Victor to invade the Papal territories, who scattered the army of the Pope 'like chaff before the wind,' and spread a general panic through the ecclesiastical states. . . . 'His Holiness,' finding that St. Peter afforded him no assistance in this emergency, . . . dispatched plenipotentiaries to Bonaparte to supplicate for peace. Peace was obtained, but upon conditions sufficiently humiliating: In addition to complying with the provisional treaty previously entered into and infringed by the Pope, he was obliged to cede a part of his territory and pay a sum of money amounting to about thirty millions of French livres [about six million dollars], as an atonement for the last rupture."

This, added to the first assessment, made in all over ten

*Campaigns of Napoleon, pp. 89, 95, 96,
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million dollars that the Pope paid to France in gold and silver, besides other valuables, - statuary, paintings, etc. A Roman Catholic writer declares that "The fulfilment of these conditions brought the Pope to the verge of ruin." This treaty was concluded February 19, 1797.

It may be thought that this summary and successful overturning of Papal power would be sufficient to prove to the world that its claims to divine right to rule kings, etc., were mere assumptions; but if not, surely the final touches were added the following year, when the French general, Berthier, entered Rome, organized there a Republic, on February 15, 1798, and five days later carried the pope a prisoner to France, where he died the following year. From that time until the present, Papal dominion over the kingdoms of earth has been merely a shadow of its former self. Since then, it has scarcely mentioned its assumed right to make and unmake kings. In fact, the pope who succeeded in 1800, under the title Pius VII., "published an address in which he declared it to be the doctrine of the gospel that *all* should obey established governments," which of course included himself.

Verse 37: "He shall neither regard the god [ruler] of his fathers, nor the desire of women, nor regard any god [ruler]; for he shall exalt himself in opposition to all."

Not only did Napoleon not respect the god of his fathers, Papacy, but neither did he regard favorably any of the Protestant sects, here represented as women.* In fact, nothing but his own personal ambition controlled him.

Verse 38 : "But in his place [instead of any of these gods] he shall honor the god of forces [military power] : and a god whom his fathers knew not, shall he honor with

*As the one true Church is symbolically called the Bride of Christ, and as the Church of Rome in unfaithful alliance with earthly empire is called a harlot, so the various Protestant sects are called "women."

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gold, and silver, and with precious stones, and things desired."

Other great warriors made some acknowledgment to some supernatural powers for victories achieved. Alexander the Great visited the heathen temples, and thus celebrated victories; so did the Caesars; and in later times, under Papacy, it was the custom for both sides in a war to appeal to God, to saints, to the Virgin and to the popes for blessings and victory; and at least to pretend to accept victory as God-given. But Napoleon did nothing of the sort: he ascribed his success to himself and his own genius. Armies were his reliance; in brave men, quick maneuvering and able generals he put his trust; and to these he addressed his petitions. The form of his oath to the French "Council of the Ancients," on assuming command of the armies of France upon his return from Egypt, shows that his reliance was upon himself and his armies. He swore neither by God, nor by the Bible, nor by the Pope, nor by France; but he said: "I swear it! I swear it in *my own name*, and in the name of my brave comrades!" While serving his own ambition, he claimed to serve the people ; and the treasures of Rome, and of other cities and countries which he spoiled, were turned over to the people of France, of whom himself and his soldiers were a part.

Verse 39 : "And he shall do this to strengthen his hold with the strange [new] god: Whoever will acknowledge him, him will he give much honor; and he will cause such to rule over many, and he will divide the land gratis."

Napoleon put his friends and trusty generals into places of power among all the conquered nations of

Europe. These offices were his *gifts*, yet they were held upon condition of fealty to him. They were "gratis," and yet the price of their loyalty to him. Of this history* says: -

*Willard's Universal History, page 452.

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"The ambitious views of Napoleon became still more apparent. Holland had the previous year been formed into a kingdom, of which his brother, Louis Bonaparte, was made king. Naples was now given to Joseph Bonaparte, the elder brother, who was also invested with the title of King of the two Sicilies. Several provinces were constituted duchies or grand fiefs of the empire, and given to the Emperor's relations and favorites. His sister Pauline was made princess of Guastalla; his brother-in-law, Murat, grand duke of Berg and Cleves; while Eugene Beauharnais, the son of his Empress Josephine by a former marriage, was sent viceroy to Italy. Fourteen provinces in the south and west of Germany were formed into the Confederation of the Rhine. They were separated from the Germanic body, and recognized Napoleon as their head, under the title of Protector. . . . Switzerland was also brought under the dominion of France, Napoleon declaring himself its 'Mediator.'"

The policy of Napoleon also led him to establish various honorable and honorary orders among the officers and soldiers, such, for instance, as the "Legion of Honor," "The Order of the Iron Crown," etc., etc.

Having thus furnished grounds for establishing the identity of this character (Napoleon), whose deeds mark the beginning of the "Time of the End," the prophecy proceeds to show which *particular event* of that time is to be understood as definitely marking the *exact date* of the beginning of the "Time of the End." This event is shown to be Napoleon's invasion of Egypt, which covered a period of a year and nearly five months. He sailed May, 1798 and, returning, landed in France Oct. 9, 1799. This campaign is graphically described in few words in verses 40-44.

Verse 40: "And at the [fixed] Time of the End shall the king of the South [Egypt] fight against him, and the king of the North [England] shall come against him like a tempest, with chariots and with horsemen [the Egyptian Mam-

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elukes, etc.] and with a *great navy*. [The English forces consisted of a navy under Admiral Nelson.] And he [Napoleon] shall enter into the countries, and shall destroy and pass through [victoriously]." History informs us that the Egyptian army under Murat Bey "after a most determined struggle was repulsed; . . . the success of the French struck terror far into Asia and Africa; and the surrounding tribes submitted to the conqueror. . . . But fortune was preparing for him a terrible reverse. His fleet, consisting of thirteen ships of the line [war vessels], besides frigates, was found in Aboukir bay by Nelson, the English admiral, who had long been in pursuit, and was attacked on the evening of Aug. 1, 1798, with a degree of vigor and activity ["like a whirlwind"] which was never surpassed in naval warfare."

Verses 41-43: "He shall enter also into the glorious land [Palestine], and many shall fall: but these shall escape out of his hand, even Edom and Moab, and the principality of the children of Ammon. [Napoleon kept to the coast, and did not enter but passed by these lands.] He shall stretch forth his hand upon the countries, and Egypt shall not escape. And 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 will follow at his steps."

Verses 44-45 : "And he shall plant the tabernacles of his palace [his palatial tents] between the seas, in the glorious holy mountain." This statement might refer to either of two mountains - Mt. Tabor or Mt. Sinai. - both of which might be called glorious and holy. On Mt. Tabor, glorious and holy as the place of our Lord's transfiguration, and called by Peter "the holy mount," Napoleon's tents were pitched, one

of his most important battles being fought there. Mt. Sinai, holy and glorious as being the place where the Law Covenant between God and Israel was rati-

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fied, was visited by Napoleon and his "scientific corps" and select guard.

"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 [nations]. Yet he shall come to his end, and none shall help him."

While in Egypt tidings of fresh alliance against France reached Napoleon, and he at once set out for France. With reference to this history* says, "Intelligence from Europe now induced him to abandon Egypt; and, leaving his army under Kleber, he returned to France with secrecy and dispatch. ... A reverse of fortune had taken place in French affairs, a second coalition had formed against France, composed of England, Russia, Naples, the Ottoman Porte and Austria." Compare these words of history with those of prophecy: "But tidings out of the *East* and out of the *North* shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many [nations]." Napoleon's great fury, and his attempted destruction of all the nations of Europe, are too well known to require repetition here. He almost succeeded in his ambitious designs; yet, as predicted by the Prophet, in a few years this most notable man of his day died an exile, forsaken by all.

As verse 40 declares that this invasion of Egypt would be "at the Time of the End" or (as the *Douay* version renders it) "at the time prefixed," so do verses 29 and 30, which refer to the same event and which were previously introduced as a parenthesis. It will be remembered that we have found verses 25-28 to refer to a previous invasion of Egypt; and in verses 29 and 30 it is intimated that the next great invasion of Egypt would be "*at the time appointed*," i. e., at the "Time of the End," as described in verses 40-45.

*Willard's Universal History, page 446.

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"At the time appointed he shall return, and come toward the south; but it shall not be as the former or as the latter" invasions. Napoleon's invasion of Egypt did not result either like that in the days of Cleopatra, or like that in the days of her descendant, Queen Zenobia. Napoleon, though successful as a general in Egypt, achieved no such victories as his predecessors; and the reason is described in the next verse, - "*For the ships of Chittim* [*of the Romans*" - *Douay*] shall come against him." The English navy harassed Napoleon and hindered his conquest. Since England as well as France had been a part of the old Roman Empire, and since France was at war with the remainder of that empire, endeavoring to conquer it, we see the propriety of these being called Roman ships. "Therefore he [Napoleon] shall be grieved, and return and have indignation *against the holy covenant: and he shall succeed.*"

On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a *Concordat* or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action *against* the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he *did* "succeed." But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the "Man of Sin," as the prophecy describes in the following words: "And he [Napoleon] shall return [change about] and shall devise *against them* that have forsaken the covenant of the sanctuary;" i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.

Thus pointedly does Daniel xi. trace the world's history, by its most notable characters, from the kingdom of Persia down to the overthrow of Papal dominion. Though cov-

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ering the long period of twenty-four hundred years, it accomplishes its purpose of clearly marking the

very year of the beginning of the Time of the End - 1799. With that year terminated the limit of Papacy's 1260 years of power to oppress, and the Time of the End began. And let it not be overlooked that this was also the last year of Papacy's millennium, or one thousand years reign, which began, as shown in the previous volume, with the year 800. But 1799 was only the beginning of the period known as "the Time of the End," within the limits of which every vestige of that system shall pass away.

Notice how in the few words of verses 34 and 35 the decline of the Reformation and its cause are described. The love of the world and a desire to be in power, influence and ease were the snares which first seduced the church and brought forth Papacy; and the same desires and endeavors interrupted the Reformation. Luther and his companions at first boldly denounced, among other of the papal errors, the union of church and state; but when, after some years of brave resistance to powerful opposition, the Reformation began to have some influence because of numbers, when kings and princes began to flatter the reformers, and avenues to social and political preferment opened before them, the evils of church and state union, which once they saw and opposed in Papacy, were lost sight of. The reformed churches in Germany, Switzerland, etc., stepped into the very shoes of Rome, and stood ready to unite with and favor any political party, or prince, or government, willing to own and recognize them. Thus some of understanding fell, and from being leaders of reform they became leaders into temptation. Thus the reform movement, well begun, was greatly checked.

But all this could not frustrate God's plan. By his wisdom it was overruled for good. It served, as Papacy's error

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had done, to further test the true saints, to prove whether they were really followers of men or of God. It has served this purpose all the way down, from that time to this - "to try them, and to purge, and to make them white."

If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into the error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessings desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but it also weakened the influence of the various Protestant systems, in matters civil and political - which influence had grown very strong in two and a half centuries.

The new reformation, which dated from Napoleon's day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by religious zeal; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. Napoleon and his co-workers were godless

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men, animated by their own selfish ambitions for power; but God, unknown to them, was overruling their course and causing it to work out his own designs, which it effectually did. Had the reformation which God first started within the Church itself continued, had the reformers and their descendants continued faithful to the Truth, his great designs might have been accomplished through their honored instrumentality. But when they succumbed to the flatteries of the world, God showed that he had other ways and means for accomplishing his purposes.

Napoleon's work, together with the French Revolution, broke the spell of religious superstition,

humbled the pride of self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after course had healed. (Rev. 13:3.) The era closing with A. D. 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally "consume and destroy it unto the end." - Dan. 7:26.

This date also clearly marks the beginning of a new era of liberty of thought, and the realization of individual rights and privileges, and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies - "pestiferous Bible Societies," Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation

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and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817. The extent of the work done by these societies during this century is wonderful. Bibles by the million are published yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. While much is doubtless lost, the result in general is to break the bonds of slavery and superstition, political and ecclesiastical. Its quiet teaching - that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord - is the greatest of all levelers and equalizers. Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority over the people (that the "clergy" constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church authority. The reform divided among several sects much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone. But the political reform witnessed during this Nineteenth Century, dating particularly from 1799, the "Time of the End," though very different from the former, is none the less a *reformation*. The revolution and independence of the American colonies - the successful establishment of a prosperous Republic, a government by the people and for the people, without the interference of either royalty or priest-craft - had set a new lesson before the now awaking people, who

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for so many centuries had slumbered in ignorance of their God-given rights, supposing that God had appointed the church to the supreme rulership of earth, and that they were bound to obey those kings and emperors sanctioned by the church, no matter how unjust their demands, because she had declared them to be *appointed by God*, through her.

To a long down-trodden and priest-ridden people, America became a source of wonderment. Truly it was "Liberty enlightening the world." Finally, oppressed by priest-craft, royal extravagance, etc., augmented by repeated failures of the crops, which impoverished and almost famished them, the people of France arose in desperation and accomplished that most terrible revolution which lasted for fourteen years, from 1789 to 1804.

Awful as were those scenes of anarchy and violence, they were but the legitimate fruit, the reactionary effect, of the awakening of a long oppressed people to a realization of their shame and degradation. It was the reaping of a whirlwind by the civil and religious powers, which *in the name* of God and of truth had been blinding and binding, for their own aggrandizement, people for whom Christ died.

Of course such a reaction from such a cause would be to infidelity. France suddenly became thoroughly infidel under the influence of Voltaire and his associates, who deluged the country with their writings, hurling contempt and ridicule upon Christianity, or rather upon the apostate Church of Rome, which was the only Christianity with which the French people were acquainted. They pointed out its falsehoods, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it. And miserable, deluded France, for a thousand years completely under the influence of the Papacy, sup-

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posing that the real Christ and not the Antichrist had been her despicable master, cried out in the words of Voltaire, "Down with the wretch;" and their efforts to down the execrable Antichrist resulted in all the horrors of the French Revolution - a wonderful illustration of retributive justice when viewed in comparison with the dreadful massacres of St. Bartholomew's day, and similar occasions incited and rejoiced over by the Papacy.

Infidel France suddenly rose in its might, destroyed the Bastille, issued its declaration of the rights of man, executed the king and queen and declared war against all kings and sympathy with all revolutionists everywhere. Meanwhile the rulers of the world with bated breath dreaded lest the revolutionary contagion should break out among their subjects; and, fearful of world-wide anarchy, they organized alliances for their mutual protection against their subjects, who indeed were scarce restrained. The French renounced Christianity, and confiscated all the vast estates and revenues of the Roman Catholic Church, as well as the estates of the king and the nobility. The streets of Paris again ran with blood, but it was the blood of priests and nobles and their supporters, instead of that of Protestants. The number of the executed is estimated at 1,022,000. These perished by hundreds of processes invented for the occasion. During the hunting and the slaughter, the priests were taunted with reminders of the similar course of Papists toward Protestants, and of their own doctrine - that "the end justifies the means." The Revolutionists claimed the *end* sought to be human liberty, political and religious; and that the death of those opposed to this was needful, as the only sure means.

Like all such things, the French Revolution was a great evil, and caused much distress to millions of people; yet like some others, too, it was a partial redress of a great wrong; and, like some others, it was overruled by God for

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good, for the increase of knowledge and the forwarding of his plans as pointed out in prophecy. We here intrude the remark that the French Revolution is prominently pointed out in the Book of Revelation, which clearly shows that the closing trouble upon all the nations of "Christendom" was illustrated in that reign of terror. That pestilence of Infidelity and Anarchism, which spread from France the world over, was fed and fattened upon the false, unscriptural doctrines and practices of "Christendom," represented not only in Papacy but in "Orthodoxy" generally. Nominal Christianity has not cured this malady, and is powerless to avert its further outbreak, predicted in the Scriptures to be the greatest trouble ever to be known to earth.

The influence of the French infidels was carried over Europe by the armies under Napoleon, and greatly undermined the power both of kings and priests. But the rough handling of Papacy by Napoleon, acting as the head and representative of Infidel France, capped the climax, and more than all else helped to break the fetters of superstitious veneration, by which the "clergy" class had so long held the "common people" under them. But when the intrepid Napoleon not only defied the anathemas of Pope Pius VI. but laid penalties upon him for violation of his (Napoleon's) orders, and finally compelled him to cede back to France the papal territories granted a thousand years before by Charlemagne (whose successor Napoleon claimed to be), it opened the eyes of the people as well as of the monarchs of Europe to the falsity of Papacy's claim to authority. The great revolution of public opinion at this time, regarding papal authority, may be seen in the fact that Napoleon, upon assuming

the title and proclaiming himself Roman Emperor as successor of Charlemagne,* did not go to Rome to have the

* Napoleon's great European wars were but his attempts to re-unite that empire as it existed under Charlemagne.

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pope crown him, as did Charlemagne and others, but commanded the pope to come to France to attend his coronation. And even then the successful chief, who more than once had pillaged, impoverished and humbled the Papacy, would not consent to be crowned by the pope, and thus to accept the imperial dignity with any acknowledgment of papal authority, but merely had the pope (Pius VII.) present, to sanction and acknowledge the ceremony, and to bless the crown which Napoleon then took from the altar and put upon his own head. The historian says, "He then put the diadem on the head of his empress, as if to show that his *authority* was the child of his own actions" - the result of his own civil and military successes. Nor has the pope ever been since requested to bestow the crown of the Roman empire. A Roman Catholic writer* says of this coronation: -

"Acting differently from Charlemagne and other monarchs, who had repaired to Rome on similar occasions, he [Napoleon] *insisted in his arrogance* that the holy father should come to Paris to crown him. The pope felt *extreme reluctance* to depart thus from the ancient usage. In fact, he considered it *derogatory to his exalted office.*"

Concerning the humiliations heaped upon Papacy by Napoleon, history ^ says : -

"An armistice was concluded [June 23, 1796] with the Pope [Pius VI.], the terms of which were sufficiently humiliating to the head of the church, once the most powerful sovereign in Europe. - The pontiff, who once trod on the necks of kings, made and unmade sovereigns, disposed of states and kingdoms, and, as the great high-priest and vicegerent of the Almighty on earth, established an authority as lord paramount, and reigned over the heads of other sovereigns, was constrained to drink to the very dregs the cup of humiliation. If the draught was bitter, it was one which his predecessors had liberally dealt out to others. He was compelled to open his ports to French vessels, and to ex-

* Chair of St. Peter, page 433.

^ Campaigns of Napoleon, pp. 89, 90.

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elude the flags of all nations at war with that Republic; to permit the French army to continue in possession of the legations of Bologna and Ferrara; to surrender the citadel of Ancona; to give to the French 100 paintings, busts, vases or statues to be selected by commissioners sent from Paris to Rome; also 500 (ancient and valuable) manuscripts to be selected in the same way; and, to sweeten the whole, his holiness was to pay to the Republic 21,000,000 French livres, most of which was to be in specie, or gold and silver ingots."

For the nonfulfilment of these penalties promptly, the money fine was increased to 50,000,000 livres, and certain papal territories were compelled to be ceded to France; and the pope was finally made a prisoner and taken to France, where he died.

Even Pius VII., who had been restored to pontifical honors, and who in 1804 *attended* the crowning of Napoleon, was afterward by decree of Napoleon (1808-1809) bereft of every shred of temporal power; and the monuments and art treasures of Rome were taken under French protection. The language used by Napoleon was that "the donation of territories by our illustrious predecessor, Charlemagne, to the Holy See, . . . Urbino, Ancona, Macerata, be forever united to the kingdom of Italy."

The import of this is thus told by a Roman Catholic writer*; -

"To this it was added, that the pope should continue to be the bishop of Rome, exercising his spiritual functions as his predecessors had done in the early ages, down to the reign of Charlemagne. The following year, emboldened by the successes of his arms, the Emperor resolved that the pope should be deprived of his now nominal sovereignty - the mere shadow of temporal power, that still remained to him in his *capital* and the adjacent districts. [These Papacy held for years before Charlemagne's gift - from A. D. 539.] Accordingly he issued a new decree, from the palace of the Austrian Caesars, that Rome should be an Imperial

* Chair of St. Peter, pp. 439, 440.

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Free City; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the pope, having ceased to reign, an income should be settled on his holiness."

Following this, Pius VII. issued a bull of excommunication against Napoleon, and was taken a prisoner to France, where he finally signed the Concordat of Fontainebleau, dated Jan. 25, 1813, in which he placed in Napoleon's hands the nomination of Bishops and Metropolitans, and virtually rescinded his own authority to veto such appointments. Thus he in effect gave Napoleon the authority of a pope, which was what Napoleon had long desired.

Nor have Roman Catholics failed to note the importance of the events which introduced the present century. They not only admit the losses and indignities inflicted, as above quoted, but they claim that the Millennial reign of Papacy (the thousand years from the time of Charlemagne's present of the before mentioned states to the Papacy - A. D. 800) ended with the taking away of its dominions by Napoleon; from which time it has at no time had more than a skeleton of power. It is Papacy's claim that, as the Kingdom of Christ, it has accomplished the predicted reign over the nations, mentioned in Rev. 20:1 - 4, and that the present period of trouble upon that system is the "little season" in which Satan is loosed, mentioned in the 7th and 9th verses. Only such as see in Papacy Satan's *counterfeit* of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this.

We have, perhaps, cited enough to convince the reader that the period of the French Revolution and Napoleon's power was a very marked period in Papacy's history; and Papal influence, broken then, has never been regained. Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities,

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until in 1870 all temporal authority of the popes again ceased - we believe never to be revived.

Remember, too, that it was Napoleon's soldiers who broke open the Inquisitions, and put an end to public tortures and executions for religious convictions.

The effect of the partial breaking down of priest-craft and superstition, while it has led to more *open* infidelity, has also, in thus overthrowing a superstitious reverence for men, led to more intelligent thought on the part of the consecrated people of God - many of whom previously scarcely dared to think, or study the Scriptures for themselves. Thus, this revolution was favorable to the development of the truth and of true Christianity, by stimulating Bible study. It really carried forward the good work *begun* in the Reformation of Luther's day, which had been checked by the ignorance and servility of the masses, and the love of power, dignity, authority and ease on the part of the "clergy."

We have thus shown that 1799 began the period called the Time of the End; that in this time Papacy is to be consumed piece-meal; and that Napoleon took away not only Charlemagne's gifts of territory (one thousand years after they were made), but also, afterward, the Papacy's civil jurisdiction in the city of Rome, which was recognized *nominally* from the promulgation of Justinian's decree, A. D. 533, but

actually from the overthrow of the Ostrogothic monarchy, A. D. 539 - just 1260 years before 1799. This was the exact limit of the time, times and a half of its power, as repeatedly defined in prophecy. And though in some measure claimed again since, Papacy is without a vestige of temporal or civil authority to-day, it having been wholly "*consumed*." The Man of Sin, devoid of civil power, still poses and boasts; but, civilly powerless, he awaits utter destruction in the near future, at the hands of the enraged masses

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(God's unwitting agency), as clearly shown in Revelation.

This Time of the End, or day of Jehovah's *preparation*, beginning A. D. 1799 and closing A. D. 1914, though characterized by a great increase of knowledge over all past ages, is to culminate in the greatest time of trouble the world has ever known; but it is nevertheless preparing for and lead-Ing into that blessed time so long promised, when the *true* Kingdom of God, under the control of the *true* Christ, will fully establish an order of government the very reverse of that of Antichrist. Since this period prepares for and leads to the Kingdom, it leads also to the great conflict between the old and the new order of things by which the latter will be introduced. And though the old order of things must pass away, and the new must supersede it, the change will be violently opposed by those advantaged by the present order. Revolution, world-wide, will be the outcome, resulting in the final and complete destruction of the old order and the introduction and establishment of the new.

All the discoveries, inventions and advantages which make our day the superior of every other day are but so many elements working together in this day of preparation for the incoming Millennial age, when true and healthful reform, and actual and rapid progress in every direction, will be the order, to all and for all.

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AWAKE FROM THY SADNESS!

"Daughter of Zion, awake from thy sadness!
Awake! for thy foes shall oppress thee no more.
Bright e'er the hills dawns the day-star of gladness:
Arise! for the night of thy sorrow is o'er.

"Strong were thy foes, but the arm that subdued them,
And scattered their legions, was mightier far:
They fled like the chaff from the scourge that pursued them;
Vain were their steeds and their chariots of war.

"Daughter of Zion, the power that hath saved thee,
Extolled with the harp and the timbrel should be
Shout! for the foe is destroyed that enslaved thee,
Th' oppressor is vanquished and Zion is free."

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STUDY IV.

THE CLEANSING OF THE SANCTUARY. 2300 DAYS. - DAN. 8:10-26.

The True Sanctuary. - The Defilement. - The Base Or Foundation. - How "Cast Down." - Evidences Of This Cited From Roman Catholic Writings. - The Cleansing Will Not Be Accomplished Until 2300 Years After The Vision. - How And Where Begun, And When Due To Be Completed. - "Golden Vessels," Truths, Must Be Replaced.

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IN preceding chapters we saw the identity of the presumptuous, peculiar "little horn" of Dan. 7:8, 11, 20-26, with the "Man of Sin" of 2 Thes. 2:3, and with the "Abomination of Desolation" foretold by our Lord in Matt.24:15; and also that the same papal power is referred to in Dan. 8:9, 10, 23-25. We have examined, sufficiently for our present purposes and limited space, its rise, its character the breaking of its crushing power, and its final complete destruction, which is yet future.

We wish now to examine another prophecy which points out distinctly the one special false doctrine, or fundamental error, which led to the full rejection of that system by our Lord, and made it in his sight the desolating *abomination*. The prophecy now to be considered shows, further, the time at which the true Church, the consecrated class - the Sanctuary - will be cleansed of the abominable defilements introduced by Papacy.

While the preceding chapter pointed out to us certain days of waiting, and a purifying of this holy or Sanctuary

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class, this prophecy points out a date at which a nucleus of holy believers would get entirely free from papal defilements, errors, etc., and at which the misappropriated "golden vessels," or precious truths, would begin to be restored to this holy or Sanctuary class.

We quote Dan. 8:10-26, as follows: -

"And it became great even unto [controlling] the host of heaven [the entire Church], and it caused some of the host and of the shining lights to fall to the earth, and trod them under foot. Yea, it magnified itself even up to the Prince of the host. [It assumed to itself honors and dignities, and applied to itself prophecies and titles, which belong to Christ Jesus, the true Chief or Prince or Head of the Church.]

And it took away from him [Christ] the CONTINUAL SACRIFICE, and the BASE OF HIS SANCTUARY was overthrown. And the host [people] was given over to it against the continual sacrifice, through transgression; and it cast down truth to the ground, and its doings prospered.

"Then did I hear a certain holy one speaking, and a holy one said unto another, I know not to whom he was speaking: 'For how long shall be the vision, concerning the continual sacrifice and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?' And he answered, 'Until two thousand three hundred evenings and mornings [days], then shall the sanctuary be cleansed.'

"And it came to pass when I, even I, Daniel, had seen the vision, that I sought to understand it; and behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of the [river] Ulai, which called and said, 'Gabriel, make this man to understand the vision.' So he came and stood near where I stood; and when he was come, I fell upon my face, trembling, and he said unto me, 'Mark well, O son of man! because for the

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Time of the End is the vision.' Now as he was speaking unto me, I fell down in amazement on my face to the ground; but he touched me and set me upright, where I had been standing. And he said, 'Behold, I

will make known to thee what is to come to pass to the end of these evil predictions; for it pertaineth to the appointed Time of the End.

"The ram which thou hast seen, him with the two horns, (signifieth) the kings of Media and Persia. And the shaggy he-goat is the king of Greece; and the great horn that is between his eyes is the first king. But that it was broken, and that four sprung up in its stead, (signifieth that) four kingdoms will spring up out of the nation, but not with his power. And in the latter time of their kingdom, when the transgressors have filled their measure of guilt [Compare Gen. 15:16], there will arise a king [Papacy] of an impudent [or shameless] face, and understanding deep schemes. And his power shall be strengthened [made mighty], but not with his own force. [Papacy strengthened itself by using the force of the various nations of Europe.] And he will destroy wonderfully, and do more than can be believed; and he shall destroy [or corrupt] the mighty ones and the holy [saintly] people. And by his cunning skill he shall cause deceit to prosper (him) in his power; and in his heart he shall magnify himself, and by prosperity shall he corrupt [destroy] many: he shall also stand up [as Antichrist] against the Prince of princes; and he shall be broken without hand. And [that part of] the vision concerning the evenings and mornings which hath been told [that there would be 2300, till the cleansing] is correct; but shut thou up the vision, for it will be fulfilled after many days."

We do not enter into a detailed explanation of the ram, goat, horns, etc., mentioned in these and the preceding verses, believing that they have already been made clear,

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(See page 27.) We have already seen that Rome, which is treated as a separate beast with its own horns, in chapter 7, and as the legs and feet of the image, in chapter 2, is here (chapter 8) treated as one of the horns of the Grecian "goat," which, after becoming great toward the South and toward the East, as civil or imperial Rome, underwent a change, and, becoming papal Rome, "became great even unto the host of heaven; i. e., it became an ecclesiastical power or empire, over the host or people. And this same method of treating the Roman empire as a branch or development out of one of the divisions of the Grecian empire, is followed in the historical prophecy of chapter 11.

The continual sacrifice here mentioned is generally supposed to refer to the daily or continual burnt-offerings of the Jews at Jerusalem. And this taking away of the continual sacrifice has been laid to the charge of Antiochus Epiphanes, as already narrated. The prophecy, however, passes by the typical temple or Sanctuary, and the typical burnt-offerings, and deals with the anti-typical Sanctuary or Temple of God, the Christian Church (2 Cor. 6:16), and with the antitypical burnt-offering, Christ's meritorious sacrifice once for all and forever - a *continual*, ever-efficacious sacrifice, for the sins of the whole world.

Christ's *continual* sacrifice was not actually canceled or Abolished by Papacy, but it was set aside by a false doctrine advanced by that system, - which gradually, but in the end fully and completely, set aside the merit of Christ's sacrifice as a *continual* and ever-efficacious one. This false doctrine is known as the Mass, or Sacrifice of the Mass.

Protestants in general totally misunderstand this so-called sacrament. They suppose it to be merely a different *form* of celebrating the Lord's Last Supper, adopted by Roman Catholics. Others get the idea that it is a sort of

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special prayer. But these ideas are quite erroneous. The Roman Catholic doctrine of the Mass is this: The death of Christ, they claim, canceled Adamic or original sin, but is not applicable for our daily shortcomings, weaknesses, sins and omissions; it is not a *continual sacrifice*, ever meritorious for all our sins, ever sufficient and efficacious to cover as a robe every sinner and every sin, so as to permit the contrite one to come back into union and fellowship with God. For such sins the Sacrifice of the Mass was instituted: it is esteemed by Papists as a further development of the Calvary sacrifice. Each time the Mass is offered in sacrifice it is, they claim, a *fresh* sacrifice of Christ, for the particular persons and sins to which the priest offering it mentally applies it.

The Christ to be thus sacrificed afresh is first "created" from wheat-bread and wine by the officiating priest. They are ordinary bread and wine until laid upon the altar, when certain words of consecration, it is claimed, change the bread and wine into the *actual* flesh and blood of Christ. Then they are bread and wine no longer, though they still have such an appearance. This change is called *transubstantiation* - change of substance. The five magical Latin words which, it is claimed, effect this change of bread and wine into *actual* flesh and blood, are, "*Hoc est autem corpus meum.*" It is claimed that any priest can thus create Christ in the flesh, *afresh*, to be sacrificed *afresh*. And having thus created Christ, a bell is sounded, and priests and people fall down and worship and adore the bread and wine, which now they recognize as the very Christ. This done, the bread (the real flesh of Christ, veiled from the senses, they say) is broken. Christ is thus slain or *sacrificed afresh*, repeatedly, for the special sins sought by this means to be canceled.

Carrying out this absurd theory, and endeavoring to

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have it consistent with itself, Roman Catholic councils have issued numerous and long decrees and explanations, and wise (?) theologians have written thousands of books. In these it is taught that if a drop of the "blood" (wine) be spilled, it must be carefully preserved and burned, and the ashes buried in holy ground; and likewise the bread ("the flesh of Christ"): not a crumb of it must be lost. Provision is carefully made lest a fly should get into the "blood" (wine), or lest a mouse or dog should get a crumb of the broken "flesh" (bread). And Dr. Dens, one of their leading theologians, explains that, "A mouse or a dog eating the sacramental species, does not eat them sacrament-ally; yet this proves that *then the body of Christ does not cease to exist* under the species."* The Roman Catholic (American) Catechism states the doctrine thus:

"Ques. What is the holy eucharist?

Ans. It is a sacrament which contains the BODY and BLOOD, the SOUL and DIVINITY, of Jesus Christ, under the forms and *appearances* of bread and wine.

Q. Is it not bread and wine which is first put upon the altar for the celebration of the Mass?

A. Yes, it is always bread and wine till the priest pronounces the words of consecration during the Mass.

Q. What happens by these words?

A. The bread is changed into the BODY of Jesus Christ, and the wine into his BLOOD.

Q. What is this change called?

A. It is called *transubstantiation*, that is to say, a change of one *substance* into another.

Q. What is the Mass?

A. The Mass is the perpetual ["daily" or "continual"] sacrifice of the new law, in which Christ our Lord *offers himself* by the hands of the priest, in an unbloody manner, under the *appearances* of bread and wine, to his Heavenly Father, *as* he once offered himself on the cross in a bloody manner.

* Dens, Tract, de Euchar., No. 20, p. 314.

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Q. What is the difference between the sacrifice of the Mass and the sacrifice of the Cross?

A. The sacrifice of the Mass is essentially the same [kind or sort of] sacrifice as that of the Cross; the only difference is in the *manner* of offering.

Q. What effects has the Mass as a sacrifice of propitiation [satisfaction]?

A. By it we obtain from the divine mercy, first, Graces of contrition and repentance for the forgiveness of sins; and second, Remission of temporal punishments deserved for sins.

Q. To whom are the fruits [benefits] of the Mass applied?

A. The general fruits are applied to the whole Church, both the living and the dead; the *special* fruits

are applied, first, Chiefly to the priest who celebrates the Mass; next, To those for whom in particular he offers it up; and, thirdly, To those who assist at it with devotion [i. e., those who attend Mass as worshipers]."

The same authority says: "He who sacrifices is a *priest*; the sensible thing which is sacrificed is called the *victim*; the place where it is sacrificed is called the *altar*. These four - *priest, victim, altar* and *sacrifice* - are inseparable: each one of them calls for the others."

Again, explaining the ceremony, it says of the priest:

"Then he pronounces the mysterious words of *Consecration*, adores, making a genuflection, and elevates the Sacred Body and the Sacred Blood above his head. At the ringing of the bell the people adore on their knees, and strike their breasts in token of repentance for their sins. The priests *begs of God graciously to ACCEPT THE SACRIFICE.* "

We close the testimony on this subject by a brief quotation from the Canons of the Council of Trent* as follows: -

Canon 3. "If any one shall say that the Mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the Cross, and not [*in itself*] a propitiatory offering [i. e., a sacrifice which itself makes *satisfaction* for sins]; or that it only benefits him who receives it, and ought not to be *offered* for the living and

* Concil. Trid., Sess. 22. De Sacrificio Missae.

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the dead, for sins, punishments, satisfactions, and other necessities: let him [who so denies the power of this *sacrifice*] be accursed."

Thus we see clearly that Papacy has substituted a false or sham sacrifice, in the place of the one everlasting, complete and never-to-be-repeated sacrifice of Calvary, made once for all time. Thus it was that Papacy took away from Christ's work the merit of being rightly esteemed the Continual Sacrifice, by substituting *in its stead* a fraud, made by its own priests. It is needless here to detail the reason why Papacy denies and sets aside the true Continual Sacrifice, and substitutes the "abomination," the Mass, in its stead; for most of our readers know that this doctrine, that the priest makes in the Mass a sacrifice for sins, without which they cannot be canceled, or their penalties escaped, is at the very foundation of all the various schemes of the Church of Rome for wringing money from the people, for all her extravagancies and luxuries. "Absolutions," "indulgences," and all the various presumed benefits, favors, privileges and immunities, for either the present or the future life, for either the living or the dead, are based upon this blasphemous doctrine of the Mass, the fundamental doctrine of the apostasy. It is by virtue of the power and authority which the sacrifice of the Mass imposes upon the *priests*, that their other blasphemous claims, to have and exercise the various prerogatives which belong to Christ only, are countenanced by the people.

As an evidence of the fundamental character of this error, let it be noted that, though the Reformation in Germany and Switzerland began with opposition to indulgences, it soon became a question concerning *transubstantiation* - the sacrifice of the Mass. The corner stone of the Reformation was, that the forgiveness of sins was effected by Christ alone, as a consequence of his sacrifice at Calvary,

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and not by indulgences, confessionals and Masses. In fact, this question of the Mass lay at the bottom of nearly all of Rome's persecutions. Bishop Tilotson remarks, "This [*transubstantiation - the Mass*] has been in the Church of Rome the great *burning* article; and, absurd and unreasonable as it is, more Christians have been murdered for the denial of it, than perhaps for all the other articles of their religion."

Of course, Romanists claim that the Mass was instituted by Christ and the apostles; but the earliest

mention of it we have been able to find was at the Council of Constantinople, A. D. 381. However, the date of the introduction of this defiling error is not particularly referred to in the prophecy, except that by reason of this fundamental error Papacy became the "Abomination of Desolation," *before* it was, as such, "set up" in power, which, we have seen, was in A. D. 539.

The prophecy declares, "It took away from him [Christ] the continual sacrifice," and then adds, "and the *base* of his Sanctuary was overthrown." The base, or *foundation-truth*, upon which the truly consecrated or Sanctuary class is built, is that our Lord Jesus, by the sacrifice, of himself, has redeemed all, and will save to the uttermost all who come unto God by him, without any other mediator, without priest, or bishop, or pope, and without any other sacrifice; - any other being an abomination in God's sight, as teaching by implication the insufficiency of Christ's great ransom-sacrifice. - Heb. 7:25; 10:14. This doctrine of the *ransom* is the base of the Sanctuary or holy temple - the consecrated Church. And when this "continual" was displaced, made void or overturned by the Mass, then followed the evils predicted by the prophet. The host (nominal Christians) was given over to the error, easily led by the false system which exalted itself (in the

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person of its head, the pope) even to be the Prince or ruler over the host. "And it cast down the *truth* to the ground," together with such of the host, and of the shining lights, or teachers, as held fast to the truth, and would not unite with it in its course of transgression. And, as we have seen in preceding chapters, it prospered marvelously in its doings.

The very foundation of the true Christian faith being thus cast aside, is it any wonder that the great apostasy fell into such depths of iniquity as it did? One error led to another, until only outward forms of truth and godliness remained; and the desolating abomination seated itself in the temple of God, defiling both the Sanctuary and the host, and exalting its head as Christ's vicar or representative.

In the midst of these scenes of the success of the Abomination of Desolation, Daniel hears the saints, holy ones, ask, "For how long shall be the vision, concerning the Continual Sacrifice and the transgression which maketh desolate, to give both the Sanctuary and the host to be trodden under foot?"

All along since the abomination was set up, there have been saints who more or less distinctly recognized its character and its defilements, and anxiously have such sought to know, crying to God, How long, O Lord! shall the truth be trodden in the mire, and error, blasphemy and abominations be allowed to prosper? - How long shall Antichrist, "intoxicated with the blood of the saints and martyrs of Jesus," and with its phenomenal success, continue to intoxicate and deceive the nations? (Rev. 17:2, 6; 14:8; 18:3.) And, anticipating their inquiry, and Daniel's and ours, God gave the answer in advance, through his messenger. And though the terms could not even begin to be understood before the Time of the End, yet the fixing or limiting of the time gave to others as well as to Daniel the assurance that God has full control of the

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situation, so that naught can happen which he cannot and will not control, and ultimately overrule for good. This answer marks, not the beginning of the cleansing work, but a period when it would be in a measure finished. It reads as follows: -

"UNTIL TWO THOUSAND THREE HUNDRED DAYS, THEN
SHALL THE SANCTUARY BE CLEANSED."

In the examination of this period of time the student is at once struck with the fact that literal days cannot be meant; because 2300 literal days would be less than eight years, and yet the prophecy evidently covers all the long period of the defiling of the Sanctuary and the treading down of the truth. * Again, we note that it is foretold that these 2300 days will terminate sometime *in* the period called the "Time of the End;" for Gabriel said, "Mark well, O son of man! because for the Time of the End is the vision;" and again, "Behold, I will make known unto thee what is to come to pass to the end of these

evil predictions; for it [the fulfilment] pertaineth to the appointed Time of the End."

In his explanation, Gabriel traverses the entire vision, explaining in part the various symbols, and finishes with the assurance that the 2300 days is the correct measure of it all.

Daniel, who was thinking specially of Israel, and of the fulfilment of God's promises to the fathers, perceived that all that he had heard could not occur in 2300 literal days, especially when Gabriel said to him, "But shut thou up the vision, for it will be fulfilled after *many* days." And though he knew not how long each symbolic day would be, he was made sick at heart by the thought of so many evils as were coming upon God's people - though he saw not the change of that name from fleshly to spiritual Israel. We read, "And I, Daniel, languished and was sick for some days;"

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and "I was astonished at the vision, but none could interpret it." And well it was for Daniel, and for all God's children from then to the Time of the End, that the dread significance of that vision of papal power and persecution, and of saintly suffering, was not more clearly revealed in advance. Our merciful Heavenly Father, while willing to prove his people in the furnace of affliction and persecution, in order to prepare a people for the exceeding and eternal weight of glory promised, deals with us upon the principle - "Sufficient unto the day is the evil thereof."

Daniel, who was more interested in Israel than in the Persian "ram," or the Grecian "goat," knew from Jeremiah's prophecy that the seventy years of captivity in Babylon was a punishment upon Israel for sins, and so now he judged from the vision of coming persecutions (instead of exaltation and glory as he had expected) that it betokened Israel's sin and God's wrath; hence he prayed earnestly for forgiveness of Israel's sins, and for the fulfilment of the promises made to the fathers. This is told in few words in Dan. 9: 2-19. Daniel saw not the scope of the divine plan as we may now behold it; nevertheless, his earnestness and faith in the promises were pleasing to God, who therefore revealed to him something more concerning this vision - an increase or further elaboration of it, in those features which specially pertained to fleshly Israel. Daniel supposed that the end of the seventy years desolation of the land of Israel, while its people were in Babylon, was to be thus prolonged, or continued, for many (2300) days. God corrects this error by sending Gabriel to inform him that the captivity would end when the seventy years were complete, and that the city of Jerusalem and the temple would be rebuilt, though in a troublous period, etc.

It was while Daniel was praying over this vision of the 2300 days, which he misunderstood to mean a prolonging

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of the 70 years captivity in Babylon, that Gabriel was sent to further *explain that misunderstood vision*, thus (Dan. 9: 21 - 27): -

"And he talked with me and instructed me, and said, O Daniel, I am now come forth to teach thee, that thou mayest understand. From the beginning of thy prayers the [further] declaration [of God's plan, now to be communicated] went forth, and I am come to tell it; for thou art greatly beloved: therefore understand this [further] matter, and have understanding of the vision [of the 2300 days]. - Seventy weeks [70 x 7=490 days] are cut off [or set apart, fixed, or determined] upon thy people [Israel] and upon thy holy city [Jerusalem]," etc.*

The point to be here noticed specially is, that the 490 days are a part of the 2300 days - a part marked off as of special interest to Daniel, in answer to his prayer about the restoration of Israel from Babylon. (See verses 12, 16-18.) As these seventy weeks, or 490 days, were the forepart of the 2300, their fulfilment not only serves to show us when the 2300 began, but also to show what manner of time (literal or symbolic) was signified. (See 1 Pet. 1: 11.) And, more than this, the fulfilment of this prophecy of "seventy weeks" would serve to set a *seal* upon Daniel as a true prophet, and upon all his prophecies; and especially would it *seal* this "vision" of the 2300 days. And thus it was foretold that the seventy weeks should among other things serve to "*seal* the vision and prophet."

So then, recognizing the symbolic seventy weeks, or 490 days, as fulfilled in years, to be the fore-part

of the 2300 days, and God's seal or mark of approval to that full vision, we begin there to measure, to see where the whole period will be fulfilled. Deducting from the 2300 the 490 fulfilled at the first advent, we have a remainder of 1810. Then,

* For an examination of this prophecy see VOL. 2., chapter iii., page 63.

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1810 years (prophetic, symbolic days) must be the measure from the close of the seventy weeks to the time when the Sanctuary class will be cleansed from the various defilements of Papacy - the desolating abomination which has for so many centuries defiled the temple of God.

The death of Messiah, as shown, was in the spring of A. D. 33;* and this was the midst or middle of the last week of the seventy, the full end of which was therefore a half week, or three and a half years later - in the autumn of A. D. 36. Therefore, 1810 years from the autumn of A. D. 36, viz., the autumn of 1846, marks the end of the vision of the 2300 days, and the date when the Sanctuary was due to be cleansed.

This prophecy being fulfilled, we should expect, in this as in other cases of fulfilled prophecy, to find the facts proving its fulfilment clearly set forth on the pages of history; for, though historians are often unbelievers in the Bible and the God of the Bible, yet, unknown to them, God has overruled their work, so that wherever a prophecy has been fulfilled, the facts have unmistakably passed into history, and always on good and reliable authority. And so it has been in this case of the cleansing of the Sanctuary. We find, on the authority of all modern historians, that what they all term a Great Reformation had its beginning in the sixteenth century, - except Roman Catholic writers, who call it the great sedition. And with this reformation the cleansing of the Sanctuary may be dated as commencing. Let us bear in mind that the Sanctuary was defiled by the bringing in of various errors with their corresponding evil tendencies, that the climax of these was reached in the introduction of the Mass, and that following in the wake of this error came the deepest degradation of *the host* (the masses of the church nominal), culminating in the

*See VOL.2., page 68.

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shameless sale of "indulgences," which measurably provoked the reform movement. Though the *Sanctuary* class, too, was in a measure defiled, i. e., deceived into this error, the dreadful results opened their eyes to it. And, accordingly, we find that the key-note of the Great Reformation was, Justification by faith in the "*continual sacrifice*" of Christ that needs no repetition - as opposed to forgiveness assumed to be secured by penances and Masses, at the polluted altars of Antichrist.

This was the right place for reformation to begin: at the foundation - justification [cleansing] *by faith* in "*the continual*." Yet, notice, the prophecy does not indicate a cleansing of the *host* at this time, but of the *Sanctuary* class only. Nor was the host cleansed. They still retained the error, and do to this day; but the consecrated class, the Sanctuary, renounced the error and suffered for the truth's sake, many of them even unto death.

But this was only the beginning of the cleansing process; for this class, now awakened, soon discovered that the defiling errors had been multiplied while Papacy had practiced and prospered. Luther, the leading spirit of the reformation, did not stop with one error, but attempted to throw out many others, and nailed upon the church door at Wittenberg, Oct. 31st, 1517, ninety-five theses, all of which were objections to the doctrines of Papacy, the twenty-seventh being a denial of the claimed inherent immortality of man. These propositions having been denounced as heresy by Pope Leo X., Luther in his response (A. D. 1520) denounced in unmeasured terms the doctrines of transubstantiation, human immortality, and the claim of the pope to be "Emperor of the world, king of heaven, and God upon

earth," and referred to them as "MONSTROUS OPINIONS TO BE FOUND IN THE ROMAN DUNGHILL OF DECRETALS."

But, alas! the "cleansing" work so nobly and courage-

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ously commenced was too radical to be popular, and the friends and admirers of Luther and his associates conquered in a measure, overpowering them with *policy*, prudence, "flatteries," and promises of help and success, provided their course were shaped according to the dictates of the wisdom of this world. (See Dan. 11:34, 35.) Several of the German princes became ardent admirers of the bold reformers, who had both the understanding and the courage to attack the system before which kings had for centuries trembled. These princes aided the reformers, and their aid seemed to them to be indispensable to the success of the movement. And in return for the aid they received from the reformers recognition of their kingly rights (?).

We should remember also that the reform movement was a revolt not only against religious tyranny, but against political tyranny as well. And the two classes of reformers were brought into more or less sympathy and co-operation. Concerning this era of the reformation, Professor Fisher* says: -

Of Switzerland - "Zwingli's exertions as a church reformer were mingled with the patriotic zeal for the moral and political regeneration of Switzerland."

Of John Calvin's time and the Genevan government - "The civil was followed by an ecclesiastical revolution. Protestantism was legally established (1535). Calvin became the virtual law-giver of the city. It was an ecclesiastical state."

Of Scandinavia - "In Scandinavian countries monarchical power was built up by means of the reformation."

Of Denmark - "The new [Protestant] doctrine had come into the land and was spreading. The nobles who coveted the possessions of the church [Roman Catholic] espoused it."

* Fisher's Universal History, pp. 402-412.

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Of Sweden - "A great political revolution occurred, which involved also a religious revolution."

Of Germany - "The threats against the Protestant princes induced them to form the *League of Smalcald*, for mutual defense. It was found impracticable to carry out the measures of repression against the Lutherans." "At the Diet of Augsburg in 1555, the *Religious Peace* was concluded. Every prince was to be allowed to choose between the Catholic religion and the Augsburg Confession [of the Reformers]; and the religion of the prince was to be that of the land over which he reigned: that is, each government was to choose the creed for its subjects."

In fact, the political circumstances of the time, combined with the fact that even the leaders of the reform were only beginning to get awake to some of the moral and a few of the doctrinal errors of Papacy, lead us to wonder at the rapid strides taken toward the right, rather than to harshly condemn them for not making the cleansing more thorough. But when the Protestant churches united with the state, progress and reform came to a standstill. Soon creeds were formed which were almost as unyielding and opposed to growth in knowledge as the decrees of Rome, though nearer to the truth than Rome's, - bondages of greater latitude.

Thus, the same kind of union between church and state which had worked such injury to the truth before, in Papacy, was the snare by which the adversary impeded and obstructed the "cleansing of the sanctuary," so nobly begun. Reformation and cleansing for a time ceased, and, instead of progressing with the cleansing, the reformers gave attention to organizing themselves, and to revamping and repolishing many of the old papal dogmas, at first so loudly condemned. Thus did Satan decoy the

reformers into the very "harlotry" (union of church and state) which

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they had denounced in the Church of Rome. And thus the deadly wound which Papacy had received was for a time healed. - Rev. 13:3.

But the "cleansing," thus begun and thus interrupted, must start afresh and go on; for by the end of the 2300 years the Sanctuary must be cleansed. And so it has been. The recurrence to the Bible as the only authority for faith, by which the reformation was begun, planted deeply seeds which have since sprouted time and again, and brought forth one and another reform, in spite of the fact that the leading reformers speedily attempted to hinder the spread of reform beyond their own measure, by establishing creeds and bulwarks of faith beyond which, regardless of the teachings of the Bible, none were permitted to go, without drawing down upon themselves the anathema of "heretic."

Glancing along the pathway of the Church, from Luther's day until now, we can see that, step by step, reform or cleansing has progressed; and yet the same tendency is marked at every step; for each set of reformers, as soon as they accomplished their own little item of cleansing, stopped and joined the others, in opposition to all further reform or cleansing.

Thus the Church in England, casting aside some of the grosser doctrines and practices of the Church of Rome, claimed, and still claims, that it is the only true Church, and that its bishops have apostolic succession, and hence supreme control of God's heritage. This "daughter" of Rome, leaving the "mother," took the proffered arm of England, and made the sovereign of the empire the head of that church. Yet, as with the Lutheran daughter, even this, was a reform, and in the right *direction* - a *partial* cleansing. Calvin, Knox and others discovered that God's foreknowledge of transpiring events had been largely lost sight of under the papal rubbish; and, casting out the idea

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that the success of God's plans were made wholly dependent, on the efforts of fallible men, their doctrines helped to show that the Church was not dependent on the arm of the state to win success for it by carnal weapons. These men did a great and valuable work which has since borne more good fruit than many seem to see. Nevertheless, blinded by other defiling errors not recognized as such, they were led to advocate the error that all not elected to the heavenly state were reprobated to eternal torture. Soon their doctrines became crystalized under the name Presbyterianism; and, beyond the first enunciation of the immutability of the divine decrees, little has been done by them to aid reformation or cleansing. And, like its sister sects, Presbyterianism has also done much to obstruct and hinder the cleansing work.

The Wesleys and their co-laborers, oppressed by the prevalent coldness and formality of their day, endeavored to cast out some of the cold formalism naturally resulting from the union of church and state, and to show the necessity of individual holiness through personal faith in and union with Christ, - teaching that the fact of being born under a so-called Christian government, and reckoned from birth a member of such state-church organization, is not Christianity. This was excellent so far, and a necessary part of the "cleansing" work; but, instead of going on toward perfection in the simplicity of the early church, Wesley, too, soon concluded that the cleansing and reforming work was completed, and proceeded with others to *organize* Methodism, and so to hedge it about with the creed, formulas and standards of Methodism as to effectually hinder further progress and cleansing. Unitarianism and Universalism, though likewise embodying errors, have also been attempts to cast out defiling errors, which perhaps have been proportionately as successful and as unsuccessful as others.

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Those called Baptists represent another effort at cleansing the Sanctuary, by casting out another error introduced by Papacy with reference to baptism, and denying that the sprinkling of an unbelieving infant is the baptism of a believer, or that sprinkling in any manner even symbolizes any doctrine of Christ. Yet, beyond the teaching of a correct *outward form* or symbol, Baptists have made little progress, and now are often found standing with others as objectors to, and hinderers of, any further

cleansing.

A later reform is known by the name of "The Christian Church" or "The Disciples." This sect was organized in 1827 by Alexander Campbell. The reforms they specially advocated at their organization were, Apostolic simplicity in church government; the Bible only for a creed; the equality of all members of Christ under Him as the head of all; and, consequently, the abrogation of ecclesiastical titles, such as Reverend, Doctor of Divinity, etc., as Romish, and contrary to the spirit of Christ and pure Christianity, which says: "All ye are brethren, and one is your master, even Christ." The design, and the cleansing so far as it went, were good, and have borne fruit in the minds and liberties of some in all denominations. But this denomination, like the others, has ceased to attempt further reform, and the spirit of its reform is already dead; for, while claiming the Bible as the only creed, it has stopped in the rut, and there it revolves without making progress in the truth. Claiming liberty from the creeds and shackles of human tradition, it fails to use the liberty, hence is really bound in spirit, and consequently fails to grow in grace and knowledge. Though bound by no written creed, yet by its respect for the traditions and the honor of men, as well as by self-complacency, it soon became fixed, and asleep to the work of the further cleansing of the Sanctuary, and is even retrograding from its former position.

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While we have mentioned but a few of the reformers and reform movements, we must not be understood as rejecting or ignoring others. Far from it: the reform has been general, and all true, earnest Christians have had some share in the work of *cleansing*. The great difficulty lies in the fact that, prejudiced by early training and awed by the loud and boastful claims of error, few can see the great amount of error, and the consequent necessity for going forward with the cleansing. And these, his advantages, our great adversary, Satan, has not been slow to use in binding the saints and hindering the cleansing work.

Another reform, and in some respects the most thorough of all, had its start shortly after the last mentioned, as referred to briefly in the preceding chapter. Mr. William Miller, of Massachusetts, connected with the Baptist denomination, who was the instrument used to start this reform, brought to the attention of the Church the fact that the Bible reveals something of the time, as well as the order, of God's plan. He saw periods recorded by the prophets, accompanied by the statement that at the due time the truly wise should understand them, and he sought to be of the class described. He searched, and found some things of great interest, long lost sight of under the traditions of Rome, among others that the second coming of our Lord was for the bestowment of God's blessing of *life*, to believers, as the first coming was for the purchase of the world; in fact, that ransom and recovery are two parts of the one redemptive plan.

For an honest, earnest heart to realize such good news could mean no less than to proclaim it; and this he did. The uncovering of this truth led to the rejection of certain errors, and hence he did a cleansing work in all who came under its influence. For instance, since our Lord's second coming is to "set up" his Kingdom and to exalt his Church, it is evident that the claims of churches associated with

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earthly kingdoms (which severally claim to be the kingdoms of God, and that they therefore are now authorized to reign and rule over the world) must be mere assumptions; for, if the Kingdom of Christ has not yet been "set up," these now "set up" must have been so exalted "by the prince of this world" (Satan), and must be working largely in his interest, however ignorant of the fact their rulers may be. Another error, to the removal of which Mr. Miller's preaching *led*, was the natural immortality of man. The idea had long obtained that man is inherently an immortal being; that is, that once created he can never die, and that death is merely a deceptive illusion; that man only appears to die, and does not really do so, but merely changes form and takes another step in "evolution." Mr. Miller believed like others on this subject; yet the truths to which he called attention, particularly the doctrines of the Lord's coming and the *resurrection* of the dead, first pointedly exposed this baneful error - which denies the resurrection by teaching that none are dead, and hence that the Lord's second coming and a resurrection

of the dead are not necessary. But the critical examination of this subject we leave for a future volume of this work, in which it will be shown that immortality and everlasting life are favors, obtainable only through Christ, and neither promised nor to be granted to the wicked. Based upon and growing out of the idea of human immortality, is the Romish doctrine of purgatory, and the still more awful Protestant doctrine of *eternal* misery in a place of unending tortures; for they reason, If man *must* live, forever (and *if immortal*, even God could not destroy him), he must live in either everlasting happiness or everlasting misery. And since, say they, he is at death remanded to his everlasting condition, the vast majority must then begin an eternity of torture, because in the few years of the present life they either failed

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to get a knowledge of the right way, or, obtaining the knowledge, they were, through inherited weaknesses, etc., unable to walk in it.

This great *root* of many blasting errors began to be torn up and cast out by the preaching of the second coming of Christ and the resurrection declared to be then due. Intelligent and thinking people began to wonder why the Lord would resurrect the dead, if they were in either heaven or hell, and their portion forever unalterably fixed. Then they began to wonder why the dead were called dead, if really alive. Then they wondered why our Lord and the apostles said nothing about the dead being still alive, but on the contrary always pointed to a resurrection as the only hope; even declaring that if there be no resurrection all have "*perished*." (1 Cor. 15:13-18.) Then our Lord's words, promising an awakening to "all that are in their graves," began to have a meaning] and it gradually came to be seen that the dead are not alive, but that death signifies the opposite of life. And those who sought found that the Scriptures are in perfect harmony with themselves on this subject, but in direct opposition to the common traditions of to-day, received from Papacy.

The root of error being thus removed, the various branches soon began to wither; and soon it was seen that instead of everlasting life (in misery) being the punishment of the wicked, the reverse is the Bible statement of God's plan; - that everlasting life is the reward for righteousness, and that death, a cutting off from life, is the punishment for wilful sinners.

Then came to be seen what was meant by the curse of *death* which came upon all the race through Adam's disobedience - that the whole race was condemned to extinction. Then, too, the veil began to lift, showing the object and value of our Redeemer's death, as the payment of the pen-

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alty upon the race, in order that there might be a resurrection, a restoring to life and its rights. Ah! then the meaning of *ransom* began to be appreciated, as it was seen that he who knew no sin was treated as the accursed; that, being willingly substituted in our stead, he was made a curse for us, treated as a sinner for us, and *died*, the just *for* the unjust.

Thus, finally, the great system and network of defiling error, which began with the taking away of the continual sacrifice, was removed; and, the Sanctuary being relieved or cleansed of it, the value of the "*continual sacrifice*" of Jesus was seen in renewed freshness and beauty and power.

When we say that the Sanctuary was cleansed of this defilement, we must remember that in Scripture a part of the Church not infrequently stands for the whole. A company, a few, had been relieved from the defiling error; and to these few, God has been adding daily of those who are fully under his leading and taught of him.

In his calculation of what would occur, Mr. Miller was far from correct - supposing that the cleansing of the Sanctuary meant a cleansing of the *earth* from evil, by literal fire in which the earth would be burned up. The failure of his predictions, which ensued, was a sore trial to those who under his teachings had learned to expect the Lord from heaven and the fulfilment of the prayer, "Thy kingdom come." But, though disappointed by the Bridegroom's tarrying, they were greatly blest. Their experience in searching the Scripture was valuable, and they had learned to place the Word of God above the traditions of men. They had measurably gotten free from servility to the honor and respect of

men in the various denominations from which they had been cut loose, for they had been separated from their company by reason of obedience to their convictions relative to the subject of the Lord's coming. Honesty to conviction always brings some blessing: even as

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Paul going to Damascus, we meet the Lord on the way.

Consequently, we find that among these were some who took a more advanced stand in the cleansing or reformation work than any who preceded them. Thus A. D. 1846, the end of the 2300 days, as above shown, found an unorganized nucleus of Christians, who not only agreed with the "Disciples" regarding simplicity of church government, the discarding of all creeds but the Bible, and the abolition of all titles by its ministers, but with the "Baptists" relative to the outward form of baptism, and with Luther in regarding the Papal system as the Man of Sin, and the degenerate church the mother of harlots and abominations. These, standing aloof from any compromise or affinity with the world, taught vital piety, simple trust in the omnipotent God, and faith in his unchangeable decrees; and, in addition, while recognizing Christ as Lord of all, and now partaker of the divine nature, they were guarded against the unscriptural* as well as the unreasonable theory that Jehovah is his own Son and our Lord Jesus is his own Father; and they began to see that eternal life and immortality are not present possessions, but are to be expected only as gifts of God through Christ in the resurrection.

And, as though God would arrange that thereafter there should always be a class representing his Sanctuary cleansed, kept separate from the various sects, this very year 1846 witnessed the organization of Protestant sects into one great system, called The Evangelical Alliance. This organization, mindful of the new views (of the cleansed Sanctuary) clearly defined its faith in human immortality, adding it as the ninth article of its creed. Thus it separated, and has since kept separate from other Christians, a company of God's children - the Lord's cleansed Sanctuary - a sanctuary of

* These subjects are fully discussed in Volume V. of this MILLENNIAL DAWN series, and all the Scriptures bearing upon them are there fully examined and found to be in absolute harmony.

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truth. And to this cleansed Sanctuary class other meek and faithful children of God have been added daily ever since; while from it have been eliminated such as lose the spirit of meekness and love of the truth. To maintain their standing as the cleansed Sanctuary, against organized opposition and great numbers, becomes a severe test of courage and faith, which only *a few* seem able to endure: the majority follow the course of their predecessors, and endeavor to make themselves respectable in the eyes of the world. Becoming somewhat numerous, and seeking less odium, some of these organized another system, formulated a creed, and adopted another sectarian name, calling themselves Second Adventists. And, settling down to the belief that what they had learned was all that could be learned, they have not made progress since; and, in common with others who failed to follow on in the path that shineth more and more unto the perfect day, many of them have fallen into foolish errors.

But though many of those who at first represented the cleansed Sanctuary thus became again entangled with the yoke of bondage, those who still kept free and followed on to know the Lord still represented his cleansed Sanctuary, and have since been owned and greatly blessed by his leading.

If the rubbish and defiling abominations were entirely removed in 1846, the time since should be a season for the setting in order of the things which remain, and for the unfolding and developing of God's glorious plan - which truths should re-occupy the places vacated by the errors removed.

This work of opening up the truth, and examining and appreciating its beauty, is properly due now, and is being accomplished. We thank God for the privilege of being engaged with others in this blessed work of bringing the golden vessels of the Lord's house (precious truths) back from the captivity of (symbolic) Babylon the Great (Ezra 1:7-11; 5:14; 6:5), and replacing them in the Sanctuary. And in this great work we offer fraternal greetings to all co-laborers and members of the Anointed Body. Blessed

those servants whom their Lord, when he *has come*, shall find giving meat in due season to the household.

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STUDY V.

THE TIME OF HARVEST.

The Chronological Location Of The Harvest. — Its Object And Great Importance.—The Focus Of Time Prophecies.— Preparations For The Harvest.— Significance Of The Convergence Of Prophetic Testimony.— The Lord's Presence. — Reasonable Objections Answered.— Entering The Joys Of Our Lord.

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"The Harvest is the end of the age."—Matt. 13:39.

THE careful student will have observed that the period designated "The Time of the End" is very appropriately named, since not only does the Gospel age close in it, but in it, also, all prophecies relating to the close of this age terminate, reaching their fulfilments. The same class of readers will have noticed, too, the special importance of the last 40 of those 115 years (1874-1914), called "The End" or "Harvest."

This brief period is the most momentous and eventful period of the entire age; for in it all the fruitage of the age must be gathered and disposed of, and the field, which is the world (Matt. 13:38), must be cleared, plowed and prepared for another sowing and reaping time—the Millennial age. The importance of the events of this harvest period can scarcely be overestimated; and yet the world will not be aware of it, until its potent though unrecognized agencies have accomplished their appointed work. Indeed, it is well to remember that this is not a harvesting of the whole world, but of the Christian Church; and it

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affects not Mohammedans, Brahmins, Buddhists, etc., but only the true Church of Christ, and such as are more or less associated with it—"Christendom."

But while the world during the entire period will be in total ignorance of its character, yet in dread and fear of the outcome of its strange events (Isa. 28 :21), the Lord's little flock of consecrated followers, now living, enjoy greater enlightenment than was ever the privilege of any of their forerunners; for in this period all the rays of prophetic testimony reach a grand focus, illuminating to the eye of faith the plan of God, including its developments, past present and future.

Since the beginning (1799) of the Time of the End, God has been preparing his consecrated "holy people," his "Sanctuary," for the great blessings he intended to pour upon them during these forty years of harvest: which blessings are also intended as special preparation for their entering with Christ into full joy and joint-heirship with him, as his bride. At the exact "time appointed," 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the Church, was broken, and his dominion taken away. With one stroke of his mighty hand, God there struck off Zion's fetters, and bade the oppressed go free. And forth came, and are coming, the "Sanctuary" class, the "holy people," weak, and halt, and lame, and almost naked, and blind, from the dungeon darkness and filth and misery of papal bondage. Poor souls! they had been trying to serve God faithfully in the very midst of the lurid flames of persecution, clinging to the cross of Christ when almost every other truth had been swept away, and courageously endeavoring to emancipate God's "Two Witnesses" (the Old and New

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in his wisdom, God did not overpower them with the great flood of light now granted to the saints. Gently he led them on, step by step, cleansing them first from the papal pollutions which still clung to them. And as God thus drew them, the Sanctuary class followed on, recognizing the voice of the Good Shepherd in the accents of truth which exposed the old errors, until 1846, which prophecy marks as the date when a nucleus of the "holy people," the "Sanctuary," would become free from the errors of Papacy, cleansed of defilements, and ready to replace the unclean theories of men with the clean and beautiful principles of truth, on which the Lord and the apostles had founded the Church. Gradually they were led to expect the great culmination of blessing when the Lord himself should come, in the harvest of the age. Their diligent study of God's Word, and commendable desire to know what even the angels desired to look into (1 Pet. 1:12), were greatly blessed, though their desires were not fully granted.

A faithful few were thus instructed in the Word of truth, filled with its spirit, purified and more fully separated from the world, purged of pride and, through the discipline of the disappointment of 1844, brought to more humble reliance upon God; and the foretold tarrying of thirty years developed in the holy ones patience, humility and loving submission, until the watchers at the end of the "1335 days" (1874, harvest time) received, and were sent forth to announce to all the Sanctuary class, the glad message, "Behold the Bridegroom!" And all of this class who hear, when they recognize its import, lift up their voices also, saying, "Behold the Bridegroom!" And this harvest message to the saints continues to go forth, and will do so, until it has reached all the consecrated and faithful. This intelligence is not for the world now, but only for the prospective bride of Christ. Our Lord is not the Bridegroom to any other class. The

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Not only thus has the Lord prepared the hearts of his people and led them by ways which they knew not, but for this special time of need he has furnished wonderful helps to Bible study, such as concordances, and varied and valuable translations of the Scriptures, as well as wonderful facilities for printing, publishing and mailing the truth; and the advantages of general education, so that all can read and study for themselves, and prove to their own satisfaction all the doctrines advanced; and these under conditions of peace, so that none can molest them or make them afraid to exercise full liberty of conscience in so doing.

After a careful perusal of the foregoing chapters of this and the preceding volume, the thoughtful reader will observe that while each of the time prophecies accomplishes a separate and distinct purpose, the central object of their united and harmonious testimony has been to mark, with definiteness and precision, by either direct or indirect evidence, or corroborative testimony, the date of our Lord's second advent, and of the establishment of his Kingdom in the earth; and also to mark the various stages and means of its establishment, during the harvest period.

In order that we may realize the force of these various lines of prophecy in their bearing on these central truths, let us draw them to a focus, and note how these rays of testimony unitedly and harmoniously blend, clearly revealing the blessed fact, not that the Lord is coming, nor that he will soon come, but that he has come; that he is now present, a spiritual king, establishing a spiritual empire, in

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that there are to come "Times of Restitution of all things"—"Times of Refreshing" (Acts 3:19); we have seen also that the Lord Jehovah "*hath appointed a day* [the Millennial age] 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 17:31); we have seen that the Gospel age has been the trial time or judgment day of the Church, and that it ends with a harvesting, and the glorification of those who are to live and reign with Christ a thousand years—during the world's judgment day, the Times of Restitution; and we have also seen that the kingdoms of this world, under the prince of this world, Satan, must give place to the Kingdom of God, under the King of glory. All of these great events must tarry until the second advent of our Lord, the King, Bridegroom and Reaper, whose presence and work are to accomplish them, as foretold.

The typical Jubilee cycles pointed out A. D. 1874 as the date of our Lord's return; and yet the date was therein so ingeniously hidden, as to make its discovery impossible until the "Time of the End." And this testimony was made doubly strong by proofs from two standpoints—the Law and the Prophets—the two being entirely independent of each other, and yet equally clear and convincing.

The wonderful parallelism of the Jewish and Gospel dispensations taught us the same truth with additional features. The second advent of our Lord in the end or harvest of the Gospel age, occurring in the fall of 1874, proves to be at a point of time exactly parallel to the time of his first advent, in the end of the Jewish age. (See Table of Correspondencies, VOL. 2., pages 246 and 247.) As every prominent feature of the Gospel dispensation is marked by a corre-

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sponding parallel in that typical dispensation, so we find that this most noteworthy event taught by the jubilee has its corresponding parallel. Our Lord's presence as Bridegroom, Reaper and King is shown in both dispensations. Even the movement on the part of the virgins going forth to meet him, their disappointment and the tarrying time of thirty years find their parallel both in time and circumstances. And the parallelism continues to the full end of the harvest of this dispensation—until the overthrow of the professedly Christian kingdoms, really "kingdoms of this world," and the full establishment of the Kingdom of God in the earth after 1914, the terminus of the Times of the Gentiles. (See Vol. 2., chap. 4.) This coming trouble and overthrow, we have seen, had its parallel in the destruction of Jerusalem and the complete overthrow of the Jewish polity, A. D. 70—another parallel, corresponding in both time and circumstances.

Again, we have found the second advent of our Lord indicated by the prophet Daniel (12:1), yet in such a manner as to be under cover until the events foretold to precede it had transpired and passed into history, when we were led to see that the one veiled under the name Michael is indeed that which the name indicates—*God's representative*—"The Great Prince." Yes, we recognize him: "The Prince of the Covenant," the "Mighty God [ruler]," the "Everlasting Father [life-giver]" (Dan. 11 :22; Isa. 9:6), who is to "stand up" with power and authority, to accomplish the great restitution of all things, and to offer everlasting life to the dead and dying millions of mankind, redeemed by his own precious blood. And, having traced the 1335 days of Dan. 12., down to their ending at this same date, we can now understand why the angel who thus pointed, out the date referred to it in such exultant terms—"Oh, the blessedness of him that waiteth [who is in a wait-

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But this is not all. Certain reasonable obstacles to faith in Christ's presence might yet appear to the minds of even careful students, and we wish to see these all removed. For instance, it might reasonably be inquired, How is it that the exact Bible Chronology points to October 1872 as the beginning of the

seventh thousand years, or Millennium, while the Jubilee Cycles show October 1874 to be the date of our Lord's return and the beginning of restitution times?

This apparent inharmony of the date of the second advent with the beginning of the seventh thousand years seemed at first sight to indicate "a screw loose" somewhere in the chronological reckoning, and led to careful re-examination of the subject, but always with the same result. Closer thought, however, proves that God is an exact timekeeper, and that this point is no exception to his mathematical precision. It will be remembered that the reckoning of chronology began with the creation of Adam, and that some time was spent by Adam and Eve before sin entered. Just how long we are not informed, but two years would not be an improbable estimate. Before the creation of Eve, Adam was permitted to live long enough to realize his lack of a companion (Gen. 2:20); he had become acquainted with and had named all the animals; he had become acquainted with the various trees and plants of Eden.

* The year as reckoned by the Jews begins in October; hence October 1874 was really the beginning of 1875.

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Then followed the creation of Eve; and some time must have elapsed in the enjoyment of their delightful surroundings, before the blight of sin entered.

Recalling all these circumstances, we can scarcely imagine that a shorter time than two years elapsed in that sinless condition; and the interval between the close of the six thousand years and the beginning of the times, of Restitution leads to the inference that the interval between the creation of Adam and the entrance of sin, during which God's Kingdom was in the world, represented in Adam, is not counted as part of the six days of evil. The six thousand years in which God has permitted evil to dominate the world, prior to the beginning of the great seventh or sabbatic thousand, or Times of Restitution, dates from the entrance of sin into the world. And since the Times of Restitution began with October 1874, that must be the end of the six thousand years reign of Sin; and the difference between that and the date shown in the chronology from Adam's creation represents the period of sinlessness in Eden, which really belongs to the reign of righteousness.

Again, what might at first thought have appeared a discrepancy—that the Lord would be present in the close of 1874, and yet that Gentile Times would not end until 1914—is found, on the contrary, to be in fullest harmony with the unfoldings of God's plan for the campaign of the Battle of the Great Day, and exactly as foretold by Daniel (2:44), who declared, "*In the days* of these kings, shall the God of heaven set up a Kingdom, and *it* shall break in pieces and consume all these." It must, therefore, be just as we have found it: our Lord must be present, must test the living members of his Church, must exalt them, glorify them and associate them with himself in the power and authority to be exercised during the Millennium (Rev. 5:10; 20:6), and must put in motion those instrumentalities and agencies

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which (though unconscious of it themselves) will carry out his orders—thus doing their share in the "battle of the great day of God Almighty"—undermining and finally overthrowing all the present "Christian, Nations," so-called. The "kingdoms of this world," even while being crushed by the Kingdom of God, will be quite ignorant of the *real cause* of their downfall,—until, in the close of this "day of wrath," the eyes of their understanding shall open, so that they will *see* that a new dispensation has dawned, and learn that Immanuel has *taken* to himself his great power, and has begun his glorious and righteous reign.

While the time-prophecies thus point to and harmonize with 1874 as the date of our Lord's second presence, assuring us of the fact with mathematical precision, we find ourselves overwhelmed with evidence of another character; for certain peculiar signs, foretold by the Lord and the apostles and prophets, which were to precede his coming, are now clearly recognized as actually fulfilled. We see that the promised Elias has indeed come; that his teachings have been rejected, just as predicted; and

that therefore the great time of trouble must follow. The predicted Man of Sin, the Antichrist, has also made his appearance, and accomplished his long and terrible reign; and at the exact "time appointed" (1799) his dominion was taken away. The cleansing of the sanctuary was also accomplished as predicted, and at a time sufficiently in advance of 1874 to make ready "a people prepared for the Lord"—a people in devout expectancy of his coming—just as a similar work prior to the first advent made ready a people to receive him then. We find that the date 1874 is also in harmony with the prophecy of Daniel (12:1), which fixes the advent of "Michael" in the "Time of the End"—that is, somewhere between 1799, and 1954—and as the cause and precursor of the great time of trouble.

When seventy-five

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years of this "Day of Preparation" had developed the proper conditions for the beginning of his great work, then the Master stepped upon the scene—quietly, "without outward show"—"in like manner" as he went away. And the remaining forty years of this "Day of Preparation," sixteen of which are already in the past, will accomplish the setting up or establishment of his Kingdom in power and great glory. The *focus* of time-prophecy upon the harvest and matters connected with the Lord's presence and the establishment of the Kingdom, will be impressed upon the mind by a careful study of the accompanying diagrams, one of which shows the parallels or correspondencies between the Gospel age and its type, the Jewish age, and how the various prominent features in this harvest are marked by the great prophecies, while the other concisely shows the history of the world as related to that of God's typical and real churches (Jewish and Gospel), and points out the prophetic measures relating to them. Thus all the rays of prophecy converge upon this "Time of the End," the focal point of which is the "Harvest"—the time of our Lord's presence and the establishment of his long promised Kingdom. And when we consider the great importance of these events, the stupendous dispensational changes which they introduce, and the amount and character of the prophetic testimony which marks them; and when we see how carefully we have been instructed as to the manner of his manifestation, so that no stumbling-block to our faith should stand in the way of our recognition of his presence, our hearts rejoice with joy unspeakable. Fully tenfold greater testimony is now given to the fact of his second presence than was granted to the early disciples at the first advent, though that was quite sufficient then for the "Israelite indeed," who waited for the consolation of Israel.

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For nearly two thousand years, the suffering, persecuted, self-sacrificing, consecrated ones have anxiously waited for the Master's coming. Faithful Pauls, ardent Peters, loving Johns, devoted Stephens, gentle Marys and tender and generous Marthas, a long line of brave confessors of the truth at the risk of torture and death, and suffering martyrs, and some of the faithful fathers and mothers and brothers and sisters in Israel who humbly walked with God in less stormy times, neither ashamed nor afraid to confess Christ and to bear his reproach, nor to be the companions of those who were reproached for his truth's sake (Heb. 10:33)—these, after fighting the good fight of faith, laid down their armor to await their promised reward at the Master's appearing.— 2 Tim. 4:8.

And now he has come! The Lord is indeed present! And the time is at hand for the setting up of his Kingdom, and the exaltation and glorification of his faithful bride. The days of waiting for his presence are now in the past, and the blessedness of the waiting ones, long foretold, is ours. To the eye of faith he is now revealed by the prophetic lamp (2 Pet. 1 : 19); and, ere the harvest is fully ended,* faith, and the present joys of faith, will give place to the rapturous joys of the full fruition of our hopes, when those counted worthy will all have been made like him, and will see him *as he is*, face to face.

As shown in the parable illustrating it (Matt. 25:14-30), the *first* thing done by the Lord on his return is to call his servants and reckon with them. In reckoning with the servants who had made faithful use of their talents, seeking to know and to do his will, the parable shows that each one, as soon as examined, tested, is caused to "enter into the joys of his Lord," before he receives the dominion promised. Now we see that parable fulfilling, and that before our share in the reign begins. Even before the enemies are conquered,

* The end of the harvest will probably include the burning of the tares.

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each faithful one is permitted to get a clear view of the coming Kingdom and glory and of the great work of the dawning Millennial day; and this view of the great restitution shortly to be accomplished for all mankind, through the instrumentality of Christ and his glorified Church, is the joy of the Lord in which they are permitted to participate.

While we thus stand, as it were on Pisgah's heights, and view the grand prospect; just before us, our hearts rejoice in the Lord's great plan, with an unspeakable joy; and though we realize that the Church is still in the wilderness of her humiliation, and that the hour of her actual triumph has not yet fully come, yet, seeing the indications of its rapid approach, and by faith already discerning the Bridegroom's presence, we lift up our heads and rejoice, knowing that our redemption draweth nigh. Oh, what fulness of blessing and cause for joy and thanksgiving this truth contains! Truly, the Lord hath put a new song into our mouths. It is the grand anthem, the first note of which was sung by the angelic choir, at the birth of the infant Jesus—" Behold, I bring you *good tidings*, of GREAT JOY, which shall be unto *all people*." Thank God, its harmonious strains will ere long fill heaven and earth

with eternal melody, as the blessed work of salvation—restitution—which he comes to accomplish progresses toward its glorious culmination.

" Joy to the world! the Lord is come!
Let earth receive her King!
Let every heart prepare him room,
And heaven and nature sing.
" He'll rule the world with truth and grace,
And make the nations prove
The strictness of his righteousness,
And wonders of his love."

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ing or watching attitude] and cometh to the thousand, three hundred, five and thirty days!"—A. D. 1874.* And in our reckoning of the symbolic times here given, let it not be overlooked that we used the key furnished us by the manner in which the first advent was indicated—a symbolic day representing a literal year. Thus we found the time of our Lord's second advent clearly proven to be 1874—in October of that year, as shown in Vol. 2., chap. 6.

But this is not all. Certain reasonable obstacles to faith in Christ's presence might yet appear to the minds of even careful students, and we wish to see these all removed. For instance, it might reasonably be inquired, How is it that the exact Bible Chronology points to October 1872 as the beginning of the seventh thousand years, or Millennium, while the Jubilee Cycles show October 1874 to be the date of our Lord's return and the beginning of restitution times?

This apparent inharmony of the date of the second advent with the beginning of the seventh thousand years seemed at first sight to indicate "a screw loose" somewhere in the chronological reckoning, and led to careful re-examination of the subject, but always with the same result. Closer thought, however, proves that God is an exact timekeeper, and that this point is no exception to his mathematical precision. It will be remembered that the reckoning of chronology began with the creation of Adam, and that some time was spent by Adam and Eve before sin entered. Just how long we are not informed, but two years would not be an improbable estimate. Before the creation of Eve, Adam was permitted to live long enough to realize his lack of a companion (Gen. 2:20); he had become acquainted with and had named all the animals; he had become acquainted with the various trees and plants of Eden.

* The year as reckoned by the Jews begins in October; hence October 1874 was really the beginning of 1875.

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Then followed the creation of Eve; and some time must have elapsed in the enjoyment of their delightful surroundings, before the blight of sin entered.

Recalling all these circumstances, we can scarcely imagine that a shorter time than two years elapsed in that sinless condition; and the interval between the close of the six thousand years and the beginning of the times, of Restitution leads to the inference that the interval between the creation of Adam and the entrance of sin, during which God's Kingdom was in the world, represented in Adam, is not counted as part of the six days of evil. The six thousand years in which God has permitted evil to dominate the world, prior to the beginning of the great seventh or sabbatic thousand, or Times of Restitution, dates from the entrance of sin into the world. And since the Times of Restitution began with October 1874, that must be the end of the six thousand years reign of Sin; and the difference between that and the date shown in the chronology from Adam's creation represents the period of sinlessness in Eden, which really belongs to the reign of righteousness.

Again, what might at first thought have appeared a discrepancy—that the Lord would be present in the close of 1874, and yet that Gentile Times would not end until 1914— is found, on the contrary, to be in fullest harmony with the unfoldings of God's plan for the campaign of the Battle of the Great Day, and exactly as foretold by Daniel (2:44), who declared, "*In the days of these kings, shall the God of heaven set up a Kingdom, and it shall break in pieces and consume all these.*" It must, therefore, be just as we have found it: our Lord must be present, must test the living members of his Church, must exalt them, glorify them and associate them with himself in the power and authority to be exercised during the Millennium (Rev. 5:10; 20:6), and must put in motion those instrumentalities and agencies

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which (though unconscious of it themselves) will carry out his orders—thus doing their share in the "battle of the great day of God Almighty"—undermining and finally overthrowing all the present "Christian, Nations," so-called. The "kingdoms of this world," even while being crushed by the Kingdom of God, will be quite ignorant of the *real cause* of their downfall,—until, in the close of this "day of wrath," the eyes of their understanding shall open, so that they will *see* that a new dispensation has dawned, and learn that Immanuel has *taken* to himself his great power, and has begun his glorious and righteous reign.

While the time-prophecies thus point to and harmonize with 1874 as the date of our Lord's second presence, assuring us of the fact with mathematical precision, we find ourselves overwhelmed with evidence of another character; for certain peculiar signs, foretold by the Lord and the apostles and prophets, which were to precede his coming, are now clearly recognized as actually fulfilled. We see that the promised Elias has indeed come; that his teachings have been rejected, just as predicted; and that therefore the great time of trouble must follow. The predicted Man of Sin, the Antichrist, has also made his appearance, and accomplished his long and terrible reign; and at the exact "time appointed" (1799) his dominion was taken away. The cleansing of the sanctuary was also accomplished as predicted, and at a time sufficiently in advance of 1874 to make ready "a people prepared for the Lord"—a people in devout expectancy of his coming—just as a similar work prior to the first advent made ready a people to receive him then. We find that the date 1874 is also in harmony with the prophecy of Daniel (12:1), which fixes the advent of "Michael" in the "Time of the End"—that is, somewhere between 1799, and 1954—and as the cause and precursor of the great time of trouble.

When seventy-five

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years of this "Day of Preparation" had developed the proper conditions for the beginning of his great work, then the Master stepped upon the scene—quietly, "without outward show"—"in like manner" as he went away. And the remaining forty years of this "Day of Preparation," sixteen of which are already in the past, will accomplish the setting up or establishment of his Kingdom in power and great glory. The *focus* of time-prophecy upon the harvest and matters connected with the Lord's presence and the establishment of the Kingdom, will be impressed upon the mind by a careful study of the accompanying diagrams, one of which shows the parallels or correspondencies between the Gospel age and its type, the Jewish age, and how the various prominent features in this harvest are marked by the great prophecies, while the other concisely shows the history of the world as related to that of God's typical and real churches (Jewish and Gospel), and points out the prophetic measures relating to them. Thus all the rays of prophecy converge upon this "Time of the End," the focal point of which is the "Harvest"—the time of our Lord's presence and the establishment of his long promised Kingdom. And when we consider the great importance of these events, the stupendous dispensational changes which they introduce, and the amount and character of the prophetic testimony which marks them; and when we see how carefully we have been instructed as to the manner of his manifestation, so that no stumbling-block to our faith should stand in the way of our recognition of his presence, our hearts rejoice with joy unspeakable. Fully tenfold greater testimony is now given to the fact of his second presence than was granted to the early disciples at the first advent, though that was quite sufficient then for the "Israelite indeed," who waited for the consolation of Israel.

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Read-Error

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Read-Error

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For nearly two thousand years, the suffering, persecuted, self-sacrificing, consecrated ones have anxiously waited for the Master's coming. Faithful Pauls, ardent Peters, loving Johns, devoted Stephens, gentle Marys and tender and generous Marthas, a long line of brave confessors of the truth at the risk of torture and death, and suffering martyrs, and some of the faithful fathers and mothers and brothers and sisters in Israel who humbly walked with God in less stormy times, neither ashamed nor afraid to confess Christ and to bear his reproach, nor to be the companions of those who were reproached for his truth's sake (Heb. 10:33)—these, after fighting the good fight of faith, laid down their armor to await their promised reward at the Master's appearing.— 2 Tim. 4:8.

And now he has come! The Lord is indeed present! And the time is at hand for the setting up of his Kingdom, and the exaltation and glorification of his faithful bride. The days of waiting for his presence are now in the past, and the blessedness of the waiting ones, long foretold, is ours. To the eye of faith he is now revealed by the prophetic lamp (2 Pet. 1 : 19); and, ere the harvest is fully ended,* faith, and the present joys of faith, will give place to the rapturous joys of the full fruition of our hopes, when those counted worthy will all have been made like him, and will see him *as he is*, face to face.

As shown in the parable illustrating it (Matt. 25:14-30), the *first* thing done by the Lord on his return is to call his servants and reckon with them. In reckoning with the servants who had made faithful use of their talents, seeking to know and to do his will, the parable shows that each one, as soon as examined, tested, is caused to "enter into the joys of his Lord," before he receives the dominion promised. Now

we see that parable fulfilling, and that before our share in the reign begins. Even before the enemies are conquered,

* The end of the harvest will probably include the burning of the tares.

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each faithful one is permitted to get a clear view of the coming Kingdom and glory and of the great work of the dawning Millennial day; and this view of the great restitution shortly to be accomplished for all mankind, through the instrumentality of Christ and his glorified Church, is the joy of the Lord in which they are permitted to participate.

While we thus stand, as it were on Pisgah's heights, and view the grand prospect; just before us, our hearts rejoice in the Lord's great plan, with an unspeakable joy; and though we realize that the Church is still in the wilderness of her humiliation, and that the hour of her actual triumph has not yet fully come, yet, seeing the indications of its rapid approach, and by faith already discerning the Bridegroom's presence, we lift up our heads and rejoice, knowing that our redemption draweth nigh. Oh, what fulness of blessing and cause for joy and thanksgiving this truth contains! Truly, the Lord hath put a new song into our mouths. It is the grand anthem, the first note of which was sung by the angelic choir, at the birth of the infant Jesus—" Behold, I bring you *good tidings*, of GREAT JOY, which shall be unto *all people*." Thank God, its harmonious strains will ere long fill heaven and earth with eternal melody, as the blessed work of salvation—restitution—which he comes to accomplish progresses toward its glorious culmination.

" Joy to the world! the Lord is come!
Let earth receive her King!
Let every heart prepare him room,
And heaven and nature sing.
" He'll rule the world with truth and grace,
And make the nations prove
The strictness of his righteousness,
And wonders of his love."

STUDY VII.

THE DELIVERANCE AND EXALTATION OF THE CHURCH.

The Deliverance Of The Church Near.—It Will Be The Harbinger Of Deliverance To All Mankind.—Its Date Approximated.—How The Saints Will Escape Those Things Coming On The World.—How And When God Will Help Her.—The Manner And Circumstances Of Her Final Deliverance.— The Deliverance First Of Those Who Sleep In Jesus.—The Change Of The Living Members Of The Church.—Will They Die?—Blessed The Dead Who Die In The Lord From Henceforth.

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"Look up, and lift up your heads; for your deliverance draweth nigh." —Luke 21:28.
BY the lamp of prophecy we have traced the wonderful events of the "harvest" down to their

culmination in the great time of trouble; and, as we remember that within this eventful period the promised deliverance and exaltation of the Church are due, the central points of interest to the saints now are the time, manner and circumstances of their deliverance.

Our Lord taught us that as soon as we should begin to see the events of the harvest come to pass, then we should expect a speedy realization of our glorious hope. And, therefore, as we now mark the accumulating evidence of these signs, we do lift up our heads and rejoice in hope of the glory to follow; for the morning cometh, although a brief, dark night must intervene. Nor is this rejoicing selfish in its character; for the deliverance and exaltation of the Church of Christ will be the harbinger of a speedy

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deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death: "For we know that the whole creation groaneth and travaileth in pain, . . . waiting for the . . . *deliverance* of OUR BODY"—the "body of Christ" (Rom. 8:22, 23); because, according to Jehovah's arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master's words, "Watch, that ye may be accounted *worthy to escape* those things that shall come to pass" (Luke 21:36), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept

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in the very midst of it all by the the Word of the Lord, our shield and buckler. (Psa. 91:4.) While admitting that in like manner some members of the body might remain to the very end of the time of trouble, and pass through it all, and yet *thus escape* all the trouble coming, it is nevertheless clear, we think, that all the members of the body will be fully delivered—exalted to the glorious condition—before the severest features of the trouble come,—after the body is complete and the door shut.

We have seen the storm gathering for years past: the mighty hosts have been mustering and preparing for the battle, and each successive year witnesses more rapid strides of progress toward the foretold crisis; yet, although we know that unparalleled disaster must soon dash all law and order into the abyss of anarchy and confusion, we do not fear; for "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present organization of society] be removed [unsettled and disorganized], and though the mountains [kingdoms] be carried into the midst of the sea [the lawless and ungovernable people]; though the waters thereof roar and be troubled [with the disputings of contending factions]; though the mountains [kingdoms] shake [tremble for fear and insecurity] with the swelling [the threatening and. rising power] thereof."—Psa. 46:1-3.

"There is a river [God's Word, a fountain of truth and grace], the streams whereof shall make glad the city of God [the Kingdom of God, the Church—even in its present embryo condition, before its exaltation to power and glory], the holy place of the tabernacles of the Most High [the sanctuary—the Church wherein the Most High is pleased to dwell]. God is in the midst of her; she shall not be moved:

God shall help her."—Psa. 46:4, 5.

At the present time we are realizing this promised help,

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to the full extent of our present necessities, by being taken into our heavenly Father's confidence, made acquainted with his plans and assured of his favor and sustaining grace, and even being made co-workers with him. This help we shall realize to the full end of our course; and then we shall be helped still more by being "changed" to the higher sphere to which we are called, and toward which we diligently urge our way.

Though we may be sure that this "change" of the last living members of the body of Christ will not take place until the work committed to them in the flesh is accomplished, we are informed, as shown in the preceding chapter, that ere long our work will be cut short—gradually at first, and then completely and finally, when "the night cometh, when no man can work." (John 9:4.) And the gloom of that "night" will be dispelled only by the Millennial sunrise. When our work is done, and that night closes in around us, we may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising "winds" which will culminate in a wild hurricane of human passion—a whirlwind of trouble. Then, having finished our appointed work, it will be our part to "stand," patiently, until our "change" comes.—Eph. 6:13.

How long the Lord may be pleased to let his saints stand in enforced idleness so far as his work is concerned, we do not know, but probably only long enough to let faith and patience have their perfect work. Here these virtues will be most fully developed, tested and manifested. This test of patience will be the final trial of the Church. Then "God will help her, at the dawning of [her] morning" (Psa. 46:5, *Leeser's* translation)—not the morning which is to dawn on the world at the brightness of her rising with her Lord as the sun of righteousness, but at the dawning of *her* morning, in which she is to be changed to the nature

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and likeness of her Lord. *Her* morning is to precede the Millennial morning.

That this dark night is already approaching we are made aware, not only from the Scriptures but as well from the ominous signs of the times; and the fate of the Church then, so far as her human career is concerned, seems outlined in the closing pages of the lives of Elijah and John the Baptist, already referred to. * The beheading of the one, and the whirlwind and fiery chariot which bore away the other, probably indicate violence to the last members of the body of Christ. Yet Zion need not fear; for God is in the midst of her, and will help her. Her consecration is unto death, and her privilege is to prove her faithfulness: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be *as* his master, and the servant *as* his lord."—Matt. 10:24,25. It will probably be in an effort at self-preservation on the part of "Great Babylon"—"Christendom"—when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom.

Although the exact time of the deliverance or "change" of the last members of the body of Christ is not stated, the *approximate time* is nevertheless clearly manifest, as *shortly after the "door" is shut* (Matt. 25:10); after the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have

* VOL. 2, pages 260-263.

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become more generally known and widely circulated; after "the hail" has to a considerable extent swept

away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon all the elect are "sealed." But, whatever of trouble or seeming disaster may await the saints while they remain in the flesh, and put a stop to the work which it is their meat and drink to do, let us take comfort in remembering that nothing can befall us without our Father's notice and permission, and that in every trial of faith and patience his grace shall be sufficient for those who abide in him, and in whom his Word abides. Let us look beyond the veil, and keep the eye of faith fixed upon the prize of our high calling, which God has in reservation for them that love him—for the called and faithful and chosen according to his purpose.—Rev. 17:14; Rom. 8:28.

While we may thus reasonably and Scripturally approximate the time and circumstances of the full deliverance of the Church, the *manner* of her glorification becomes all the more a question of deepening interest. And again we come to the divine oracles to make inquiry.

First, Paul declares, "We must *all* be changed [the living no less than the dead saints]: this corruptible must put on incorruption, and this mortal must put on immortality; for flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." And this "change" from mortality to immortality, he assures us, will not be accomplished by gradual development, but it will be instantaneous—"in a moment, in the twinkling of an eye," under the sounding of the "last trump"—which is already sounding.*—1 Cor. 15:53, 50, 52.

* See Vol. 2, chapter 5.

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Furthermore, order will be observed: some will be glorified or "changed" first, and others afterward. Precious in the sight of the Lord has been the death of his saints (Psa. 116:15): and though most of them have slept long, none have been forgotten. Their names are written in heaven as acceptable members of the Church of the Firstborn. And the Apostle declares that the living, who are left over to the presence of the Lord, will by no means precede those who fell asleep, (1 Thes. 4:15.) Those who sleep in Jesus are not required to wait in sleep for the living members to finish their course, but are resurrected at once, as one of the first acts of the Lord when he takes his great power. And thus those members of the Christ who have slept will take precedence in entering into glory.

The exact date of the awakening of the sleeping saints is not directly stated, but may be clearly inferred from our Lord's parable of the young nobleman. After having received the kingdom and returned, the first work of the nobleman (who represented our Lord Jesus) was the reckoning with the servants (his Church) to whom his vineyard had been entrusted during his absence, and the rewarding of the faithful. And since the Apostle tells us that the dead in Christ will be reckoned with first, we may reasonably conclude that the rewarding of these took place as soon as our Lord, after his return, took unto himself his great power.

To learn the date at which our Lord began the exercise of his power would therefore be to discover the time when his sleeping saints were awakened to life and glory. And to do this we have but to recall the parallelism of the Jewish and Gospel dispensations. Looking back to the type, we see that in the spring of A. D. 33, three and a half years after the beginning of the Jewish harvest (A.D. 29), our Lord typically took unto himself his power and exercised kingly authority. (See Matt. 21: 5-15.) And evidently

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the only object of that action was to mark a parallel point of time in this harvest, when he would in reality assume the kingly office, power, etc.; viz., in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to

conclude that there the setting up of his Kingdom began, the first step of which would be the deliverance of his body, the Church, among whom the sleeping members are to take precedence. And since the resurrection of the Church must occur some time during this "end" or "harvest" period (Rev. 11: 18), we hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other "over-comers" of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master. And while we, therefore, conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like him, invisible to men. The facts that they are invisible, that tombs were not found opened and empty, and that none were seen going from the cemeteries, are not objections to such as have learned what to expect—to such as realize that our risen Lord left no hole in the walls of the room which he entered and left while the doors were shut; who remember that none saw the risen Redeemer except the few, to whom he specially and miraculously *showed* himself, that they might be witnesses of his resurrection; who remember that he appeared in various forms of flesh to prevent these witnesses supposing that he still was flesh or that any of the forms

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they saw was his glorious, spirit body. Such as remember that only Saul of Tarsus saw Christ's spirit body, and that by a miracle, while others around saw it not, and then at the expense of his sight, will readily see that their not having seen the risen saints with their natural eyes is no more of an objection to the fact of their resurrection than that they have not seen the Lord during this harvest, and have never seen angels, who, all through the Gospel age, have been "ministering spirits, sent forth to minister for those who shall be heirs of salvation."*

Our belief that the Kingdom began to be *set up*, or brought into power, in April, 1878, be it observed, rests on exactly the same foundation as our belief that the Lord became present in October, 1874, and that the harvest began at that time. There "the mountain [kingdom] of the Lord's house," the Church, began to be "exalted above the mountains" [kingdoms] of earth, and there the work of judging "Babylon," Christendom, and all the nations of the whole world, began, preparatory to their final overthrow.

Nor is it out of harmony with this thought, that the majority of the Church are exalted, while a few of the last members of that royal priesthood are yet "alive and remain;" for, as we have seen, the Apostle foretold this very order. To be among those who remain is no dishonor; and to be the very last one of those to be "changed" will be no discredit. Several Scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who

* See VOL. 2., Chap. v.

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remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books and by tracts, the "good tidings of great joy which shall be unto all people." They tell the world the blessed tidings of God's gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point, not only to the great time of trouble impending, but also to the blessings which will follow it as the results of the setting up of God's Kingdom in the world. A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of

their Lord,—the joys of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth.

These with their message are clearly pointed out by the prophet Isaiah (52:7) as the "feet" or last members of the body of Christ in the flesh, when he says: "How beautiful upon the mountains [kingdoms] are *the feet of him* that bringeth good tidings of good, that publisheth salvation [deliverance]; that saith unto Zion, Thy God *reigneth*. [The reign of Christ, which shall bring *deliverance*, first to Zion, and finally to all the groaning creation, is begun.] Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see [clearly] eye to eye, when the Lord returneth unto Zion."

Poor, bruised "feet," now despised of men, none but yourselves fully appreciate your privileges. None others can appreciate the joy you have in proclaiming present truth, in saying unto Zion that the time is at hand for the setting up of the Kingdom, and in declaring that Immanuel's reign

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of righteousness, soon to be inaugurated, is to bless all the families of the earth. But, though despised of men, the "feet" of Christ and their present mission are highly esteemed on the other side the veil by the glorified fellow-members of the body and by their glorious Head, who is willing to confess such faithful ones before his Father and all his holy messengers.

The mission of the feet, which is no insignificant part of the Kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised by the world as fools (for Christ's sake)—as all his *faithful* servants have been throughout the Gospel age—yet, before they all are "changed" and joined to the glorified members beyond the veil, they, as agents of the Kingdom, will have left such records of that Kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and overcharged children of God who, though consecrated to God, will have failed to so run as to obtain the prize of our high calling.

. And let it not be forgotten that all who are of the "feet" will be thus engaged in publishing these *good* tidings and in saying to Zion, "Thy God *reigneth* ."—The Kingdom of Christ is begun ! And all who are true watchmen can at this time see clearly, as one man, and can together harmoniously sing the new song of Moses and the Lamb—the song of Restitution, so clearly taught, not only in the law of Moses, which was "a shadow of the good things to come," but also in the clearer revelations of the Lamb of God contained in the writings of the New Testament,—saying, "Just and true are thy ways." "All nations shall come and worship before thee."—Rev. 15 13, 4.

One by one the "feet" class will pass from the present condition, in which, though often weary and wounded,

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they are always rejoicing, to the other side the veil;— "*changed*" in a moment, in the twinkling of an eye, from mortality to immortality, from weakness to power, from dishonor to glory, from human to heavenly conditions, from animal to spirit bodies. Their *work* will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the Kingdom on this side the veil: only the weariness, the labor feature, will cease with the change—"They shall rest from their *labor*, but their *works follow with them*."— Rev. 14:13.

The "change" to these "feet" members will bring them into the same fellowship and glory and power already entered by the members who slept: they will be "caught away" from earthly conditions to be united "together" "with the Lord in the *air*"—in the spiritual rulership of the world. As already shown,* the "air" here mentioned symbolizes *spiritual rule* or power. Satan has long occupied the position of "prince of the power of the air" (Eph. 2:2), and has used for his co-workers and joint-rulers in it many of the great ones of Babylon, who, under his blinding errors, verily think they are doing God service. But in due time the present "prince of the air" shall be bound, and shall deceive no more; and the present heavens, the great Antichrist system, will "pass away with a great noise," while the new prince

of the air, the true spiritual ruler, Christ Jesus, will take the dominion and establish the "new heavens," uniting with himself in this power or "air" his bride, the "overcomers" of the Gospel age. Thus the "new heavens" will supersede the present "air" powers.

But must all die?—all of the "feet" who will be alive and remain until the presence of the Lord? Yes; they all consecrated themselves—"even unto death;" and of these

*Vol. 1., page 318.

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it is distinctly written that they must all die. No Scripture contradicts this thought. God declares by the Prophet—"I have said, Ye are gods [mighty ones] ! All of you *sons* of the Highest [God] ! Yet ye shall ALL DIE *like men*, and fall like one of the princes."—Psa. 82:6.

The word here rendered "princes" signifies chiefs or heads. Adam and our Lord Jesus are the two heads or princes referred to. Both died, but for different reasons: Adam for his own sin, Christ as a willing sacrifice for the sins of the world. And all the Church of Christ, justified by faith in his sacrifice, are *reckoned* freed, from the sin of Adam, and also from the death penalty attached to that sin, in order that they may share with Christ as joint-sacrificers. It is as such joint-sacrificers with Christ that the death of the saints is esteemed by God. (Psa. 116:15.) The fellow-members of the body of Christ, when they die, are recognized as "dead with Christ," "made comformable unto *his death*." They fall like one of the princes,—not like the first, but like the second Adam, as members of the body of Christ, filling up that which is behind of the afflictions of Christ.—Col. 1: 24.

That the term "gods," mighty ones, in this passage is applied to all the Sons of the Most High God, who will be joint-heirs with Christ Jesus, the heir of all things, is clearly shown by our Lord's reference to it.—John 10:34-36.

"Ye shall *all die* like men;" but, "behold, I show you a mystery: we shall *not all sleep*." To die is one thing, to "sleep" or remain unconscious, dead, is quite another. God's testimony, then, is that all the saints must die, but that they shall not all sleep. Our Lord died, and then slept until the third day, when the Father raised him up. Paul and the other apostles died, and thus "fell asleep," to rest from labor and weariness, to "sleep in Jesus," and to wait for, the promised resurrection and a share in the Kingdom at the Lord's second advent. Accordingly, when the

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setting up of the Kingdom was due, their awakening from the sleep of death was due. Why should their waiting and sleep continue *after* the Lord is present and the time for his Kingdom has come? There can be no reason for it; and we believe, therefore, that they "sleep" no longer, but are now risen, and with and like their Lord. And if their continuance in the sleep of death is no longer necessary, neither is it necessary that any of the saints who now die in this time of the *presence* of the Lord and the setting up of his Kingdom should "sleep" or *wait in death* for a resurrection at some future time. No, thank God ! the Life-giver is present; and, since 1878, when he took his great power and began the exercise of his authority, none of his members need to sleep. Hence, with all of "the feet" who die since that date, the moment of death is the moment of change. They die as men and like men, but *in the same instant* they are made like their Lord, glorious spirit beings. They are caught away from earthly conditions, to be forever with the Lord—"in the air"—in Kingdom power and glory.

It was after our Lord had accomplished the sacrifice of his human nature and had been raised from death, changed to a spirit being, that he declared, "All power in heaven and on earth is given unto me." (Matt. 28:18.) And not until all the members of the Christ have followed the example of the Head, and finished the sacrifice in death, will the Christ be complete and fully empowered for the great subsequent work of restoring all things.

In view of these things, how full of meaning is the statement, "Blessed are the dead who die in the Lord *from henceforth*; yea, saith the spirit, that they may rest from their labors, but their works follow with

them." (Rev. 14:13.) Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and

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here it is particularly limited and made applicable to a certain specific time*—"from henceforth." And even then, notice, it is blessed only to a special class—"the dead who die." This expression must not be considered a blunder, but as a very pointed and forcible description of the small class to whom death will be a blessing. This class constitutes "the feet of Him." And, as already shown, each member of the body of Christ must finish his sacrifice in actual death.

These alone are *the dead* who die. They are reckoned of God as being already dead, and they are exhorted so also to reckon themselves: "Reckon ye yourselves *dead* indeed unto sin." No other dead men can be said to die but this class of dead ones, who must finish their course of sacrifice in actual death.

Thus will God help Zion in the dawning of her morning—in the morning of the eternal day of Christ's triumph. Thus he is already helping her. One by one, imperceptibly to the world, the saints are now being changed, and are joining the company of the Church triumphant; and those who remain to the last proclaim the everlasting gospel until the door is shut and all opportunity to labor is at an end. Then they will "*stand*" in faith and patience and await their change, accepting deliverance joyfully through whatsoever agency God may be pleased to permit its accomplishment. Thus they will be saved from that great hurricane of trouble which will follow their departure, as well as preserved in the forefront of the battle in which *a thousand* will fall into infidelity, and be overcome by the various pestilences of error, to *one* who will stand.—Psa. 91:7.

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As the time of trouble draws on, we must therefore expect the true Church in its present condition, the Elias, the John class, to decrease in influence and numbers, while the Christ in triumph and glory, the same body on the other side of the veil, will increase, as John prophetically indicated.—John 3:30.

A LITTLE WHILE.

"A little while, our fightings will be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Will turn our darkness into heaven's bright day.

"A little while, the fears that oft surround us
Will to the memories of the past belong
; A little while, the love that sought and found us
Will change our weeping into heaven's glad song.

"A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, Oh! guide us in the shining way.

"A little while, O blessed expectation!

For strength to run with patience, Lord, we cry.
Our hearts up leap in fond anticipation:
Our union with the Bridegroom draweth nigh."

STUDY VII.

THE DELIVERANCE AND EXALTATION OF THE CHURCH.

The Deliverance Of The Church Near.—It Will Be The Harbinger Of Deliverance To All Mankind.—Its Date Approximated.—How The Saints Will Escape Those Things Coming On The World.—How And When God Will Help Her.—The Manner And Circumstances Of Her Final Deliverance.—The Deliverance First Of Those Who Sleep In Jesus.—The Change Of The Living Members Of The Church.—Will They Die?—Blessed The Dead Who Die In The Lord From Henceforth.

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"Look up, and lift up your heads; for your deliverance draweth nigh." —Luke 21:28.

BY the lamp of prophecy we have traced the wonderful events of the "harvest" down to their culmination in the great time of trouble; and, as we remember that within this eventful period the promised deliverance and exaltation of the Church are due, the central points of interest to the saints now are the time, manner and circumstances of their deliverance.

Our Lord taught us that as soon as we should begin to see the events of the harvest come to pass, then we should expect a speedy realization of our glorious hope. And, therefore, as we now mark the accumulating evidence of these signs, we do lift up our heads and rejoice in hope of the glory to follow; for the morning cometh, although a brief, dark night must intervene. Nor is this rejoicing selfish in its character; for the deliverance and exaltation of the Church of Christ will be the harbinger of a speedy

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deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death: "For we know that the whole creation groaneth and travaileth in pain, . . . waiting for the . . . *deliverance* of OUR BODY"—the "body of Christ" (Rom. 8:22, 23); because, according to Jehovah's arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master's words, "Watch, that ye may be accounted *worthy to escape* those things that shall come to pass" (Luke 21:36), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling

into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept

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in the very midst of it all by the the Word of the Lord, our shield and buckler. (Psa. 91:4.) While admitting that in like manner some members of the body might remain to the very end of the time of trouble, and pass through it all, and yet *thus escape* all the trouble coming, it is nevertheless clear, we think, that all the members of the body will be fully delivered—exalted to the glorious condition—before the severest features of the trouble come,—after the body is complete and the door shut.

We have seen the storm gathering for years past: the mighty hosts have been mustering and preparing for the battle, and each successive year witnesses more rapid strides of progress toward the foretold crisis; yet, although we know that unparalleled disaster must soon dash all law and order into the abyss of anarchy and confusion, we do not fear; for "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present organization of society] be removed [unsettled and disorganized], and though the mountains [kingdoms] be carried into the midst of the sea [the lawless and ungovernable people]; though the waters thereof roar and be troubled [with the disputings of contending factions]; though the mountains [kingdoms] shake [tremble for fear and insecurity] with the swelling [the threatening and. rising power] thereof."—Psa. 46:1-3.

"There is a river [God's Word, a fountain of truth and grace], the streams whereof shall make glad the city of God [the Kingdom of God, the Church—even in its present embryo condition, before its exaltation to power and glory], the holy place of the tabernacles of the Most High [the sanctuary—the Church wherein the Most High is pleased to dwell]. God is in the midst of her; she shall not be moved: God shall help her."—Psa. 46:4, 5.

At the present time we are realizing this promised help,

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to the full extent of our present necessities, by being taken into our heavenly Father's confidence, made acquainted with his plans and assured of his favor and sustaining grace, and even being made co-workers with him. This help we shall realize to the full end of our course; and then we shall be helped still more by being "changed" to the higher sphere to which we are called, and toward which we diligently urge our way.

Though we may be sure that this "change" of the last living members of the body of Christ will not take place until the work committed to them in the flesh is accomplished, we are informed, as shown in the preceding chapter, that ere long our work will be cut short—gradually at first, and then completely and finally, when "the night cometh, when no man can work." (John 9:4.) And the gloom of that "night" will be dispelled only by the Millennial sunrise. When our work is done, and that night closes in around us, we may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising "winds" which will culminate in a wild hurricane of human passion—a whirlwind of trouble. Then, having finished our appointed work, it will be our part to "stand," patiently, until our "change" comes.—Eph. 6:13.

How long the Lord may be pleased to let his saints stand in enforced idleness so far as his work is concerned, we do not know, but probably only long enough to let faith and patience have their perfect work. Here these virtues will be most fully developed, tested and manifested. This test of patience will be the final trial of the Church. Then "God will help her, at the dawning of [her] morning" (Psa. 46:5, *Leeser's* translation)—not the morning which is to dawn on the world at the brightness of her rising with her Lord as the sun of righteousness, but at the dawning of *her* morning, in which she is to be changed to the nature

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and likeness of her Lord. *Her* morning is to precede the Millennial morning.

That this dark night is already approaching we are made aware, not only from the Scriptures but as well from the ominous signs of the times; and the fate of the Church then, so far as her human career is

concerned, seems outlined in the closing pages of the lives of Elijah and John the Baptist, already referred to. * The beheading of the one, and the whirlwind and fiery chariot which bore away the other, probably indicate violence to the last members of the body of Christ. Yet Zion need not fear; for God is in the midst of her, and will help her. Her consecration is unto death, and her privilege is to prove her faithfulness: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be *as* his master, and the servant *as* his lord."—Matt. 10:24,25. It will probably be in an effort at self-preservation on the part of "Great Babylon"—"Christendom"—when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming— just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom.

Although the exact time of the deliverance or "change" of the last members of the body of Christ is not stated, the *approximate time* is nevertheless clearly manifest, as *shortly after the "door" is shut* (Matt. 25:10); after the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have

* VOL. 2, pages 260-263.

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become more generally known and widely circulated; after "the hail" has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon all the elect are "sealed." But, whatever of trouble or seeming disaster may await the saints while they remain in the flesh, and put a stop to the work which it is their meat and drink to do, let us take comfort in remembering that nothing can befall us without our Father's notice and permission, and that in every trial of faith and patience his grace shall be sufficient for those who abide in him, and in whom his Word abides. Let us look beyond the veil, and keep the eye of faith fixed upon the prize of our high calling, which God has in reservation for them that love him—for the called and faithful and chosen according to his purpose.—Rev. 17:14; Rom. 8:28.

While we may thus reasonably and Scripturally approximate the time and circumstances of the full deliverance of the Church, the *manner* of her glorification becomes all the more a question of deepening interest. And again we come to the divine oracles to make inquiry.

First, Paul declares, "We must *all* be changed [the living no less than the dead saints]: this corruptible must put on incorruption, and this mortal must put on immortality; for flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." And this "change" from mortality to immortality, he assures us, will not be accomplished by gradual development, but it will be instantaneous—"in a moment, in the twinkling of an eye," under the sounding of the "last trump"—which is already sounding.*—1 Cor. 15:53, 50, 52.

* See Vol. 2, chapter 5.

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Furthermore, order will be observed: some will be glorified or "changed" first, and others afterward. Precious in the sight of the Lord has been the death of his saints (Psa. 116:15): and though most of them have slept long, none have been forgotten. Their names are written in heaven as acceptable members of the Church of the Firstborn. And the Apostle declares that the living, who are left over to the presence of the Lord, will by no means precede those who fell asleep, (1 Thes. 4:15.) Those who

sleep in Jesus are not required to wait in sleep for the living members to finish their course, but are resurrected at once, as one of the first acts of the Lord when he takes his great power. And thus those members of the Christ who have slept will take precedence in entering into glory.

The exact date of the awakening of the sleeping saints is not directly stated, but may be clearly inferred from our Lord's parable of the young nobleman. After having received the kingdom and returned, the first work of the nobleman (who represented our Lord Jesus) was the reckoning with the servants (his Church) to whom his vineyard had been entrusted during his absence, and the rewarding of the faithful. And since the Apostle tells us that the dead in Christ will be reckoned with first, we may reasonably conclude that the rewarding of these took place as soon as our Lord, after his return, took unto himself his great power.

To learn the date at which our Lord began the exercise of his power would therefore be to discover the time when his sleeping saints were awakened to life and glory. And to do this we have but to recall the parallelism of the Jewish and Gospel dispensations. Looking back to the type, we see that in the spring of A. D. 33, three and a half years after the beginning of the Jewish harvest (A.D. 29), our Lord typically took unto himself his power and exercised kingly authority. (See Matt. 21: 5-15.) And evidently

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the only object of that action was to mark a parallel point of time in this harvest, when he would in reality assume the kingly office, power, etc.; viz., in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to conclude that there the setting up of his Kingdom began, the first step of which would be the deliverance of his body, the Church, among whom the sleeping members are to take precedence.

And since the resurrection of the Church must occur some time during this "end" or "harvest" period (Rev. 11: 18), we hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other "over-comers" of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master. And while we, therefore, conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like him, invisible to men. The facts that they are invisible, that tombs were not found opened and empty, and that none were seen going from the cemeteries, are not objections to such as have learned what to expect—to such as realize that our risen Lord left no hole in the walls of the room which he entered and left while the doors were shut; who remember that none saw the risen Redeemer except the few, to whom he specially and miraculously *showed* himself, that they might be witnesses of his resurrection; who remember that he appeared in various forms of flesh to prevent these witnesses supposing that he still was flesh or that any of the forms

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they saw was his glorious, spirit body. Such as remember that only Saul of Tarsus saw Christ's spirit body, and that by a miracle, while others around saw it not, and then at the expense of his sight, will readily see that their not having seen the risen saints with their natural eyes is no more of an objection to the fact of their resurrection than that they have not seen the Lord during this harvest, and have never seen angels, who, all through the Gospel age, have been "ministering spirits, sent forth to minister for those who shall be heirs of salvation."*

Our belief that the Kingdom began to be *set up*, or brought into power, in April, 1878, be it observed, rests on exactly the same foundation as our belief that the Lord became present in October, 1874, and that the harvest began at that time. There "the mountain [kingdom] of the Lord's house," the Church, began to be "exalted above the mountains" [kingdoms] of earth, and there the work of judging "Babylon," Christendom, and all the nations of the whole world, began, preparatory to their final

overthrow.

Nor is it out of harmony with this thought, that the majority of the Church are exalted, while a few of the last members of that royal priesthood are yet "alive and remain;" for, as we have seen, the Apostle foretold this very order. To be among those who remain is no dishonor; and to be the very last one of those to be "changed" will be no discredit. Several Scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who

* See VOL. 2., Chap. v.

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remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books and by tracts, the "good tidings of great joy which shall be unto all people." They tell the world the blessed tidings of God's gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point, not only to the great time of trouble impending, but also to the blessings which will follow it as the results of the setting up of God's Kingdom in the world. A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord,—the joys of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth.

These with their message are clearly pointed out by the prophet Isaiah (52:7) as the "feet" or last members of the body of Christ in the flesh, when he says: "How beautiful upon the mountains [kingdoms] are *the feet of him* that bringeth good tidings of good, that publisheth salvation [deliverance]; that saith unto Zion, Thy God *reigneth*. [The reign of Christ, which shall bring *deliverance*, first to Zion, and finally to all the groaning creation, is begun.] Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see [clearly] eye to eye, when the Lord returneth unto Zion."

Poor, bruised "feet," now despised of men, none but yourselves fully appreciate your privileges. None others can appreciate the joy you have in proclaiming present truth, in saying unto Zion that the time is at hand for the setting up of the Kingdom, and in declaring that Immanuel's reign

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of righteousness, soon to be inaugurated, is to bless all the families of the earth. But, though despised of men, the "feet" of Christ and their present mission are highly esteemed on the other side the veil by the glorified fellow-members of the body and by their glorious Head, who is willing to confess such faithful ones before his Father and all his holy messengers.

The mission of the feet, which is no insignificant part of the Kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised by the world as fools (for Christ's sake)—as all his *faithful* servants have been throughout the Gospel age—yet, before they all are "changed" and joined to the glorified members beyond the veil, they, as agents of the Kingdom, will have left such records of that Kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and overcharged children of God who, though consecrated to God, will have failed to so run as to obtain the prize of our high calling.

. And let it not be forgotten that all who are of the "feet" will be thus engaged in publishing these *good* tidings and in saying to Zion, "Thy God *reigneth* ."—The Kingdom of Christ is begun ! And all who are true watchmen can at this time see clearly, as one man, and can together harmoniously sing the new

song of Moses and the Lamb—the song of Restitution, so clearly taught, not only in the law of Moses, which was "a shadow of the good things to come," but also in the clearer revelations of the Lamb of God contained in the writings of the New Testament,— saying, "Just and true are thy ways." "All nations shall come and worship before thee."—Rev. 15 13, 4.

One by one the "feet" class will pass from the present condition, in which, though often weary and wounded,

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they are always rejoicing, to the other side the veil;— "*changed*" in a moment, in the twinkling of an eye, from mortality to immortality, from weakness to power, from dishonor to glory, from human to heavenly conditions, from animal to spirit bodies. Their *work* will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the Kingdom on this side the veil: only the weariness, the labor feature, will cease with the change—"They shall rest from their *labor*, but their *works follow with them*."— Rev. 14:13.

The "change" to these "feet" members will bring them into the same fellowship and glory and power already entered by the members who slept: they will be "caught away" from earthly conditions to be united "together" "with the Lord in the *air*"—in the spiritual rulership of the world. As already shown,* the "air" here mentioned symbolizes *spiritual rule* or power. Satan has long occupied the position of "prince of the power of the air" (Eph. 2:2), and has used for his co-workers and joint-rulers in it many of the great ones of Babylon, who, under his blinding errors, verily think they are doing God service. But in due time the present "prince of the air" shall be bound, and shall deceive no more; and the present heavens, the great Antichrist system, will "pass away with a great noise," while the new prince of the air, the true spiritual ruler, Christ Jesus, will take the dominion and establish the "new heavens," uniting with himself in this power or "air" his bride, the "overcomers" of the Gospel age. Thus the "new heavens" will supersede the present "air" powers.

But must all die?—all of the "feet" who will be alive and remain until the presence of the Lord? Yes; they all consecrated themselves—"even unto death;" and of these

*Vol. 1., page 318.

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it is distinctly written that they must all die. No Scripture contradicts this thought. God declares by the Prophet— "I have said, Ye are gods [mighty ones] ! All of you *sons* of the Highest [God] ! Yet ye shall ALL DIE *like men*, and fall like one of the princes."—Psa. 82:6.

The word here rendered "princes" signifies chiefs or heads. Adam and our Lord Jesus are the two heads or princes referred to. Both died, but for different reasons: Adam for his own sin, Christ as a willing sacrifice for the sins of the world. And all the Church of Christ, justified by faith in his sacrifice, are *reckoned* freed, from the sin of Adam, and also from the death penalty attached to that sin, in order that they may share with Christ as joint-sacrificers. It is as such joint-sacrificers with Christ that the death of the saints is esteemed by God. (Psa. 116:15.) The fellow-members of the body of Christ, when they die, are recognized as "dead with Christ," "made comformable unto *his death*." They fall like one of the princes,—not like the first, but like the second Adam, as members of the body of Christ, filling up that which is behind of the afflictions of Christ.—Col. 1: 24.

That the term "gods," mighty ones, in this passage is applied to all the Sons of the Most High God, who will be joint-heirs with Christ Jesus, the heir of all things, is clearly shown by our Lord's reference to it. —John 10:34-36.

"Ye shall *all die* like men;" but, "behold, I show you a mystery: we shall *not all sleep*." To die is one thing, to "sleep" or remain unconscious, dead, is quite another. God's testimony, then, is that all the saints must die, but that they shall not all sleep. Our Lord died, and then slept until the third day, when the Father raised him up. Paul and the other apostles died, and thus "fell asleep," to rest from labor and

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setting up of the Kingdom was due, their awakening from the sleep of death was due. Why should their waiting and sleep continue *after* the Lord is present and the time for his Kingdom has come? There can be no reason for it; and we believe, therefore, that they "sleep" no longer, but are now risen, and with and like their Lord. And if their continuance in the sleep of death is no longer necessary, neither is it necessary that any of the saints who now die in this time of the *presence* of the Lord and the setting up of his Kingdom should "sleep" or *wait in death* for a resurrection at some future time. No, thank God! the Life-giver is present; and, since 1878, when he took his great power and began the exercise of his authority, none of his members need to sleep. Hence, with all of "the feet" who die since that date, the moment of death is the moment of change. They die as men and like men, but *in the same instant* they are made like their Lord, glorious spirit beings. They are caught away from earthly conditions, to be forever with the Lord—"in the air"—in Kingdom power and glory.

It was after our Lord had accomplished the sacrifice of his human nature and had been raised from death, changed to a spirit being, that he declared, "All power in heaven and on earth is given unto me." (Matt. 28:18.) And not until all the members of the Christ have followed the example of the Head, and finished the sacrifice in death, will the Christ be complete and fully empowered for the great subsequent work of restoring all things.

In view of these things, how full of meaning is the statement, "Blessed are the dead who die in the Lord *from henceforth*; yea, saith the spirit, that they may rest from their labors, but their works follow with them." (Rev. 14:13.) Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and

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Thus will God help Zion in the dawning of her morning—in the morning of the eternal day of Christ's triumph. Thus he is already helping her. One by one, imperceptibly to the world, the saints are now being changed, and are joining the company of the Church triumphant; and those who remain to the last proclaim the everlasting gospel until the door is shut and all opportunity to labor is at an end. Then they will "*stand*" in faith and patience and await their change, accepting deliverance joyfully through whatsoever agency God may be pleased to permit its accomplishment. Thus they will be saved from that great hurricane of trouble which will follow their departure, as well as preserved in the forefront of the battle in which *a thousand* will fall into infidelity, and be overcome by the various pestilences of error, to *one* who will stand.—Psa. 91:7.

*When, in a succeeding volume, we examine the wonderful visions of the Revelator, it will be clearly seen that the time here pointed out by the word "*henceforth*" as marked by events, synchronizes closely with 1878 as indicated by the prophecies herein noted.

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As the time of trouble draws on, we must therefore expect the true Church in its present condition, the

Elias, the John class, to decrease in influence and numbers, while the Christ in triumph and glory, the same body on the other side of the veil, will increase, as John prophetically indicated.—John 3:30.

A LITTLE WHILE.

"A little while, our fightings will be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Will turn our darkness into heaven's bright day.

"A little while, the fears that oft surround us
Will to the memories of the past belong
; A little while, the love that sought and found us
Will change our weeping into heaven's glad song.

"A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, Oh! guide us in the shining way.

"A little while, O blessed expectation!
For strength to run with patience, Lord, we cry.
Our hearts up leap in fond anticipation:
Our union with the Bridegroom draweth nigh."

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STUDY IX

THY GOD REIGNETH!

A Resume Of The Prophetic Evidences Which Show The Presence Of Immanuel, And That His Kingdom Is In Process Of Establishment.

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"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" — Isa.52:7.

IN view of all the evidences presented in this and the preceding volumes of this work, we have no hesitancy in proclaiming to the Lord's loyal and faithful people, his beloved Zion, this glorious intelligence: "Thy God reigneth!" The oft-repeated prayer of the Church has been answered: the Kingdom of God has indeed come. In the days of the present kings of earth, before their lease of dominion expires, it is being set up. The dead in Christ are even now risen and exalted with our Lord and Head. And the "feet" members of the body of Christ, who still tarry in the flesh, catching the

inspiration of the glorified throng who have already ascended into the mount (kingdom) of God, reflect a measure of that transcendent glory, as did Moses when he came down from mount Sinai. The faces of these messengers shine with that heavenly joy which fills their hearts and overflows their lips as they commune together and with the Lord, and go heralding to every nation (mountain) the good tidings of Immanuel's reign begun. How

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beautiful upon the mountains are the feet of him (the feet of the Christ) that bringeth good tidings of Millennial joy and peace, assuring Zion that the reign of our Lord is begun!

Wonderful truths are these! — the Kingdom of God in process of setting up; the Lord Jesus and the risen saints already here and engaged in the great harvest work, with whom we also, as members of that honored body, as the "feet of him," though still in the flesh, are permitted to be co-workers, to herald the good tidings among men and to apprise them of the significance of the wonderful and troublous events which must prepare the way for and introduce the glorious reign of righteousness.

These are they of whom the prophets foretold, saying, "The Lord cometh with ten thousand of his saints;" "The Lord, my God, shall come, and all the saints with thee;" "The Son of man shall come in his glory, and all the holy angels [the saints, his holy messengers] with him;" "A fiery stream [symbolic of severe judgments — a time of trouble] issued and came forth from before him; thousand thousands ministered unto him [not only of his saints, but of numerous other agents and agencies], and ten thousand times ten thousand [all mankind] stood before him: the judgment was set, and the books were opened." — Jude 14; Zech. 14:5; Matt. 25:31; Dan. 7:10.

Such is the present situation: the great Judge has come — not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of his power as a spirit being, clothed with the glory of divine authority, as the representative of Jehovah, completely and forever to put down evil and all unrighteousness, and to restore all who will of the redeemed race to harmony with God, perfection of being and lasting life. The plan of God is now made manifest: we are made to understand it now as never before. The opening of the books of the divine revelation will soon be com-

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pleted. The judgment of the world is already commencing upon the institutions of nominal Christendom, and the great work thus begun in a manner unsuspected by the world will progress to the grand consummation foretold by the Lord and the apostles and prophets, until all the world shall be led to look upon the pierced One as the Redeemer and Deliverer sent of God, even as the saints have long been "looking unto Jesus" as the author and finisher of their faith.* The reckoning or judgment which begins with the Church will quickly spread to and include all the living nations; and in due time and order all the mighty hosts of the dead shall be brought upon the scene.

While the glorified members of the Kingdom beyond the vail are doing a work in shaping the current of present events and preparing for the glorious reign, those on this side the vail have also an important work. It is their mission to gather together the elect and to seal them in the forehead (intellectually) with the knowledge of the truth (Rev. 7:3); to separate the wheat from the tares with the sickle of present truth; and to proclaim unto Zion this important message — "Thy God reigneth!" This work, too, is going rapidly forward, and all the faithful, sealed ones are in turn busily engaged in sealing others; and soon the great work will be accomplished — the elect all gathered and glorified.

Blessed was the promise to the early members of the Church, that he whom they saw go away should indeed come again; and blessed has been the hope of his appearing all through the age to the tried and persecuted, faithful ones, who anxiously looked for his coming until they fell asleep with the prospect of awaking in his likeness; but still more blessed are your eyes, O ye saints of to-day; for your eyes see and your ears hear the signs of the *presence* of the long-looked-for Hope of Israel.

* See VOL. 2, Chapter 5

While in nominal Zion, as the Prophet Isaiah predicted, the sinners who have forgotten or failed to keep their covenant with the Lord are afraid of the dark clouds that obscure the brightness of his face, and fearfulness hath surprised the hypocrites, true Zion with eyes of faith sees the King in his beauty, and beholds the land that is yet far off — the land of corn and wine, the glorious inheritance into which this mighty King and great Deliverer has come to lead the fallen race — a land wherein the inhabitants shall not say, I am sick; for the people that dwell therein shall be one whose iniquity is forgiven. — Isa. 33:14,17, 24.

That glorious land, that Paradise restored, we now clearly discern beyond the vista of a thousand years; and with joy arid singing, under the leadership of this greater Prophet than Moses, who is even now in our midst, shall the triumphant hosts of the redeemed be led along the grand highway of holiness toward that fair land of rest from sin and death and every evil thing.

"O, sing unto the Lord, ye saints of his, and give thanks at the remembrance of his holiness. For his anger [which must necessarily be manifested in the great trouble that will soon overwhelm the world] endureth but a moment. In his favor is life: weeping may endure for a night, but joy cometh in the morning." And soon the chastened and converted world shall catch the strain of praise and sing, "Thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness, to the end that my glory may sing praise to thee and never be silent. O Lord, my God, I will give thanks unto thee forever." — Psa. 30:4, 5,11, 12.

Now call to mind the steps, well founded in the "sure word of prophecy," by which we have come to this heart-cheering and soul-stirring knowledge. Behind us are all the prophetic landmarks which point to this time as the

most wonderful period in all the history of the world. They have shown us that since 1873 we have been living in the seventh millennium; that the lease of Gentile dominion, "The Times of the Gentiles," will expire with the year 1914; and that the advent of him whose right it is to take the dominion was due in 1874. They have shown us that in the days of these Gentile kings, before their lease of power expires, the God of heaven will set up a Kingdom, and that the setting up of that Kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due; and that therefore, since that date, not only is our Lord and Head invisibly present in the world, but all these holy messengers are also with him. And observe, farther, that this date of the resurrection of the dead in Christ parallels the date of the resurrection of the Head of the body. Our Lord's resurrection occurred three and a half years after his advent as the Messiah, in A. D. 29; and the resurrection of his body, the Church, we have seen, was due in the year 1878, three and a half years after his second advent, in October 1874.

Prophecy has also indicated the manner of our Lord's return, so that, though he is present, we should not expect to see either him or the risen saints, who are now in his likeness, except by the eye of faith — faith in the "sure word of prophecy;" though we have learned that those who now constitute "the feet of Christ" shall also shortly be changed to the same glorious likeness. They shall then be spirit beings, like him, Christ, and like all the risen saints who are now with him, and will in due time see him *as he is*. (1 John 3:2.) We have also seen that the coming of the foretold Elias and of the predicted Man of Sin, which were to precede his advent, are accomplished facts.

We have marked, too, the fixed dates to which the Prophet Daniel calls attention. The 2,300 days point to 1846 as

the time when God's sanctuary would be cleansed of the defiling errors and principles of Papacy; and we have noted the cleansing there accomplished. We have noted the fulfilment of the 1,260 days, or the time, times and half a time, of Papacy's power to persecute, and the beginning there, in 1799, of the Time of the End. We have seen how the 1,290 days marked the beginning of an understanding of the

mysteries of prophecy in the year 1829, culminating in the great movement of 1844 known as the Second-Advent movement, when, according to the Lord's prediction, the wise virgins went forth to meet the Bridegroom, thirty years prior to his actual coming. We have seen the fulfilment of the predicted tarrying; and for fifteen years the midnight cry, "Behold the Bridegroom!" has gone forth. We have marked with special delight the 1,335 days, pointing, as they do, to 1874 as the exact date of our Lord's return; and we have since that time experienced the very blessedness promised — through the clearer unfoldings of the wonderful mysteries of the divine plan.

Then we have seen the great harvest work, in its appointed time and order, beginning in the autumn of the year 1874, gradually and silently, but rapidly, progressing. We have marked the bundling and binding of the tares, and the gathering of the wheat. And what blessing and joy come to us in the assurance that since the summer of 1878, when the King took his great power and began his reign by the resurrection of those who slept in Jesus, it is no longer needful that his members should "sleep" and wait for glory, but that for each the moment of finishing his course in death is the moment of the joyful "change" to the full perfection of the divine nature and likeness. Indeed, "blessed are the dead who die in the Lord from henceforth" forever. They rest from their *labors*, but their works continue; for the work on the other side the veil is the same

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work in which all the overcomers are engaged on this side the veil; except that, with those who have entered into the glory of the divine nature, the work is no longer laborious, and no longer costs fatiguing sacrifice.

In addition to all this, we see the beginnings of the return of divine favor to fleshly Israel already manifested in the beginning of a turning away of their blindness and prejudice against Christ Jesus, in the opening up of the land of promise and their expulsion from other lands, and also in the returning fruitfulness of Palestine itself. These outward signs alone, aside from all prophetic dates and times, would be strong evidences that we are living in the close of the age appointed for the selection of the Church or Kingdom class, because of the positive assurance of the Scriptures that their blindness and cast-off condition would continue only until the members of the body of Christ had been selected. Standing thus, as we do, at this late date in the Time of the End, and in the very midst of the harvest of the age, and looking forward for the settlement of all the complicated questions of these feverish times within the brief space of the next twenty-three years, how solemn and intense are the feelings of those who have faith in the sure word of prophecy. The momentous and perplexing questions which will culminate in the great trouble, of which Daniel forewarns us, are now agitating the public mind, and are fast approaching the terrible crisis. But this great crisis of the "day of vengeance" and "wrath" upon the nations we must leave for consideration in the succeeding volume, as the subject is too large and too important for our present space. But let us rejoice in the fact that beyond the trouble, and even beyond the helpful discipline of the reign of Christ, we see the glorious land of rest, the blessed and eternal inheritance of a redeemed and restored race.

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Wonderful times indeed are these, yet few heed the sure word of prophecy; and consequently the future is viewed by most men only from the standpoint of present indications. Men see the rapidly gathering clouds, but can know nothing of their silver lining except from the Word of God.

Yes, dear Redeemer and Lord, we recognize thy beloved presence, and rejoice in the evidences of the establishment of thy gracious Kingdom in this our day. Our hearts overflow with gratitude as we see the converging rays of divine testimony — from the law, the prophets, the apostles and thine own hitherto dark sayings, and even from the long-hidden mysteries of Egypt's wonderful "Witness" — now drawn to a glorious focus, showing thy believing followers that the glorious day is soon to break, although clouds and thick darkness yet obscure thy glory from all eyes except the eyes of faith of thy betrothed. In this radiant focal light, gem after gem of thy precious truth now gleams with a luster hitherto unknown, and thy majestic presence is reflected by them all.

"Rejoice in the Lord, O ye righteous; and give thanks at the remembrance of his holiness." "O, clap your hands, all ye people: shout unto your God with the voice of triumph; for the Lord most high is a great King over all the earth"

THE

CORROBORATIVE TESTIMONY

OF

GOD'S STONE WITNESS

AND

PROPHET

THE GREAT PYRAMID IN

EGYPT

PREFACE TO CHAPTER X.

**A KINDLY COMMENT ON THIS CHAPTER WHEN IN
MANUSCRIPT, FROM THE PEN OF
THE ESTEEMED
PROF. C. PIAZZI SMYTH, F. R. S. E., F. R. A. S..**

EX-ASTRONOMER ROYAL FOR SCOTLAND.

Brother William M. Wright, on learning that this chapter on the Great Pyramid was written, requested that he might have the reading of it before it would be put into type, as he had already considerable knowledge of the Pyramid. This we gladly granted, assuring him of our desire for all the criticism possible. After reading the MS., Bro. Wright concluded that, as we desired criticism, the higher the standing of the critic the better. Accordingly he made a typewriter copy of the MS., and by permission mailed it to Prof. C. Piazza Smyth, who is generally accorded a greater knowledge of the Great Pyramid's construction and measurements than any other man in the world, requesting that he examine the MS. carefully and note upon it any criticism he might have to offer in the interest of the truth. The Professor's answer to that letter, together with the MS. copy sent him, which bore his marks of criticism, when received were sent to the author. We thank Bro. Wright and Prof. Smyth for their kindness, and have followed the corrections indicated; which, however, only three in all, we were pleased to note were not of special importance. Only one of the criticisms was upon measurements, and it showed a variance of only one inch, which we gladly corrected.

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Thinking it might be interesting to our readers we give below

PROF. C, PIAZZI SMYTH'S LETTER.

Clova, Ripon, England, Dec. 21, 1890,

Wm. M. Wright, Esq.,

Dear Sir; — I have been rather longer than I could have wished in looking over the MS, of your friend, C. T. Russell, of Allegheny, Pa., but I have now completed a pretty careful examination, word by word. And that was the least I could do, when you so kindly took the pains to send it with such care between board's by registered parcel, with every page flat, and indited by the type-writer in place of the hand. At first I could only find slips of the said type-writer, but as I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But of course I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the author of Millennial Dawn shall choose his own time for publishing. So I merely remark here that he is both good and new in much that he says on the chronology of various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite, against the Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid, well commented on. In the meanwhile, it seems that I am indebted to you for your kind gift long ago of the first two volumes of Millennial Dawn, I did not at the time get further than the first half of the first volume, finding the matter, as I thought, not quite so new as I had expected. But after having profited, as I hope, so much by a thorough reading of this advanced Pyramid chapter of the third volume, I must take up the first two volumes again, de novo. The parcel will go back between its boards, registered. I remain, with many thanks, Yours respectfully,

STUDY X.

THE TESTIMONY OF GOD'S STONE WITNESS AND PROPHET, THE GREAT PYRAMID IN EGYPT

General Description Of The Great Pyramid, — Why Of Special Interest To Christians. — The Great Pyramid A Storehouse Of Truth — Scientific, Historic And Prophetic. — Bible Allusions To It. — Why, When And By Whom Built. — Importance Of Its Location. — Its Scientific Lessons. — Its Testimony Concerning The Plan Of Redemption — The Plan Of The Ages. — The Death And The Resurrection Of Christ Indicated. — The Down-Ward Course Of The World, Ending In A Great Time Of Trouble. — The Nature Of The Trouble. — The Great Reformation Movement Masked. — Length Of The Jewish Age Indicated. — The "High Calling" Of The Gospel Church Shown. — The Course Of The Church's Consecration. — The End Of The High Calling Marked, Date Of The Second Advent Of Christ. — How Restitution Blessings For The World Are Indicated. — The Course Of The World During The Millennial Age. — Its End. — Contrast Of The Two Conditions, Human And Spiritual, As Indicated In The Pyramid. — The Pyramid Refutes Atheism, Infidelity And All Evolution Theories, And Verifies Both The Plan Of The Bible And Its Appointed Times And Seasons.

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"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." — Isa. 19:19, 20.

THE ancients recounted seven wonders of the world, and at the very head of the list named the Great Pyramid of Gizeh. It is situated in Egypt, not far from the present city of Cairo. No other building in the world equals it in size. One of the leading granite men of this country, who made a personal inspection of the Great Pyramid, says: "There are blocks of stone in the Pyramid which weigh three, or four times as much as one of the obelisks. I saw

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Thy Kingdom Come. a stone whose estimated weight was 880 tons. There are stones in it thirty feet in length which fit so closely together that you may run a penknife over the surface without discovering the breaks between them. They are not laid with mortar, either. There is now no machinery so perfect that it will make two surfaces thirty feet in length which will meet together as these wonderful stones in the Great Pyramid meet." It covers an area of about thirteen acres. It is 486 feet high and 764 feet broad at its base. It is estimated that the Great Pyramid weighs six million tons, and that to remove it would require sixty thousand steam engines, each drawing one hundred tons. In fact, the wealth of Egypt is not sufficient to pay laborers to demolish it. From these facts it is evident that, whoever was its great designer, he intended that it should be an enduring monument.

Viewed from whatever standpoint we please, the Great Pyramid is certainly the most remarkable building in the world; but in the light of an investigation which has been in progress for the past thirty-two years, it acquires new interest to every Christian advanced in the study of God's Word; for it seems in a remarkable manner to teach, in harmony with all the prophets, an outline of the plan of God, past, present and future.

It should be remembered that, aside from the Great Pyramid here referred to, there are others, some of stone and some of brick; but all of them are mere attempts to copy it, and are in every way inferior — in size, accuracy and internal arrangement. And it has also been demonstrated that, unlike the Great Pyramid, they contain no symbolic features, but were evidently designed and used as sepulchers for the royal families of Egypt.

The Great Pyramid, however, proves to be a storehouse of important truth — scientific, historic and prophetic — and its testimony is found to be in perfect accord with the Bible,

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expressing the prominent features of its truths in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong *corroborative witness* to God's plan; and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation.

If it was built under God's direction, to be one of his witnesses to men, we might reasonably expect some allusion to it in the written Word of God. And yet, since it was evidently a part of God's purpose to keep secret, until the Time of the End, features of the plan of which it gives testimony, we should expect that any reference to it in the Scriptures would be, as it is, somewhat under cover — to be recognized only when due to be understood.

Isaiah, as above quoted, testifies of an altar and pillar in the land of Egypt, which "shall be for a *sign* and for a *witness* unto the Lord of hosts in the land of Egypt." And the context shows that it shall be a witness *in the day* when the great Savior and Deliverer shall come to break the chains of oppression and to set at liberty Sin's captives — of which things our Lord preached at his first advent. (Luke 4:18.) The scope of this prophecy is but dimly seen, however, until Egypt is recognized as a symbol or type of the world of mankind, full of vain philosophies, which only darken their understandings, but ignorant of the true light. As Israel typified the world which shall be delivered from the bondage of Sin by the great antitype of Moses, and whose sin-offering has been given by the antitype of Aaron, so Egypt represents the empire of Sin, the dominion of death (Heb. 8:14), which for so long has held in chains of slavery many

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who will be glad to go forth to serve the Lord under the leadership of one like unto but greater than Moses. — Acts 3 :22,23.

In many passages of Scripture the symbolic character of Egypt is indicated; for instance, Hosea 11:1 and Matt. 2:13-15. Here, aside from the fact that our Lord as a babe was for a time actually in the land of Egypt, and Israel also for a time actually in Egypt, there is evidently a typical significance as well. The Son of God was in the world for a time for the sake of those he came to redeem and deliver; but he was called out of it — Egypt — to the higher, divine nature. Likewise those who are called to be his brethren and joint-heirs, the "members of his body," the true Israel of God, are called out of Egypt; and the Master testifies, "They are not of this world, even as I am not of this world."

Isaiah (31:1, 3), referring to the great trouble now impending, says, "Woe unto them that go down to Egypt [to the world] for help [for worldly ideas and plans, and for counsel as to how they should act in the crisis of this great day]; and stay on horses [who endeavor still to ride the old, false doctrinal hobbies], and trust in chariots [worldly organizations] because they are many; and in horsemen [the great leaders in false doctrines] because they are very strong; but who look not unto the Holy One of Israel, neither seek the Lord [for the safety and victory in this day of trouble will not be with the multitude]! . . . Now the Egyptians are men, and not God, and their horses flesh, and not spirit. When the Lord shall stretch out his hand [his power — the power of the truth and other agencies — as he will do shortly], both he that helpeth shall fall, and he that is helped [by the powers of Egypt — the world's ideas] shall fall down, and they all shall fail together."

It will be after all human plans and schemes have failed them, and when men shall have learned their own sinful-

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ness and helplessness, that they will begin to cry unto the Lord for help. Then Jehovah will show himself a great Savior; and he has already prepared the Great Pyramid as a part of his instrumentality for convincing the world of his wisdom, foreknowledge and grace. " It shall be for a sign and for a witness unto the Lord of hosts [a witness to his foreknowledge and to his gracious plan of salvation, as we shall presently see] in the land of Egypt: for they [the Egyptians — the poor world, during the great time of trouble coming] shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one; and he shall deliver them. And the Lord shall be known to Egypt [the world], and the Egyptians shall know the Lord *in that day* [in the Millennial day — at the close of the time of trouble], and shall do service with sacrifice and oblation: yea, they shall make vows unto the Lord and perform them. But the Lord shall smite Egypt [the world — in the great time of trouble just at hand]. He shall smite and heal it. And they shall return unto the Lord, and he shall be entreated of them, and shall heal them." — Isa. 19:19-22.

While the additional, corroborative evidence given by the Great Pyramid to the written Word of God will be a fresh cause of rejoicing to the saints, it is manifest that its witnessing is chiefly intended for the world of mankind during the Millennial age. The testimony of this peculiar and remarkable witness will give to mankind fresh ground for faith and love and zeal, when in due time their hearts are prepared for the truth. It is remarkable, too, that (like the Plan of the Ages in the written Word) this stone "Witness " kept silence until now, when its testimony shall shortly be delivered to (Egypt) the world. But the saints, the friends of God from whom he will hide nothing, are privileged to bear the testimony of this witness now, before the worldly mind is ready to appreciate its testimonies. Only when

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ready to obey the Lord can any appreciate his witnesses. Jeremiah (32:20), when speaking of God's mighty works, declares that he hath "*set signs and wonders* in the land of Egypt, even unto this day." God showed signs and wonders in Egypt when he brought Israel out in triumph; but he also "*set signs and wonders* " there, which remain "even unto this [our] day." The Great Pyramid, we believe, is the principle one of these very signs and wonders; and it now begins to speak to scientists in their own language, and through them to all men.

The Lord's questions and statements to Job (38:3-7), concerning the earth, find a remarkable illustration in the Great Pyramid, which is believed, in itself and by its measurements, to represent the earth and God's plan with reference to it. The illustration used is that of a building, and we believe that it fits only to a structure of pyramid shape. The language, while it applies primarily to the earth, is framed to fit the illustration given in the Great Pyramid. First, the preparation of the foundation, the rock on which the Great Pyramid is built, is noted. Second, the arrangement of its measures, a feature very prominently shown in the Great Pyramid, which abounds in significant measurements. "Who hath stretched the line upon it?" The perfection of the shape of the Great Pyramid, and its exactness in every respect, prove that its construction was guided by some master architect. "Whereupon are the sockets thereof made to sink?" The Great Pyramid has four corner socket-stones sunk into the solid rock. "Or who laid the corner-stone thereof?" A pyramid has five corner-stones, but the reference here is to one particular corner-stone — the top stone. The four sunk as socket-stones into the rock have already been referred to, and the remaining one is the top corner-stone. This is the most remarkable stone in the structure — itself a perfect pyramid, the lines in the

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entire structure conform to it. The question, therefore, with reference to it is significant, and calls attention to its peculiar fitness, and the wisdom and skill which prepared and placed it as the top stone. This ancient structure being thus repeatedly referred to in the Scriptures, we cannot doubt that, if

questioned, this "Witness" of the Lord in the land of Egypt will bear such testimony as will honor Jehovah, and fully correspond with his written Word. We thus introduce this "Witness" because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth.

WHY, WHEN AND BY WHOM WAS THE GREAT PYRAMID BUILT?

This question has been much discussed of late years, from both scientific and Scriptural standpoints. For thousands of years no satisfactory answer to the question was discovered. The old theory that it was built as a vault or tomb for an Egyptian king is unworthy of credence; for, as we shall see, it required more than the wisdom of the present day, to say nothing of that of Egypt four thousand years ago, to design such a structure. Besides, it contains nothing in the way of casket, mummy or inscription. It was not until we had come into the time called in Daniel's prophecy "the Time of the End," when knowledge should be increased, and the wise should understand God's plan (Dan. 12:4, 9, 10), that the secrets of the Great Pyramid began to be understood, and our questions began to have a reasonable answer.

The first work of importance on the subject, proving that the Great Pyramid possessed *scientific features*, was by Mr. John Taylor, of England, A. D. 1859, since which time the attention of many able minds has been given to the further study of the testimony of this wonderful "Witness;" espe-

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cially since Prof. Piazzi Smyth, Astronomer-Royal for Scotland visited it, for several months made its peculiarities a study and gave to the world the remarkable facts of its construction and measurements, and his conclusions therefrom. To his scholarly and scientific work, "Our Inheritance in the Great Pyramid," we are mainly indebted for the data made use of in this chapter. Our illustrations are copies of a few of the twenty-five plates with which the latest edition of that work is embellished.

A few year's after Prof. Smyth's return, came the suggestion that the Great Pyramid is Jehovah's "Witness," and that it is as important a witness to divine truth as to natural science. This was a new thought to Prof. Smyth as well as to others. The suggestion came from a young Scots-Man, Robert Menzies, who, when studying the scientific teachings of the Great Pyramid, discovered that prophetic and chronological teachings co-exist in it.

Soon it became apparent that the object of its construction was to provide in it a record of the divine plan of salvation, no less than the record of divine wisdom relating to astronomical, chronological, geometrical, and other important truths. However, not having discerned the scope and completeness of the plan of salvation revealed in the Scriptures, these gentlemen have thus far failed to note the most wonderful and beautiful features of the Great Pyramid's testimony in this direction, which we now find to be a most full and complete corroboration of the plan of the ages and the times and seasons therewith associated, as taught in the Scriptures and presented in this and the preceding volumes of the MILLENNIAL DAWN series. And, further, we see that this store-house of knowledge, like the major part of the Bible store, was kept purposely sealed until its testimony should be needed and appreciated. Does this imply that its great Architect knew that a time would come when its tes-

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timony would be necessary? in other words, that a time would come when God's written Word would be lightly esteemed, and even his very existence questioned? when human philosophy, under the name of science, would be lauded, and every proposition subjected to its tests? Has God decided to prove himself and his wisdom by those very tests? So it would appear. This structure will yet confound the wisdom of the wise as a "Witness" for the Lord of hosts — "IN THAT DAY" — which is already begun.

Prof. Smyth has concluded that the Great Pyramid was builded in the year 2170 B. C., reaching this conclusion, first, from astronomical observations. Perceiving that the upward passage angles

correspond to a telescope, and that the "Entrance Passage" corresponds to an astronomer's "pointer," he set about to investigate to what particular star it could have pointed at any time in the past. Calculations showed that *a Draconis* the dragon-star, had occupied a position in the heavens which looked directly down the entrance, at midnight of the autumnal equinox, B. c. 2170. Then, considering himself as an astronomer at that date, with his pointer fixed upon *a Draconis*, and considering the ascending passages as though they were a telescope, which they much resemble, he calculated what constellation or what notable star would have been before his telescope thus fixed at the particular date indicated by his pointer, and found that it must have been the Pleiades. So wonderful a coincidence convinced him that the date of the Great Pyramid's building was thus indicated; for *a Draconis* is no less a symbol of sin and Satan than *Pleiades* is a symbol of God and the center of the universe. The Great Pyramid thus indicates that its Architect knew of the prevalence of evil and of its domination over the downward course of mankind, and indicates also what lies beyond all human sight — that the only hope for the race is in Jehovah.

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This conclusion of Prof. Smyth's as to the date of the Great Pyramid's building, was most abundantly corroborated, later, by certain measurements by which the Great Pyramid indicates its own date of construction. A realization of the fact: that the Great Pyramid exhibits a wisdom of design which the Egyptians could not have possessed — a divine wisdom which must have been worked out under the supervision of some inspired servant of God — has led to the conjecture that Melchizedek was its builder. He was "king of Salem [that is, king of peace]" and priest of the Most High God," and as a person and type occupied so high a position as to be a blessing of Abraham, who also paid him tithes. Of this we can know little, except that Melchizedek was a great and peaceful king, and that he lived about that time, and not far distant from the site of the Great Pyramid.

It is conjectured that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. And to some extent the traditions of Egypt support such a theory. They reveal the fact that Egypt had a peculiar invasion about this date by a people whom tradition merely denominates *Hyksos* (i. e., Shepherd Kings or Peaceful Kings). These invaders seem not to have attempted to disturb the general government of Egypt, and, after staying a time for some purpose not recognized by the tradition, they left Egypt as peacefully as they had come. These *Hyksos* or Peaceful Kings are supposed to include Melchizedek, and are assumed to have been the builders of the Great Pyramid — God's altar and "Witness" in the land of Egypt.

Manetho, an Egyptian priest and scribe, is quoted by Josephus and others as saying: "We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that the deity was displeased with us; and

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there came up from the East, in a strange manner, men of ignoble race [not warriors], *Hyksos*, who had the confidence to invade our country and easily subdue it by their power without a battle. And when they had our rulers in their hands, they demolished the temples of the gods."

ITS PECULIAR LOCATION.

The Great Pyramid is situated on an elevated rocky plain, overlooking the river Nile, not far from the city of Cairo, in Egypt. A remarkable thing in connection with its situation is, that the delta of the Nile forms a sea-coast which in shape is a true quarter circle, with the Great Pyramid marking the inner angle.

This relationship of the Great Pyramid to the coast was discovered by Mr. Henry Mitchell, Chief Hydrographer of the United States Coast Survey, who visited Egypt in 1868 to report the progress of

the Suez Canal. His observation of the regularity of the curvature along the whole of Egypt's northern coast led him to conclude that some central point of physical origination was indicated. On searching for this grand center, he found it marked by the Great Pyramid, which led him to exclaim: "That monument stands in a more important physical situation than any other building erected by man." A line drawn from the entrance passage due north would pass through the northernmost point of Egypt's coast; and lines drawn in continuation of the northeast and northwest diagonals of the structure would enclose the delta's either side, thus embracing the fan-shaped country of Lower Egypt. (See illustration, page 323.) Built upon the northernmost edge of the Gizeh cliff, and looking out over this sector, or open-fan-shaped land of Lower Egypt, it may be truly said to be at the very border thereof, as well as in its nominal center, as described by the prophet Isaiah. "In that day shall there be an altar to the Lord *in the midst* of the land

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of Egypt, and a pillar [pyramid] *at the border* thereof, to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Another fact worthy of notice is that the Great Pyramid is located in the geographical center of the land surface of the world — including North and South America, unknown for centuries after the location and construction of the Great Pyramid.

ITS SCIENTIFIC LESSONS.

The Great Pyramid speaks to us, not by hieroglyphics, nor by sketches, but only by its location, its construction and its measurements. The only original marks or figures found were in the "Construction Chambers" over the "King's Chamber:" there are none whatever in the passages and rooms of the Pyramid proper. The scientific lessons of the Great Pyramid we omit for economy of space, because not one in a hundred ordinary readers would understand the scientific terms, so as to appreciate the demonstrations, and especially because they would be no part of the gospel which it is our mission to present. Suffice it, therefore, that we merely *suggest* the manner in which it teaches the scientist. For instance: The measure of the base of the four sides, at the level of the "sockets," added, is found to be as many pyramid cubits as there are days in four years, to the fraction — including the leap-year fraction. The measures diagonally across the base from northeast to southwest, and from northwest to southeast, added, give as many inches as there are years in the precessional cycle. This cycle astronomers had already concluded to be 25,827 years, and the Great Pyramid corroborates their conclusion. The distance to the sun it is claimed is indicated, by the height and angle of the Great Pyramid, to be 91,840,270 miles, which almost exactly corresponds with the latest figures reached by astronomers. Astronomers until recently had calculated

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this distance to be from ninety to ninety-six millions of miles, their latest calculation and conclusion being ninety-two millions. The Great Pyramid has also its own way of indicating the most correct standard of all weights and measures, based upon the size and weight of the earth, which it is also claimed to indicate.

Commenting upon the scientific testimony and the location of this majestic "Witness," Rev. Joseph Seiss, D. D. suggests:

"There is a yet grander thought embodied in this wonderful structure. Of its five points there is one of special pre-eminence, in which all its sides and exterior lines terminate. It is the summit corner, which lifts its solemn index finger to the sun at midday, and by its distance from the base tells the mean distance to that sun from the earth. And if we go back to the date which the Pyramid gives itself, and look for what that finger pointed to at midnight, we find a far sublimer indication. Science has at last discovered that the sun is not a dead center, with planets wheeling about it, but itself stationary. It is now ascertained that the sun also is in motion, carrying with it its splendid retinue of comets, planets, its satellites and theirs, around some other and vastly mightier center. Astronomers are not yet fully

agreed as to what or where that center is. Some, however, believe that they have found the direction of it to be the Pleiades, and particularly Alcyone, the central one of the renowned Pleiadic stars. To the distinguished German astronomer, Prof. J. H. Maedler, belongs the honor of having made this discovery. Alcyone, then, as far as science has been able to perceive, would seem to be 'the midnight throne' in which the whole system of gravitation has its central seat, and from which the Almighty governs his universe. And here is the wonderful corresponding fact, that at the date of the Great Pyramid's building, at midnight of the autumnal equinox, and hence the true beginning of the year * as still preserved in the traditions of many nations, the Pleiades were distributed

* The beginning of the Jewish year, introduced by the Day of Atonement, as shown in MILLENNIAL DAWN, VOL. 2.

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over the meridian of the Pyramid, with Alcyone (*η Tauri*) precisely on the line. Here, then, is a pointing of the highest and sublimest character that mere human science has ever been able so much as to hint, and which would seem to breathe an unsuspected and mighty meaning into that speech of God to Job, when he demanded, 'Canst thou bind the sweet influences of Pleiades?'"

ITS TESTIMONY RELATING TO THE PLAN OF REDEMPTION.

While every feature of the Great Pyramid's teaching is important and of interest, our greatest interest centers in its silent but eloquent symbolism of the plan of God — the Plan of the Ages. It would be impossible, however, to understand God's plan as illustrated by it, had we not first discovered that plan in the Bible. But having seen it portrayed there, it is strengthening to faith to see it again so beautifully outlined here; and to notice, further, that both the truths of Nature and the truths of Revelation are owned and testified to by the same great Author in this wonderful stone "Witness."

In this aspect of its teaching, the Great Pyramid, viewed from without, has a beautiful significance, representing the plan of God completed, as it shall be at the end of the Millennial age. The crowning feature will be Christ, the acknowledged Head over all; and each other stone will be fitly framed into the glorious building, complete and perfect. All this chiseling, polishing and fitting process will then be completed, and all will be bound and cemented together, to each other and to the Head, with love. If the Great Pyramid, as a whole, represents the plan of God complete, its top corner-stone should represent Christ, whom God hath highly exalted to be Head over all. And that it does represent Christ is indicated, not only by its exact fitness as a symbol of Christ,* but also by numerous references to the symbol

* See Vol. 1, Chap. 5; also the Chart of the Ages, Vol. 1., x, y, z, W.

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by prophets and apostles and by our Lord Jesus himself.

Isaiah (28:16) refers to Christ as the "precious cornerstone." Zechariah (4:7) refers to its placement at the top of the completed edifice, with great rejoicing, saying, "He shall bring forth the head-stone thereof with shoutings, crying, 'Grace, grace unto it.'" Doubtless when the headstone of the Great Pyramid was laid there was great rejoicing among the builders and all interested in it, to see this crowning feature of the finished work. Job also (38:6, 7) speaks of the rejoicing when the chief cornerstone was laid, and he specifies the head, or crowning corner-stone, by mentioning the other four corner-stones first, saying, "Whereupon are the socket-stones made to sink? or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?" (See margin.) The Prophet David, too, refers to our Lord, and uses a figure of speech exactly corresponding to that of this stone "Witness" of Egypt. He says, prophetically, from the standpoint of the future, "The

stone which the builders rejected is become the head-corner-stone. This is Jehovah's doing. It is marvelous in our eyes. This is the day [the Millennial day of Christ's glory as the Head and Ruler of the world] which Jehovah hath made; we will rejoice and be glad in it." (Psa. 118:22-24.) Fleshly Israel failed to accept Christ as their head-stone, and hence were rejected from being the special house of God — Spiritual Israel instead being built up into Christ the Head. And we remember that our Lord applied this very prophecy to himself, and showed that he was the rejected stone, and that Israel, through their builders, the priests and Pharisees, were the rejecters. — Matt. 21:42, 44; Act 4:11.

How perfectly the head-stone of the Great Pyramid illustrates all this! The head-stone, being first finished, would serve the workmen as a pattern or model for the whole

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structure, whose angles and proportions must all be conformed to it. But we can readily imagine that, before this top-stone was recognized as a pattern for the whole structure, it would be rejected, set at naught, by the builders, some of whom could think of no place suitable for it; its five sides, five corners and sixteen different angles making it unsuitable to the structure until the very top-stone was needed, and then no other stone would do. During all the years in which the building work progressed, this Chief Corner-stone would be a "stone of stumbling" and a "rock of offense" to those not acquainted with its use and place; just as Christ is, and will continue to be, to many, until they have seen him exalted as the Head-Corner-Stone of God's plan.

The pyramid figure represents perfection and completeness, and speaks to us in symbol of the plan of God, showing that "in the dispensation of the fulness of times, he will gather together [into one harmonious family, though on different planes of being], under one Head, all things in heaven and on earth, under Christ" — all not being conformable being cut off. — Eph. 1:10; 2:20-22. — *Diaglott.*

HOW THE INTERNAL CONSTRUCTION OF THE GREAT PYRAMID OUTLINES THE PLAN OF REDEMPTION.

But while the outward testimony of this great structure is thus complete, and in accord with God's written revelation, its inner construction is even more wonderful. While its outward form illustrates the completed results of God's Plan of Redemption,* the inner construction marks and illustrates every prominent feature of that plan as it has developed from age to age, down to its glorious and complete consummation. Here the stones upon the various levels or planes represent the perfection of all who, under Christ Jesus our Head, shall become conformed to God's perfect will,

* See Chart of the Ages in Vol. 1.

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as we have already seen from Scripture testimony. Some will be perfected on the human plane and some on the spiritual and divine planes or natures. Thus the floor of the "King's Chamber" is described as being on the fiftieth course of masonry, that of the "Queen's Chamber" on the twenty-fifth course, and the lower end of the "First Ascending Passage," if extended by the "Plug," as will presently be shown, would reach down to the basal line of the Pyramid. Thus from its base-line upward the Great Pyramid seems to stand as an emblem of God's plan of salvation, or lifting up out of sin and death, provided for all mankind. The base-line thus corresponds with the date of the confirmation of God's promise to typical Israel — the beginning of the uplifting or saving process.

A careful study of the accompanying diagram, showing the interior arrangement of this wonderful structure, is suggested. The Great Pyramid has but one proper "Entrance Passage." This passage is regular, but low and slanting, and leads down to a little room or "Subterranean Chamber," cut in the rock. This room is of peculiar construction, the ceiling being well finished, while the sides are only commenced and the bottom is rough and unfinished. This to some minds has suggested the thought, "bottomless pit," which term is used in the Scriptures to represent disaster, oblivion and extinction. This

"Entrance Passage" fitly represents the present downward course of mankind toward destruction; while the "Subterranean Chamber," by its peculiar construction, illustrates the great trouble, disaster, destruction, the "wages of sin," to which the downward course leads.

The "First Ascending Passage" is of about the same size as the "Entrance Passage," from which it branches off. It is small, low and difficult of ascent, but opens at its upper end into a large, elegant hallway, called the "Grand

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Gallery," the ceiling of which is at *seven times* the height of the passages leading to it. The low "Ascending Passage" is supposed to represent the Law dispensation, and Israel as a nation, from the going out of Egypt, There they left the nations of the world and their downward course, to be God's holy nation and under his law — proposing thenceforth to walk an upward and more difficult path than that of the heathen world, viz., to keep the Law. The "Grand Gallery" is understood to represent the period of the Gospel call — still upward and difficult, but not hampered as that behind it. The loftiness and greater width of this passage-way well represent the grander hopes and greater liberties of the Christian dispensation.

On a level with the floor of the "Grand Gallery" at its lower end, there starts a "Horizontal Passage" under it, which leads to a little room commonly termed the Queen's Chamber." At the upper end of the "Grand Gallery" is another low passage-way, leading into a little room called the "Ante-Chamber" which is of very peculiar construction, and which to some has suggested the idea of a school — a place for instruction and testing.

But the chief room of the Great Pyramid, for both size and importance of location, is a little farther along, and separated from the "Ante-Chamber" by another low passage-way. This room is known as the "King's Chamber." Over it are a number of small apartments called "Construction Chambers." The significance of these, if they have any significance, relates not to man, nor to any other creature which walks, but to spirit beings; for it will be observed from the diagram that though the sides and the top are squared and finished, there is no floor surface to any of them The "King's Chamber" contains a "Coffer" or stone box, the only piece of furniture found in the Great Pyramid. Ventilation is provided in the "King's Chamber" by two

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ait-passages which pierce its walls on opposite sides and extend to the outer surface — left for this purpose by the builders. It has been speculated by some that there are yet other rooms and passages for future discovery; but we do not share this opinion: to us it seems that the passages and rooms already discovered fully serve the divinely-intended purpose, in witnessing to the entire plan of God.

From the west side of the lower or north end of the "Grand Gallery," extending downward, there is an irregular passage called the "Well," leading into the descending "Entrance Passage." Its route passes through a grotto in the natural rock. The connection between this passage and the "Grand Gallery" is very disordered. It would appear that originally the passage-way into the "Queen's Chamber" had been concealed, being covered by the flooring slabs of the "Grand Gallery;" and also that a stone slab covered the mouth of the "Well." But now the whole lower end of the "Grand Gallery" is torn away, opening the passage to the "Queen's Chamber," and leaving the "Well" open. Those who have been there and who have examined it say that it looks as though an explosion had taken place at the mouth of the "Well," bursting it open from beneath. It is our opinion, however, that no such explosion ever occurred; but that things were left by the builders as they are, purposely, to indicate the same thing that would be indicated by the supposed explosion, which will be referred to later. As a matter of fact, none of these stones are now to be found, and it would have been very difficult to remove them.

At the upper or south end of the "Grand Gallery," the floor-line of the "Ante-Chamber" and the "King's Chamber" extends into the "Grand Gallery," forming an abrupt barrier, or high step at its upper end.

This step projects from the south wall sixty-one inches. This south end wall
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of the "Grand Gallery" has a peculiarity also: it is not vertical, but leans northward — at the top seven inches — and at its very top there is an opening or passage-way connecting with the so-called "Construction Chambers" over the "King's Chamber."

The passage-ways and floors of the Pyramid are of limestone, as indeed is the entire structure, except in the "King's Chamber," the "Ante-Chamber" and the passage between them, where the floors and ceilings are of granite. The only piece of granite elsewhere in the structure is the granite "Plug," which is tightly wedged in the lower end of the "First Ascending Passage." As originally left by the builders, the "First Ascending Passage" was sealed with a close-fitting angular stone at its lower end, where it connects with the "Entrance Passage;" and this was so neatly done that the "First Ascending Passage" was unknown until, in "due time," the stone fell. Close to the lower end of this "First Ascending Passage," and just behind the sealing stone, was the granite "Plug," made slightly wedge-shaped, and evidently intended to remain there, as it has thus far resisted all efforts to remove it.

Though the "Entrance Passage" was well known to the ancients, as attested by historians, yet Al Mamoun, an Arabian Caliph, was evidently ignorant of its exact situation, except that tradition located it on the north side of the Pyramid, when, in A. D. 825, at great expense he forced an entrance, as shown on the diagram, in the hope of finding wonderful treasures. But though it contained vast intellectual treasures, now being appreciated, it contained none of the kind sought by the Arabs. Their labor, however, was not wholly in vain; for, while they worked, the stone which sealed the upward passaged jarred from its position, fell into the "Entrance Passage" and told the secret, thus disclosing the "First Ascending Passage." The Arabs sup-

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posed that they had at last found the way to secreted wealth, and, unable to remove the granite "Plug," they forced a passage along-side, quarrying much more easily the softer limestone.

THE GREAT PYRAMID'S TESTIMONY CONCERNING THE PLAN OF THE AGES.

In a letter to Prof. Smyth, Mr. Robert Menzies, the young Scotsman who first suggested the religious or Messianic feature of the Great Pyramid's teaching, said: —

"From the north beginning of the Grand Gallery, in upward progression, begin the years of our Savior's life, expressed at the rate of an inch to a year. Three and thirty inch — years, therefore, bring us right over against the mouth of the Well."

Yes, that "Well" is the key, so to speak, to the whole story. It represents not only our Lord's death and burial, but also his resurrection. This test is shown by the feature already noted, that the mouth of the "Well" and its surroundings look *as though* an explosion had burst it open from beneath. Thus our Lord burst the bonds of death, thereby bringing life and immortality to light — opening up a new way to life. (Heb. 10:20.) It was not possible for him to be holden of death {Acts 2:24}, is the seeming language of the torn rocks surrounding the upper opening of this "Well." As the "Well" was the only way of access to each of these upward passages of the Great Pyramid, so by the death and resurrection of our Redeemer is the only avenue to life on any plane for the fallen race. As the "First Ascending Passage" was there, but impassable, so the Jewish or Law Covenant stood as a way to or offer of life, but a useless or impassable way to life: none of the fallen race ever could or ever did reach life by walking its prescribed course. "By the deeds of the law shall no flesh be justified" to life. (Rom. 3:20.) That which the "Well" symbolizes,

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viz., the *ransom*, is the only way by which any member of the condemned race can reach the grand provision of the divine plan — lasting life.

Years before this suggestion, that the "Grand Gallery" represents the Christian dispensation, Prof. Smyth had, by astronomical observation, fixed the date of the building of the Pyramid at B.C. 2170; and when Mr. Menzies suggested that the floor-line inches of the "Grand Gallery" represent years, it occurred to some one that, if that theory were true, the measuring of the floor-line backward from the lower edge of the "Grand Gallery," down the "First Ascending Passage" to its junction with the "Entrance Passage," and thence upward along the "Entrance Passage" toward the Pyramid's entrance, should discover some mark or indication in the passage-way to correspond, and thus *prove* the date of the Pyramid's construction, and the correctness of the inch-year theory. This, though not unreasonable, was a crucial test, and the service of a civil engineer was obtained to visit the Great Pyramid again and make very accurate measurements of passages, chambers, etc. This was in 1872; and the report of this gentleman was confirmatory to the last degree. His measurements show the floor — line just described to be 2170%#189; inches to *a very finely ruled line* in the walls of the "Entrance Passage." Thus the date of its construction is doubly attested, while the floor-lines of its passages are shown to be scrolls of history and chronology, which shall yet be generally heard as "a witness unto the Lord in the land of Egypt."

Here, thanks to the very accurate measurements of all the passages, furnished by Prof. Smyth, we are enabled to reach what to us are by far the most interesting features of the testimony of this "Witness" yet delivered.

When we first came to appreciate what we have already mentioned of the testimony of the Great Pyramid, we said

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at once, If this, indeed, prove to be a Bible in stone; if it be a record of the secret plans of the Great Architect of the universe, displaying his foreknowledge and wisdom; it *should* and *will* be in full accord with his written Word. The fact that the Pyramid's secrets were kept until the close of six thousand years of the world's history, but that it now begins to give its testimony as the Millennial Dawn draws on, is in perfect harmony with the written Word, whose abundant testimony relative to the glorious plan of God has likewise been kept secret from the foundation of the world, and only now is beginning to shine forth in its completeness and glory.

We have already presented, in previous volumes, and in previous chapters of this volume, the clear testimony of the written Word, showing that we stand on the threshold of a new age — that the Millennial Day is dawning, with its change of earth's rulership from the control of the "prince of this world" and his faithful, to the control of him "whose right it is" (by purchase) and his faithful saints. We have seen that though the result of this change will be a great blessing, yet the time of the transfer, while the present prince, the "strong man," is being bound and his household driven out of power (Matt. 12:29; Rev. 20:2), will be a time of intense trouble. The Scriptural time-proofs which we have considered show that this trouble was due to date from the time of Christ's second advent (October, 1874), when the judging of the nations would commence, under the enlightening influences of the Day of the Lord. This is shown in the Great Pyramid thus: —

The "Descending Passage," from the entrance of the Great Pyramid, leading to the "Pit" or "Subterranean Chamber," represents the course of the world in general (under the prince of this world), into the great time of trouble (the "Pit"), in which evil shall be brought to an

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end. The measuring of this period and determining when the pit of trouble shall be reached are easy enough if we have a definite date — a point in the Pyramid from which to start. We have this date-mark in the junction of the "First Ascending Passage" with the "Grand Gallery." That point marks the birth of our Lord Jesus, as the "Well," 33 inches farther on, indicates his death. So, then, if we measure backward down the "First Ascending Passage" to its junction with the "Entrance Passage," we shall have a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year B. C. 1542, as the date at that point. Then measuring *down* the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B. C. 1542. This calculation shows A. D. 1915 as marking the beginning of the period of trouble; for 1542 years B. C. plus 1915 years A. D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation — no, nor ever shall be afterward. And thus it will be noted that this "Witness" fully corroborates the Bible testimony on this subject, as shown by the "Parallel Dispensations" in MILLENNIAL DAWN, VOL. 2., Chap. 7.

Nor should any doubt the fact that the forty years of "harvest" which began in the fall of 1874 because the trouble has not yet reached so portentous and unendurable a stage; and because, in some respects, the "harvest" period since that date has been one of great advancement in knowledge. Remember, too, that the Great Pyramid figures and illustrations including the diagram of the "Pit" were drafted by Prof. Smyth without any reference to this application.

Besides, we should remember that the Word of the Lord clearly shows that the judgments of this time of trouble will begin with the nominal Church, prepara-

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tory to its overthrow, and in the strife of selfishness between capital and labor, both of which are now organizing for the culminating trouble.

The shape and finish of this lowest room or "Pit" are peculiarly significant. While the top and parts of the sides are regular, it has no floor — its rough, unfinished bottom dropping lower and lower to its eastern side, giving reason for the name, "Bottomless Pit," sometimes applied to it. This room speaks of liberty and freedom as well as of trouble, of elevation as well as of degradation; for, as the traveler reaches it, cramped and weary from the crouched position enforced by the smallness of the "Entrance Passage," he here finds not only a step downward into greater depths, and upon "a troublesome floor," very uneven and broken, but he finds a great *elevation* also, part of this room being much more lofty than the passage-way to it, which is suggestive of greatly enlarged room for his mental organism.

How true this is to facts, too. Can we not already see that the spirit of liberty has reached the *masses* of civilized nations? We do not pause here to consider the consistencies and inconsistencies of the liberties

being felt and claimed by the masses — both are suggested in this room by the *elevation* of the top and the depression of the bottom: we merely note the fact that the light of our day — the Day of the Lord — induces the spirit of liberty; and the spirit of liberty, coming in contact with the pride, wealth and power of those still in control, *will be* the cause of the trouble which the Scriptures assure us will eventually be very great. Though as yet it has scarcely begun, kings and emperors and statesmen and capitalists, and all men, see it coming, and "men's hearts are failing them for fear, and for looking after the things coming;" for the powers of the heavens are being *shaken*, and shall ultimately be removed. The evil systems — civil, social and religious — of "the present evil world" will there sink into oblivion, into destruction — which the subterranean chamber or "Pit" also symbol-

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izes. For we regard the "Pit" as not only a symbol of the overwhelming trouble which will involve the present order of things in an overthrow and destruction (because of their inconsistency with the better order of things to be established under God's Kingdom), but also as a symbol of the certain end of every being who continues to pursue the downward course, and who, under the full enlightenment of the Millennial age, will refuse to break off his sins and pursue righteousness.

Notice another item in this connection: The "Entrance Passage" has a regular slope downward until it nears the "Pit," when it ceases to slope and runs horizontally. Measuring backward from the entrance of the subterranean chamber or "Pit" to the juncture of the horizontal with the angling portion of the passage, we find the distance to be 324 inches; consequently, the beginning of the level portion of the passage marks a date 324 years before 1915, viz., the year 1590. This would seem to say that at that date (A. D. 1591) something transpired which, had a great influence upon the course of civilization, and which in some measure arrested its downward tendency. What transpired at that time? What great movement, marked by that date, has had such an influence?

Unfortunately we find no exact measurements of this portion of this downward passage and we are convinced that Prof. Smyth's diagrams are not sufficiently accurate to justify confidence in "paper measurements" based upon them. An unconfirmed measurement is 324 Py. inches, which measured backward would indicate about the year A. D. 1590, or "Shakespeare's day." However, we attach no weight to this suggestion.

One thing is certain — that low downward passage represents the course of the *world*, as the upward passages represent the course for the "called" Church. The change from a downward to a horizontal path would therefore seem to imply moral or political enlightenment, or favorable restraint from the downward course.

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The Protestant Reformation of the sixteenth century certainly did accomplish much for the uplift of the world in every way, indirectly. It purged the moral atmosphere of much of its ignorance and superstition, and is admitted by Roman Catholics as well as Protestants to have marked a new era of universal advancement.

We are not claiming, as some do, that everything of our day is upward rather than downward. On the contrary, we see many things in our day to which we cannot give assent as even civilized, riot to say in accord with the divine will. We see a broader "humanitarian" view prevalent in the world which, while far from the religion of our Lord Jesus, is far in advance of the ignorant superstitions of the past.

Indeed it is this social improvement of the world that has given rise to the "Evolution Theory" and caused many to conclude that the world is growing rapidly better and better, — that it needed no Savior and his redeeming work, and needs no Kingdom to come with restitution work. Very soon the poor world will realize that uplift and the basis of pure selfishness means increasing discontent, and eventually anarchy. Only the Lord's people, guided by his Word, are able to see these things in their proper light.

But while the above measurements were giving their harmonious testimonies, another measurement seemed quite out of harmony with the Bible account; viz., that of the "First Ascending Passage," which

presumably represented the period from the time of Israel's exodus from Egypt to the birth of our Lord Jesus.* The Bible account of the time, as already given, ^ we *could not* doubt, having demon-

*This period is not the same as that which, in Vol.. 2, Chap, 7., we have denominated and described as the Jewish age. The latter began 198 years before the Exodus, at the death of Jacob, and did not end until the Lord, whom they rejected, left their house desolate, five days before his crucifixion.

^ Vol. 2.pages 230-232.

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strated its correctness in so many ways. It showed the time from the exodus from Egypt to the year A. D. 1 to be exactly 1614 years, while the floor-line of the "First Ascending Passage" measures only 1542 inches. Then, again, we knew beyond a doubt, from the words of our Lord and the prophets, that the Law age, and the "favor" to Israel after the flesh, did not cease at the birth of Jesus, but three and a half years after his death, at the close of their seventy weeks of favor, A. D. 36.* This would make the period from the exodus to the full end of their favor (1614 plus 36) equal 1650 years. And though, in a sense, the grandeur and blessing of the new dispensation began at the birth of Jesus (Luke 2:10-14, 25-38), yet the Great Pyramid should, *in some way*, indicate the full length of Israel's favor. This we finally found to be most ingeniously shown. The granite "Plug" proved to be the exact length to fill out this period to the very limit. Then we knew why that "Plug" was so securely fixed that none had succeeded in displacing it. The great Master-Builder had placed it there to stay, that we might hear its testimony to-day corroborating the Bible, as to both its plan and its chronology.

In measuring this passage with its "Plug," we should consider it as though it were a telescope, with the "Plug" drawn out until the upper end reaches the place originally marked by the lower end of it. The distance downward from the north entrance of the "Grand Gallery" to the lower end of the granite "Plug" is 1470 inches, to which if we add the length of the "Plug," 179 inches, we have a total of 1649 inches, representing 1649 years; and the one inch-year of difference between this and the 1650 years shown by the Bible chronology of that period is easily accounted for when we remember that one end of this granite "Plug" had been considerably chipped by those who en-

* See Vol. 2, Chap. 7.

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deavored to force it from its fixed position in the passage-way.

Thus, exactly, does the stone "Witness" corroborate the testimony of the Bible, and show that the period from the exodus of Israel from Egypt until the full end of their national favor,* A. D. 36, was 1650 years. But let none confound this period with the period shown in the Parallels of the Jewish and Christian dispensations — showing the two ages to be each 1845 years in length, the one from the death of Jacob to A. D. 33, and the other from A. D. 33 to A. D. 1878.

And not only was this an ingenious way of hiding and yet furnishing the length of the period from the exodus to the birth of our Lord (to be, in due time, a corroboration of the Bible testimony), but the careful reader will readily see that it could have been done only in some such way, for two reasons: First, because the Jewish dispensation and favor not only began at the death of Jacob, before the exodus from Egypt, but also ran into and parallel to the Christian dispensation for the thirty-three years of our Lord Jesus' earthly life; and, second, because to have made the "First Ascending Passage" long enough to represent fully the Jewish age in year-inches would have necessitated the making of the Pyramid still larger, which in turn would have destroyed its scientific features and lessons.

Let us now examine the "Grand Gallery," at the end of the "First Ascending Passage," noting also its symbolic testimony. It is seven times as high as the "First Ascending Passage." It has seven courses of overlapping stones in its walls, of smooth, highly polished and once beautiful, cream-colored

limestone. It is twenty-eight feet high, though very narrow, being only six feet broad anywhere, but contracted to three feet at the floor and less at the roof. Prof. Greaves, an Oxford professor of the fifteenth century, describing it, wrote:

* See Vol. 2., Chap. 3.

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"It is a very stately piece of work; and not inferior, either in respect of the curiosity of art or richness of materials, to the most sumptuous and magnificent buildings.... This gallery, or corridor, or whatsoever else I may call it, is built of white and polished marble (limestone), the which is very evenly cut in spacious squares or tables. Of such materials as is the pavement, such is the roof, and such are the side walls that flank it; the knitting of the Joints is so close that they are scarce discernible to a curious eye; and that which adds grace to the whole structure, though it makes the passage the more slippery and difficult, is the acclivity and rising of the ascent.... In the casting and ranging of the marbles (limestone) in both the side walls, there is one piece of architecture, in my judgment, very graceful, and that is that all the courses or ranges, which are but seven (so great are these stones), do set and flag over one another about three inches; the bottom of the uppermost course overflagging the top of the next, and so in order the rest as they descend."

And Prof. Smyth declares that it would be impossible fairly to represent it by pictures saying: —

"The circumstances are above the scope of orthodox pictures by reason of the narrow breadth, the lofty, vaulting height, and the very peculiar sloping angle of the long floor; a floor, when one looks from its north end southward, ascending and ascending through the darkness, apparently forever; and with such steepness that no artist's view of it, painted on a vertical plane, could ever hope to represent more than a small part of that floor, rising upward through the whole canvas and going out at the top. While, on looking northward from the south end of the Gallery, you lose the floor instantly, and see on the level of your eyes, in the distance, part of the steeply descending ceiling. Otherwise, it is the solemn overlappings of the high, dark walls, passing you by on either side; but all on an uneasy slant, speaking of toil in one direction, danger in another, and a mountain of strength everywhere."

What a wonderful illustration is given in this "Grand Gallery" of the course of the *true* Christian Church and of the path of the little flock of overcomers during the long

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period of the Gospel age. Its once beautiful, cream-white walls and ceiling, formed of regular overlapping stones, all sloping upward, give not the history of the nominal Church, as some have supposed — else they would be far from regular and upward — but they tell of God's great favor bestowed during the Gospel age, the "high-calling" to certain liberties and privileges, offered conditionally to all the justified during the Gospel age, opened up by the Well — the ransom. The lofty height of this "Grand Gallery" — seven times the height of the passage representing the Jewish dispensation (seven being a symbol of completeness or fulness) — represents that fulness of blessing contained in the Abrahamic promise, which is actually set before the Gospel Church. The "King's Chamber," at the end of the "Grand Gallery," represents the end of the race to which the present high calling leads all the faithful; and this "King's Chamber," as we shall shortly see, is a most apt symbol of the ultimate destiny of the Church. By the "Well" (which represents the ransom), at the very entrance of this Gallery, and which all must recognize who enter upon this way, our justification is beautifully symbolized. Thus the Great Pyramid tells us, "There is therefore now no condemnation to them that are in Christ Jesus."

The apparently interminable length of the "Grand Gallery " shows how long the Gospel age has appeared to individual members of the Church, while its narrowness well represents the "narrow way to life;" and its steepness, the difficulty with which the way is pursued, and the continual danger of backsliding to those who fail to watch vigilantly their steps. Yet, within the confines of these walls of divine favor is the safety and security of all those who continue in well-doing, who continue to grow in grace, to ascend the difficult way, to "walk not after the flesh, but after the spirit."

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Looking upward along the "Grand Gallery," we see that *it has an end* as well as a beginning. Thus we are told that the exceeding great and precious privileges extended during this Gospel age will some time *cease* — the wonderful high-calling to joint-heirship with Christ, as his "bride," will terminate when a sufficient number to complete the "little flock" shall have accepted the call. That which this stone "Witness" thus points out in illustration, the written Word makes very plain, showing, as we have seen, that the privilege of running for the great prize of the "high calling" belongs exclusively to the Gospel age. It was never granted to any before — our Captain, Jesus, being the first to whom it was offered, the first to accept its conditions of sacrifice and the first to enter into its rewards. The south end of the "Grand Gallery" as positively marks the end or limit of the call to the divine nature as the north end of it marks the beginning of the offer of that great favor.

But since the "Grand Gallery" represents our "high calling" of God, let us look beyond and note what this call leads to in the case of each individual. We have already seen in the Scriptures that we are called to suffer with Christ, to become dead with him, and afterward *to enter into his glory*. And all this, we find strikingly symbolized in the peculiar manner by which entrance is gained to the "King's Chamber," at the end of the "Grand Gallery." The way by which those who accept the "high-calling" may enter the heavenly glory, represented by the "King's Chamber," is not direct. They must first be tested in all points and be found obedient to the will of God, else they cannot enter into the rest that remaineth. This, the Scriptural teaching, and the experience of all running for the great prize, is thus forcibly illustrated by the Great Pyramid. As the call leads to consecration and lessons of sacrifice, so the "Grand Gallery" leads to certain low passages which

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symbolize these. Having arrived at its upper end, the traveler must stoop very low at the door-way or passage which leads into the "Ante-Chamber." This stoop symbolizes the consecration or death of the human will, the beginning of the self-sacrifice, whereunto all are called who would attain to the divine nature. How much this self-sacrifice means is known only to those who have accepted the call, and who have actually surrendered the human will.

This low passage, representing consecration, being passed, we are in what is known as the "Ante-Chamber." Here the floor ceases to be limestone: from this point onward the tread is to be on solid granite, which may be interpreted as a new standing, or a standing as "new creatures." But when placing foot upon the granite floor, to enter upon the new standing as new creatures, a huge obstruction of granite is noticed: it is known as the "Granite Leaf." This, like a drop-door, partly closes the way, leaving only a low passage like the one just passed, forty-four inches high, so that we must stoop again before we can enjoy fully the privileges represented in the "Ante-Chamber." This "Granite Leaf" represents the *divine will*, and seems to say to one who has just passed the low passage representing the surrender of his own will, "It is not enough that you should sacrifice your will, plans and arrangements; you might do all that, and then take up the will and plan of another; you must not only sacrifice your own will, but you must bow to the divine will, and accept it instead of your own, and become active in God's service, before you can be counted a new creature and an heir of the divine nature."

The "Granite Leaf" passed, we stand unhampered upon the granite floor in the "Ante-Chamber." (See illustration.) This is a peculiar room: its walls are different from each other; it seems to have a kind of wainscoating on parts; and in some of its walls grooves are cut. It certainly seems

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to be full of lessons not yet fully deciphered. However, the suggestion of those who have visited it, that it resembles a school-room, seems in perfect harmony with what we should expect as representing the experiences of those sanctified ones begotten of the Truth. This "Ante-Chamber" symbolizes the school of Christ, and the discipline — the trials of faith, patience, endurance, etc. — to which all are subjected who have made a full consecration of themselves to the will of God; which affords them opportunities for *overcoming*, and for proving their worthiness of a place, as overcomers, with Christ in his coming reign of glory. If we be without such lessons and trials, we are not *sons* and *heirs* on this divine plane. (Heb. 12:8.) It is in the present life, after our consecration to his service, that God schools and disciplines us, and thereby not only tests our fidelity to him, according to our covenant, but also prepares us to sympathize with others in trial and trouble, over whom he wills shortly to make us rulers and judges. — 1 Cor. 6:2,3.

And not only the death of the will, but also actual death, must be passed before we enter fully and *actually* the conditions of our "new," "divine nature." And this, too, is shown by the stone "Witness;" for at the farther end of the "Ante-Chamber" is a very low passage through which entrance to the "King's Chamber" is gained. Thus the "King's Chamber," the grandest and highest room of the Pyramid, becomes the symbol of the perfection of the divine nature to be gained by the "little flock," the few overcomers chosen out of the "many called" (whose *calling* is symbolized by the "Grand Gallery"), who pass through self-sacrifice and trial {symbolized by the "Ante-Chamber," and the low passages into and from it). The call to the "divine nature" came first to our Lord Jesus, whose mission to earth was for a two-fold purpose: (i) to save sinners by paying the ransom price for Adam, and all

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in him, and (2) that by that obedience unto death he might be proved worthy of the divine nature and glory. Hence it is that the "Grand Gallery" is shown as commencing at our Lord's birth. It does not, therefore, symbolize the *Gospel age*, for that did not commence until Jesus had made an end of the Law age by his sacrifice on the cross, thirty-three years after his birth; but it does symbolize the high or heavenly *calling* (through sacrifice) to the divine nature — the "King's Chamber." Our Lord Jesus was thus called from the moment of his birth; and, since Pentecost, all justified believers are called to the same high privilege, however few accept the call to sacrifice, and however few make their calling and election sure by hearty compliance with the conditions — walking in the Master's footsteps. And the length of time during which this "high-calling" to the divine nature lasts, and when it ceases, is what is indicated by this "Grand Gallery's" length and termination, as already shown.

The "King's Chamber," which can be reached only by way of the "Grand Gallery" and the "Ante-Chamber," is in every way the highest and noblest apartment in the Great Pyramid, and fitly symbolizes the divine nature. Mr. Henry F. Gordon, describing it, says: —

"It is a very noble apartment, 34 feet long, 17 feet broad, and 19 feet high, of polished red granite throughout; walls, floor and ceiling in blocks squared, true, and joined together with such exquisite skill that no autocrat emperor of modern times could desire anything more solidly noble and refined. The only thing this chamber contains is an empty [granite] coffer [or stone box] without a lid; and it is worthy of notice that this coffer corresponds with the sacred ark of the Mosaic Tabernacle in capacity."

In the Great Pyramid *granite* is used to symbolize divine things or the divine nature, just as gold symbolized it in Israel's typical Tabernacle and Temple: the low passages leading into the "Ante-Chamber" and into the "King's Chamber" correspond to the veils before the Holy and the Most Holy; and the granite coffer, the only furniture in the "King's Chamber," corresponds to the Ark of the Covenant, which was the only furniture in the Most Holy of the Tabernacle and the Temple. What in

the one was gold, in the other is granite, and of the same symbolic significance.

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Nor is this all: we find that the same great truths which were symbolically represented in the two apartments of the Tabernacle and the Temple, the Holy and the Most Holy, and their separating veils, are exactly matched in the Great Pyramid by the teachings of the two apartments, the "Ante-Chamber" and the "King's Chamber," and their low separating passages. The "Ante-Chamber," like the Holy of the Tabernacle, represents that condition of relationship to God, as a reckoned new creature, and joint-heir with Christ of the divine nature and glory, which the *believer* enters when, after accepting forgiveness of sins and reconciliation with God through the ransom, he presents his justified self a *living sacrifice to God's service*. As the first veil of the Tabernacle represented the consecration or resignation or death of our own will, and the full submission to God's will, so the low entrance to the "Ante-Chamber" symbolizes this same great event, which begins the newness of life in all who will ever be members of the royal priesthood.

This test, representing the laying of our all upon the altar, having been passed, the believer is no longer *reckoned* as a human being, but as a "new creature," a "partaker of the divine nature." Though, as a matter of fact, he will not be made an actual sharer of the divine nature until he shall have faithfully learned the lesson of obedience to the divine will, in the actual experiences and daily sacrifices and schoolings of the present life (represented in the "Ante-Chamber" walls, of peculiar construction, and in the Table of Shew-bread, the Golden Candlestick and the Incense Altar in the Holy of the Tabernacle); and not until he shall have passed through death itself (represented by the second veil of the Tabernacle and by the second low passage leading into the "King's Chamber" of the Pyramid); and until, by a share in the First Resurrection, he shall have entered with Christ into the fulness of the promised divine nature and glory — his everlasting portion, symbolized in the "King's Chamber." Thus the Great Pyramid witnesses, not only the downward course of man in sin, but also the various steps in the divine plan by which preparation is made for his full recovery from the fall, through the way of life, opened up by the death and resurrection of our Lord Jesus.

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It will be noticed from the illustration that the granite floor does not reach quite to the front of the "Ante-Chamber," while the granite of the ceiling reaches the full length of the room. This seems to teach a lesson in harmony with what we have already seen to be a feature of the divine plan, as it relates to those called-out ones who are seeking to enter upon the divine nature. The first low passage symbolizes the consecration of the believer's human will, which really gives him entrance into the "Holy" or sanctified condition as a prospective heir of glory and immortality, represented in the "Ante-Chamber," whose granite ceiling now covers him; yet such a one is not to be considered as having entered fully into the new nature until "quickened" into activity and newness of life; and this test is represented by the "Granite Leaf," which, from its peculiar position, hanging, as though ready to drop and thus block all further progress, seems to say, "Pilgrim, even though you have come thus far and have consecrated yourself to God, unless you become quickened by the spirit of the truth to activity in his service, you will still have no real standing in the divine nature to which you have been called or invited." The three steps by which the called ones of the Gospel age are to enter the glory of their Lord are thus marked in the Great Pyramid as well as in the Scriptures. They are (i) *Consecration*, or begetting of the spirit through the Word of truth, symbolized by the low passage into the "Ante-Chamber;" (2) *Quickening* to active service and sacrifice through sanctification of the spirit and belief of the truth, symbolized by the low passage under the "Granite Leaf;" (3) *Birth* of the spirit into the perfect likeness of our Lord by a share in the First Resurrection, symbolized by the low-passage-way into the "King's Chamber."

THE NATURAL AND SPIRITUAL NATURES SHOWN.

By reference to the Illustration, page 333, it will be noticed that an imaginary line drawn through the vertical axis of the Great Pyramid would leave the "Queen's Chamber" and its "Horizontal Passage," the "Entrance Passage," the "First Ascending Passage" and the "Grand Gallery," all on the north side of that line or axis, and only the "Ante-Chamber" and the "King's Chamber" on the south side

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of it. By this arrangement the designer of the Great Pyramid (Jehovah) points out to us the distinction of natures, as , noted in Vol. 1, Chap. 10.

The "Queen's Chamber," representing the perfection of humanity after the Millennial age shall have restored all the obedient and worthy ones to the moral likeness of the Creator, teaches, by the fact that its back or farthest wall is on a line with the Pyramid's axis, that, thus restored to God's image and likeness, though still human, mankind will be close to the divine nature — as close as one nature could be to another nature of which it is a likeness. And all the upward passages leading in the direction of that axis teach that the desires and efforts of God's people are all to be toward human perfection, while those of the called-out Church of the Gospel age are to go *beyond* human perfection. They, as joint-heirs with Christ, are to enter into the fulness of the divine nature.

The fact that the "Subterranean Chamber" or "Pit," representing trouble and death, does not lie wholly on the same side of the vertical axis as the "Queen's Chamber" and its passage does not militate against this interpretation; for, strictly speaking, it is no part of the Pyramid structure at all. It lies under the Pyramid, far below its basal line. But it may have another lesson to impart. A vertical line from its farthest wall would pass exactly along the farthest wall of the "Ante-Chamber;" and the lesson drawn might be, in harmony with the Scriptural warning, that *it is possible* for some who have entered the "Holy" or sanctified condition (who have been begotten by the word of truth, and who have even been quickened by it) to commit the sin that is unto death — the second death.

So, then, the relation of the location of the "Pit" to the axis, if it have any significance in connection with the arrangement of the Pyramid *above* it, would seem to indicate that the second death — *endless*, hopeless destruction — will be the penalty, not only of the wilful sinfulness of men who, during the Millennial age of blessed opportunity, will refuse to go on to human perfection, but also of any of those sanctified during the Gospel Age, who wilfully reject Christ's proffered and previously accepted robe of imputed righteousness.

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Another item worthy of note in connexion with the vertical axis of the Great Pyramid's structure above its basal line is this: our Lord's first advent and his death, marked by the "Well's" mouth, are on that side of the Pyramid's; axis which represents the *human nature*; and its location on the same *level* as the passage leading to the "Queen's Chamber," which symbolizes *human perfection*, is also noteworthy. The Great Pyramid thus seems to say: "He was made flesh" — the *man* Christ Jesus gave himself a ransom for all;" yet he knew no sin, was holy, harmless, separate from sinners, and had no part whatever in the downward, sinful course of Adam's race (symbolized in the passage to the "Pit"). Moreover, the location of the "Grotto" and the fact that it was natural and not hewn are significant. It evidently symbolizes the death of our Lord Jesus. The fact that it was *natural* teaches that the Lord's sacrifice of himself was not an expediency, but a fore-ordained, pre-arranged matter in Jehovah's plan, before the outworking of the plan symbolized by the Pyramid began. The fact that ' it is located above and not below the basal line of the Pyramid seems to teach another lesson in harmony with the Scriptures — that though our Lord died as a ransom for sinners, he did not descend into sin and degradation, but even in his death was within the limits and bounds of the divine plan, as symbolized in the Pyramid structure above the basal line.

Now a question of great interest arises: Will the Pyramid's testimony concerning the time of the close of the high-calling corroborate the testimony of the Scriptures on this subject? Will it show the end of the "Grand Gallery" at the exact time the Scriptures assure us that God's call to this favor ceased? Or will it contradict what we have learned from the Scriptures, and show either a longer or a shorter period of calling to the divine nature?

This will be another "crucial test," not however a test of God's Word and its wonderful testimony, which is paramount to all others, but a test of this stone "Witness." Will it further prove its divine architecture by confirming the Scripture testimony? or will it show more or less of a discrepancy? Should it corroborate the Bible account particularly and minutely, it would indeed well merit the name given it by Dr. Seiss — "A Miracle in Stone."

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Well, we can say nothing less of it; for its testimony agrees fully and in every detail with the entire plan of God as we have learned that plan from the Scriptures. Its wonderful correspondencies with the Bible leave no room for doubt that the same divine inspirer of the prophets and apostles inspired this "Witness" also. Let us examine some of these harmonies particularly.

Call to mind that the Scriptures showed us that the full end of Gentile power in the world, and of the time of trouble which brings its overthrow, will follow the end of A.D. 1914, and that some time near that date the last members of the Church of Christ will have been "changed," glorified. Remember, too, that the Scriptures proved to us in various ways — by the Jubilee Cycles, the 1335 days of Daniel, the Parallel Dispensations, etc. — that the "harvest" or end of this age was due to begin in October, 1874, and that the Great Reaper was then due to be present; that seven years later — in October, 1881 — the "high calling" ceased, though some will be admitted to the same favors afterward, without a general call being made, to fill the places of some of the called ones who, on being tested, will be found unworthy. Then look at the manner in which the stone "Witness" testifies to those same dates and illustrates the very same lessons. Thus: —

The floor line of the "Grand Gallery," from the north to the south wall, has been twice very carefully measured in recent years, and three distinct sets of measures have been obtained. One measure (a) is from the wall at the north end, measured to the "Step" and then — omitting its riser or front — along its upper surface, the *walking surface* of the "Grand Gallery's" floor; another measure (b) shows the length measured *through the "Step,"* as though the "Step" were not there; another measure (c) gives the entire surface of the floor and up the front or riser of the "Step" and along its top surface. Prof. Smyth found the first of these measures (a) to be 1874 Pyramid inches, the second (b), 1881 Pyramid inches, and the third (c), 1910 Pyramid inches; while Mr. Flinders Petrie reports these measures eight-tenths of an inch longer. A reasonable estimate, therefore, and undoubtedly very nearly a correct one, would be to call these figures (a) 1875, (b) 1882 and (c) 1911 Pyramid inches.

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Now we inquire, If the inches of the floor-lines of these passages represent a year, each, as claimed and admitted by Pyramid students, what date would these measures of the "Grand Gallery" indicate as the end of the high calling to the divine nature, which the "Grand Gallery" symbolizes? We answer, that in applying these inch-years to our present reckoning of time, we must remember that our date A. D. is one year and three months behind the actual date, as shown in Vol. 2, pages 54-62. And while this would make no difference in calculating a period from a fixed date B. C., or from a fixed date A. D., it should be recognized in this case. Where the same event, the birth of Jesus, is the starting point, the error in our date A. D. must be allowed for, to reach correct results. For simplicity we will take our erroneous A. D. as the standard, and will scale down the Pyramid figures to correspond, by deducting one and one-fourth inches from them, so that they will correspond with our common reckoning. Thus reduced, they would show (a) 1875 less $1\frac{1}{4}$ equal $1873\frac{3}{4}$ (b) 1882 less $1\frac{1}{4}$ equal $1880\frac{3}{4}$; and (c) 1911 less $1\frac{1}{4}$ equal $1909\frac{3}{4}$, and give the dates (a) October, 1874, (b) October, 1881 and (c) October, 1910, A. D.

This threefold ending is in full accord with what we have found taught in the Scriptures: that the "harvest, the end of the age," was reached in October, 1874, and that the "call" proper ended in October, 1881, while a period would follow during which, though the *general call* had ceased, the same privileges would be extended to some worthy ones, in order to supply the places of some already among the called who, under trial, will be found unworthy of the crowns allotted to them when they accepted the call. How long this sifting of the consecrated will last, during which some will be granted the crowns of those adjudged unworthy, and their names written *instead* of some whose names will be blotted out (Rev. 3:5, 11), the Scriptures do not, so far as we have yet seen, indicate; but this date, 1910, indicated by the Pyramid, seems to harmonize well with the dates furnished by the Bible. It is but four years before the full close of the time of trouble which ends the Gentile times; and when we remember the Lord's words — that the overcomers shall be accounted worthy to escape the severest

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of the trouble coming upon the world we may understand the reference to be to the anarchious trouble which will follow October, 1914; but a trouble chiefly upon the Church may be expected about 1910 A.D.

Is not this a most remarkable agreement between this stone "Witness" and the Bible? The dates, October, 1874, and October, 1881, are exact, while the date 1910, though not furnished in the Scriptures, seems more than a reasonable one for some important event in the Church's experience and final testing, while A.D. 1914 is apparently well-defined as its close, after which the world's greatest trouble is due, in which some of the "great multitude" may have a share. And in this connection let us remember that this date limit — A.D. 1914 — may not only witness the completion of the selection and trial and glorification of the entire body of Christ, but it may also witness the purifying of some of that larger company of consecrated believers who, through fear and faint-heartedness, failed to render acceptable sacrifices to God, and who therefore became more or less contaminated with the world's ideas and ways. Some of these, before the end of this period, may come up out of the great tribulation. (Rev. 7:14.) Many such are now being closely bound in with the various bundles of tares for the burning; and not until the fiery trouble of the latter end of the harvest period shall burn the binding cords of Babylon's bondage shall these be able to make their escape — "saved so as by fire." They must see the utter wreck of Great Babylon and receive some measure of her plagues. (Rev. 18:4.) The four years from 1910 to the end of 1914, indicated thus in the Great Pyramid, will doubtless be a time of "fiery trial" upon the Church (1 Cor. 3:15) preceding the anarchy of the world, which cannot last long; — "Except those days should be shortened there should no flesh be saved." — Matt. 24:22. Nor is this all of the wonderful symbolism of the Great Pyramid. Its marvelous harmony with the divine plan is still further shown in another remarkable feature. We should expect that the date of the two great events connected with the close of this age, viz., (1) our Lord's second advent and (2) the beginning of the harvest, would in some manner be marked at the upper end of the "Grand Gallery," even as his death and resurrection are marked

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by the "Well" at its lower end. And in this we are not disappointed. In the upper or south end of the east wall, at its top, high above the step, there is an opening connecting with the unfinished space above the "King's Chamber," as shown on the diagram. In the Pyramid's symbolic language that opening says, "Here a heavenly One entered — One who needs no floors to walk upon, but who can come and go like the wind." And Prof. Smytli's careful measurements of this south wall of the "Grand Gallery" inform us that it is not exactly perpendicular, but leans over at the top *seven inches*. The Pyramid thus says to us, "Seven years before the close of the high-calling [before October, 1881] the great One from the heavens will enter." And it further indicates that from that time — October, 1874 — gradually, as indicated by the sloping of the south wall, the call would be drawn to a close and fully end in October, 1881. This, it will be noticed, is in exact accord with the Bible's testimony as outlined in this and other volumes of *STUDIES IN THE SCRIPTURES*.

And let it be remembered, too, that we who understood the Scriptural presentation of these times and seasons had nothing to do with the taking of these measurements of the Great Pyramid; and that they who took the measurements knew nothing of our application of the prophecy at the time the measurements were taken, nor do they yet, so far as we know. We ask, therefore, Could such exactness in matters which concern six thousand years of history on the one hand, and thousands of inches of Pyramid measurements on the other, be a mere accidental coincidence? Nay; but verily truth is stranger and more wonderful than fiction. "This is the Lord's doing; it is marvelous in our eyes."

Further, where the special favor of the general Gospel call ceased (October, 1881), the blessing upon the world would seem to be due to have a beginning. The "Well," which marks at its upper end the ransom which secures the coming blessing, should, it would seem, at its lower end (where it connects with the downward passage) mark the date when restitution blessings would begin to reach the world. It seems to say, Here the benefits of the ransom will begin to bless all the families of the earth, when the elections or selections of the Jewish and Gospel ages are completed.

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Now if we adopt the clearly marked close of the special call and favor of the Gospel age, 1881, as the

date at which the call to restitution blessings was due to have a beginning, and if we regard the lower terminus of the "Well" as marking that date (1881), we find something of interest by measuring back along that "Entrance Passage" to the original entrance of the Pyramid. This distance we find to be 3826 pyramid inches, thus representing 3826 years. And if our supposition be well founded, 3826 years before A. D. 1881 some notable event must have occurred. And as we search the historic records of God's Word to see if any notable event occurred at that time, we find a remarkable confirmation of our supposition; for, just 3826 years before A. D. 1881, which would be B. C. 1945, Isaac, the typical seed of promise, became the heir of all his father Abraham's wealth, and was thus in position to bless all his brethren — Ishmael, the son of Hagar (type of fleshly Israel), and the many sons and daughters of Keturah, Abraham's second wife (typical of the world in general).

Thus the "Entrance Passage," from the outside edge down to the nearest edge of the passage connecting with the "Well," marks in year-inches the period of time from the day the typical Isaac (in whom typically centered the promise of blessing to the world) became heir of all, B. c. 1945, to A. D. 1881, when the blessing was actually due to the world through the antitypical Isaac — the Christ, the heir of all things. — Gal. 3:16, 29.

We measure the time from the date of Isaac's inheritance, and consequent privilege of blessing his brethren, to the year A. D. 1881, thus: Isaac came into possession of his inheritance at the death of his father Abraham, which occurred 100 years after the Abrahamic Covenant was made (for Abraham was 75 years old when the Covenant was made, and he died at the age of 175 years). Then from the Covenant to the death of Jacob, Isaac's son, was 232 years;* and from the time that Isaac came into his inheritance — 100 years after the Covenant was made — to the death of Jacob would be 132 years (232 years less 100 years). To this we add the 1813 years from the death of Jacob to our Anno Domini, and we have the date 1945 B. C., the date

* See Vol. 2, pages 231, 232.

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when the typical Isaac came into possession of all that Abraham had. (Gen. 25:5.) And this 1945 years B. c. added to the 1881 years A. D. makes the 3826 years indicated in the Pyramid inches as the length of time that must elapse between the typical blessing of his brethren by the typical seed, Isaac, and the blessing of the whole world through the antitypical Isaac, the Christ.

Does the question arise with any, what beginning of restitution work was marked by October, 1881? We answer: Nothing occurred which the world could discern. We still walk by faith and not by sight. All the preparatory steps toward the great restitution work since the date 1881 are to be reckoned as droppings of the great shower of blessing which shall ere long refresh the whole earth. That which occurred in 1881, like that which occurred in 1874, can be discerned only by the eye of faith in the light of God's Word. It was the date of the close of the high calling, and hence the date for the beginning of restitution announcement, — the Jubilee trumpet. About that date the author, and, so far as he knows, no one else, had noticed the distinction between the call to the divine nature, open during the Gospel age, and the opportunity for restitution of *human* perfection and all that was lost in Adam, due at the close of the Gospel high-calling.*

Another point to be noticed is, the pathway upon which

* Although we had not thought of the coincidence until now, while writing this chapter, it is not a little remarkable that it was during the last six months of the year 1881 that FOOD FOR THINKING CHRISTIANS, a book of 166 pages, was issued, and circulated to the extent of one million four hundred thousand copies throughout the United States and Great Britain.

Three items connected with that book and its wide and sudden distribution contribute to mark it as at

least peculiar: (1) Perhaps no other book ever reached so large a circulation in so brief a space of time, or by the same methods. It was distributed gratuitously at the church doors in all the largest cities of the United States and Great Britain by the messenger boys of the District Messenger Service on three successive Sundays, and in the smaller towns through the mails. (2) The money to defray this expense (£8,400) was voluntarily donated for the purpose, without solicitation. (3) It was, so far as we know, the first book ever published which pointed out the distinction between the high-calling of the Gospel Church and the Restitution favors for the world in general, and it pointed out the date of the close of that high-calling as October, 1881.

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APPENDIX.

We append a letter from a missionary in China, received while this volume is on the press. It serves to illustrate how, under divine providence, the message of present truth is being sent to the truth-hungry in every quarter of the world. Evidently the Lord of the harvest is so directing the work of the reapers that not a solitary one of his wholly consecrated saints will be left in darkness. — 1 Thes. 5:4.

My Dear Mr. Russell: — It is now several years since an apparently incidental conversation on some religious topic led my good friend, Miss Downing [also a missionary, and for some years a TOWER and M. DAWN reader], to place a number of ZION'S WATCH TOWER in my hands. Above I say incidental — I will now correct myself and say *providential*; for this I most firmly believe it to have been, inasmuch as from that day to this I have been, not only what the periodicals call a "constant reader, ardent admirer," etc., but one who has been truly blessed, comforted, enlightened and strengthened, yea, and spiritualized, too, by the seemingly entirely new (but really the old and true), the fearless and dignified (yet humble and Christlike), the indisputably orthodox (yet reckoned heterodox) expositions; of divine truth, which you and your helpers have been privileged to publish, and I, together with so many others, have been privileged to read in its monthly addresses.

But if all this can be said of its serial outcomings, what shall I now say when we are placed on the higher vantage

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ground of the two volumes of the Millennial Dawn, in their compact, methodical, chapter after chapter extending view of these divine mysteries, now given to the Church for the mere trouble of reading them as they issue from a sacrificing Church and a loving God. Truly does it seem that but a few more steps remain ere we reach the very top balcony of the Watch Tower, and see spread out before our wondering eyes, in rich panoramic undulations, all the glories of the day of God's unfolding; all the startling promises relating to earth's harvest fulfilling: the descent of the crowned Reaper, the numbering of the jewels, the sifting of the Church, the binding of Satan, Jehovah's account with the world settled, earth's turmoil over, the way of holiness opened, glimpses of the bright age beyond, even to the age of perfection and glory, when God shall be all in all.

Is it not wonderful to observe the ways and means which God, by his Spirit, has been employing (more emphatically during the last twenty years) in bringing numbers of his people into a clearer understanding of Bible truths, cleansing the Word, as it were, from the dust of centuries, bringing out things new as well as old to the forefront for examination, clinching and dovetailing its various books so that it can be seen that not a single one can in anywise be done without, and causing the whole Scripture to shine forth in all its undimmed glory as the one great, glorious, all-sufficient, *perfect* Word

of God to our fallen but Christ-redeemed world? How truly can we watchers see, not merely the promise of the morning which has gladdened the Church through the past eighteen lingering centuries, but the actual dawning of the Sun; not the forefulgence, merely, but the actual body of the great luminary himself; and this not on a level with — or just above and beyond — but a good way up above the horizon.

On the plain, perhaps only the light before the dawn may be visible; but ascend the ladder, mount the watch-tower, use the telescope, apply the sextant, then take your bearings and see if it is not the very sun himself. To be further convinced of this, let us just get to where his rays focus a bit, hold up the Bible to its light, and see how it causes every page to shine forth with the divine effulgence

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of truth; how its foundation doctrines stand out aglow to whiteness of brilliancy, clearly revealing to the humble ones the hitherto hidden purposes of God; laying bare, as it were, the mind of infinite love; yea, in a manner disclosing those very mysteries that angels desired to look into, and were not able.

The world may be in darkness still, and will probably remain so till the more open display of his power discloses the fact of his presence; but to his Church, to the really watching ones, to those who look for his coming in the manner in which he said he would come — what do these truths say to, them? What is the meaning of this supernatural glow, this focusing of prophetic truths on these few latter days of the earth's harvest, this intensifying of light, this increase of knowledge, this ardent longing of the soul, this breaking asunder of creed bonds, this spiritual discernment? Sir, to me the one word, *parousia*, explains it all. Christ is present, the King of glory is here, the time is fulfilled, the divine Jesus, the Anointed of God, the exalted Bridegroom, is already amongst us, arranging the preliminaries of his earthly reign. In all probability the first resurrection of the saints who slept is an accomplished fact, and in some important measure it may be due to their sweet influences — the impetus which we experience, the constraining, spiritual, forcing power which we feel and which leads us, as it were, to look and long for Christ, may be the offspring of their early efforts in their divine Redeemer's cause. Soon the living saints shall all have received in their foreheads the mark of their King; soon every jewel shall be numbered, the last consecrated life shall be completely offered, the victory of all the saints openly asserted, the momentary change from human life to divine glory effected. Then the whole Church, with Christ at its head, shall be revealed in power, the kingdom shall be given to him whose right it is, the mighty One shall marshal his hosts for battle. A short but sharp, a hand-to-hand but effectual, conflict with the powers of darkness takes place. And then, O happy thought, the fallen-human order of things on earth shall give way to the divine. O blessed hope, O glorious consummation, O happy, happy day, O joyous heaven, O gladsome earth, O infinite Son of God, O worthy exalted

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Savior! Who that feels anything of these powers of the world to come would not reiterate, in the closing words of the Book of God, "Even so, come, Lord Jesus!"

I crave your pardon, dear sir, if, in my overflow of thanks, I have obtruded too much on your valuable time. I had no intention of doing so, but when I began to write I found the subject was a widening one, and I desired to express recognition and thankfulness to my Heavenly Father as well as to yourself. The fact of the matter is, I am a believer in the great truth you enunciate; viz., that we are in the time of the world's harvest. By God's grace I am a watcher, and can therefore see the dawn for myself; and what is more precious still, I can feel it, and do not hesitate to say I know it is true. Can I therefore but be most deeply interested in all subjects (and they are many) radiating around Millennial Dawn?

In my humble opinion, your works, the volumes of MILLENNIAL DAWN and the issues of ZION'S WATCH TOWER, furnish the very best commentaries and helps I have met with, on the Scripture texts and prophecies relating to the second coming of our Lord. I read them again and again with ever increasing pleasure, and my writing is simply the embodiment in words of a sense of obligation which has long urged me to write an acknowledgment, thanking you, as the human instrument, for the good I have derived from them. I trust, therefore, that, though I am an entire stranger to you, you will receive

my epistle as the outflowing of a grateful heart, from one who not only feels, but desires to express, his obligations for any help and enlightenment received and appropriated, on what is to him the first of all subjects, the coming or actual presence of our divine Lord and Savior.

I remain, dear sir, yours in the love of Christ,

W. R. FULLER.

March 2, 1891.

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THE CENTURY PLANT.

"STEEPED in sunshine, bathed in dew,
Year by year the strange plant grew,
But no grace of flower knew.

"Seeing it a zealot said,
Hotly shaking his young head,
'Without works, one is as dead!'

"Did she start impatient then?
Strive to burst her bands of green
With the life that throbbed between?

"Nay! she seemed but as before,
Though her heart may more and more
Life's sweet pain have pondered o'er.

"Half a century had passed,
And the plant, still bloomless, cast
Broader shadows. But at last
Some one looked, and, with a cry,
Called the people, far and nigh.
For from out the circling green
There uprose a wondrous sheen;
Bud and bloom did overlean
The broad leaves, and climb so high
All their beauty none could spy,
Save the tender, smiling sky.
'Tis a tree of soft, pale flame,
Greenly whorled,' said one who came,
Trying vainly thus to name
Such unwonted loveliness.
In their prodigal excess
Bud and bloom seemed numberless.

"Now the zealot humbly said,
Bowling low his hoary head,
'Lo! she teaches in my stead!

"Now I know that soul is great
Which, aware of its estate,
Nobly is content to wait

"As for me, O foolish man!
I have learned that no man can
Sit in judgment on God's plan.

"When 'tis time for deed or flower
He alone can strike the hour
From the height of His Watch Tower!"

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