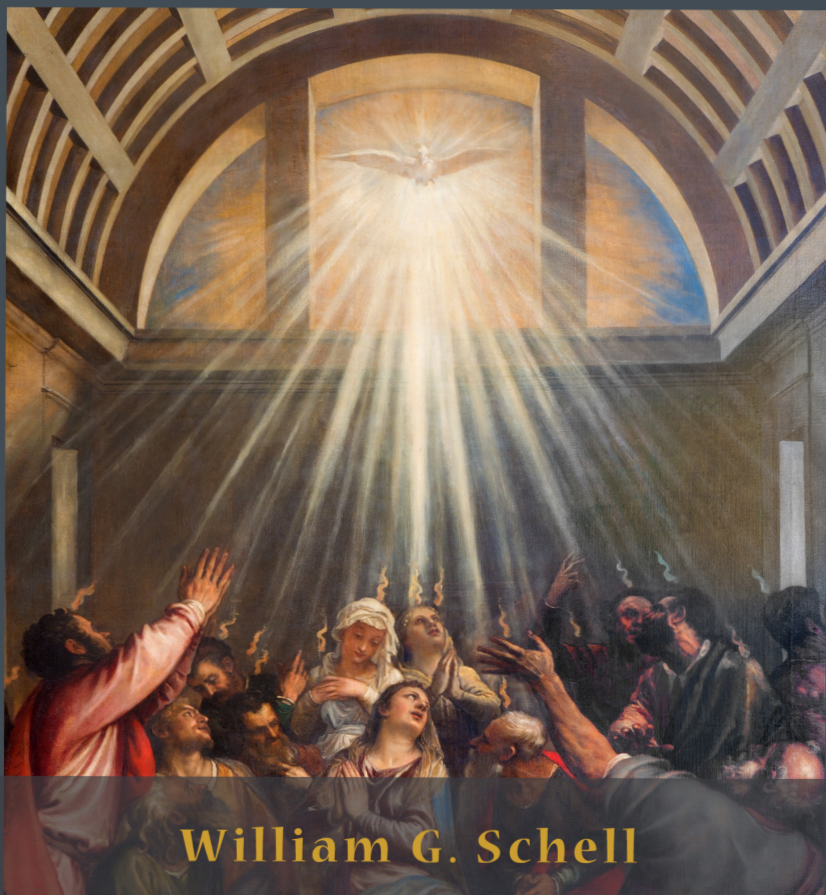


Biblical Trace of the Church

from Her Birth to the End of Time



William G. Schell

HEAVEN

PAPAL AGE 1260 YEARS

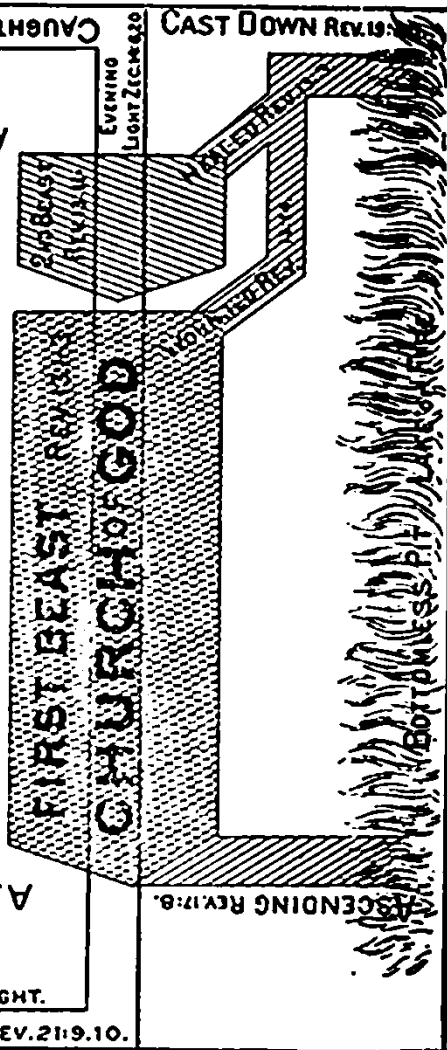
REV. 11: 2, 3, 12: 6-13: 5.

A.D. 270

MORNING LIGHT.

DESCENDING REV. 21: 9, 10.

A.D. 1530
PROTESTANT
Age Rev. 11: 9.
A.D. 1860



BIBLICAL TRACE OF THE CHURCH

FROM

HER BIRTH

TO THE

END OF TIME

Showing the true origin and termination of Sectism.
And proving that we are near the End of the World;
With
A Brief Dissertation on False Teachers

BY

WM. G. SCHELL

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PREFACE

“The great crisis is at hand.” The long expected Evening Light has come. The Church, now emanating from the dark abyss in which she has been shut up for centuries, “looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners,” “prepared as a bride adorned for her husband.” (Revelation 21:2.)

“Oh glory to Jesus! we hail the bright day,
And high on our banners salvation display;
The mists of confusion are passing away.”

Knowing of a certainty on what line God is now working, and that what we do must be done quickly, because the Lord will make a short work upon earth, we are constrained to issue this little volume to assist in the spreading of the glorious Evening Light, “that I may by all means save some.” The only reward we seek for our labors is the salvation of souls. And if I shall meet one soul at God’s right hand, who shall tell me that this volume was instrumental in bringing him to Christ, I shall consider myself paid a thousand times for all the time and labor spent in the prosecution of this work.

We earnestly request all our readers to give this work a careful investigation before casting it aside, reading carefully and prayerfully the scriptures referred to, lest haply you should cast away the present truth of God, and plunge your soul in great despair.

As the subject of this work is one of vast importance, we call upon skeptics as well as believers to investigate, not only in this work, but in others now extant. And doubtless you will in the near future have access to far superior works on this same subject, which God will bring forth through whom He wills. We trust only that this book will accomplish the author’s design in its time.

We call the attention of all skeptics, who may chance to peruse this work, to a few facts set forth in it; namely, that the Bible hath foretold the exact length of the reign of Popery; the exact date of its downfall; the date of the rise of Protestantism; the length of its reign; the exact date of its downfall, and of the ushering in of the

Evening Light; all of which are backed by the pages of history. Now could this wonderful Book have spoken so accurately, were it not a letter from the God of Heaven?

The plan of this work is explicitly diagrammed upon the map in the front part of the book; from which it will be seen that the Christian era is divided into four distinct ages; the Morning Light age, the Papal age, the Protestant age, and the Evening Light age. By reading this book you will see that we are living in the Evening Light age, which is the last age of time. The next age will be a never-ending eternity.

Yours in the love of Jesus,

Wm. G. Schell

Poetic Preface

The Protestant leaders will call me, I'm sure,
An anti-christ teacher and an evil doer.
Their faces will gather an unpleasant look
When they peruse the contents of this little book.
Not because we call Romanism Babylon dame,
But for proving their own sects daughters of the same.
They'll wink at a blast against bigoted Rome,
But frown upon that which their meanness makes known.
They'll say if this man had the Bible explained,
'Gainst the great aberration, by Christians disdained,
And the meanness extant in the dark papal day,
And let us alone; we'd have nothing to say.
The papist will say, if this volume he reads,
I believe this man's right 'bout the Protestant creeds;
I never did think they amounted to much,
But he's badly mistaken 'bout the Catholic church.
For she's the true church, built on Peter the rock,
Unto whom was giv'n keys heaven's kingdom to unlock.
All within her arms safely in heaven shall dwell,
And the rest every one shall be cast into Hell.
The day we're expecting I hope will soon dawn
When the old inquisition is set up again,
To purge this old earth from division and sin,
And kill all such heretic teachers as him.
Come now, fellow papist, and Protestant too;
I would like a few moments to reason with you.
If your creed and your doctrine is truly reli'ble
Ev'ry plank in your platform is found in the Bible.
The Bible declares if you do all but one
Of the precepts God gave us your work's still undone,
And forbids you to add to the words of the Lord,
Lest thou shouldst be reprov'd and a liar be found.
And if any teach a doctrine contrary to it,
Though an angel from heaven he deserves but the pit.
I profess that this volume is but a reproof

'Gainst additions to, and subtractions from truth.
Now if aught I have said can by any be shaken,
I'll rise like a Christian and say I'm mistaken.
But except you refute with a "thus saith the Lord,"
I'll continue the same, not retracting a word.
Now will you sectarians be equally free
To accept all the truth in this volume you see?
And reject the commandments and doctrines of men,
Which this volume refutes and you cannot sustain?
Now don't be like one whose epistle I read
Just two days ago in which he hath said:
"I could furnish much scripture this doctrine to refute,
But deem not essential, sufficient is its fruit."
Just before the above he said: "This I know,
Saints get the best people, most wherever they go."
Thus spake the accuser without Bible truth,
To back his assertion. Non-essential his excuse.
Of this doctrine he says he can easily refute it,
If so why don't he or some other man do it?
If we be false teachers and he be the true,
He should do what the Bible enjoins him to do.
Be able with doctrine so holy and sound
To exhort and convince all the gainsayers round,
For unruly talkers should not be let go,
'Till the best of the people on earth they o'erthrow.
But ah! in his argument's one bad defect.
This doctrine so false captures but the elect.
I can't understand how the very best men,
Can be thus led astray, and the worst ones remain.
Poor man, if he'd open the Lord's holy Word,
At St. Mark thirteenth chapter, and see what the Lord
Hath predicted concerning the gath'ring together,
Of the scattered elect from one end to the other,
With the sound of the trumpet in these latter days,
Perhaps he might see some of his erring ways.
Now reader, don't do as this babbler hath done.
Don't profess a great vict'ry before it is won.

If ought I have written you understand better,
Please pay me a visit or write me a letter.
I'll humble myself as a child any time,
And let you instruct me from God's Word sublime.
Of course I won't take the commandments of men,
The doctor's opinion, nor comment, nor pen;
But come unto me with the real Bible candle;
All else God forbids me to touch, taste, or handle.
Author.

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Biblical Trace of The Church

PART I

THE MORNING LIGHT AGE.

CHAPTER I

Whence Came The Church?

The church of God, whence came it? from Heaven or of men? We can boldly answer that it was not built by men; for we read that it is “a stone cut out of a mountain without hands.” (Daniel 2:34, 45.) And again, “a kingdom set up by the God of heaven.” (Verse 44.) In the book of Revelation we find written: “I John saw the holy city, new Jerusalem, coming down from God out of heaven,...” Revelation 21:2.

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.” Revelation 21:10.

“...New Jerusalem, which cometh down out of heaven from my God:...” Revelation 3:12.

Some infer from these texts that a literal city is yet to descend upon the earth, which shall be the future home of the saints for one thousand years, the length of a much-fancied millennium, which they suppose is soon to commence.

These are false ideas, for the Word of God nowhere teaches a millennium, nor does a syllable of it insinuate that this earth will be a future home of the saints. But it contrariwise teaches that “...here have we no continuing city,...” Hebrews 13:14.

If all who adhere to the millennium tradition would read carefully Revelation 21:9, where the angel tells John the heavenly Jerusalem is “the bride, the Lamb’s wife,” then notice whom the New Testament so repeatedly denominates “the wife of Christ,” they would at once discover their error.

Paul identifies the “heavenly Jerusalem” with “the church of the firstborn,” and “the general assembly” of the saints. (Hebrews 12:22-23.) The church, therefore, is the very city John saw descending. It may puzzle some to understand that the church is of heavenly origin, when they consider that it consists of men and women. To all such we would say, it is because Jesus, its Foundation, Builder, Head, Door, etc., and the Holy Ghost, its Leader, Teacher and Sanctifier are from heaven, and because all its members are “born from above” (See *Emphatic Diaglott John 3:3*), that the church is spoken of as having descended from thence.

CHAPTER II

The Morning Light, and How It Gradually Vanished Away.

“...Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night:...” Isaiah 21:11-12. The morning here spoken of was the early part of the Christian era, when the glorious light of the Gospel of Christ shone clear as crystal. The night was the dark age of the apostasy which followed it.

We will now take up a few of the principal features and doctrines of the apostolic church, one by one, and show how the household of professors gradually departed from them.

UNITY.

Jesus founded His church in unity. He saith concerning her, “My dove, my undefiled is but one;...” Song of Solomon 6:9. And again: “Other sheep I have [Gentiles], which are not of this fold [not Jews]: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” John 10:16. The night of His apprehension He prayed for the sanctification of His people that they might be made perfect in one. (John 17:17-23.)

The apostolic church retained perfect unity for a time. In the “Acts of the Apostles,” an inspired history written about A.D. 63 or 64, we read, “All that believed were together,...” Acts 2:44. “...They lifted up their voice to God with one accord,...” Acts. 4:24. “The multitude of them that believed were of one heart and of one soul:...” Acts 4:32. Soon some fell under the anti-christ spirit and departed from the true faith. Of them we read as follows: “...Certain which went out from us....” Acts 15:24.

In A.D. 90 St. John wrote his general epistle, in which he spake of these, saying, “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with

us:..." I John 2:19.

In A.D. 66 Peter prophesied that there should be false teachers among the people, who privily should bring in damnable heresies. (II Peter 2:1.) Paul also in A.D. 60 prophesied, saying, "...After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29-30. These predictions were speedily fulfilled. Ignatius and Clement, who wrote at a little later period, spake often of the many schisms extant in their day. And though they taught pointedly that "charity admits no divisions" (*Clements first epistle to Corinthians 21:5*), "and any one following the maker of a schism shall not inherit the kingdom of God" (*Ignatius to Philadelphians 1:9*), the accursed work of division grew and multiplied until hundreds of schisms had made their appearance within the first three centuries. (*See John S. C. Abbot's History of Christianity.*)

The unity of the Spirit having thus been broken, and the morning light obscured, a good foundation was laid for the papacy, which hitherto could not make its appearance.

HUMBLE EQUALITY ELDERSHIP.

Jesus taught that the elders in His church were servants and not masters. He forbade His apostles to be called masters, saying, "...One is your Master, even Christ; and all ye are brethren." Matthew 23:8. Similar teaching is found in the epistles. Peter exhorts the elders as follows: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." I Peter 5:2-3. Paul, when speaking to the Corinthians of his authority, said, "Not for that we have dominion over your faith, but are helpers of your joy:..." II Corinthians 1:24.

The apostles, evangelists, pastors, prophets, exhorters, teachers, etc., are denominated in scripture, "the presbytery." (I Timo-

thy 4:14.) The title *bishop* and *elder* are used interchangeably. (Titus 1:5, 7.) The title *elder* is applied to the apostles, I Peter 5:1; II John 1; III John 1; evangelists, I Timothy 5:17; local officers, Acts 14:23; 20:17; Titus 1:5; the general presbytery, James 5:14.

But this noble apostolic system did not long continue. Before the close of the first century a popish iron-jacket system had crept into the church, which exalted one elder in each local congregation above the rest, calling him *bishop*; while the minor elders were known as the presbytery. This spirit is manifested in the epistles of Ignatius. In his epistle to the Philadelphians we read: "There is one bishop, together with his presbytery, and the deacons my fellow-servants." *Chapter 1:12*. In his letter to the Magnesians we read: "I exhort you that you study to do all things in divine concord; your bishop presiding in the place of God; your presbyters in the place of the council of the apostles." *Chapter 2:4-5*. In his epistle to the Smyrnaeans we read: "He that honors the bishop shall be honored of God, but he that does anything without his knowledge ministers unto the devil." *Chapter 3:7*. "It is not lawful without the bishop, neither to baptize, nor to celebrate the holy communion: but whatsoever he shall approve of, that is also pleasing unto God." *Verse 5*.

As it will enable the reader to see more clearly how far the people of Ignatius' day had degenerated from the true apostolic system, we might mention here, that, in the day of the apostles, baptism was administered by the deacons, when no human being was present but his applicant and himself. (Acts 8:36-38; 9:18.) At a later period the local bishops in the metropolitan cities were exalted to a higher dignity than the rest. D'Aubigne says, "The council of Nice, in its sixth canon, mentions three cities, whose churches, according to it, exercised a long-established authority over those of the surrounding provinces: these were Alexandria, Rome and Antioch." (*History of Reformation, Book 1, Chapter 1*.) It was to this beast authority that Paul alluded when he said in A.D. 54, "The mystery of iniquity doth already work:..." II Thessalonians 2:7.

According to ecclesiastical histories, this beast authority began to center in the bishop of Rome about A.D. 270. With this date, the history of the morning light age closes, and the age of the apostasy properly begins.

BAPTISM.

We will now notice how the church deviated from the true doctrine and mode of baptism. Many perversions of this doctrine were brewed at a very early date. The first, perhaps, was that of the object in baptism; viz., that it is to wash away sins. This delusion is taught in the epistle of Barnabas, said to be a writer of the first century. He says: "We go down into the water full of sins and pollutions, but come up again bringing forth fruit." (*Chapter 10:14.*)

Ignatius was also in this same rut. He says: "Jesus Christ was...conceived in the womb of Mary...by the Holy Ghost: He was born and baptized, that through his passion he might purify water, to the washing away of sin." (Ephesians 5:26.)

When men were once won to this delusion, a good foundation was laid for nearly all the perversions of the doctrine of baptism. For instance, if someone accepted Christ in his last hours, not being baptized; under this delusion, the only hope for him would be to baptize a living man in his stead. Some infer from I Corinthians 15:29 that this was practiced by some deceived men in the days of Paul.

Again, if someone should accept Christ upon his deathbed, not being able to be immersed, such a delusion would prompt the rite of sprinkling. Soon somebody gets very liberal and desires that children shall participate in this ordinance, hence they adopt and invent the practice of infant sprinkling, etc. This is a facsimile of the way the doctrine of baptism has been perverted.

FAITH AND THE GIFTS OF THE SPIRIT.

"Now faith is the substance of things hoped for, and the evidence of things not seen." Hebrews 11:1.

"So faith, to our soul, is our ears and our eyes,
Our hands and our arms, that reach to the skies,

And pluck from the beautiful tree of life,
Our shield of protection amid the strife.”

Faith in apostolic times opened the blinded eyes, unstopped the deaf ears, loosed the tongues of the dumb, healed the palsied, the lepers and diseased persons of every description, cast out devils, raised the dead, and exercised all the gifts of the Holy Spirit; besides, myriads of souls were by faith raised from a spiritual death in trespasses and sins to a life of “righteousness and true holiness.” But gradually, as the people retrograded from the unadulterated truth of the Gospel, faith fell into a lethargy until His mighty works ceased upon the earth. But faith did not rest in silence so soon after the apostles as many suppose. In the following extracts from the Ecclesiastical History of Eusebius Pamphilus, the reader will see that the gifts of the Spirit, though decreasing in power as the light lessened in brilliancy, were manifested in the church as long as the Morning Light shone.

MIRACLES PERFORMED A.D. 180.

These accounts are given by Irenaeus in those five books of his, to which he gave the title of ‘Refutation and Overthrow of False Doctrines.’ In the second book of the same work he also shows that even down to his times, instances of divine and miraculous power were remaining in some churches. ‘So far are they,’ says he, ‘from raising the dead, as the Lord raised, and as the apostles by means of prayer, for even among the brethren in a case of necessity, when a whole church united in much fasting and prayer, the spirit has returned to the exanimated body, and the man was granted to the prayers of the saints.’

And again he says, after other observations: ‘But if they say that our Lord also did these things only in appearance, we shall refer them back to the prophetic declarations, and shall show from them that all those things were strictly foretold, and were done by Him, and that He alone is the Son of God. Wherefore, also, those that were truly His disciples, receiving grace from Him in His name,

performed these things for the benefit of the rest of men, as everyone received the free gift from Him.

Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have a knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised and continued with us many years. And why should we say more? It is impossible to tell the number of the gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, that was crucified under Pontius Pilate, and this too, for the benefit of the heathen, without deceiving any, or exacting their money. For as she has received freely from God, she also freely ministers.'

In another place the same author writes: 'As we hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.' These gifts of different kinds also continued with those that were worthy until the times mentioned. (*Book V, Chapter 7.*)

THE MIRACLE OF NARCISSUS, A. D. 211.

Many miracles are attributed to Narcissus of his countrymen, as they received the tradition handed down from the brethren. Among these they relate a wonderful event like the following: About the great watch of the passover, they say, that whilst the deacons were keeping, the vigils of oil failed them; upon which all the people being very much dejected, Narcissus commanded the man that managed the lights to draw water from a neighboring well, and to bring it to him. He having done it as soon as said, Narcissus prayed over the water, and then commanded them in a firm faith in Christ, to pour it into the lamps. When they had also done this, contrary to all natural expectations, by an extraordinary and divine influence, the nature of the water was changed into the quality of oil, and by most

of the brethren a small quantity was preserved from that time until our own, as a specimen of the wonder then performed.” (*Book VI, Chapter 9.*)

THE PESTILENCE WHICH PREVAILED ABOUT A.D. 265.

“A calamity more dreadful to them than any dread, and more afflicting than any affliction, and which, as one of their own historians has said, was of itself alone beyond all hope. To us, however, it did not wear this character, but no less than other events it was a school for exercise and probation. For neither did it keep aloof from us, although it assailed the heathen most.” To this he afterwards adds: “Indeed, the most of our brethren, by their exceeding great love and brotherly affection, not sparing themselves, and adhering to one another, were constantly superintending the sick, ministering to their wants without fear and without cessation, and healing them in Christ, have departed most sweetly with them.” Though filled with the disease from others, and taking it from their neighbors, they voluntarily, by exsuction, extracted their pains. Many also, who had healed and strengthened others, themselves died, transferring their death upon themselves, and exemplifying in fact that trite expression which seemed before only a form of politeness, or an empty compliment; they were, in fact, in their death, “the offscouring of all.” (*Book VII, Chapter. 22.*)

Eusebius gives no account of the manifestation of any of the gifts of the Spirit at a later date than the above, though he followed the church in his narrative to about A.D. 337.

HOLINESS.

Holiness is freedom from all sin, wrought in the heart by two distinct works of divine favor. In the first is granted absolution from all guilt, and grace to live a righteous life. The second includes the purging of the heart from inbred sin, and the baptism of the Holy Ghost. Holiness is in truth the mainspring of all gospel truth. Hence

to retrograde from it would be to throw open the doors to every species of error. It was in this manner that the way was paved for the apostasy. Had holiness ever been retained by the church, there had never been an apostasy; had it never been regained, the apostasy had never been swept away.

The doctrine of sanctification—the second work of grace—must have been hidden from the general masses of the people at a very early date. It might, however, have been maintained by a scattered few until the end of the morning light age, which lasted but about two hundred and forty years after Christ's ascension. In this is comprehended the fulfillment of the prophecy of Isaiah: "The people of thy holiness have possessed it but a little while:..." Isaiah 63:18. The doctrine of justification by faith—the first work of grace—has never been totally obscured from the people, though in the latter end of the Papal Age it was maintained by very few. When the Reformation broke out, so few people understood it that the reformers were everywhere regarded as heretics because they taught it.

PART II

THE PAPAL AGE, A.D. 270-1530.

CHAPTER I

The Apostasy Foretold In The Sacred Scriptures

As we read the sacred Word we find it is written that "...in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24-25.

Many take the above text in a literal sense, and in order to prove that the darkening of the sun and moon has occurred, refer to some period when they were by some means eclipsed; for instance, the darkening of the sun at the crucifixion of Christ; the "dark day" spoken of by Webster; or some other of the numerous eclipses of the sun or moon. We acknowledge a supernatural eclipse of the sun at the crucifixion of Christ, but that was not the one predicted above, for Jesus said it should be "after that tribulation," the destruction of Jerusalem by the Roman armies, under Titus, in A.D. 70.

The words, *sun*, *moon* and *stars* in the above prophecy are metaphors, the signification of which we will now proceed to show. Jesus says, "...I am the light of the world:..." John 8:12; 12:46. By this He means that He is the spiritual sun. He is denominated "Sun of righteousness" by the prophet Malachi. (Malachi 4:2.) He says unto His church, "Ye are the light of the world:..." Matthew 5:14. By this He means that she is the spiritual moon.

In the creation of the sun and moon, God drew a beautiful type of Christ and His church. As the sun is the source of all literal light to our solar system, so Christ is the source of all spiritual light to the universe. As the moon is, of itself, a cold dark body, and borrows all its light from the sun; so the church within itself possesses no light whatever, and receives all its illumination from Christ. As the rays of the sun, striking the moon, are reflected towards the earth, so the rays of Christ pouring constantly upon His church from

above are reflected into this sinful world. This anti-typical sun and moon are the ones referred to in Jesus' prediction. They were darkened in the apostasy, when the spiritual sky, becoming gradually obscured by the fogs of human inventions, concealed from the vision of the people the pure faith and light of the Gospel.

The falling of stars that Jesus predicted, these literalists apply to the great shower of meteors, which fell about sixty years ago. This we consider as absurd as their interpretation of the first part of the text. Meteors are not real stars, as many illiterate suppose. They are mere gas lights. There are instances on record of hard stony substances falling upon the earth. These are called meteorites. But they are too insignificant to be classified with stars. Simple meteors never strike the earth. Millions of them are constantly flying through the universe. When they approach too near the earth, gravitation draws them toward its surface; hence they appear to us to be falling from Heaven. They can be seen upon any clear night, but are most numerous in the month of November. It was in this month that the great shower of 1833 fell. But this is not the only meteoric shower upon record. Thomas Dick, in his work on the Sidereal Heavens, tells us there was a similar occurrence in November of the following years: A.D. 1779, 1799, 1831, 1832, 1834, 1835, 1836, and 1837. Many more incidents of the same kind might be cited, but we deem the aforesaid sufficient. It seems that in the month of November, the earth in its orbit, passes through a field, which serves them as a kind of orb. The reader, if he gives this subject due investigation, will understand that the falling of meteors and meteorites is a natural and very common phenomenon, hence should not be looked upon as a fulfillment of our Lord's prophecy. Real stars, which are either fixed or planetary, never fall. If they should, they are as apt to fall some other direction as toward the earth. Should one of them, in falling, happen to strike the earth, it would be knocked into oblivion; for many of them are much larger than the earth. That any of them shall ever come tumbling down here is incredible.

The falling of stars that Jesus foretold, was the falling away of that glorious train of holy men and women, who in the early days

of Christianity shone "...as lights in the world." Philippians 2:15. They were cast down to the earth, and stamped upon by popery until their lights were obscured.

We will now hear Amos' prophecy of the apostasy. "It shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8:9. This text is to be taken in the same sense as that in the Gospel of Mark. To confirm this, we call the reader's attention to what was to follow the going down of the sun. "And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Verse 10.

No one can read a history of the "dark ages," without acknowledging in it the fulfillment of the above prophecy. Amos proceeds to say, "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it. In that day shall the fair virgins and young men faint for thirst." Verses 11-13. The prophet here shows that a dreadful "famine of hearing the words of the Lord" should follow the going down of the sun. When we consider that this was literally fulfilled in the papal age, by the edict of Rome depriving the laity of the use of the Holy Bible, we are forced to conclude that he was foretelling the apostasy.

Let us now turn to the book of Joel. Here we read: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come." Joel 2:31. The sun and moon here have the same signification as in the texts previously considered. We might, for a moment, wonder how the church was turned into blood, but when we remember how freely the blood of her members flowed in the age of Romanism, the mystery is solved. If we wish to trace the church through that dark period, we must do so by the blood of the martyrs. If we were to pen a complete history

of the church in the “dark ages;” we should only be the author of a large “book of martyrs.” Truly the church has been turned into blood.

We will now turn to the second chapter of Paul’s second epistle to the Thessalonians. Here we read: “...Be not soon shaken in mind, or be troubled,...as that the day of Christ is at hand...for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ...For the mystery of iniquity doth already work:...” Verses 2-4, 7. “Falling away” in the above is identical with the falling of the stars in Mark 13:25, and signifies the general apostasy.

The “man of sin” is the pope of Rome. We find him guilty of everything predicted of the “man of sin.” He bears such titles as “Holy Father,” “Vicegerent of the Son of God,” and others equally as blasphemous. He claims authority over the souls and bodies of men; he assumes power to forgive the sins of the quick and dead; and to damn whom he wills. Tetzels, one of his indulgence merchants, in one of his harangues, is said to have made use of the following language: “The Lord our God has ceased to reign, He has resigned all power to the pope.” Similar language was made use of by another indulgence peddler by the name of Samson. The apostle further describes the “man of sin” as follows: “...Whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. II Thessalonians 2:9-10. “With all power,” signifies the great temporal power of the pope. We will explain this more fully hereafter in its proper place.

Concerning the “signs and lying wonders” of this prophecy, I would say, a simple record of the lying wonders of Romanism only is needed for explanation. Previous to the reformation of the sixteenth century, in the papists’ house of worship at Wittenberg, called by them the Church of All Saints, was shown a fragment of Noah’s ark, some soot from the furnace into which the three Hebrew chil-

dren were cast by the king of Babylon, a piece of wood from the cradle of Jesus Christ, some hair from the beard of St. Christopher, and nineteen thousand other relics of greater or less value. At Schaffhausen was exhibited the breath of St. Joseph which Nicodemus had caught in his glove. In Wurtemberg was seen an indulgence merchant, having his head adorned with a large feather, which he declared had been plucked from one of Michael's wings. (*See D'Aubigne's History of the Reformation, Book I, Chapter 3.*)

Our good common sense tells us this was all presumption. The manger which first served Jesus for a cradle, and all the rest of His cradles, if He had any more, are decayed long ago. Not a particle of any of them can be produced, nor could have been at the time stated above. Nicodemus never caught any breath of St. Joseph. Michael has no wings or feathers, etc. The papists had a staircase at Rome, which they declared to be Pilate's, and had been transported from Jerusalem to Rome by miraculous power. (*Book II, Chapter 6.*)

At Einsidlen was carefully preserved in a monastery, the image of the virgin Mary, which the papists declared to have the power of working miracles. Over the gate of the abbey, where this was kept, they wrote the following inscription: "Here a plenary remission of sins may be obtained." These horrid lies were so universally believed by the superstitious people of that age, that great throngs came on pilgrimage to Einsidlen, from all parts of Christendom; hoping thus to merit this grace at the festival of the virgin. (*Book VIII, Chapter 5.*)

Lies similar to these emanated from Wilsnack, near Wittemberg, in the days of John Huss, causing that place to be made a resort of pilgrims from all parts of Europe. (*See Encyclopedia Britannica, Volume XII, Page 404.*)

Many more of the lying wonders of Romanism might be recorded, but we believe we have said sufficient. We wish only to say in conclusion, that a record of them all would be a large volume in itself, and that we have not mentioned the worst. We will now notice the prophecies of the apostasy in Paul's letters to Timothy. "Now the Spirit speaketh expressly, that in the latter times some

shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I Timothy 4:1-3. This is a plain prophecy of the apostasy. The papists to this day hold the very false doctrines mentioned in it. They forbid the marriage of the clergy, and the eating of meats on certain days. Some of the Protestant sects also propagate these false ideas, even further than the Roman Catholics; e. g. The Shakers forbid the marriage of both clergy and laity. The Seventh Day Adventists command continual abstinence from pork. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." II Timothy 4:3-4. We need not comment on this text, for all honest-hearted Bible readers acknowledge it most shockingly fulfilled in both Catholicism and Protestantism. A man needs nothing but a flattering knowledge of Babylon theology to be qualified to preach in either.

We will next consider the parable of the tares. "...The kingdom of heaven is likened unto a man which sowed good seed in his field; But while men slept; his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matthew 13:24-30.

This parable has been generally understood to teach that in the church are both saints and sinners; where they shall dwell together until the end of time. But such an interpretation will not harmonize with the scriptures elsewhere. Isaiah prophesied that the members of the church should “be all righteous.” (Isaiah 60:21.) Jesus taught that He came to make a division between saints and sinners. (Luke 12:51, 53.) Paul forbids the saints to be unequally yoked with sinners. (II Corinthians 6:14.) He commands to have no fellowship with sinners. (Ephesians 5:7, 11.) By reading further on in the chapter where the above parable is found we find that it puzzled the minds of Jesus’ disciples; hence they “came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father....” Matthew 13:36-43.

From this interpretation we see that: 1. The saints and sinners have been growing together in the world, not in the church. 2. The good seed represents the church of God, for it is made up of the children of the kingdom. (I Corinthians 12:27. Colossians 1:24.) 3. The tares were sown after the good seed. Hence, they must represent the apostate church; as it is by far the most conspicuous institution the devil has invented in the Christian era. 4. The harvest is to be reaped in the end of the world. It represents the consumption of the “man of sin,” with the spirit of God’s mouth (Gospel). (II Thessalonians 2:8.) We are now living in the end of the world; therefore the harvest time has come. The angel reapers signify God’s

messengers. Wilson's translation of Matthew 13:41, renders this harvest more comprehensible. "The Son of man will send forth his messengers, who will gather out of his kingdom all seducers and iniquitous persons." Such is, in truth, the spirit of the present day holiness reformation.

CHAPTER II

The Papacy Foretold and Described in Prophecy And the Revelation.

Daniel saw in a night vision four great beasts. The first was like a lion; the second like a bear; the third like a leopard; and the fourth was dreadful and terrible, diverse from all the rest, having great iron teeth, and ten horns upon its head. And while he considered the horns, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. See Daniel 7:2-8. He says: "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Daniel 7:21-22.

This vision troubled Daniel, so he asked an angel its meaning. The answer was, "These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth." Verse 17. These four kingdoms were the four universal monarchies that reigned one after another in ancient times.

1. The Babylonian empire, B. C. 690-B. C. 538.
2. The Medo-Persian empire, B. C. 538-B. C. 331.
3. The Grecian empire, B. C. 331-A.D. 31.
4. The Roman empire, A.D. 31-A.D. 476.

Daniel then asked the angel for a more explicit interpretation of the fourth beast, whose teeth were of iron; and of the ten horns that were on his head, and of the other which came up, before whom three fell. Daniel 7:19-20. He replied, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

This kingdom (Roman Empire) reached the summit of its glory about the time of Christ's birth, when its domain was so large that it was denominated "all the world." (Luke 2:1.) It was then ruled by

Augustus Caesar, whose power was so great that it was said of him: "Notwithstanding a few nominal restraints, he was an absolute sovereign, without any constitutional checks. It is not too much to say that his power was unlimited. He could do what he pleased with the property, the liberty, and the lives of every man, woman, and child of more than three hundred millions composing the Roman Empire. Such power no mortal had ever swayed before. Such power no mortal will ever sway again." (*See John S. C. Abbott's History of Christianity, Page 12.*)

"The ten horns out of this kingdom are ten kings [kingdoms] that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High,...and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 17:24-25. The ten kingdoms represented by the ten horns were those that grew out of the Roman Empire. The following table shows their names and the dates when each established a kingdom:

| | | | |
|---------------------|----------|-----------------------|----------|
| 1. Huns | A.D. 356 | 6. Suevi | A.D. 407 |
| 2. Ostrogoths | A.D. 377 | 7. Burgundians | A.D. 407 |
| 3. Visigoths | A.D. 378 | 8. Heruli | A.D. 470 |
| 4. Franks | A.D. 407 | 9. Anglo-Saxons | A.D. 476 |
| 5. Vandals | A.D. 407 | 10. Lombards | A.D. 483 |

The eleventh king, represented by the little horn, was popedom. "The eyes like the eyes of a man," which the little horn had, denoted the sagacity, subtlety, and watchfulness by which popery spied out occasions of extending and establishing its interests, and advancing its exorbitant pretensions. The court of Rome has ever been remarkable for this above all other states, as every person acquainted with its history knows.

The three kingdoms subdued by the little horn were:

1. The Heruli, subdued A.D. 493.
2. The Vandals, subdued A.D. 534.

3. Ostrogoths, subdued A.D. 538.

The fulfillment of the prophecy that the little horn should “think to change times and laws” will be briefly comprehended in the following: “When the council at Nice met, A. D. 325, the vernal equinox fell upon the 21st of March. It had retrograded to the 11th, when Pope Gregory XIII, in 1582, ordered ten days suppressed in order to restore the calendar to the Nicean standard; he further decreed that the centurial years should not be leap years except when divisible by four hundred, instead of four.... The Gregorian calendar was adopted by the Catholic countries of Europe at once; Scotland followed in the year 1600; the Protestant states of Germany in 1700, by the decree of the Diet of Ratisbon. By an act of Parliament, the reformed calendar went into effect in Great Britain on the day following the 2nd of September (which was dated the 14th), 1752.... Russia still adheres to the Julian reckoning.” (*From John Walters Childebert’s Treasury of History, Page 419.*)

We do not call in question the correctness of the above, but insert it simply to show the past dignity of the pope. “He was to ‘think to change times and laws.’ Hath not the papal power arrogated the prerogative of making times holy or unholy, contrary to the Word of God? He hath commanded men everywhere to abstain from meat and cease from work, when God required no such thing, and has multiplied his holy days till scarcely four of the six working days have been left for man’s labor. At the same time he hath licensed intemperance and excess on his festivals and carnivals, and authorized licentious diversions on the Lord’s own holy day. He hath pretended to change God’s laws, or to dispense with obedience to them, that his own new laws might be observed; forbidding to marry, and licensing fornication, and many other things of this sort.” (*Scott.*) “He had indeed thought to change times and laws as no one else ever did.” (*Nelson on Infidelity.*)

The prophecy that the little horn should “make war with the saints, and prevail against them,” has been fulfilled in the martyrdom of many millions of the people of God, at the instigation of the papists. An ex-Catholic priest says: “It is a fact, undeniable, that

Romanism has been instrumental, in the devil's hands, in martyring at least sixty million of God's people." Some may think this an exaggeration. Doubtless it is, unless we are to include the great number of the pagans who were inhumanly slaughtered by Roman Catholics. We will here insert the account of the papal persecutions in Spanish America, given in *Foxe's Book of Martyrs, Alta Edition*.

The bloody tenets of the Roman Catholic persuasion, and the cruel disposition of the votaries of that church, cannot be more amply displayed or truly depicted, than by giving an authentic and simple narrative of the horrid barbarities exercised by the Spaniards on the innocent and unoffending natives of America. Indeed, the barbarities were such, that they would scarcely seem credible from their enormity, and the victims so many that they would startle belief by their numbers, if the facts were not indisputably ascertained, and the circumstances admitted by their own writers, some of whom have even gloried in their inhumanity, and, as Roman Catholics, deemed those atrocious actions meritorious, which would make a Protestant shudder to relate. The West Indies, and the vast continent of America, were discovered by that celebrated navigator, Christopher Columbus, in 1492. This distinguished commander landed first on the large island of St. Domingo, or Hispaniola, which was at that time exceedingly populous, but this population was of very little consequence, the inoffensive inhabitants being murdered by multitudes, as soon as the Spaniards gained a permanent footing on the island. Blind superstition, bloody bigotry, and craving avarice rendered that in the course of years, a dismal desert, which, at the arrival of the Spaniards, seemed to appear as an earthly paradise; so that at present there is scarcely a remnant of the ancient natives remaining.

The natives of Guatemala, a country of America, were used with great barbarity. They were formerly active and vigilant, but from ill usage and oppression grew slothful, and so dispirited that they not only trembled at the sight of firearms, but even at the very looks of a Spaniard. Some were so plunged into despair that after returning home from laboring hard for their cruel taskmasters, and receiving only contemptuous language and stripes for their pains,

they have sunk down in their cabins with a full resolution to prefer death to such slavery; and in the bitterness of their anguish, have refused all sustenance till they perished. By repeated barbarities, and the most execrable cruelties, the vindictive and merciless Spaniards not only depopulated Hispaniola, Puerto Rico, Cuba, Jamaica, and the Bahama Islands, but destroyed about twelve millions of souls upon the continent of America, in the space of forty years. The cruel methods by which they massacred and butchered the poor natives were innumerable and of the most diabolical nature.

The Spaniards stripped a large and very populous town of all its inhabitants, whom they drove to the mines, leaving all the children behind them without the least idea of providing for their subsistence, by which inhuman proceeding six thousand helpless infants perished. Whenever the people of any town had the reputation of being rich, the order was immediately sent that every person in it should turn Roman Catholics. If this was not directly complied with, the town was instantly plundered and the inhabitants murdered; and if it was complied with, a pretense was soon after made to strip the inhabitants of their wealth.

One of the Spanish governors seized upon a very worthy and amiable Indian prince, and in order to extort from him where his treasures were concealed, caused his feet to be burnt till the marrow dropped from his bones, and he expired through the extremity of the torments he underwent. In the interval between the years 1514 and 1522, the governor of Terra Firma put to death and destroyed eight hundred thousand of the inhabitants of that country.

Between the years 1523 and 1533, five hundred thousand natives of Nicaragua were transported to Peru, where they all perished by incessant labor in the mines.

In the space of twelve years, from the first landing of Cortez on the continent of America to the entire reduction of the populous empire of Mexico, the amazing number of four million Mexicans perished through the unparalleled barbarity of the Spaniards. To come to particulars, the city of Cholula consisted of thirty thousand houses, by which its great population may be imagined. The Spaniards seized on all the inhabitants, who refusing to turn Roman

Catholic, as they did not know the meaning of the religion they were ordered to embrace, the Spaniards put them all to death, cutting to pieces the lower sort of people, and burning those of distinction.

The above exhibits a horrid picture of cruelty, but it is merely a specimen of the accursed work carried on by the papists in many parts of the world for upwards of seven hundred years. Think of the victims of the papal bonfires in England under the reign of "Bloody Mary;" the bloody fields of Scotland and the valleys of Piedmont; the gutters washed in the streets of Paris by the blood of the victims of St. Bartholomew's day, and of the countless victims of the inquisition in Spain and other European states. Well has it been predicted of popery, he "made war with the saints and prevailed against them."

The reign of popery, in Daniel's vision, was limited to "a time, and times, and the dividing of time." "A time" signifies one year; "times" two years; and "the dividing of time" a half year; in all, three and one-half years, or forty-two months. Multiply forty-two by thirty, the number of days in a month, and we have twelve hundred and sixty days. Counting "each day for a year (Numbers 14:34; Ezekiel 4:6), gives twelve hundred and sixty years for the papal reign. The real papacy was set up, not at the Nicean council, A.D. 325, as some affirm, but we find vivid traces of the very same beast authority as early as about A.D. 270. This position we will now proceed to prove by standard and authoritative ecclesiastical histories.

D'AUBIGNE.

"The living church retiring gradually within the lonely sanctuary of a few solitary hearts, an external church was substituted in its place, and all its forms were declared to be of divine appointment. Salvation no longer flowing from the Word, which was henceforth put out of sight, the priest affirmed that it was conveyed by means of the forms they had themselves invented, and that no one could obtain it but by these channels." (*Page 39.*)

“As early as the three first centuries the metropolitan churches had enjoined peculiar honor. The council of Nice in its sixth canon mentions three cities whose churches, according to it, exercised a long established authority over those of the surrounding provinces; these were Alexandria, Rome, and Antioch.” (*Page 41.*)

“The doctrine of the church and the necessity of its visible unity, which had begun to gain ground in the third century, favored the pretensions of Rome.” (*Page 38, History of the Reformation, B. I. C., I.*)

J. NEWTON BROWN.

“At the end of the third century almost half the inhabitants of the Roman Empire, and of several neighboring countries, professed the faith of Christ. About this time endeavors to preserve a unity of belief, and of church discipline, occasioned numberless disputes among those of different opinions, and led to the establishment of an ecclesiastical tyranny.” (*Encyclopedia of Religious Knowledge.*)

ENCYCLOPEDIA BRITANNICA.

The Encyclopedia Britannica speaks thus concerning the Roman diocese: “Before the termination of the third century, the office was held to be of such importance that its succession was a matter of interest to ecclesiastics living in distant sees.” (*Volume XIX, Page 488.*)

MOSHEIM, 3rd CENTURY.

“The form of ecclesiastical government that had been adopted by Christians in general, had now acquired greater degrees of stability and force, both in particular churches, and in the universal society of Christians collectively considered. It appears incontestable from the most authentic records, and the best histories of this century, that in the larger cities, there was at the head of each church a person to whom was given the title of bishop, who ruled this sacred community with a certain sort of authority, in concert, however, with the body of presbyters, and consulting, in matters of

moment, the opinion and voices of the whole assembly. It is also equally evident that in every province one bishop was invested with a certain superiority over the rest, in point of rank and authority. This was necessary to the maintenance of that association of churches that had been introduced in the preceding century; and contributed, moreover, to facilitate the holding of general councils, and to give a certain degree of order and consistence to their proceedings. It must, at the same time, be carefully observed that the rites and privileges of these primitive bishops were not, everywhere, accurately fixed nor determined in such a manner as to prevent encroachments and disputes; nor does it appear that the chief authority in the province was always conferred upon that bishop who presided over the church established in the metropolis. It is further to be noticed as a matter beyond all dispute, that the bishops of Rome, Antioch and Alexandria, considered as rulers of primitive and apostolic churches, had a kind of pre-eminence over all others, and were not only consulted frequently in affairs of a difficult and momentous nature, but were also distinguished by peculiar rights and privileges.

“With respect, particularly, to the bishop of Rome; he is supposed by Cyprian to have had, at this time, a certain pre-eminence in the church; nor does he stand alone in this opinion. But it is to be carefully observed that even those who, with Cyprian, attributed this pre-eminence to the Roman prelate, insisted at the same time with the utmost warmth, upon the equality in point of dignity and authority that subsisted among all the members of the Episcopal order. In consequence of this opinion of an equality among all the Christian bishops, they rejected with contempt the judgment of the bishop of Rome, when they thought it ill founded or unjust, and followed their own sense of things with a perfect independence. Of this Cyprian himself gave an eminent example, in his famous controversy with Stephen, bishop of Rome, concerning the baptism of heretics, in which he treated the arrogance of that imperious prelate with a noble indignation and also with a perfect contempt. Whoever, therefore, compares all these things together, will easily perceive that the pre-eminence of the bishop of Rome was a pre-emi-

nence of order and association, and not of power and authority. Or to explain the matter yet more clearly, the pre-eminence of the bishop of Rome in the universal church was such as that of Cyprian, bishop of Carthage, in the African churches.... The face of things began now to change in the Christian church. The ancient method of ecclesiastical government seemed in general still to subsist, while at the same time, by imperceptible steps, it varied from the primitive rule and degenerated toward the form of a religious monarchy. For the bishops aspired to higher degrees of power and authority than they had formerly possessed; and not only violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters. And that they might cover these usurpations with an air of justice and an appearance of reason, they published new doctrines concerning the nature of the church, and of the episcopal dignity, which, however, were in general so obscure that they themselves seem to have understood them as little as those to whom they were delivered.... This change in the form of ecclesiastical government was soon followed by a train of vices, which dishonored the character and authority of those to whom the administration of the church was committed. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. This is testified in such an ample manner by the repeated complaints of many of the most respectable writers of this age, that truth will not permit us to spread the veil which we should otherwise be desirous to cast over such enormities among an order so sacred. The bishops assumed in many places a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne surrounded with ministers, exalted above his equals, the servant of the meek and humble Jesus; and sumptuous garments dazzled

the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order.” (*From Mosheim’s History of Third Century, Part II, Chapter 2.*)

The above is a very lengthy quotation, but it affords so many striking proofs of the point we are endeavoring to prove, that justice to our readers would hardly allow us to abridge it. In fact we have stopped quoting before the author’s stock of truths on this line were exhausted but will briefly sketch the main points in what we have not quoted, below. You will observe that, in the above, Mosheim attributes to the third century the following changes in ecclesiastical things; all of which, to this day, bear fruit in popery:

1. One bishop in every province invested with a certain superiority over the rest in point of rank and authority.
2. The bishop of Rome exalted to a pre-eminence in the universal church, equal to that of Cyprian, bishop of Carthage, in the African churches.
3. A change in the face of things in the Christian church; viz., the variation by imperceptible steps of the ancient method of ecclesiastical government from the primitive rule, and its degeneration toward the form of a religious monarchy.
4. All the bishops aspired to a higher degree of power and authority than they had formerly possessed.
5. New doctrines were published concerning the nature of the church, and of the episcopal dignity.
6. The clergy were sunk into luxury, voluptuousness, and many other dishonoring vices. Further on in the chapter from which we have quoted, he shows that, coincident with the above named changes,—
7. Six new classes of ecclesiastical officers were added; viz., subdeacons, acolythi, ostiarii, readers, exorcists, and copiatæ.

8. The clergy introduced the indecent custom of keeping concubines.

The above enumeration of changes in the third century indicates a great degeneration. What shall we call it but the papacy in all its fundamental elements? We must, therefore, point to the third century, and not to the fourth, for the rise of popery.

JOHN MARSH.

“Almost proportionate with the extension of Christianity was the decrease in the church of vital piety. A philosophizing spirit among the higher, and a wild monkish superstition among the lower orders, fast took the place in the third century of the faith and humility of the first Christians. Many of the clergy became very corrupt, and excessively ambitious. In consequence of this there was an awful defection of Christianity.” (*Marsh's Church History, Page 185.*)

WADDINGTON.

“We have found it almost necessary to separate, and indeed widely to distinguish the events of the two first, from those of the third century, for nearly at this point are we disposed to place the FIRST CRISIS in the internal history of the church.”

RUTTER, THIRD CENTURY.

“This season of external prosperity was improved by the ministers of the church for the exertion of new claims, and the assumption of powers, with which they had not been previously invested. At first these claims were modestly urged, and gradually allowed, but they laid a foundation for the encroachments which were afterward made upon the rights of the whole Christian community, and for lofty pretensions to the right of supremacy and spiritual dominion.” (*Page 52.*) “Several alterations in the form of church government appear to have been introduced during the third century. Some degree of pomp was thought necessary.” “The external dignity of the ministers of religion was accompanied by a still greater change in its discipline. The simple rules prescribed by the apostles for the

preservation of good order in the church branched out into so many luxuriant shoots that it was difficult to recognize the parent stem.” (Page 53.)

“Many of the Jewish and pagan proselytes, who were really convinced of the truths of the Gospel, languished in the absence of ceremonies which are naturally adopted to the taste of the unreflecting multitude, while the insolent infidel haughtily insisted upon the inanity of a religion which was not manifested by an external symbol or decoration. In order to accommodate Christianity to these prejudices, a number of rites were instituted; and while the dignified titles of the Jewish priesthood were, through a compliance with the prejudices of that people, conferred upon the Christian teachers, many ceremonies were introduced which coincided with the genius of paganism. The truth of the gospels were taught by sensible images, and many of the ceremonies employed in celebrating the heathen mysteries were observed in the institutions of Christ, which soon in their turn obtained the name of mysteries, and served as a melancholy precedent for future innovations, and as a foundation for that structure of absurdity and superstition which deformed and disgraced the church.” (Page 56.)

The “season of external prosperity” of which Rutter speaks, properly began with the accession of Gallienus, the son of Valerian, in A.D. 260, to the imperial throne. The hand of persecution thus stayed, was scarcely lifted against the church during the remainder of the third century. Previous to that date the church had suffered an almost incessant persecution for the space of fifty years. Persecution ranks among the blessings bestowed upon the saints of God. Mark 10:28-30. It strengthens our faith, increases our reward in Heaven, Matthew 5:11-12, and is a sure guard against lukewarmness. The church, therefore, being suddenly released from the tyranny of the pagans, became slothful, dilatory, and negligent, until universal lukewarmness prevailed; in which state the people could be easily led astray by the pretensions of Rome. Rome, whose piercing eyes are always quick to discern evil days, spied this chance to make herself pre-eminent. And it was at this unguarded moment that she established her claims, assumed her authorities, and made

such alterations as truth will compel us to denominate “the rise of popery.” Mosheim says the papacy rose “by imperceptible steps,” but about this time these steps were taken so fast that when we who are saved in the Evening Light look back, they appear perceptible. So the sunshine of religious tolerance which broke forth with the coronation of Gallienus, served only for the formation of ecclesiastical blizzards and cyclones which soon broke forth in fury upon the civilized world. The first of these ferocious papal storms struck Antioch about A.D. 270.

EUSEBIUS PAMPHILUS.

Eusebius gives abundant proof, in his Ecclesiastical History, of the supremacy of the Roman bishop in the days of Aurelian, Roman emperor, A.D. 268-275. He mentions one Paul, who was at this time bishop of Antioch, who lived in luxury and licentiousness, and who was a teacher of erroneous doctrines, and usurped so great authority that the people feared to venture to accuse him. In the conclusion of the same chapter in which this is found, he shows that after a general council was held at Antioch, this Paul was excommunicated and robbed of his bishopric by the bishops of Rome and Italy. From this it appears that they possessed an authority still greater than that usurped by Paul. The following are his words: “Paul, therefore, having thus fallen from the episcopate, together with the true faith as already said, Domnus succeeded in administration of the church at Antioch. But Paul being unwilling to leave the building of the church, an appeal was made to the Emperor Aurelian, who decided most equitably on the business, ordering the building to be given up to those whom the Christian bishops of Italy and Rome should write.” (*Book VII, Chapter 30.*)

The Encyclopedia Britannica says this council at which Paul was excommunicated was held “probably in the year 268,” and that “Paul continued in his office until the year 272, when the city was taken by the Emperor Aurelian, who decided in person that the church building belonged to the bishop who was in epistolary communication with the bishops of Rome and Italy.” (*Volume XVIII, Page 429.*)

JOSEPH MILNER.

“We shall, for the present, leave Anthony propagating the monastic disposition, and extending its influence not only into the next century, but for many ages after, and conclude this view of the state of the third century, with expressing our regret ‘that the faith and love of the Gospel received, toward the close of it, a dreadful blow from the encouragement of this unchristian practice.’” (*Cent. III, Chapter 20.*)

“Moral, and philosophical, and monastical instructions will not effect for men what is to be expected from evangelical doctrine. And if the faith of Christ was so much declined (and its decayed state ought to be dated from about the year 270), we need not wonder that such scenes as Eusebius hints at without any circumstantial details took place in the Christian world.” (*Cent. IV, Chapter 1.*)

The reader can see from the above relations from ecclesiastical histories, especially the last, that it is not presumption to locate the rise of Roman Catholicism at A.D. 270. And measuring from this date the twelve hundred and sixty years ascribed in Daniel’s vision to the reign of popery, will reach to A.D. 1530, the precise date of the first Protestant league; viz., “The Schmalkald League;” and of the first two Protestant creeds “*The Augsburg Confession*” by the Lutherans and the “*Tetrapolitan*” by the Reformed sect. We must point to this date both for the beginning of the decline and fall of the papacy, and for the rise of Protestantism. D’Aubigne, in his *History of the Reformation*, when he comes to this period employs the following words: “The conflicts hitherto described have been only partial; we are entering upon a new period, that of general battles. Spires (1529) and Augsburg (1530) are names that shine forth with more immortal glory than Marathan, Pavia, or Marengo. Forces that up to the present time were separate are now uniting into one energetic band.” (*Book XIII, Chapter 1.*) “The first two books of this volume contain the most important epochs of the Reformation—the Protest of Spires, and the Confession of Augsburg.” “I determined on bringing the Reformation of Germany and German Switzerland to the decisive epochs of 1530 and 1531. The History of

the Reformation, properly so called, is then in my opinion almost complete in those countries. The work of faith has there attained its apogee: that of conferences, of interims, of diplomacy begins.... The movement of the sixteenth century has there made its effort. I said from the very first, 'It is the history of the Reformation and not of Protestantism that I am relating.' (*Preface to Volume V.*)

All historians acknowledge the period of 1529-30 to be the decisive epoch of the sixteenth century reformation, and the events of this date really draw a line of distinction between the Papal Age and the Age of Protestantism. We will now notice another of Daniel's visions. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.... And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns,...and ran unto him in the fury of his power...and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very strong: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great,...even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Daniel 8:3, 5-12.

In the above vision the two-horned ram represents the Medo-Persian Empire, and the rough goat the Grecian Empire. (Verses 20-21.) The notable horn between the eyes of the goat represents Alexander the Great, first king of Grecia. (Verse 21.) The four notable horns that came up after the first was broken, represented the

four kingdoms into which the Grecian Empire was divided after Alexander's death. The circumstance was as follows: Alexander had in his army four major-generals, Cassander, Lysimachus, Ptolemy, and Seleucus: who upon his death divided his dominions among themselves as follows: Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy had Egypt, Lydia, Arabia, Palestine, and Coela—Syria in the south; Seleucus had Syria and all the rest of Alexander's dominions in the east.

The little horn which grew out of one of the four notable ones signifies popedom. The casting down of the stars to the ground is identical with the falling of stars mentioned in the preceding chapter.

"The daily sacrifice," taken away by the little horn, was the praises from the lips of God's people. "...I will bless the LORD at all times: his praise shall continually be in my mouth." Psalm 34:1. "...So will we render the calves of our lips." Hosea 14:2. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Hebrews 13:15. Such oblation gradually ceased to be offered, as the darkness increased upon the earth under the apostasy.

"The casting down of the truth to the ground" was fulfilled by the papists in the wresting of the Holy Bible from the laity and causing it to be wrapped in foreign languages and chained to the pulpit—until it was translated into the language of the people and restored to the laity by the reformers.

The place of God's sanctuary, to be cast down by the little horn, is the church of the living God, which was for centuries bruised beneath the feet of popery.

Let us now consider the angel Gabriel's interpretation of the little horn. "...When the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy

also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8:23-25.

A better description of popery, in so few words, could scarcely be given in these days. All must acknowledge that the power once exercised by the pope was not his own, but that which he had stolen from many secular kings and princes, belonging to them by right of birth or election; and the fact that popery did destroy wonderfully many myriads of the mighty and the holy people is too clear to be denied by anyone. All must admit also that the power of the papacy was broken without hand, that is, by the power of the Gospel.

We will now turn to the Revelation of St. John. Here we read: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:1, 3-8.

We now turn to the seventeenth chapter. Here the Revelator has a second vision of this beast, but this time a woman is sitting upon him. He relates his vision as follows: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of

the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” Revelation 17:1-6.

The great whore of the above vision represents the Roman Catholic sect; and the beast that carried her, the power of Roman Catholicism, or the papacy. Some have thought this beast represented Pagan Rome, or the Roman Empire; but such an interpretation is refuted by the Revelator’s own words: “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” Revelation 1:19.

“Things which thou hast seen,” in the above refers to the Revelator’s visions of the first chapter, and have no relation to things of the past. “After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.” Revelation 4:1.

“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.” Revelation 22:6. These texts clearly show that the book of Revelation is prophetic, and not historic; that it speaks of events occurring since, not previous to, the date when it was written (A.D. 96).

It is, therefore, clearly seen that the Roman Empire, which arose B.C. 754, is not the beast of the Revelator’s visions. The error comes

from confounding the beast of Revelation 13 and 17, with the fourth beast of Daniel 7, which does signify the Roman Empire. It is, perhaps, because both beasts have ten horns that they are thus confounded. It is evident that the ten horns of both beasts represent the same ten kingdoms, but the beasts are not identical, because, as we have before shown, the one in Revelation was to come up in the Christian dispensation. But, says one, How could the same ten kingdoms serve as horns for both Pagan and Papal Rome? I will show you. In Daniel's vision they appear as horns of Pagan Rome because they grew out of it. In the Revelator's visions they appear as horns of Papal Rome because they gave their power unto it. (Revelation 17:13.) If commentators will identify the ten-horned beast of Revelation with the eleventh horn of the fourth beast of Daniel's vision, they will make no mistake. This the reader will perceive if he observes how nearly the same words are employed by the two prophets in giving their descriptions. Compare Revelation 13:1-8 with Daniel 7:8, 11, 20, 21, 24, 25; 8:9-12, 23-25.

Now notice the signification of the seven heads. The angel tells John: "...The seven heads are seven mountains, on which the woman sitteth." Revelation 17:9.

The city of Rome, the headquarters of Roman Catholicism, we are told in history, is situated on seven mountains. The site afforded by them for a city is so magnificent, their scenery so beautiful, and their location so peculiar, that wise men of this world have ranked them among the seven wonders of the world. These are the seven mountains signified by the seven heads. It is because they afford a foundation for the city which gave birth to that dreadful beast, that the book of Revelation denominates them its heads. The wound the beast received was that effected by the Reformation of the sixteenth century. The sword by which he was wounded is the Word of God. (Ephesians 6:17.)

The Romish sect derives its name from the city of seven hills, because she is its birthplace, and is therefore called, "Roman Catholic Church." This is the name of blasphemy the Revelator saw upon the heads of the beast.

The leopard [spotted] appearance of the beast signifies the atrocious crimes committed by the papists; for spots in scripture, as a trope, represent sins. See Cant. 4:7; Ephesians 5:27; I Timothy 6:14; James 1:27; II Peter 3:14.

His bear-like feet signifies the cruel, tyrannical spirit of popery, which, during its reign, strove to choke down and destroy the truth and everything that was good; as much as a bear uses his feet to choke to death his prey. The dragon which gave the beast his power, his seat, and great authority, is the devil. Revelation 12:9; 20:2.

The prophecy that the people should make war with the beast, saying, Who is like unto the beast? etc., is fulfilled in the papists' constant boast of the antiquity and greatness of their sect.

The prophecy that a mouth should be given unto him speaking great things and blasphemies, has been fulfilled in the uttering of the following great blasphemies by the mouth of the pope of Rome: "I am king of kings, and lord of lords—holy father—vicegerent of the Son of God. I am infallible. I have power to dispense with God's laws—to forgive sins,—to release from purgatory,—to damn, and to save." We might here insert an extract from one of the epistles of pope Gregory VII, of the eleventh century, as given in Mr. Formey's Ecclesiastical History, Volume 1, Page 190. "The pontiff of Rome alone has the right of taking the title of Universal. He alone can depose bishops, or re-establish them without the concurrence of any synod or convocation. It is not lawful for anyone to remain in the house with those he has excommunicated. He is the only one who can create new laws, as exigencies shall require. He alone has the right of investing himself with the imperial ornaments. All princes should kiss his feet. He is to be spoken of in churches by the name of the only pope in the world. He has the right of deposing emperors. No council can be called general without his order. No work shall pass for canonical but what bears his authority. No one can annul or change a sentence he has given; it is only he can do it. No person can be his judge. The Roman church never did err, and never can err. A pope who has received canonical ordination

becomes holy by the merits of the apostle St. Peter. Whoever differs from the Roman church cannot be called a Catholic. The pope has the right of dispensing the subjects of a wicked prince from their allegiance; that is to say, those whom the holy see have condemned," etc. On page 237 of the same history we find an account of a bull published by Pope Boniface VIII, against Philip, king of France. In the conclusion of which Boniface affirmed, "that it was necessary to salvation to believe, that every human creature was subject to the Roman Pontiff."

These blasphemies will shock all who read them, except those whose feelings are so dull in holy things that they are not moved at seeing a mortal pretend to all the attributes of omnipotence.

The forty and two months that the beast was to reign is equal to 1260 days; which calculating a day for a year [Ezekiel 4:6], is equal to 1260 years. This exactly accords with the time ascribed to the reign of the little horn in Daniel's vision.

The prophecy that the beast should "make war with the saints, and overcome them," was fulfilled in the great persecution of the "dark ages." The martyrdom of God's saints was also foreshown in the Revelator's vision of the great whore. He says: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The power given unto the beast "over all kindreds, and tongues, and nations," was the universal tryannical, beast authority once usurped by popery. No king ever reigned over his realm with greater tryanny than the pope once did over almost the entire civilized world.

The "many waters" upon which the woman sat also foreshowed the extensive authority of popery. The angel tells John they "are peoples, and multitudes, and nations, and tongues." (Revelation 17:15.) Let us consider the number of the beast. Concerning this the angel says: "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Revelation 17:10-11.

King in the above signifies a power. The seven kings were the seven powers that ruled in the Roman Empire one after another. Clark numerates them as follows:

1. The Regal Power.
2. The Dictatorship.
3. The Power of the Praetors.
4. The Consulate.
5. The Triumvirate.
6. The Imperial.
7. The Patriciate.

The Imperial swayed the scepter at the time of John's vision, and you see that just five powers reigned before this one, and one came up after it. This clearly explains the angel's words: "Five are fallen, and one is, and the other is not yet come."

The Patriciate is the one that should continue but "a short space." It reigned for about fifty-five years previous to the downfall of the Western Empire, A.D. 476. At this date, popery had gained a permanent footing in Europe. Soon it grew into a great monarchy, and became the eighth ruling Roman power, according to the angel's prediction.

But some will wonder how the papacy could be the eighth and still be of the seven. By God's help we will explain this mystery. Papal Rome is none other than old Pagan Rome reorganized and dressed in a different garb. Many of her rites are neither Jewish nor Christian, but borrowed from Paganism, some of which we shall mention hereafter. The realm over which the pope swayed his scepter was, with little exception, the same as that over which the Caesars had reigned. And, as we have shown you before, the same ten kingdoms served as horns for both Pagan and Papal Rome. So you see the same beast existed first in a Pagan garb under the reign of the first seven forms of government, and afterwards, under a Christian cloak, became the eighth.

CHAPTER III

Where Was the True Church of God During the Dark Ages?

“And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” Revelation 12:1-6. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. Verse 14.

The dragon of the above vision signifies the devil. (Verse 9; Revelation 20:2.) The woman signifies the Church of God. The moon under her feet is the Word of God upon which she stands. (Ephesians 2:20.) The sun with which she is clothed is the Spirit of God. (Isaiah 30:1.)

Some may take exceptions to this interpretation of the sun and moon, as we have interpreted them differently elsewhere. All such we wish to remind of the fact that words used metaphorically in the scriptures do not always have the same signification. For instance: the word “water” in Isaiah 43:2 represents affliction. In John 3:5 it represents the Word of God. In John 7:38-39 it is used to represent the Spirit of God.

The twelve stars in the woman’s crown represent the twelve

apostles. The wilderness into which she fled signifies the apostasy. The “time, times, and half a time” is equal to a year, two years, and a half a year, or 42 months. (See Daniel 4:16, 23, 25.) Multiply 42 by 30, the number of days in a month, and we have 1260 days, the same time as that given in the 6th verse. Each day represents a year, (Ezekiel 4:6) hence we have 1260 years for the woman’s concealment in the wilderness. This exactly accords with the length of the reign of the beast in Revelation 13:5. The prophet Micah describes the wilderness in which the church should be led, as follows: “Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.” Micah 3:6-7.

The darkness through which the church passed in the papal age could not be better described than in the above words. Popery had taken the Bible away from the laity, leaving them in dense darkness, blindness and superstition. The priests were nearly all illiterate men, and could not read the Bible, for the few copies then existing were in the old Hebrew, Greek and Latin languages, which had fallen into disuse. Consequently they could not divine. Jesus Christ became so eclipsed that the people lost sight of Him as a real Savior from sin. The church was so tyrannized that it could not show forth its light as in former days. Every time somebody would get hold of the Bible, who was loyal enough to declare its truths unto the people, he was silenced by the pope. Thank God, those days are past.

The papal reign of tyranny is explicitly foretold in the eleventh chapter of Revelation. “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” Verses 1-2. The holy city in the above

texts is the church. The 42 months have the same signification as in the twelfth chapter. The angel goes on to say: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Verses 3-6. For centuries Babylonians have inferred from the above that the translated Enoch and Elijah should at some future time reappear upon the earth and spend 3 1/2 years in the ministry of the Gospel. But this is an erroneous interpretation. Zechariah, the prophet, saw in a vision, the same two olive trees mentioned above, and the angel of God told him they were the Word and Spirit of the Lord. (Zechariah 4:1-6.)

The 1260 days [years] of the Word and Spirit's prophecy in sackcloth signifies the reign of Popery, A.D. 270-1530.

The sackcloth garments of the two prophets signify the melancholy state of the church in the days of their prophecy. The shutting up of Heaven to prevent rain must be taken in a spiritual sense; and we know that the papal darkness and superstition which arose upon the earth when the light of the Word and Spirit were withdrawn did prevent the "showers of blessings" from falling as in former days.

CHAPTER IV

The Origin of Romanism.

We have shown the origin of the holy church of God and how and by whom she has been so shamefully abused; and now it seems that we have come to the space that must be occupied by a treatise on the origin of the diabolical system of ecclesiasticism, which for so many centuries tyrannized the world. We will first write a negative treatise in which we will examine her principal tenets and features from a Biblical standpoint, thus enabling the reader to clearly see that she is not of heavenly origin; and then by a brief affirmative treatise prove her of infernal origin.

Despotism, bigotry, superstition and idolatry are the main features of Romish Catholicity. The most prominent, and perhaps the most diabolical, is despotism. The history of the rise of Romanism is one of great variations. Becoming constantly more vile and superstitious, Rome soon made her round of false doctrines; then striking her incorporation lines, and staking down her creed in the greatest obstinacy, she declared herself as immutable as the God of Heaven.

Among the first lies she endeavored to establish, was that of the supremacy of the Roman bishop. To succeed in this, she published the lie that Peter the apostle was the sole foundation of the church, and that he alone possessed the keys of God's kingdom, and had all power over the dead and the living, to forgive sins, etc. Furthermore, they affirmed that he was the first bishop of Rome and had bestowed this power upon his successors, hence the pope was supreme. This horrid lie kept constantly growing until it claimed the pope infallible, which claim was backed with that of Peter's infallibility. Now before these claims can be proved genuine, the following questions must be evidentially answered in the affirmative.

1. Is Peter the foundation of God's church?
2. Has he, or ever had he power to forgive sins?

3. Was he infallible?

4. Was he the first bishop in the church at Rome?

We adhere to the negative of the above, and will now proceed to prove our position.

Answer to First: We will first see who was the foundation in the Old Testament. "There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God." I Samuel 2:2. "Who is God save the LORD? or who is a rock save our God?" Psalm 18:31. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." I Corinthians 10:1-4.

These texts clearly teach that Christ was the rock of the Old Testament. If, therefore, He is not the Rock and Foundation in the New Testament, God has removed Him and placed another in His stead. Let us examine the Bible to see how this is. We turn to Isaiah 28:16. Here we read: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Zion, in this text, is a metaphor signifying the New Testament church. "The tried stone" that God was to lay in it for a foundation can mean none other than Christ, for we have just seen that He was tried as a foundation in the Old Testament dispensation.

We will now turn to the New Testament. We read: "Other foundation can no man lay than that is laid, which is Jesus Christ." I Corinthians 3:11. Why will men dispute about the foundation stone in the face of such a plain declaration in the Word of eternal truth?

Let us now consider the words of Christ to Peter upon which the Romanists base their claim of Peter's supremacy. "And I say also unto thee, That thou art Peter [Greek, Petros, a rock], and upon this rock I will build my church; and the gates of Hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound

in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matthew 16:18-19.

Protestants in their zeal to straighten the papists’ false interpretation of the above, fall to spiritualizing it to an extent that actually destroys its import. In verse 16, Peter testifies to Jesus: “...Thou art the Christ, the Son of the living God.” Some Protestants, therefore, hold that the word *rock* is a metaphor signifying the confession: “Thou art the Christ,” etc. Others teach that Christ Himself is the Rock spoken of. But the language of the text will not admit either of these interpretations. The simplest explanation in this case is the orthodox one. “Thou art a rock, and upon this rock I will build my church,” clearly implies that Peter is the very rock of the text. But this does not contradict Paul in I Corinthians 3:11; nor does it prove the other apostles to be no foundation stones; for the church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Ephesians 2:20; Revelation 21:14.) All the apostles are foundation stones, and of course Peter is one of them. Christ did not single him out because he had any pre-eminence over the rest, but because his name *Cephas*— a rock or stone, which Christ had given him when He called him to the ministry when speaking directly to him— called out such an expression.

Christ is the underlying Foundation of the whole church, and the twelve apostles, being the first chosen messengers to carry the Gospel unto the uttermost parts of the earth, are foundations in the same sense that the sills of a house are foundations, lying upon a more substantial foundation of rock. Jesus’ promise to give Peter “the keys of the kingdom” does not prove his pre-eminence, for elsewhere He promised the same to all His apostles. “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” Matthew 18:18.

“The keys of the kingdom” signifies the power to “reprove, rebuke, exhort,” and preach “the gospel with the Holy Ghost sent down from heaven.” All God’s ministers have these keys, and are

unto all men “a savor of life unto life or of death unto death:” that is, they loose all men for Heaven, or bind them for Hell, by preaching a Gospel, which to obey is life, and to disobey is eternal death.

Answer to Second: That any man should ever ascribe to another the power of absolution, is but the outcome of the grossest superstition. The apostles never tried to exercise such power. When men came unto them inquiring, “What shall we do?” their answer was, “...Repent, and be baptized every one of you...” (Acts 2:38.) “Believe on the Lord Jesus Christ, and thou shalt be saved,...” Acts 16:31. Had they been bigoted papists they would have offered pardon for a gold and silver remuneration.

There is one text in the Bible from which a mind bedimmed by superstition might infer that Christ gave His apostles power to absolve guilt. It reads as follows: “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” John 20:23. The meaning of this text is identical with those in Matthew 16:19; 18:18; which, as we have already shown, confer upon Christ’s apostles and followers power and authority as instruments in the hands of God for the salvation of souls. None of the apostles profess power superior to this in any of their writings. Bro. Peter, himself, in whom the papists pretend to see such great power, ascribes the power of redemption to “the precious blood of Christ.” (I Peter 1:18-19.) “Who his own self bare our sins in his own body on the tree,...” I Peter 2:24. In the fourth chapter of Acts of the Apostles we find him preaching Christ as follows: “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Verses 11-12. These texts afford abundant proof that Peter did not profess to have power within himself to forgive sins. Nor has ever any man since his day obtained such power. All such claims are horrid lies based upon vanity.

Answer to third: The claims of Peter’s infallibility, which is the foundation of the voted dignity of Leo XIII, is more unreasonable than the one just considered. God never promised to make him

infallible. Neither did he ever profess infallibility. No early Christian writer knew anything about Peter's infallibility, or they surely could not have passed over it in silence. The claim is based solely upon traditions having their origin in the dark age of Romanism, and is so poorly constructed that it is easily overturned by a little common sense and Biblical enlightenment. If Peter had claimed infallibility, I suppose he would have dropped such a profession when he went to Antioch and was reproved by Paul for the great mistake he had made. See Galatians 2:11-16.

Answer to Fourth: Tradition stands alone in her testimony that Peter was the first bishop of Rome. Her records are not very credible, as they are imperfect, obscure and most commonly false. It was she who taught the post-deluvians that Noah was their creator, and induced them to worship him as God. Consequently he was deified by the various nations of antiquity, under the following appellations: *Saturnus, Janus, Poseidon or Neptune, Thoth, Hermes, Meenes, Osiris, Zeuth, Atlas, Pometheus, Deucalion, and Proteus*. And she was accomplice to superstition in the seduction of the poor pagans to sacrifice their innocent offspring unto their false gods. In fact, tradition played a prominent part in all pagan mythology. As a specimen of her large falsehoods we will insert Rutter's account of some of her records in the time of Herodotus. "The tradition was, in the time of Herodotus, that no god in the form of man had reigned in Egypt for upward of 11,340 years, a period which the active genius of their priests had taken care to fill up with events suited to the capacity and the taste of their disciples. During that period of miracles the sun had no less than four times altered his course; twice rising where he now sets, and twice setting where he now rises." (*Rutter's Church History, Page 11.*)

The above needs no better refutation than its own unreasonableness. But we need not travel into antiquity to take a look at tradition's lies; we can view them upon the soil of "the new world." It was she who so shamefully mistaught the Salem colony on the subject of witchcraft, causing them to put to death ninety innocent persons as witches. And to this day, she has not ceased to scatter

her atrocious lies abroad. She tells men that witches can transform themselves into four-footed beasts for the purpose of committing crimes; that a horseshoe hung over a door will prevent them from entering thereat, and a thousand other falsehoods equally as absurd; even teaching little children frivolous stories about *Santa Claus*, *Easter Rabbits*, etc., You see, dear reader, that tradition's character is very disreputable, therefore but little confidence can be placed in her words.

I will now show you the obstacles which obstruct my faith in the tradition under investigation. Paul was at Rome when he wrote his second epistle to Timothy, A.D. 66. He closes the epistle with, "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren," etc. No mention is made of Peter. Surely if the renowned apostle had been at that time bishop of Rome, he would have been mentioned among those who sent greetings to their brother Timothy. Tradition has Peter crucified with his head downward in A.D. 66 or 67. Hence it appears that Peter's Roman diocese is a myth.

But there is a still greater hindrance to my faith in the Roman tradition. It is contrary to the evangelical spirit of Christianity for Peter, who was ordained a traveling evangelist by the Lord, to have been afterwards, by the apostles, ordained a local bishop. We will not say, as some have intimated, that Peter never saw Rome. In all probability he did preach the Gospel in that city. But he did not labor in the capacity of a local bishop, any more than the apostle John, who spent his last days at Ephesus.

Rome did not stop with the supremacy of her bishop. But after, through false claims, this was established, she began to argue that the Gospel sword had two edges—spiritual and temporal power—and to introduce the doctrine, so odious to all true hearted Christians, of the union of church and state. Paul compares the Word of God to a two-edged sword (Hebrews 4:12), but both edges are spiritual, for it is termed "Sword of the Spirit." (Ephesians 6:17.)

It took some time to intoxicate the world upon such wine, but she at length succeeded in the establishment of this dogma early in

the seventh century when her bishop was declared by secular authority, "Universal head of church and state." But no union of church and state is taught in the Bible. A man once approached Jesus, saying, "...Master, speak to my brother, that he divide the inheritance with me." Luke 12:13. He replied in words which gave him to understand that He was only head of the church. "Man, who made me a judge or a divider over you?" He made him to know that He was solely engaged in salvation work, and would not dabble in state affairs. Again, in Pilate's judgment hall Jesus overturned all union of church and state, with the following words: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36. The union of church and state is not only improbable but utterly impossible. They have no affinity with each other; hence the impossibility of their courtship or marriage. They never have been united. That which heretofore wore such a garb has proven to be merely a union of the state with a sect. The claim of such a union is a superstitious invention of the papists, hatched under the apostasy, and as far from Bible truth as the East is from the West.

The union of church and state, notwithstanding its falsity, was for centuries by a blinded world generally acknowledged. This deception paved the way for Rome to deepen her colors with the fiendish claim of the right to destroy heretics. Which claim led, early in the thirteenth century, to the appointment of inquisitors (more properly *butchers*), and the erection of slaughter houses, falsely called "The Holy Inquisition," by means of which millions of pious people perished. Think of an institution claiming for its founder Him who hath said: "Love your enemies, bless them that curse you, do good to them that hate you," etc., prizing human life so low as to murder all who oppose its teachings. Such, indeed, the Romish sect has been; and we are persuaded that the same sentiment lies concealed within her bosom today, and that she is only kept within the bounds of civilization by the restraint laid upon her by the God of Heaven; namely, the secular authorities. Cruel as was the Inquisition, pa-

pists are proud of its ravages. One of their leaders regards it as a glorious substitute for the gifts of the Spirit in the primitive church. (*See Inquisition, Encyclopedia Britannica.*)

Another bigoted papist declared the Spanish Inquisition had been set up by inspiration of the Holy Ghost. Roman Catholics in general long for its re-establishment. Thank God! we need not tell the reader the Bible is against the Inquisition, for everybody acquainted with the divine book knows that Jesus sent His church into the world, not to persecute, but to be persecuted. Mark 10:29-30. "The weapons of our warfare are not carnal,..." II Corinthians 10:4.

James and John were perhaps the first members of the church who conceived the idea of punishing offenders. On one occasion they asked permission to command fire to come down from heaven upon the people and consume them. Had Jesus granted their request, He would have laid a foundation for an inquisition. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them...." Luke 9:55-56.

Let us now take a look at the bigotry of Romanism. Of all the sects in Christendom none is half so bigoted as that of Rome. Other sects, though diabolic in many respects, have highly esteemed that which Rome would readily sacrifice to maintain her tenets. Life, virtue, wealth, and the Bible are of little worth to her, if by sacrificing them she can widen her influence. It is her delight to domineer over nations and their rulers; hence, she will sacrifice all things for such a privilege.

The Catholic immigrants in our country have taken the oath of allegiance, but are still citizens at heart of a foreign state. They are loyal subjects of the pope of Rome. They would at any time, if able, overthrow our excellent free government, and enslave this nation to the pope. In such a strike, American-born Catholics would join them. And if papists ever get the reins of our government in their hands, there will be a time of trouble such as this nation has not hitherto experienced.

The best way to judge Rome is by her past history. And judging by the past, I wish to know what there has been in her conduct in the last fifteen centuries to justify confidence in her today. She is the same today that she always has been. If her servants in England plotted to destroy Queen Elizabeth and all the lords of that nation by means of gunpowder (*See Fox's Book of Martyrs*), her American serfs are not too good to blow up our legislative halls by means of dynamite or nitro-glycerine, if they could destroy all the wise men of the nation in that way. If Pope Alexander III placed his foot on the neck of the emperor of Germany, Pope Leo XIII would gladly set his foot upon the neck of our president, legislators, and governors and crush our free government into oblivion. Rome will never reform. Her subjects are trained from infancy to be religious bigots. Therefore, beware of her intrigues, all ye nations. But to domineer over the nations and dethrone their rulers will not satiate Rome's desire for pre-eminence. She would long since have dethroned Almighty God were it in her power. Even this she feigned to do when she assumed the power to revise and repeal the laws of holy writ; to forgive sins, and sell tickets to Heaven. Without controversy, great is the bigotry of Romanism.

We will next consider the superstition of Rome. All her rites and ceremonies are stained with it. There is not one unaltered Christian ordinance in her whole system of customs and practices. Consider the celibacy of her priests. Has this practice any other foundation than superstition? It originated among the pagans, who imagined the unmarried more highly favored of their gods than those in the married state. It was borrowed from them by the papists, who justify it with the superstitious notion that the living God has respect unto those who remain unmarried. This is an anti-Christ doctrine, nowhere sanctioned in the Word of God. The very apostle claimed by the Romanists to be the foundation of their sect was a married man. (Matthew 8:14.) So was Philip the evangelist. (Acts 21: 8-9.)

Paul taught against the celibacy of the clergy, saying, "Have we not power to lead about a sister, a wife, as well as other apostles,

and as the brethren of the Lord, and Cephas?" I Corinthians 9:5. "A bishop then must be blameless, the husband of one wife,..." (I Timothy 3:2; Titus 1:6.) "Let the deacons be the husbands of one wife, ruling their children and their own houses well." I Timothy 3:12. Let us now hear the teaching of the Son of God on this subject. Under His preaching, on a certain occasion, His apostles conceived the idea that the marriage bond was so sacred a tie that men had better not enter into it. And when they said unto Him, "It is not good to marry," the mind possessing all the treasures of wisdom and knowledge replied: "...All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Matthew 19:11-12.

Among the papal priests are many who have not been made eunuchs by nature, men, nor grace; neither do they possess sufficient power of self-control to lead a strictly virtuous life, especially in their graceless state. Hence they adopt one of immorality and vice. The annals of the dark ages afford many specimens of such degradation. How much better it would be if all those oath-bound slaves of iniquity would follow the wise counsel of God's word, "If they cannot contain, let them marry:..." (I Corinthians 7:9), than to place their necks under the anti-Christ yoke of celibacy, and practice vices morally and physically so degenerating.

We will now take a look at the papists' practice of doing penance. It is naught else than a pagan rite. The superstitious minds of the poor heathen imagined that self-torture would appease the wrath of their gods; hence it became a religious rite among them to ignominiously torture themselves in various ways. The Roman Catholics imagine that they must torture themselves according to the greatness of their crimes to bring down mercy from Heaven upon them. It was this vain and superstitious notion that induced the whippers of Italy to march in processions through the streets, each with switch in hand trouncing the one directly in front of him. Enlightened minds

cannot be thus duped. Such practices can only exist where they originate, among those whose minds are darkened by superstition.

We will next consider the use of holy water, so prominent in the papal worship. This practice, to enlightened minds exhibits a deal of superstition. None but a bedimmed and unenlightened mind will receive the flimsy excuses offered by the papal priests in defence of their holy water performances. Nor could those priests persuade any but a superstitious people to believe that the water used in those performances is holy. We need not appeal to the Word of God in arguing the negative of this question, for the readers of the Bible all know that there is no mention of such a practice between its lids. The papists borrowed this practice also from the pagans.

The power of absolution claimed by the Romish clergy is another falsehood that could not be imposed upon enlightened people. I am in possession of a Roman Catholic book entitled "The Poor Man's Catechism, or The Christian Doctrine Explained," by John Mannock. In it I read: "We are to believe that in the church there is remission of sins, and that there is a real power given to the pastors of the church, of remitting them by the sacraments to all that repent." (*Page 74.*) "So great is this benefit to the Christian soul, that there is no sin, though ever so heinous, no sins, though ever so numerous, though the sinner has remained ever so long in them, but what through the application of the sacraments of baptism and penance may be forgiven." (*Page 75.*) "Penance, then, is our only refuge, the only plank to save us after we have made a shipwreck of our conscience by sin." (*Page 181.*)

The first of the above quotations ascribes the prerogative of God to man. What is this but blasphemy?

The second ascribes to the priests power to forgive every sin, instead of the Son of God, who taught that there were some unpardonable sins. (Matthew 12:31-32.) This is a plain fulfillment of what Paul prophesied concerning popery: "Who opposeth and exalteth himself above all that is called God, or that is worshipped..." II Thessalonians 2:4.

The third is a plain denial of the Savior, hence a fulfillment of Peter's prediction: "...There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them,..." II Peter 2:1. Rome denominates everything outside of her incorporation heresy, while she herself is the worst of all heresies.

"Q. What is the third precept of the church?

A. To confess our sins to our pastor at least once a year." (*Page 140.*)

Every individual pays for the absolution, which makes the coffers of the priests flourish, but fails to satisfy their covetous hearts. Hence they have invented a scheme that would make their portion fatter still; by teaching their poor, blinded laity that certain punishments rested upon them for certain sins (*penance*), in addition to the above remuneration; but they could release them from it for an additional sum. This release from penance they call *indulgence*.

"Q. Is there a power left by our Savior to the church, to release the temporal punishment or penance due to sin?

A. There is; and it is implied in these words, **Whatsoever you shall loose on earth shall be loosed in heaven.** (Matthew 18:18.)

Q. What is this called?

A. An indulgence." (*Page 188.*)

O God! is there no way of enlightening the blinded myriads who are being led down to Hell by those papal hypocrites? Alas! we remember the words of thy inspired apostle, who when speaking particularly of the apostasy, has said: "...Because they received not the love of the truth, that they might be saved.... God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thessalonians 2:10-12.

The sign of the cross, so extensively used by the papists, is another sign of the gross superstition in which they are engulfed. Let us see what The Poor Man's Catechism says about this foolish custom. "The sign of the cross is a mark to distinguish Christians from unbelievers.... Our forehead and breast were signed with the

cross in baptism, and this we are taught to bear in our bodies all our lives. This holy sign is a means to preserve us from evil spirits, who vanish at the sight of it. St. Lawrence, by the sign of the cross, restored sight to the blind; many miracles have been done by it; it arms us against temptation; it guards us against witchcraft and enchantments.” (*Pages 5 and 6.*)

How strange that a people will consider themselves the most enlightened people on earth, when they will maintain such sentiments as the above—sentiments that would die of themselves anywhere but amongst the blindest people. The Roman Catholics do not profess to prove these superstitions by the Bible. They know very well the holy volume gives no account of the sign of the cross. All their arguments in its favor are based upon tradition and erroneous writings of church fathers.

The papists, by considering the wickedness committed among themselves, would be taught of common sense, were they not under the stupefying influence of the spirit of anti-Christ, that they are not preserved from evil spirits, though they make use of the sign of the cross many times a day. They consider tradition’s records as authoritative as sacred scripture. The Poor Man’s Catechism says:

“Q. Is it sufficient to believe the scripture only?

A. No; we must also believe the traditions of the church.” See how it defies Almighty God, who forbids us to add to, or diminish aught from His word. (Proverbs 30:6; Deuteronomy 4:2.) Let us now weigh the papal *transubstantiation* doctrine. On this The Poor Man’s Catechism talks as follows:

“Q. What is the sacrament of the Holy Eucharist?

A. It is the body and blood of Jesus Christ, true God and man, under the forms of bread and wine.

Q. In what manner is He there present?

A. By the true and real presence of His divine and human nature, and not in figure only, as heretics would have it.”

Nothing in all the catalogue of Rome’s dogmas exhibits the blindness and superstition existing in the minds and hearts of her subjects more than the above. A mind that will receive such teach-

ing is capable of taking in any kind of deception.

A Roman Catholic once acknowledged to me that the Eucharist had the form, taste, and appearance of bread. But he still affirmed that it was the real body of Christ. Now we know that the literal body of Christ is real human flesh, and has neither the form, taste, nor appearance of bread. How then can a rational people be induced to believe that a substance having the form, taste, and appearance of bread is the real body of Christ. They look at the wafer. It has the form and appearance of bread. They eat it. It tastes like bread. But because of their superstitious training, they cannot believe the indisputable fact taught them by the senses God gave them. Hence, they still adhere to the old dogma, and pronounce it the body of Christ. The papists base their doctrine of transubstantiation upon these words: "This is my body" (Luke 22:19), which no more teaches it than other texts prove Jesus to be a literal door (John 10:9); a literal vine (John 15:1); a literal rock (I Corinthians 10:1-4).

We will here leave off viewing the superstitions of Rome, and will fill a little space with a review of her idolatries. Webster tells us idolatry is the "worship of idols." An idol, he says, is "an image worshiped." The sum of the two definitions is image worship. So we need only to mention the well known image worship so extensively practiced amongst the papists, to prove them idolaters. They worship them by bowing and doing obeisance to them, by offering prayers to them, etc.

Idolatry has, however, a broader meaning than the one cited above. It includes all the worship of false gods. Hence, the papists are idolaters, because they worship Mary the mother of Jesus, and other dead saints. The Bible positively forbids us to worship any other than the true God. "...Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God:..." Revelation 19:10. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped

him. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10:25-26. "...And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Revelation 22: 8-9. Paul and Barnabas refused to be worshiped by the Lystraian. (Acts 14:8-18.)

But the papists say they only ask the departed saints to pray to God for them. This is also forbidden in the Word of God. Jesus teaches us to pray only directly to the Father in His name. "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." John 16:23.

With this we end our refutation of the doctrine of Romanism, for we are growing weary of our ramble in such a doleful wilderness. We have seen nothing but despotism, bigotry, superstition and idolatry since we set out on this tour. Our eyes have not caught sight of one element of the Kingdom of Heaven. And, seeing that Roman Catholicism is made up of just such elements as have no place in the Kingdom of God, we are prepared to advance to a definite conclusion concerning its origin as far as a negative treatise demands. Romanism is not from Heaven. For it cannot be that an institution, so diabolic in every feature, emanated from the source of only good and perfect gifts. We will now step over on the other side and argue this question affirmatively. There are, spiritually speaking, but two kinds of objects in existence; good and bad: two originators; God and the devil: two sources; Heaven and Hell. Therefore, if Roman Catholicism is not a good institution, it must be a bad one. If it is not of God, it must be of the devil. If it is not from Heaven, it must be from Hell. But we need not fill up space with this subject, for the Bible tells us the origin of the papal beast in few words.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,..." Revelation 17:8.

“...The beast that ascendeth out of the bottomless pit...” Revelation 11:7. The bottomless pit is identical with the “lake of fire” mentioned in Revelation 19:20; 20:14-15; 21:8; and the “everlasting fire” (Matthew 25:41), and signifies the place of “everlasting punishment.” (Matthew 25:46.)

Of the power of popery we read: “...The dragon gave him his power, and his seat, and great authority.” Revelation 13:2. “And they worshipped the dragon which gave power unto the beast...” Verse 4. The dragon is the devil. (Revelation 12:9.) In these texts it is clearly taught that the beast is from Hell, and his power and authority from the devil. Further arguments are not required to prove him of infernal origin.

The true history of the rise of Romanism is as follows: The corruptions and perversions of truth already brought in, lowered the standard of judgment executed by the clergy, which offered the pagans of the third century a Christian profession on very easy terms. However, the half century of almost incessant persecution served as a restraint upon ungodly men who would clothe themselves with a Christian cloak. But this being stayed in A.D. 260, a pleasant opportunity was offered the heathen to exchange one profession for the other. Hence the number of professing Christians during the long season of tranquility rapidly increased, until their number doubtless exceeded two hundred million. Many of the numerous converts received no change of heart, and were still pagans within. Thus, Heathen Rome, supposed by many to be overthrown, soon concealed herself under the garb of “Christian Rome.” So Roman Catholicism, in reality, is but the dregs of Paganism, blackened with fresh soot from the bottomless pit.

PART III
THE PROTESTANT AGE, A.D. 1530—1880.

CHAPTER I

**The Reformation of the Sixteenth Century
Foreshown in The Revelation.**

We read that the beast received a deadly wound by the sword. (Revelation 13:3, 14.) This prophecy was fulfilled in the reformation of the sixteenth century, by means of which Romanism has been deprived of all temporal power and myriads of adherents. The Reformation also crushed the indulgence traffic, overturned the Inquisition, and inflicted in the beast various other serious wounds.

And after nearly three hundred years of successive and unsuccessful warring to regain his former dignity, and driven from the field, the beast has retired within the Vatican at Rome, bruised, swollen and bleeding. There he lies in great agony, filled with antipathy against the kings of the earth who have reduced him to such abasement. But it seems of late that the devil has placed him under the care of his most skillful physicians, and has strong hopes of his recovery, which of course must be brought about to fulfill that which is written: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:16-17. This is another plain prophecy of the Reformation. These ten horns, as we have already seen, signify the ten kingdoms that grew out of the Roman Empire. History shows that these kingdoms did give their power unto popery until the Reformation. Since that time they have all turned Protestant.

In the sixteenth chapter of Revelation we read: "And the fifth angel poured out his vial upon the seat of the beast; and his king-

dom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” Verses 10-11. “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” Verses 17-21.

That these texts foreshow the Reformation of the sixteenth century is an indisputable fact. The vials of wrath signify the judgments of God. “The seat of the beast is a significative denomination of the city of Rome. Seat signifies headquarters, a place of authority, such as Rome has always been to the papal institution. Hence the applicability of the term. The pouring out of the fifth angel’s vial upon it represents the judgments of God poured upon Rome through the reformers. The Reformation called all the people of God out of Romanism, leaving its kingdom full of darkness in fulfillment of the above prophecy.

The dividing of the great city occurred in the first stroke of the Reformation, which knocked two pieces off of Romanism (Lutheranism and Zwinglianism) leaving the mystic city in three parts. The “voices, and thunders, and lightnings,” and the “great earthquake,” signify the great commotions caused by the preaching of the Word of God in the Reformation. The falling of the great hailstones represents the sharp radical preaching of the reformers.

CHAPTER II

The Reformation of the Sixteenth Century Foreseen By the Saints in Catholicism.

D'Aubigne, speaking of the spiritual condition of the church at the close of the fifteenth century says: "The church already had a presentiment that the hour of combat was approaching. If more than one philosopher announced in some measure, during the last century, the revolution in which it closed, shall we be astonished that many doctors at the end of the fifteenth century had foreseen the approaching change that should regenerate the church?" I answer, "No"; for it has always been a rule with our heavenly Father to apprise humanity of the most important events, especially those which concern His people, before they come to pass.

God promised the children of Abraham the land of Canaan for their home several hundred years before they possessed it. He prophesied, by the mouth of His prophet, that Cyrus should take the city of Babylon, more than one hundred years before he was born. And when the time of fulfillment drew near, He forewarned the Babylonians by the mysterious handwriting on the wall. He promised a Savior centuries before He sent Him. And at the appointed time He sent His angel to apprise Joseph of His conception in the womb of the virgin and the shepherds of His birth. He also revealed unto Simeon a short time previous to the birth of Jesus, "...that he should not see death before he had seen the Lord's Christ." Luke 2:25-26. Indeed, had not God raised up somebody to foretell the Reformation, we had been very much surprised.

The succeeding part of this chapter shall consist of quotations from ecclesiastical histories, giving the testimonies of saints who, in the last century of the papal age, prophesied of the sixteenth century Reformation

JOHN HUSS

"John Huss preached in Bohemia a century before Luther preached in Saxony. He seems to have penetrated deeper than his

predecessors into the essence of Christian truth. He prayed to Christ for grace to glory only in His cross, and in the inestimable humiliation of His sufferings. But his attacks were directed less against the errors of the Romish church than the scandalous lives of the clergy. Yet he was, if we may be allowed the expression, the John Baptist of the Reformation.

The flames of his pile kindled a fire in the church that cast a brilliant light into the surrounding darkness, and whose glimmerings were not to be so readily extinguished. John Huss did more: prophetic words issued from the depth of his dungeon. He foresaw that a real reformation of the church was at hand. When driven out of Prague and compelled to wander through the fields of Bohemia, where an immense crowd followed his steps and hung upon his words, he had cried out: 'The wicked have begun by preparing a treacherous snare for a goose. But if even the goose, which is only a domestic bird, a peaceful animal, and whose flight is not very high in the air, has nevertheless broken through their toils, other birds, soaring more boldly towards the sky, will break through them with still greater force. Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures.' This prediction was fulfilled by the reformers.

When the venerable priest had been summoned by Sigismond's order before the council of Constance and had been thrown into prison, the chapel of Bethlehem, in which he had proclaimed the Gospel and the future triumphs of Christ, occupied his mind much more than his own defense. One night the holy martyr saw in imagination, from the depths of his dungeon, the pictures of Christ that he had painted on the walls of his oratory, effaced by the pope and his bishops. This vision distressed him, but on the next day he saw many painters occupied in restoring these figures in greater number and in brighter colors. As soon as the task was ended, the painters, who were surrounded by an immense crowd, exclaimed, "Now let the popes and bishops come! they shall never efface them more!" And many people rejoiced in Bethlehem, and I with them, adds John Huss. 'Busy yourself with your defense rather than with your

dreams,' said his faithful friend, the Knight of Chlum, to whom he had communicated this vision. 'I am no dreamer,' replied Huss, 'but I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from the dead, and rising so to speak, from my grave, shall leap with great joy.' (*D'Aubigne's History of the Reformation, Book I, Chapter 6.*)

This bold witness for Christ was burnt at the stake July 6, 1415, by Roman Catholics. When the fagots were piled up around him, ready for the torch, he said to the executioner, "You are now going to burn a goose (Huss signifying goose in the Bohemian language); but in a century you will have a swan whom you can neither roast nor boil." (*See Fox's Book of Martyrs.*)

Martin Luther had a swan for his arms, and must, therefore, have been the swan of Huss's prediction.

HENRY INSTITORUS.

"Cardinal Andrew, archbishop of Crayn, being sent to Rome as the emperor's ambassador, was struck with dismay at discovering that the papal sanctity, in which he had devoutly believed, was a mere fiction, and in his simplicity he addressed Sixtus IV in the language of evangelical remonstrance. Mockery and persecution were his only answer. Upon this he endeavored, in 1482, to assemble a new council at Basle. 'The whole church,' said he, 'is shaken by divisions, heresies, sins, vices, unrighteousness, errors and countless evils, so as to be nigh swallowed up by the devouring abyss of damnation. For this reason we proclaim a general council for the reformation of the Catholic faith and the purification of morals.' The archbishop was thrown into prison at Basle, where he died. The inquisitor, Henry Institorus, who was the first to oppose him, uttered these remarkable words: 'All the world cries out and demands a council, but there is no human power that can reform the church by a council. The Most High will find other means, which are at present unknown to us, although they may be at our very doors, to bring back the church to its pristine condition.' This re-

markable prophecy, delivered by an inquisitor at the very period of Luther's birth, is the best apology for the Reformation." (*D'Aubigne's History of the Reformation, Book I, Chapter 6.*)

ANDREW PROLES.

"Andrew Proles, provincial of the Augustines, who for nearly half a century presided over that congregation and who, with unshaken firmness, maintained in his order the doctrines of St. Augustine, being assembled with his brethren in the convent of Himmelsforte, near Wernigrode, used often to stop them while reading the Word of God, and say: 'My brethren! ye hear the testimony of the Holy Scriptures. They declare that by grace we are what we are, and that by it alone we hold all that we possess. Whence then proceed so much darkness and such horrible superstitions? Oh my brethren! Christianity needs a bold and a great reform, and methinks I see it already approaching.' Then would the monks cry out, 'Why do you not begin this reform yourself, and oppose such a cloud of errors?' 'You see, my brethren,' replied the aged provincial, 'that I am bent with the weight of years, and weak in body, and I have not the learning, ability, and eloquence, that so great an undertaking requires. But God will raise up a hero, who by his age, strength, talents, learning, genius, and eloquence, shall hold the foremost place. He will begin the Reformation; he will oppose error, and God will give him boldness to resist the mighty ones of the earth.'" (*Book I, Chapter 6.*) The above was precisely fulfilled in Luther.

JOHN HILTEN.

"A monk named John Hilten was an inmate of the Franciscan Convent at Eisenach in Thuringia. The prophecies of Daniel and the Revelation of St. John were his especial study. He even wrote a commentary on these works, and censured the most flagrant abuses of the monastic life. The exasperated monks threw him into prison. His advanced age and the filthiness of his dungeon brought on a dangerous illness: he asked for a superior, and the latter had scarcely

arrived before he burst into a violent passion, and without listening to the prisoner's complaints, bitterly abused his doctrine, 'that was opposed,' adds the chronicler, 'to the monks' kitchen.' The Franciscan, forgetting his malady and groaning heavily, replied: 'I bear your insults calmly for the love of Christ; for I have said nothing that can endanger the monastic state. I have only censured its most crying abuses. 'But,' continued he (according to what Melancthon records in his apology for the Augsburg Confession of faith), *'another man will arise in the year of our Lord 1516: he will destroy you, and you shall not be able to resist him.'* (Book I, Chapter 6.) This was fulfilled to the letter, for it was in 1516 that Luther first attacked the dominion of the sophists and the papacy. (Book II, Chapter 9.)

FREDERICK'S DREAM.

"Having gone to bed last night, tired and dispirited, I soon fell asleep after saying my prayers, and slept calmly for about two hours and a half. I then awoke, and all kinds of thoughts occupied me till midnight. ...I then fell asleep again, and dreamed the Almighty sent me a monk, who was a true son of Paul the apostle. He was accompanied by all the saints, in obedience to God's command, to bear him testimony, and to assure me that he did not come with any fraudulent design, but that all he should do was conformable to the will of God. They asked my gracious permission to let him write something on the doors of the palace-chapel at Wittemberg, which I conceded through my chancellor. Upon this, the monk repaired thither and began to write; so large were the characters that I could read from Schweintiz what he was writing.* The pen he used was so long that its extremity reached as far as Rome, where it pierced the ears of a lion which lay there, and shook the triple crown on the pope's head. All the cardinals and princes ran up hastily and endeavored to support it....I stretched out my arm: that moment I awoke with my arm extended, in great alarm and very angry with this monk,

*Schweinitz is situated about eighteen miles from Wittemberg.

who could not guide his pen better. I recovered myself a little...it was only a dream. I was still half asleep, and once more closed my eyes. The dream came again. The lion, still disturbed by the pen, began to roar with all his might, until the whole city of Rome, and all the states of the holy empire, ran up to know what was the matter. The pope called upon us to oppose this monk, and addressed himself particularly to me, because the friar was living in my dominions. I again awoke, repeated the Lord's prayer, entreated God to preserve His holiness, and fell asleep....I then dreamed that all the princes of the empire, and we along with them, hastened to Rome, and endeavored one after another to break this pen, but the greater our exertions the stronger it became: it crackled as if it had been made of iron. We gave it up as hopeless. I then asked the monk (for I was now at Rome, not at Wittenberg), where he had got that pen, and how it came to be so strong. 'This pen,' replied he, 'belonged to a Bohemian goose* a hundred years old. I had it from one of my old schoolmasters. It is so strong because no one can take the pith out of it, and I am myself quite astonished at it.' On a sudden I heard a loud cry; from the monk's long pen had issued a host of other pens. I awoke a third time; it was daylight." (*Book III, Chapter 4.*)

Frederick, the elector of Saxony, related the above unto his brother John, the Duke of York, on the morning of October 31, 1517, declaring that he had dreamed it during the preceding night. The same day at noon, Martin Luther, who had already made up his mind, walks boldly towards the chapel at Wittenberg, and posts upon the door ninety-five theses or propositions against the doctrine of indulgence. The events which followed were explicitly fore-shown in the elector's dream.

CATHERINE OF HOLZHAUSEN.

D'Aubigne informs us that while Luther stopped at Frankfort on his way to attend the Diet of Worms, "Catherine of Holzhausen,

*Huss.

a widow far advanced in years, and who served God, approached him and said, ‘My parents told me that God would raise up a man who should oppose the papal vanities and preserve His word. I hope thou art that man, and I pray for the grace and Holy Spirit of God upon thy work.’”

CHAPTER III

Protestantism Foreshown in the Types and Prophecies of the Bible.

We read in the eleventh chapter of Genesis that the post-diluvian race undertook the building of a great tower, whose top should reach unto Heaven. But God came down to visit the building and confounded their language so they could not understand one another's speech. And they were obliged to stop building. After this, they were scattered abroad upon the face of all the earth. This was a perfect type of the city of Sectism. The great tower typified the mystic tower of Roman Catholicism. Its visitation and the confounding of the builder's language, the Reformation. The scattering abroad of the builders, the great scattering of the people of God in Protestantism.

We will now notice once more John's vision of the woman riding the scarlet-colored beast. (Revelation 17th chapter.) He says she had upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Protestants agree with us that this great whore represents the Romish sect. They also acknowledge Roman Catholicism to be the mother of the Protestant denominations. Hear what Lorenzo Dow says: “We read not only of Babylon, but also of the whore of Babylon, styled the mother of harlots, which is supposed to mean the Romish church. If she be a mother, who are her daughters? It must be the corrupt, national established churches that came out of her.” The peculiar cosmopolitan possessed light superior to many who regarded him a half-crazed crank. He walked apace with the

light that shone in his day. Were he living today he would doubtless see that if the older Protestant sects were Rome's daughters, all their younger sister sects are daughters of the same mother.

A prominent Methodist of today said in a tract some time ago: "The holy Catholic Church has many daughters, of which the Methodist Church is one." Many of the leading Protestants are authors of similar expressions. Foxe's Book of Martyrs is as strictly Protestant as any book in existence, and it sometimes denominates the Roman heresy "the mother church." If Roman Catholicism then is the Babylon of Revelation, and the mother of all the Protestant sects, none can disprove the fact that the Protestant sects are the very harlots of Revelation 17:5.

We will now notice another of the Revelator's visions in which Protestantism is foreshown. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation 13:11-18.

Some commentators have supposed this beast to represent the United States. But this interpretation is not sound; for the United States has no two horn [powers]. Her motto is *E pluribus unum*; a

Latin phrase signifying *one of many*; that is, one republic comprising many states. And the United States has never brought down fire from heaven, nor ever will she. Neither has she ever marked her subjects in the right hands, or foreheads, forbidding all others to buy or sell. Neither does she exercise all the power of the first beast [popery]. Her realm lies within the narrow space of 3,500,000 square miles, while the pope was the world's emperor.

The two-horned beast that St. John saw is naught else than Protestantism. The two horns signify Lutheranism and Zwinglianism, the two powers with which Protestantism started.

Protestantism at present rules the world. The pope has been deprived of all temporal power by Protestants. All the kingdoms over which the pope once reigned are now Protestant states. So we may truthfully say, that in fulfillment of the above prophecy, Protestantism exerciseth all the power of the first beast before him. The Protestant sects have, in the past, been filled with holy men and women of God, who went forth to sacrifice and suffer for Christ, and God blessed their labors to the salvation of thousands of precious souls, which brought down great torrents of the Holy Spirit fire upon the earth. It was in this manner that the beast brought down fire from Heaven. Protestants have not forgotten these good old times; and when they are reminded of the fact that Protestantism has lost her spirituality, they begin to argue in favor of her genuineness upon the grounds that God has in the past worked through His people in her. Thus they are deceived "by means of the miracles which he had power to do." Why doesn't somebody boast of what Protestantism is today? Alas! they are ashamed of it. Or at least they ought to be.

The image to be made to the first beast by Protestantism according to the description given above, is to be a persecuting tyranny, the consummation of which we have not yet seen. Doubtless the various Babylon associations, especially those called holiness, are the prelude to this dreadful monstrosity; but the real image, in my mind, will be something tenfold more damnable than they.

This image can never grow out of any one sect; it must be a union of all, or at least the most of the Protestant denominations.

The growing sentiment, and the ever increasing desire of Protestants to unite all their many schisms in one confederation, and the several attempts they have already made to execute this plan, are sure signs that the monstrous image is to be introduced upon the stage of action in the near future. The mark of the beast in the right hand and forehead, like the sealing of the servants of the living God in their foreheads, is not to be taken in a literal sense. It is a metaphoric expression signifying all the customs and education of Protestants contrary to the Word of God. The Dunker, Amish, Mennonite, Presbyterian, Baptist, Methodist and all other *ites* and *ists* are discerned upon an exhibition of their dress, education and peculiar customs. Who is it that cannot tell a Dunker by his long hair and flap pants? and his wife by the cut of her bonnet, her cape, and little white cap? Who cannot tell a Quaker by his broad-brimmed hat, the “thee” and “thy,” etc.? Or the Amish man by his “hooks and eyes,” and the way he shaves his face and shingles his hair? Surely, reader, you must confess they are well marked. If a man in the Dunker, Amish, or any of these legalistic sects gets a little unruly, or gets salvation, they put him in what they call “avoidance,” after which they all turn the cold shoulder towards him, and will not buy of him, sell to him, work for him, hire him, or even eat with him. Under such rigor of fanaticism, the wife and children are often cut off from all association with husband and father, and the parents with children, and the children with each other, etc. Paul commands concerning the erring one: “Count him not as an enemy, but admonish him as a brother.” II Thessalonians 3:15. If the course taken by these modern fanatics is not precisely the same as that usually employed by ungodly men toward their enemies, I do not know how the ungodly treat their enemies. Nearly all sectarians act on a similar principle in these last days when somebody gets saved out of their sect. This is the fulfillment of the prophecy, “that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

We will now consider the number of the two-horned beast. The Revelator says, “His number is six hundred threescore and six.” This number has a twofold signification. It is “the number of the

beast,” also “the number of man.” We will first point out the man, after which we will explain the number of the beast.

The pope of Rome wears in jeweled letters upon his miter the following inscription: *Vicarius Filii Dei*. By taking the letters out of this title which the latins used as numerals, giving each its numerical value, we have just 666. Both U and V were formerly used to denote five.

| | | |
|-------|---|----------|
| V | — | 5 |
| I | — | 1 |
| C | — | 100 |
| A | — | 0 |
| R | — | 0 |
| I | — | 1 |
| U | — | 5 |
| S | — | 0 |
| F | — | 0 |
| I | — | 1 |
| L | — | 50 |
| I | — | 1 |
| I | — | 1 |
| D | — | 500 |
| E | — | 0 |
| I | — | <u>1</u> |
| Total | | 666 |

From the above we clearly see that the pope is the man.*

Let us now proceed with the subject of this chapter by turning to the eleventh chapter of Revelation. Here concerning the Word and Spirit, the angel says: “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was

*A listing of Protestant denominations has been omitted from this edition.

crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt upon the earth.” Revelation 11:7-10. A generation of holy people survived the “Dark Ages,” who were opposed to the beast’s religion. They had preserved by tradition a remembrance of apostolic times, hence they kept constantly proclaiming against the superstitions and presumptions of Romanism. It was through them that the Word and Spirit tormented the papists twelve hundred and sixty years. Their prophecy in sackcloth ended with the Reformation of the sixteenth century, since which they have lain dead in the streets of Protestantism. This may sound preposterous to some, but let us explain. Suppose you enter the home of a Protestant, and converse with him upon the subject of holiness. You will soon hear him denounce it in the strongest terms. You ask him if he has a Bible. He tells you he has. You then ask him if he believes every word in it. He answers in the affirmative. You procure it and read some of the many texts treating on holiness, but still he remains obstinate in his notion. You then tell him he had better destroy the Bible if he is not going to accept it as the man of his counsel. He is amazed at you. What! burn the blessed old volume? No! No! he can never do that. He will not suffer it to be put into a grave, that is, he will not discard the Bible entirely, but contrariwise he maketh a great idol of it, but will not suffer it to have a voice in the government of his soul. The Spirit is similarly treated. It is only when the sects in Protestantism are very young that they will permit anyone to shout forth the praises of God in the Spirit. Oh yes, they believe in the Holy Ghost; but let someone preach the pure Word of God in the Holy Ghost; or shout in the Holy Ghost, or set aside their sect machinery to be governed solely by the Word of God and the Holy Ghost, and he will incur but the hatred and opposition of the majority of Protestants. I think we have now clearly shown in what sense the Word and Spirit have lain dead in Protestantism.

The rejoicing over their death is fulfilled in the present day feastings, revelings and banquetings of the Protestants. The “three days and a half” they were to lay dead is interpreted by the Holy Spirit to mean three centuries and a half. This gives us the length of the Protestant age.

We have before shown this age to have its commencement with A.D. 1530. Measuring from that date, the three hundred and fifty years will reach to A.D. 1880. About that time God, in fulfillment to that which is written, began to send His messengers to and fro to gather together His elect, which had been scattered into the various Protestant sects. Since then, sectism has speedily lost spirituality. Protestants themselves see and acknowledge it. In 1888, a brother who was holding a series of meetings in Auglaize County, Ohio, stopped overnight with a Protestant family. While there, the lady of the house, who was unacquainted with the doctrine of the Evening Light, remarked to him that it had been about eight years since the churches (sects) began to lose their spirituality in that neighborhood. The leaders of Protestantism wonder why they appear so stupid. It is because the age of Protestantism is a thing of the past. They have had their day and are dead. The Protestant age was foretold by the prophet Zechariah in the following words: “And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night:...” Zechariah 14:6-7. This prophecy could have no reference to the clear day of apostolic times. Neither could it be a prediction of the dark night of Romanism. But since we see that the light of the Protestant age is greater than that of the papal age, and inferior to that of the morning light age; we would naturally apply the above prophecy to the Protestant age. Protestants never had a true conception of the Word of God on all points of doctrine. From the beginning they have held some doctrines that originated in the apostasy. Well may it be said, Protestantism is neither papacy nor Gospel, neither clear nor dark, neither day nor night.

CHAPTER IV

Protestantism Weighed in the Balance and Found Wanting.

There was great rejoicing among the saints upon the earth when the Reformation broke out, supposing it to be the ushering in of the Evening Light. They had not sufficient light to interpret the many texts of scripture which foretold that a "dark and cloudy day" of three hundred and fifty years duration, should follow the downfall of popery; hence they supposed the last dispensation had begun, and expected to see in the Reformation, all things restored to the apostolic standard. But their anticipations were too great; for the sixteenth century was not the epoch of a great gathering together of God's saints, as the prophets had foretold should come in the last days; but, contrariwise, it was, as D'Aubigne expresses it, "the epoch of a great separation." Neither was the church, in the Reformation, restored to her primitive holiness, to fulfill Daniel's prediction that "...till the time of the end. Many shall be purified, and made white, and tried;..." Daniel 12:9-10.

More than two hundred years passed away after the rise of Protestantism before anybody understood thoroughly the theory of two works of grace in the heart. Neither did the sixteenth century Reformation restore the church to her primitive faith, which would arouse in her all the gifts of the Holy Spirit that fell asleep many centuries ago, as she, in her apostasy, drifted away from her primeval state.

Neither has there been such a general diffusion of divine knowledge under the reign of Protestantism as Daniel had prophesied should come in the time of the end. (Daniel 12:4.) Neither have the Protestant denominations ever reached the apostolical system of eldership. They are ruled by a kind of semi-popery system, which exalts some ecclesiastics to a higher dignity than others; while the apostolic system places all on an equality.

The officers of the M. E. sect are divided into four classes. The

most humble officers are the local preachers, class-leaders, deacons, stewards, etc. The next higher office is that of the preacher in charge who rules the aforesaid officers. The next higher officer is the presiding elder, who rules the preachers in charge. The highest officer is the bishop, who rules the presiding elders. If a pope were added it would be a popery, as far as the eldership is concerned. Nearly all the protestant sects are similarly governed. A few, however, are not quite so popish in their make up, but not one of them is biblically arranged.

The Wesleyan Methodists profess an equality eldership, but their discipline teaches the contrary. True, we find on page six of their discipline, "All elders in the Church of God are equal." This is true of the Church of the God of the Bible, but they aim it as a rule in their sect. Facts and their discipline itself proves that it is not a rule in their sect. We now turn back to page 99 and 100 in their discipline. Here we find their statutes forbid the ordination of women to the office of elder, but allow that they shall be licensed to preach, thus teaching that elders are officers of higher dignity than the preachers. This will be seen also from their definition of the terms elder and preacher, on pages sixty-eight and sixty-nine. These are positive proofs that the officers of the Wesleyan Methodist sect, like those of all other sects, are not on an equality.

And in many other things do the Protestant denominations come short of the Bible standard, but no better could be expected of them, for those institutions are not of divine, but of human origin. Protestants themselves see their deficiency. They have long since been prophesying of a greater light ahead.

Martin Luther saw before his death, that the evening dispensation did not commence with the Reformation of his day. On one occasion he uttered the following prediction: "I hold that a great darkness will follow this Gospel light, and that soon after, the last day will come." The "great darkness" he saw coming was naught else than the apostasy of the church into Protestantism. By the phrase "last day" he doubtless means the end of the world. The phrase

“soon after” might imply that the clear light would shine a little season after the darkness should pass away. If these are the thoughts Luther intended to convey with the above words, he foresaw the Evening Light.

CHAPTER V

Origin of Protestantism.

To clearly show the origin of Protestantism, it is necessary that we should examine carefully her organization, governments, theology, laws and ordinances, weighing them carefully in the balance of God's Word. Then will we be able to see how much she comes short of the Bible standard, and will be qualified to advance to a positive conclusion concerning her origin. We will first consider the organization of Protestantism. The failure of the reformers to see the true Bible church and how it is organized is perhaps the best excuse for the many schisms of modern times. I cannot think that such men as many of the reformers were (if we are to believe what the chronicles say of them), had they possessed a clear understanding of the policy of God's church, would have defiled their hands with human organisms. But thinking as they did, that the organization and government of the church must be accomplished by men, they are excusable in their mistakes. "And the times of this ignorance God winked at [overlooked]; but now commandeth all men everywhere to repent." Acts 17:30.

That the Protestants have never fully discerned the Bible church is evidently seen in their teaching that the many schisms compose it. The word *church* in the New Testament is translated from the Greek *ekklesia*, which word the Greeks used to designate an assembly of citizens regularly summoned. (*See Liddell and Scott's Lexicon.*)

Jesus and His disciples use this word to designate the universal assembly of the saints. The Bible calls the church "the body of Christ," and declares God has tempered it together that there should be no schism in it. (Ephesians 1:22-23; Colossians 1:24; I Corinthians 12:24-25.)

Again, the Protestant adage, "There is good and bad in all churches," is another proof that they do not discern the Bible church,

which is composed of saints only. (I Corinthians 14:33.) "Thy people also shall be all righteous." Isaiah 60:21.

But let us come at once to the subject of organization. In the first place we will see whom the Bible makes the organizer. Jesus says, "...I will build my church..." Matthew 16:18. "...He that built all things is God." Hebrews 3:4. "He looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. In Nebuchadnezzar's dream the church is represented by a stone cut out of a mountain without hands. (Daniel 2:45.) God calls the church, "...The branch of my planting, the work of my hands..." Isaiah 60:21.

These texts give ample proof that God is the sole organizer of the church. Therefore, weighed in the balance of God's word, Protestantism is found wanting, for the organization thereof is human throughout. There is not one text in the inspired volume conferring upon man the power or privilege of organizing a church. And those who attempt it unwarrantably tinker up what time proves to be the detestable thing so positively forbidden in God's word; viz., a sect. It is commonly reported that we do not believe in church organization. This is a mistake. We firmly believe in all the organization found in the Bible. It is human tinkering and sect organizing that we renounce. We hold that the Bible contains all things essential to life and godliness; and that all the organization not found therein is superfluity, hence cut off and condemned. (James 1:21.)

But what does the word organize mean? Webster defines it as follows: "To form with suitable organs; to construct so that one part may co-operate with another; to distribute into suitable parts, and appoint proper officers, that the whole may act as one body." This definition includes everything pertaining to church organization, but there is no work included in it that the Bible does not ascribe to God. "To form with suitable organs." God does this. "But now hath God set the members every one of them in the body, as it hath pleased him." I Corinthians 12:18. How does God put the members into His church? "For by one Spirit are we all baptized into one body..." I Corinthians 12:13. The baptism here referred to

is spiritual birth. It is therefore taught in God's word that men can enter the church only through the birth of the Spirit.

One man cannot put another into the church, for Jesus is the door. (John 10:9.) He is also the doorkeeper. "He that openeth, and no man shutteth; and shutteth, and no man openeth." Revelation 3:7. God puts unruly members out of His church. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away;..." John 15:1-2. How does God put them out? He answers: "...Whosoever hath sinned against me, him will I blot out of my book." Exodus 32:33. The book here spoken of is the "book of life," which is the only authorized classbook of the Church of God. "To construct so that one part may co-operate with another." God does this. "...God hath tempered the body together,...that there should be no schism in the body; but that the members should have the same care one for another." I Corinthians 12:24-25.

"To distribute into suitable parts, and appoint proper officers, that the whole may act as one body." God does this. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." I Corinthians 12:8-11. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." I Corinthians 12:28.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:11-13. "Take heed

therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

The above scriptures, without comments, clearly show that God, by the Spirit, distributes into suitable parts and appoints all the officers in His church. But, says one, Does not the New Testament clearly show that the apostles ordained elders, deacons, evangelists, etc.? Certainly; but there is a vast difference between the apostles' recognition of the gifts and callings of God in their brethren, and the voting and ceremonial arrangements of modern sects, called by them ordination.

The apostles never voted anybody into an office of any kind. But when God, by the Spirit, placed somebody into a vocation, they acknowledged the gift of God in him, by a season of fasting and prayer, and the imposition of hands. (Acts 6:6; 13:1-3; 14:23.) Nor did they "lay hands suddenly" on a man who professed a calling of God, but waited until he proved his gift by exercising the same. (1 Timothy 3:10.) This is why Paul left Titus in Crete to "ordain elders in every city." Titus 1:5. Otherwise he would have ordained them himself before he left Crete. Paul himself preached the Gospel about ten years before he was ordained by the imposition of hands. (*See dates in the margin opposite Acts 9:22; 13:1-3.*)

Now reader, seeing that the Bible teaches a divine church organization, are we not forced to the conclusion that the human machinery of Protestantism is heterodoxy? There is still another important point in this subject, that we wish to call attention to. You will observe in Webster's definition inserted above, that he gives as the object in organization, "That the whole may act as one body." This is both the object and result of organization. Therefore, what the Protestants have so long imposed upon humanity for church organization is in reality church disorganization, because it makes the whole act in many hundred different bodies.

The fact that division is the chief corner stone of Protestantism is an explicit proof against the orthodoxy. For division is an heinous sin condemned in every part of God's word. Paul teaches that

divisions are contrary to the Christian doctrine, and that they who cause them are not servants of Christ. (Romans 16:17-18.) Notice also that he places heresies (sects) in the catalogue of sins that will bar men out of the kingdom of Heaven. (Galatians 5:19-21.) Again he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. I Corinthians 1:10. Peter says, "...There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." II Peter 2:1.

It is thus that divisions and sects are renounced throughout the Bible. But when we execute "the judgment written" against such things, we incur but the hatred and opposition of many. Oh how changed! The apostles taught that there were no schisms in the church. Modern theologians teach that all the schisms are in the church. In the early days of Christianity, the founders of sects were called heretics. Today they are promoted to the highest honor. The people of today can scarcely endure a Bible discourse on the unity of the church. On one occasion a brother testified in a sect meeting that he was saved into the "one fold." Scarcely had he taken his seat before a sect preacher sprang to his feet exclaiming, "That is the most damnable doctrine outside of Hell." Oh what a reviler of wisdom's Son, who hath designed that His people should all dwell under "one shepherd" in "one fold!" John 10:16.

A sect preacher once cautioned me against opposing divisions, saying, "We are apt to dwell too much on these minor points, and get our eyes off of Christ." "Minor points!" said I, "do you make unity a minor point? Is not unity and purity urged upon the people by Christ and His apostles more than any other two features of the church?" He answered in the affirmative. The absence of unity proves the absence of sanctification; "For both He that sanctifieth and they who are sanctified are all of one:..." Hebrews 2:11. Paul knew the Corinthians to be unsanctified by the envying, strife and divisions among them. (I Corinthians 3:1-3.) Those who cause di-

visions are called deceivers. (Romans 16:17-18.) Unity is therefore not a minor but a major point.

We will now come to the government of Protestantism. This article might be entitled "human legislation," for Protestants govern all things by means of conferences, synods, annual meetings, councils and conventions, by creeds, disciplines, discussions, committees, voting, wire pulling, etc. All this routine of human interposition is without warrant in the Bible.

Let us now open the Sacred Volume and quote some texts that will clearly substantiate divine church government. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." Isaiah 9:6-7. "For the kingdom is the LORD's: and he is the governor among the nations." Psalms 22:28. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. (Matthew 2:6.) The church is subject unto Christ. (Ephesians 5:24.) "And hath put all things under his feet, and gave him to be the head over all things to the church." Ephesians 1:22-23. You see, dear reader, that the Bible makes Jesus the sole governor of the church. Therefore, when men claim to be governors they are guilty of gross assumption.

Let us now see what is the discipline of the church.

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:8. "I have given them thy word;..." Verse 14. What did He give us His Father's Word for? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." II Timothy 3:16-17.

Now what do men make disciplines for? Is it not for doctrine, for reproof, for correction and instruction in righteousness? So the disciplines of man bear the same relation to the sects that the Word of God does to the church. Wilson's translation of the above text shows more clearly that the Holy Scriptures were given for the discipline of the church. "All scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work."

We must obey the whole Bible, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. We must not add any new commandments. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Proverbs 30:6. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deuteronomy 12:32. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." Deuteronomy 4:2. The Bible is our only discipline.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18-19.

In these texts it is clearly seen that the Bible, the whole Bible, and nothing but the Bible, is enjoined upon the church as the articles of faith to be believed and practiced. Men cannot make a discipline without adding to, or diminishing from the Bible, except they actually reprint the Bible. But some say the discipline of their sect is in harmony with the Bible. To all such we say, "We will give

a reward of five dollars to the man who will bring us a discipline of any sect that is in perfect harmony with the Bible. We here wish to call the reader's attention to the fact that the creeds of the various sects acknowledge the Bible to be the all sufficient rule of faith and practice."

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." (*M. E. Discipline.*)

The Wesleyan and Free Methodist disciplines are verbatim with the Methodist Episcopal.

"The Holy Scriptures contain the will of God, so far as it is necessary for us to know for our salvation; so that whatsoever is not contained therein, nor can be proved thereby, is not to be enjoined on any as an article of faith, or as a doctrine essential to salvation. (*Evangelical.*)

The canonical books of the Holy Scriptures contain all the instructions necessary to salvation, and whatsoever is not contained therein, nor can be proven thereby, is not to be required nor believed as an article of faith; neither to be received as necessary to salvation." (*Evangelical United Mennonites.*)

"It has been and still is the belief of the Society of Friends that the Holy Scriptures of the Old and New Testaments were given by inspiration of God; that, therefore, the declarations contained in them rest on the authority of God Himself, and that there can be no appeal from these to any authority whatsoever....The scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever anyone says or does contrary to the scriptures, though under profession of immediate guidance of the Holy Spirit, must be reckoned and accounted a delusion of the devil." (*Quaker.*)

“The Holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice.” (*Lutheran.*)

“We receive the scriptures of the Old and New Testaments as the Word of God, and the only infallible rule of faith and practice.” (*Congregationalist.*)

The Episcopalian creed reads the same as the Methodist. If the Bible then contains all things essential to life and godliness, and nothing else is to be enjoined upon anybody, what use have we for the creeds and disciplines of men? None whatever. Why then were they made? To this question I think I can give an answer that will be satisfactory to those who know their Bibles. As the Bible is intended for the government of God’s church, it is not suited to the government of any sect. Therefore, when men departed from the true faith and Church of God, and began to build sects, they soon found that the Bible had no affinity with their sects. Hence the necessity of human disciplines and creeds. Thank God! Since we have returned from sect Babylon unto the Church of the Firstborn, we find the old Bible as well adapted to church government as in days of yore; and have no need of human intervention.

We will next briefly consider the theology of Protestantism. The various denominations differ so widely that a person cannot write upon many Bible truths that are not both affirmed and denied in Protestantism. We do not wish to describe those differences; but to strike chiefly at some unbiblical sentiments in the general theology of Protestantism. The most diabolical of these sentiments is that nobody can be saved from all sin in this life. A blacker falsehood never emanated from the infernal regions. The Bible teaches that “...whosoever committeth sin is the servant of sin...” John 8:34; and that servants of sin are “free from righteousness.” (Romans 6:20.) Therefore to believe that all men are bound to commit sin, is to believe that all men are free from righteousness. The Bible also teaches that “he that committeth sin is of the devil...” (I John 3:8.) Hence to believe that all men commit sin is to believe that all men are of the devil.

The Bible further teaches that they who die in their sins cannot enter heaven. (John 8:21.) So if nobody can be made free from sin before they die, nobody can enter Heaven. Again we read in the Bible that "whosoever is born of God doth not commit sin..." I John 3:9. "...Whosoever is born of God sinneth not..." I John 5:18. "...Whosoever abideth in him sinneth not..." I John 3:6. Hence to believe that nobody can live without sinning, is to believe that nobody is born of God. The Bible also says that sin hides God's face from the people; that He will not hear their prayers. (Isaiah 59:2.) Hence, to believe that everybody is living in sin is to believe that nobody has communion with God or receives answers to their prayers. You see, dear reader, that to believe the anti-christ doctrine under consideration is, according to the scriptures, to deny all hopes of Heaven, and to believe all men are on the broad road to perdition and in an unredeemable state. The following opinion held by the majority of Protestants, is a twin sister to the one we have just considered, and equally as absurd: "Men can commit sin and still be Christians." This false notion is the groundwork of the other, for without it men would not drift into the other.

To believe that men can spend all their days committing sin and still be Christians and go to Heaven in the end is to believe the lie of Universalism. If God will take one sinner to Heaven, He will take all of them to Heaven, for He is no respecter of persons. No man can retain spiritual life in his soul and live in disobedience to God's commands; for "...sin when it is finished [committed], bringeth forth death." James 1:15. Many Protestants believe this to be true in the case of the infant at the age of accountability but think the converted adult can commit sin more or less every day, and remain in favor with God. This cannot be. If a child's first sin causes him to die in trespasses and in sins, the first sin of a converted adult will likewise cause him to die. The same causes are bound to produce the same effects.

From whence did this notion, that men can retain spiritual life in disobedience, proceed? Let us see if we can find its originator. We will go back to the garden of Eden. Here we find God telling

our first parents if they sin against Him they will die the same day. (Genesis 2:17.) Soon after we hear the devil contradicting the words of God, by telling them they should not die. (Genesis 3:4.) God said they could not commit sin and remain spiritual; the devil said they could. Now we have found the author of this absurd doctrine. We have traced it to the father of all lies. The devil introduced this false doctrine through the serpent preacher, but today he need not stoop so low, he has many thousands of human beings who are ready to carry his delusions to the ends of the earth.

We will now prove by the Protestant definition of the word *church*, given in many of their creeds, that Protestantism is no church. I will quote from the Free Methodist discipline:

“The visible church of Christ is a congregation of pure men, in which the pure Word of God is preached, and the sacrament duly administered, according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”

Not one of the many Protestant sects measures up to the above standard. Not one of them is a congregation of pure men, nor do they profess to be. They all adhere to the adage, “good and bad in all churches.” Nor is the pure Word of God preached in a single one of these sects. The Word of God is radically opposed to and would soon destroy sectism. All sects, no doubt, teach *some* truth, but none of them the *whole* truth. Let us take a look at the standard lifted up by some of them and see how they proclaim gross errors and pass over some of Christ’s “wholesome words.” We will begin with Methodism, as she is a degeneration from one of the most spiritual of past reformations. Her creed tells us that “the baptism of young children is to be retained in the church.” Now what course would a Methodist theologian take to substantiate this doctrine? I am sure I cannot find one word about infant baptism in all the Bible. Do they consider it orthodox because the Word of God does not name it out as a false doctrine? If so, they handle the Word of God deceitfully, for it is not enough that we advance upon Luther’s footin, and cut off every thing condemned by the Bible; but loyalty to God constrains us to wax bolder still and step upon the platform with Ulric

Zwingli, to cut off whatever is not contained in the Bible. Therefore, before Methodists have grounds to affirm that infant baptism should be retained in the church, they must prove that God has established it in the church. This they cannot do, for there is no allusion to such a practice between the lids of the inspired volume. It is simply an ordinance of man, copied by Methodists and others of the younger Protestant sects from the elder Lutherans, Reformed and Episcopalians, who brought it with them from Romanism, where it originated. We class it with what Methodists call “works of supererogation.”

Again, the M. E. creed says: “Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling, or pouring.” Here Methodism drops the standard into the mud to be tramped upon by the stubborn wills of men. If they find a man too proud to follow the Master in the ordinance of immersion, instead of erecting an altar of prayer, and inviting him forward to get saved from his pride, they tell him he need not be immersed if he doesn’t want to, sprinkling will do just as well. Sometimes they even insinuate that it is better. Surely Methodist scholars know that baptism cannot be lawfully administered three ways. They surely know the English equivalent of the Greek word *baptizo*. Why then will they publish such error? Liddell and Scott stand prominent as Greek lexicographers. They define this word as follows: “*To dip in or under water.*” I have consulted other lexicons, and found none differing a whit from the above.

Baptizo is the only word used in the New Testament to designate the ordinance called baptism. Its meaning in English is *to immerse* and nothing else. A scholar is rarely found who is dishonest enough to venture to translate it anything else. Those of the translators who have loved their creeds more than the truth have left it untranslated. In the standard translation it is translated “wash” twice. (Mark 7:4; Luke 11:38.) In every other place it is not translated at all, but transferred.

Seeing then that the Greek Testament teaches immersion only, we ask, “From when have Methodists or any other class of people

authority to teach three modes of baptism?" I am fully persuaded that they have none whatever. The laity cannot be blamed for receiving this false doctrine, for very few of them know anything about the original Greek. Their teachers are in the fault, and must give account to God in the great day. The translators are also to be blamed, for had they given the people a pure English version of the New Testament, they could not have been thus seduced. As baptize is an Anglicized Greek word, we must have access to the Greek language to find out its meaning. Hence the poor Englishmen, left as it were to guess the meaning of this important word, are exposed to all sorts of deception. One preacher, who says he has been to college, gains somebody's confidence, tells him sprinkling is the right mode of baptism, and he believes him. Another tells somebody else sprinkling, pouring and immersion, are all orthodox, and he believes him. Thus the people are deceived and led astray.

If the translators had given us the Bible, as they should have done throughout, in radical English terms, the word *baptize* would not occur once between its lids. Then the Englishman would read: "He that believeth and is immersed shall be saved." (Mark 16:16.) His little hand dictionary would tell him immerse meant "to put into a fluid." He would read again: "I indeed immerse you in water." (Matthew 3:11.) He would then understand that he is to be put into the water.

We will further notice that Methodism does not only add unto the words of the Lord, by imposing upon her subjects ordinances of man's invention, but setting aside some of his wholesome commandments, she strikes the devil's other sidetrack and diminishes from God's words.

Methodism pays no attention to the command: "...Greet ye one another with an holy kiss." I Corinthians 16:20. They will doubtless say this was merely a Jewish custom. It was of a truth a practice amongst the Old Testament Jews, but is nevertheless enjoined upon us with the pens of two inspired apostles, and must be obeyed by the New Testament saints. Not promiscuously, but as the apostle,

who four times commanded it, has ordered: "Let all things be done decently and in order." I Corinthians 14:40.

Methodism also fails to notice the command to lift up holy hands. (I Timothy 2:8.) Neither does she encourage her subjects to observe, or even to reverence the sacred ordinance of feet washing, enjoined upon us by the Lord Jesus with *ought* and *should*, two of the strongest words language affords us.

We have now shown you some of the errors of Methodism, but do not wish to leave the impression upon your mind that she is the worst of all Protestantisms. We verily believe that there are others just as bad. Lutheranism, Reformedism, Episcopalianism and Presbyterianism adhere to the papal substitution of sprinkling for baptism as well as Methodism. They also, with many other creeds, teach the human invented rite of infant baptism. And one of them (Presbyterianism) has received this rite from the papists without a single modification, pronouncing all helpless little innocents lost who die before they have been sprinkled. Shame! Oh shame on the man who will teach such an awful falsehood, in the face of the meek and lowly Redeemer who hath said: "...Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10:14. And again: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matthew 18:10.

Other sects also, as well as Methodism, reject the sacred ordinance of feet washing, and many other commands of God. And now, lest we should weary the reader, we will conclude our review of the tenets of Protestantism by calling attention to the fact that Protestants generally deny the power of our Lord Jesus Christ to save and keep the soul free from sin and to heal the diseases of the body. Hence, we are constrained to believe that the apostle spake particularly of them when he dropped from his pen the following words: "Having a form of godliness, but denying the power thereof: from such turn away." II Timothy 3:5. Shall we then, dear reader, since we see so many defects in Protestantism, pronounce her the

spotless bride of the Lamb? No! No! We can never utter such horrid blasphemy. But where did she come from? Hark! I hear the Revelator saying, "I beheld another beast coming up out of the earth;..." Revelation 13:11. So she is an earth-born institution. Listen again. Hear the Revelator calling Roman Catholicism the Mother of Harlots. We also frequently hear Protestants call her the mother church. Ah! We see the origin of Protestantism now. Her sects are the harlot daughters of Roman Catholicism. Some may wonder why the Protestant sects are represented in scripture as the daughters of Romanism. It is because they are formed largely of the fragments of Catholicism, which the reformers brought with them from the mass of her debris.

PART IV

THE EVENING LIGHT AGE.

CHAPTER I

The Evening Light Foretold in the Bible.

And "...it shall come to pass, that at evening time it shall be light." Zechariah 14:7.

The word *time* is frequently used in the Bible to represent a dispensation. John says: "Little children, it is the last time:...we know that it is the last time." I John 2:18. By this he means to tell us that the Christian era is the last dispensation of time. Time has this signification in the above prophecy, which might be properly read, "In the evening dispensation it shall be light." The reader of this volume will observe that the Christian dispensation is divided, by the prophets, into four minor dispensations. We have followed the church in our trace through three of these dispensations: "*The Morning Dispensation*," "*The Papal Dispensation*," and "*The Protestant Dispensation*." Now we are to follow her into another, "*The Evening Dispensation*."

The Christian era is represented in prophecy as two days. The advent of Christ was sunrise of the first day. (Malachi 4:2.) The "sun of righteousness" shone brilliantly for "a little while," (Isaiah 63:18), and then went down in the apostasy. (Amos 8:9-10.)

Then followed a very dark papal night of 1260 years duration. (270-1530.) Then dawned the morning of the second day. But this time the sun was "...darkened in his going forth [rising]..." Isaiah 13:10, by the clouds of Protestantism. Then followed a "...cloudy and dark day..." Ezekiel 34:12, of 350 years duration, the end of which we have now reached; the clouds are all driven away, and the sun casts his bright effulgent rays upon us as in the days of yore. So the Evening Light is no new light, but that which shone in apostolic times. Isaiah spake of the Evening Light as follows: "Then

shall thy light break forth as the morning,..." (*Apostolic times*.)
Isaiah 58:8.

Solomon also, looking into the future with a prophetic eye, caught a glimpse of this holiness reformation upon which he exclaimed: "Who is she that looketh forth as the morning,..." Song of Solomon 6:10. He saw that the church would be restored to her primeval state, and await the advent of her husband in her morning attire.

The Revelator shows that the waning of the cloudy day should be the epoch of the resurrection of the *Word* and *Spirit*, which would cause great fear to fall upon them that saw them. (Revelation 11:11.)

Today is this prophecy fulfilled unto us. The two prophets have their influence again. And—

"The pure testimony put forth in the Spirit,
Cuts like a two-edged sword;
And hypocrites now are most sorely tormented
Because they're condemned by the Word.
The pure testimony discovers the dross,
While wicked professors make light of the cross
And Babylon trembles for fear of her loss."

The Revelator further says of the *Word* and *Spirit*, "...And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake,..." Revelation 11:12-13. The ascension here predicted of the Lord's two resurrected witnesses doubtless is their return in these last days to the plane from which they thundered forth their judgments in apostolic times. The earthquake to occur at the same instant is the great moral upheaval of the present day holiness crisis.

Light is breaking, powers are shaking,
Truth is rising up in every plain,
Power is given us from heaven
O'er the beast, his image and his name.

We will now notice that the prophets speak of the Evening Light as the breaking out of a great fire. Fire is an element which not only affords light and heat, but is also very useful to try and purify metals. Hence it is frequently used in scripture to signify the power of God's holiness. Paul says: "Our God is a consuming fire." Hebrews 12:29. His Word is compared to a fire. (Jeremiah 23:29.) Our Savior is compared to a refiner's fire. (Malachi 3:2.) He says: "I am come to send fire on the earth..." (Luke 12:49.) After returning to His Father He sent the baptism of the Holy Spirit and fire upon His church.

This holy fire spread like a mighty devouring flame during the morning light age; but under the apostasy it burned in so few hearts that the peruser of ecclesiastical history almost entirely loses sight of it. Thank God, today we see the apostolic fire rekindled to burn despite all who may desire it extinguished, unto the end of time.

Thus speaketh the prophet concerning these days: "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Isaiah 4:2. The prophet is here extolling the pure church of the Evening Light. He goes on to show how the church is purified. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Verses 3-4. The terms Zion and Jerusalem are metaphors signifying the New Testament church. The prophet shows that the spirit of judgment and the spirit of burning are God's means for its purification.

Let us follow these spirits into another text or two. We will turn to the first chapter of Isaiah's prophecy. In verses 21-23 the prophet bewails the state of the church under the apostasy. In verses 24-31 he foretells her complete restitution to her pristine state. But by what means is this restoration to be brought about? "Zion shall be redeemed with judgment,..." Verse 27. "And I will restore thy

judges as at the first, and thy counsellors as at the beginning:..." Verse 26. By this he means that he will raise up preachers in the evening who will preach the whole truth, and "execute the judgments written" as loyally as did the apostles in the morning. He further shows in verse 26 that with such instrumentality the Lord shall so exalt His church in purity that she shall be known by the appellation of "city of righteousness, the faithful city," such as she retrograded from in verse 21.

In the tenth chapter of Isaiah we have a further description of the spirit of burning. "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day." Verses 16-17. Thorns and briers signify the corruptions of ungodly professors. *Burning, fire* and *flame* are all metaphors that signify holiness. This prophecy relates to the latter day holiness reformation as the prophet shows in verses 22-23; where he speaks of a "consumption determined in the midst of all lands which shall overflow with righteousness." Holiness is here set forth as a consumption, because it consumes the sins and works of men. "In the midst of all land" signifies that this holiness reformation shall be universal. There is another precious thought in this chapter which will serve as a key to all the above predictions of fire, flame, burning, consumption, etc. The prophet associates the deliverance of the people of God— from staying upon him that smote them and the destruction of the yoke (sect yoke)— with the consumption decree. Verses 20, 27.

By this we are enabled to see more clearly the nature of the reformation of which the prophet speaks. Present facts prove the Evening Light to be this very reformation. We will now see what is to be accomplished in this evening reformation. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found

written in the book.” Daniel 12:1. When shall Michael stand up? In “the time of the end.” (Verse 4.)

Is Michael a man of war? “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9.

Many suppose this war to have been fought in the third heaven around God’s throne and consider the above a history of the origin of the devil. But such is a false interpretation, for we have before proven that the prophecies of Revelation relate solely to the Christian era; and we have account of the devil four thousand years before. The ecclesiastical war now raging upon the earth is the very war predicted in the text we have just quoted.

Michael is a metaphor signifying Christ.

But some may ask: In what sense did the devil dwell in heaven? In answer I would say: Sectism is the heaven in which the devil dwelt. As God’s church is a heaven upon the earth, and as she at one time dwelt in sectism, God, to honor the habitation of His people, denominated it heaven. The devil and all kinds of his agents dwelt in sectism, hence in heaven.

Next we will notice how the devil is cast out of heaven. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; For her sins have reached

unto heaven, and God hath remembered her iniquities.” Revelation 18:1-5.

The term Babylon in the book of Revelation signifies sectism. Babylon was the name of a great and mighty city of ancient times, which grew so proud and corrupt that God had to overthrow it. It was a type of modern sectism, which is, therefore, called by its name throughout the prophetic writings. After the fall of literal Babylon, a certain king repaired its walls and made it a home for all kinds of foul beasts and birds. This typified that sectism, the antitypical Babylon, should after its downfall become the habitation of all kinds of foul spirits, according to the above prophecy.

Unclean and hateful birds in the above signify unclean and hateful spirits. Such terms are doubtless employed to call our attention back to the type.

As soon as literal Babylon fell, the Jews began to return to Jerusalem. This typified that as soon as sectism should fall, God would begin to call His people out of her, and lead them unto “Mount Zion,” “The church of the firstborn, which are written in heaven.” Sectism has now fallen, and the voice from heaven, saying, “Come out of her my people” is echoing in every clime.

“Hail the day so long expected,
Hail the year of full release,
Zion’s walls are now erected,
And the watchmen live in peace.
From the distant courts of Zion
The shrill trumpets loudly roar:
Babylon’s fallen, fallen, fallen,
Babylon’s to rise no more.”

But will all the children of God come out of Babylon? Yea, answers Daniel, “...every one that shall be found written in the book [of life].” (Daniel 12:1.) The Revelator’s description of the state of fallen Babylon also shows that all the saints will be called out of her. “The light of a candle shall shine no more at all in thee; and the

voice of the bridegroom and of the bride shall be heard no more at all in thee:..." Revelation 18:23. *Candle light* signifies the grace of regeneration. *Bridegroom* and *bride* signify Christ and the church. When all the members of God's church shall have abandoned sectism, the ecclesiastical heaven will all be out of her. And though the devil remain in her, he will no longer remain in heaven, for she will have ceased to be a heaven.

That thought carefully studied will enable the reader to understand how God gathers "out of his kingdom all things that offend and them which do iniquity." Matthew 13:41. Another thought, closely allied to the one just considered, is the re-gathering of God's elect. Jesus says concerning this: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:31-33.

Many have supposed that the gathering together here promised is to take place immediately after Christ's second advent. But the context clearly shows that it will immediately precede His coming, and be a sure sign unto us that He is at the doors. Jesus denominates it "the sign of the Son of man." (Matthew 24:30.)

The fact that this gathering together is to be accomplished through angels has perhaps misled some minds who have not observed that the pen of inspiration denominates the universal church on earth "...an innumerable company of angels." Hebrews 12:22.

What is the nature of this gathering together? Shall all God's people be gathered together into one sect? I suppose that very few sectarians would oppose such a movement, if it were to bring them all into their sect. But such is not the nature of this reformation. It is to deliver the elect "...out of all places where they have been scattered in the cloudy and dark day." Ezekiel 34:12.

We have before seen that the cloudy day is the age of Protestantism, that the places out of which the saints are to be gathered

are nought else than the Protestant sects. Such is the nature of the movement now working in all the world.

“The evening light is breaking
On every distant plain,
The sons of God are crying,
Adown with sectish reign.

“Each gale that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion’s war.”

“Oh behold the angels flying,
Sounding loud the trump of God;
Gathering home the sons of Zion,
Sanctified in Jesus’ blood.”

We will next notice that the Evening Light is to restore the church to her apostolic faith and power, to heal the sick and work miracles. Jesus once asked the question: “When the Son of man cometh, shall he find faith on the earth?” The majority of sectarians are by their doctrine answering, “No”: for they hold that the day of miracles is past. But how speaketh the Word of God on this subject? Let us search it and see. “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” II Peter 1:1.

Peter here addresses his epistle to them that have obtained the same faith the apostles had. It must, therefore, be possible for men in all ages of the Christian era to obtain such faith, or this epistle is not written unto the church in all ages. Paul tells us that God hath miracles and gifts of healing in His church (I Corinthians 12:28) and as we find no scripture telling us that He has taken them out, we rightly conclude that they are in it still.

We will hear Jesus upon this subject. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17-18. Had Jesus said: "These signs shall follow the apostles," we might have supposed that they ended with their death. But He says: "These signs shall follow them that believe." Therefore, before it can be proven that the days of miracles are past, it must be proven that there are no believers upon the earth today. Again Jesus says: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

By the above words, Jesus meant that after His ascension, when His church should receive the baptism of the Holy Ghost, He would have a more faithful church to work through, hence could accomplish greater works through it than during His incarnation.

Do you not see, dear reader, that the Bible teaches that miracles should continue after Christ's ascension forever? They did continue during the morning dispensation for more than 200 years after Christ's ascension and were never done away except in the unbelieving minds of the people. From the beginning of the papal age, healing faith seems to have disappeared from the face of the earth until the time of the Wesleys, when we see it again faintly lifting its head. The fact that the Wesleys were holiness people will confirm the thought which we advanced in Part I, Chapter 2, that holiness is the mainspring of all Bible truth. As soon as they possessed holiness, they caught a glimpse of the divine healing of the body and practiced it, though they never possessed the real apostolical gift of healing that the church today possesses. They continued in prayer for the sick until healing was accomplished; but I have never seen any proof in history that they ever laid on hands or anointed with oil according to scripture. I have before me a history containing relations from Wesley's own journals: some of which I will here insert, as they may serve to convince the reader of the truth of our assertions.

“Thursday, October 25.—I was sent for to one at Bristol, who was taken ill the evening before. (This fact I will simply relate, so far as I was an eyewitness of it.) She lay on the ground, furiously gnashing her teeth, and, after a while roared aloud. It was not easy for three or four persons to hold her, especially when the name of Jesus was used. We prayed; the violence of her symptoms ceased, though without a complete deliverance. In the evening, being sent for to her again, I was unwilling, indeed afraid to go, thinking it would not avail, unless some who were strong in faith were to wrestle with God for her. I opened my testament on these words: *I was afraid, and went and hid my talent in a napkin*. I stood reproved, and went immediately. She began screaming aloud before I came into the room, then broke out into a horrid laughter, mixed with blasphemy grievous to hear. One who, from many circumstances, apprehended a preternatural agent to be concerned in this, asked, How didst thou dare to enter into a Christian? Was answered, She is not a Christian, she is mine. Q. Dost thou not tremble at the name of Jesus? No words followed; she shrunk back and trembled exceedingly. Q. Art thou not increasing thine own damnation? It was faintly answered, Ay, ay, which was followed with cursing and swearing.—My brother coming in, she cried out, Preacher, field preacher! I do not love field preaching! This was followed with spitting and all the expressions of strong aversion.—We left her at twelve, but called again about noon on Friday, 27. And now it was that God showed He heareth the prayer. All her pangs ceased in a moment. She was filled with peace, and knew that the son of wickedness was departed from her.” (*Journal IV, Page 92.*)

“Saturday, 28. I was sent for to King’swood again, to one of those who had been so ill before. A violent rain began just as I set out, so that I was thoroughly wet in a few minutes. Just at that time the woman (then three miles off) cried out, ‘Yonder comes Wesley galloping as fast as he can.’ When I was come, I was quite cold and dead* and fitter for sleep than prayer. She burst out into a horrid

*Dull, numb.

laughter, and said, 'No power! no power! no faith! no faith! She is mine. Her soul is mine. I love her, and will not let her go.'

We begged of God to increase our faith. Meanwhile her pangs increased more and more; so that one would have imagined, by the violence of the throes, her body must have been shattered to pieces.

One who was clearly convinced that this was no natural disorder, said, 'I think Satan is let loose. I fear he will not stop here.' And added, 'I command thee, in the name of the Lord Jesus, to tell if thou hadst commission to torment any other soul.' It was immediately answered, 'I have—L—y C—r, and S—h J—s,' two who lived at some distance, and were then in perfect health. We took ourselves to prayer again and ceased not, till she began, about six o'clock, with a clear voice, and composed and cheerful look, 'Praise God from whom all blessings flow.'" (*Journal IV, Page 94.*)

"Friday, May 8, 1741. I found myself much out of order, however, I made shift to preach in the evening. But on Saturday my bodily strength quite failed, so that for several hours I could scarce lift my head. Sunday, 10, I was obliged to lie down most part of the day, being easy only in that posture. Yet in the evening my weakness was suspended while I was calling sinners to repentance. But at our love feast, which followed, besides the pain in my back and head and fever which still continued upon me, I began to pray. I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, *these signs shall follow those who believe*. I called on Jesus aloud to increase my faith, and to confirm the word of His grace. While I was speaking my pain vanished away. The fever left me, my bodily strength returned, and for many weeks I felt neither weakness nor pain. Unto thee, O Lord! do I give thanks." (*Journal IV, Page 83.*)

"Saturday, December 25, 1742. The physician told me he could do no more. Mr. Meyrick could not live overnight. I went up and found them all crying about him; his legs being cold and (as it seemed) dead already. We all knelt down, and called upon God with strong cries and tears. He opened his eyes and called for me, and from that hour he continued to recover his strength, till he was

restored to perfect health.—I want to hear, who will disprove this fact, or philosophically account for it?”—Journal V, Page 81.

These accounts are given in Mr. Formey’s Ecclesiastical History, Volume II, Pages 261-265. Other interesting accounts of the manifestation of Divine power are given in the same history, which we forbear to quote. The first two we have instructed are cases of real possession, which requires some experience to clearly understand. I have seen similar cases delivered through the name of Jesus of Nazareth. Such power did not continue long with the Methodists because they soon drifted away from holiness and healing faith fell asleep again until she, with the rest of the gifts of the Holy Spirit, was aroused in the present holiness reformation to fall asleep no more. Every year the healing power increases in the church of the living God. Fevers, consumption, palsy, measles, blindness, broken bones (without even a physician to set them), and many other ailments have already been healed through the name of Jesus, and verily I say unto thee, dear reader, thou shalt see greater things than these. I doubt not that the dead will be raised before the last day. But be this as it may, God shall bring forth what He wills, through whom He wills, in His own time. The Evening Light will also restore a pure language unto the people of God. “For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” Zephaniah 3:9.

Babylon teachers have brought in an unsound and unbiblical language. Such as wrongly applying Biblical terms, nicknaming sacred ordinances, and ascribing the prerogative of God to man, etc.

The word *church* is used by them to designate a house of worship, while in the Bible it always designates a congregation of saints. They also nickname sects churches.

The word *reverend* is most blasphemously used in Babylon. Every preacher is called reverend. The literal meaning of this term is, *to be feared*, and no man is worthy of such a title. It is found but once in the Bible, where it is ascribed to the deity. (Psalm 111:9.) He is the only reverend in the church of God.

The word *baptism* is erroneously applied to a human-invented rite of sprinkling. The ordinances of the New Testament they have nicknamed sacraments. Sacrament is from the latin word *sacramentum, an oath*. In the creeds of Babylon we read of from two to seven sacraments, but in the New Testament we read: "...Swear not at all..." Matthew 5:34. God has therefore ordained no swearings, hence we reject this term entirely as it is used in sectarian literature, and call God's institutions by the names He has given them.

The phrases, "Join the church," "Open the doors of the church," so common in all Babylon pulpits, are also unbiblical, hence unsound, and improper. It is perhaps useless for us to continue any further under this heading, as many points of present truth have been expounded in former chapters. So we will bring the present one to a close with the following thought:—God hath made no change in ecclesiastical things since the days of the apostles. All, therefore, that have been made have been accomplished by men. The Evening Light shall sweep them all away, and restore all things to the standard under which Christ introduced the Gospel to mankind.

CHAPTER II

The Evening Light Foreseen By the Saints In Protestantism.

Protestants have long since discovered, from perusing the sacred writings, that near the end of time great revolutions and upheavals should come. But it has been a question in the minds of many of them whether they should be of a religious or political nature.

BAXTER.

Baxter of England takes the political side and literalizes most every prophecy of the Bible. In a book entitled "Forty Coming Wonders," he prophesies of great wars and conflicts to take place in the last ten years previous to the second advent of Christ; which he says will occur about A.D. 1897—1900. The poor man sees some kind of changes are to be brought about, but is so destitute of spiritual vision that he cannot perceive of what nature they are. It is now past the time that his national upheavals should commence, but we see no such things transpiring. Only the expiration of the current decade will be needed to prove him a false prophet. Baxter bases his predictions chiefly upon texts which have met their fulfillment nearly two thousand years ago. We acknowledge that the Bible foretells the preparation for a great politico-religious disturbance just before the end. But the final conflagration shall prevent its maturity.

FLETCHER.

"Only He will come with more mercy, and will increase the light that shall be at evening time, according to His promise in Zechariah 14:7. I should rather think that the visions are not yet plainly disclosed, and that the day and year in which the Lord will begin to make bare His arm openly are still concealed from us. O when will the communion of saints be complete? Lord hasten the

time, and let me have a place among them that love thee, and love one another in sincerity.”

The above is an extract from a letter written by John Fletcher to Mr. Wesley, dated London, May 26, 1757, as given in Joseph Benson's *Life of Fletcher*, pages 39-40.

NELSON.

The following are extracts from a book entitled “Cause and Cure of Infidelity,” written by David Nelson, copyrighted in A.D. 1841. “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.” Revelation 17:12-13. “And the ten horns which thou sawest upon the beast, these shall hate the whore [Romanism], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” Verse 16. These ten horns were, it seems, according to verse thirteen, to favor the whore, all of them. But from this other verse, it seems they are after a time to begin to hate and impoverish her. England has long since withheld her revenues. France did not begin to withhold or to impoverish her in any way until she, France, became an infidel nation. But have all the ten, all of them to waste her? So it states. And indeed two more, Spain and Portugal have already half broken their bonds of allegiance.

These, as France has done, and as Austria and others probably will do, as soon as they discovered that the priests had been teaching nothing but imposture for centuries, not only cast away their old faith, but the Bible along with it. Is not atheism, or something resembling it, the natural outlet or termination of a false Christianity? The work of making desolate and naked has certainly been going on long. It is becoming more and more distinct. Recent events make it still more marked. But how is this? What is this I see, and what is this I hear? “And shall eat her flesh, and burn her with fire!” This is to come yet. Will it really be brought to pass? If eighteen hundred years of events have fitted the prophetic declarations so accurately, it is most likely that the last items also will not fail.... As

sure as that burning, described in the eighteenth chapter of Revelation, ever comes to pass, so certainly some other things will take place which bear the same date with it, and which concern you. There are many things which cannot be very far before us, and which will come unexpectedly upon those who continue contentedly ignorant of God's book, and they are of pressing import in the case of those who now live."

The following is Nelson's comments on a part of the seventh chapter of Daniel.

"The ninth and fourteenth verses inclusive, tell of the casting down of other authorities and the setting up of the dominion of the man of Calvary. So much is told of the grandeur, majesty, splendor, and dreadfulness of the Ancient of days when He comes to pass sentence on the Roman power, to cast his body to the flames, and to overturn all opposers, that many have mistaken it for the final judgment. Although not the final conflagration, these verses do indeed speak of an awful visitation and of dreadful judgments. These hours of interest and of terror are before us, and we do not know but they are just at hand."

D'AUBIGNE, A.D. 1845.

"In every age it has been seen how great is the strength of an idea to penetrate the masses, to stir nations and to hurry them, if required, by thousands to the battlefield and to death. But if so great be the strength of a human idea, what power must not a heaven-descended idea possess, when God opens to it the gates of the heart! The world has not often seen so much power at work; it was seen, however, in the early days of Christianity, and in the time of the reformation; and it will be seen in future ages." (*History of the Reformation, Book VI, Chapter 12.*)

"It has been said that the three last centuries, the sixteenth, the seventeenth, and the eighteenth, may be conceived as an immense battle of three days duration. We willingly adopt this beautiful comparison. The first day was the battle of God, the second the battle of the priest, the third the battle of reason. What will be the fourth? In

our opinion, the confused strife, the deadly contest of all these powers together, to end in the victory of Him to whom triumph belongs.” (*Book XI, Chapter 9.*)

“‘Let us confess our union in all things in which we agree,’ said Zwingly, ‘and as for the rest, let us remember that we are brothers. There will never be peace between the churches, if, while we maintain the grand doctrine of salvation by faith, we cannot differ on secondary points.’ Such is, in fact, the true principle of Christian union. The sixteenth century was still too deeply sunk in scholasticism to understand this; let us hope that the nineteenth century will comprehend it better.” (*Book XIII, Chapter 7.*)

“The nineteenth century is called to resume the work which the sixteenth century was unable to accomplish.” (*Book XV, Chapter 1.*)

“The sixteenth century was the epoch of a great separation; the nineteenth must be that of a great union. It is a long time since I expressed somewhere this sentiment, and I adhere to it. If Romish uniformity, which destroys all proper life, all spontaneous actions, and changes the church into a dead body, is an evil; the separation of Protestant churches, the manner in which they continue estranged one from another, their mutual coldness, their intolerance, their differences, are certainly not a good. The church has in our days a great step to take. The various parts of which it is composed must not remain scattered members. The word of the Lord comes to us saying, ‘I will put breath in you.’ (Ezekiel 37:6.) Already a ‘noise’ is heard, a ‘shaking’ is felt, the various members come together.” (*V. 7, Intro.*)

From the above quotations, especially the third one, it is clearly seen that the great historian did not discern the true nature of the reformation he foretold. He seemed to think it would be a union of the sects, instead of a gathering together of the people. But let us remember that thirty-five years intervened between his prediction and its fulfillment. If he had written in the current decade, he could have given a better description of the nineteenth century reformation.

LORENZO DOW.

The following is Lorenzo Dow's comment on Revelation 14:6-11; 18:1-5. "The angel spoken of in Revelation 14:6-7, 'flying through the midst of heaven, having the everlasting gospel to preach,' etc., I doubt not made his appearance at Moorsfield's about 1739, and which the concomitants are now publishing their creed, contained in the text. [It was here and then that the present great revival of religion began. Observe 'judgment must first begin at the house of God' also.]

Again, "The angel, or extraordinary messenger, with his assistants, proclaiming the fall of Babylon, will be known in his time." (*Verse 8.*) Also, the one warning the people of God to come out of Babylon, both literal, spiritual and practical, will be known, and such another threatening for the omission of compliance is not to be found in all the Bible." (*Verses 9-11. From Dow's Works, page 533.*)

"The Jews assert, that according to their chronology, the temple of Solomon was destroyed by Nebuchadnezzar, four hundred and twenty-two years before Christ; and the angel told Daniel that from the time of daily sacrifice being taken away, and the abomination that maketh desolate set up, should be two thousand three hundred days, when the sanctuary should be cleansed, and everlasting righteousness brought in. Now, if we count two thousand three hundred years from the four hundred and twenty-second year before Christ, it will bring us to the year 1878, when this great period of Daniel will have its accomplishment." (*Page 571.*)

The cosmopolite was here foretold within two years the exact date of the ushering in of the Evening Light. He did not find the right starting stake from which to measure; hence the error. We will explain the two thousand three hundred days in the next chapter.

HYMNS FORETELLING THE EVENING LIGHT

The Pure Testimony

"The pure testimony put forth in the Spirit
Cuts sharp like a two-edged sword,

And hypocrites now are most sorely tormented,
Because they're condemned by the Word.
The pure testimony discovers the dross,
While wicked professors make light of the cross.
And Babylon trembles for fear of her loss.

Is not the time come for the church to be gathered,
Into the one Spirit of God,
Baptized by one Spirit into the one body,
Partaking Christ's flesh and his blood?
They drink in one Spirit which makes them all see
They're one in Christ Jesus wherever they be,
The Jew and the Gentile, the bond and the free.

Then blow ye the trumpet in pure testimony,
And let the world hear it again.
O come ye from Babylon, Egypt, and Sodom,
And make your way over the plain;
Come wash all your robes in the blood of the Lamb,
And walk in the Spirit as Jesus has done,
Through pure testimony you will overcome.

The world will not persecute those who are like them,
But hold them the same as their own.
The pure testimony cries out separation,
Which causes false teachers to foam.
Come out from their spirit and practices too;
The track of the Saviour keep still in your view,
The pure testimony will cut its way through.
A battle is coming between the two kingdoms,
The armies are gath'ring around.
The pure testimony and vile persecution
Will come to close contest ere long.
Then gird on the armor, ye saints of the Lord,
And He will direct you by His loving word;
The pure testimony will cut like a sword.

The great Prince of darkness is mustering his forces
To make you his prisoners again;
By slander, reproaches, and vile persecutions,
That you in his cause may remain.
Then shun his temptations wherever they lay,
And fear not his servants whatever they say;
The pure testimony will give you the day.”

—From Christian Hymnal

“The glorious day is drawing nigh
When Zion’s light shall come;
She shall arise and shine on high,
Clear as the morning sun.
The North and South their songs resign,
And Earth’s strong pillars bend;
Clothed as a bride, Jerusalem
All glorious shall descend.

The king who bears the golden crown,
The azure flaming bow,
The holy city shall bring down,
To bless his saints below.
When Zion’s bleeding, conqu’ring king
Shall sin and death destroy,
The morning stars together sing,
And Zion shout for joy.

The holy, bright musician bands
Tune all their harps of gold,
With palms of victory in their hands,
Fair Salem to behold,
Descending with such melting strains,
Jehovah’s name adore;
Such notes through earth’s extensive plains
Were never heard before.

Let Satan rage and boast no more,
Ye fiends of darkness fly!
Though saints are feeble, weak and poor,
Their great Redeemer's nigh;
He is their shield, their hiding place,
A covert from the wind;
A shady rock of boundless grace,
Throughout this weary land.

The crystal streams run down from heaven,
They issue from the throne,
The floods of strife away are driven,
The church becomes but one.
That peaceful union she shall know,
And live upon His love;
And shout and sing of grace below,
As angels do above."

ZION'S DESOLATION AND RECOVERY

"Poor Zion lies in sore distress,
Her walls are broken down;
The briers of the wilderness,
Her walks have overgrown.
Her palaces are desolate,
Her courts a place of owls;
The Satyr there doth meet his mate;
And nest for other fowls.

A dreadful curse hath overspread
The land both far and wide;
The nations mourn for lack of bread,
The springs for water dried.
Go, go, ye priests before the Lord,
And at his altar mourn;
That he may sheath his dreadful sword,
And let his grace return.

Methinks the clouds begin to move,
Sweet Spring is drawing near;
The voice of the sweet turtle dove,
The land begins to cheer.
Methinks I hear the watchman cry,
O Zion now behold;
With eagles' wings you soon shall fly,
The feathers tinged with gold.

Your wall again shall be rebuilt,
Your palaces around;
The Lord who has removed your guilt,
Doth rich in grace abound.
He'll pave your streets with purest gold,
Your gates with diamonds bright;
Your riches never can be told,
You are the Lord's delight."

The last two hymns are from Lorenzo Dow's works. They foretell the Evening Light, but are, it seems, a little blended with error.

ONE FOLD AND ONE SHEPHERD

"Now is the time approaching,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one fold.
Now Jew and Gentile meeting,
From many a distant shore;
Around one altar kneeling,
One common Lord adore.
Let all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day.
Let all that now unites us
More sweet and lasting prove,

A closer bond of union,
In a blest land of love."

—Gospel Hymnal, No. 518

Philip Philips, in that well known hymn of his entitled, "Congregational Singing," foretells a future unity of the church, such as is being brought about at the present time. Said hymn is a relation of a dream by the author. The prophecy is contained in the third verse. I will insert it below, and the reader can interpret it for himself.

"The scene was changed; and as I passed
Along the sea of time,
The church of God, with one concert,
From earth's remotest clime,
United at the self-same hour,
In lofty strains to raise
One loud, ecstatic burst of joy,
One glorious hymn of praise."

There is another grand old hymn which would have added to the excellency of this chapter; but being, as yet, unable to procure a copy of the original, we are compelled to omit it. The first verse begins somewhat as follows: "Is not the time coming the prophets have foretold,

When Zion in purity the world shall behold?" etc.

This hymn is an explicit prophecy of the Evening Light, written perhaps a half century ago.

HYMNS EXPRESSING A YEARNING FOR THE EVENING LIGHT

"Let thy kingdom, blessed Savior,
Come and bid our jarring cease;
Come, O come, and reign forever,
God of love, and Prince of peace:
Visit now thy precious Zion,

See thy people mourn and weep,
Day and night thy lambs are crying,
Come, good Shepherd, feed thy sheep.

Many follow men's inventions,
And submit to human laws;
Hence divisions and contentions
Sully the Redeemer's cause:
Hence we suffer persecution,
While the foolish virgins sleep;
All is uproar and confusion,
Come, good Shepherd, lead thy sheep.

Some of Paul, some of Apollos,
Some of Cephas, few agree;
Jesus, let us hear thee call us,
Help us, Lord, to follow thee:
Then we'll rush through what encumbers,
Ev'ry hindrance overleap;
Fearing not their force or numbers,
Come, good Shepherd, feed thy sheep.

Come, good Lord, with courage arm us,
Persecution we'll not fear;
Nothing, Lord, we know can harm us,
While our loving Shepherd's near:
Glory! glory! give Him glory,
Strong is He, and He will keep;
He will clear our way before us,
The good Shepherd feeds his sheep."

—Christian Hymnal, No. 570

"Restore, O Father! to our times restore
The peace which filled thine infant church of yore,
Ere lust of power had sown the seeds of strife,
And quenched the new-born charities of life."

—One verse of No. 461 in an old Campbellite hymn book.

CHAPTER III

The Cleansing of the Sanctuary.

To show the harmony of the scriptures, and to more firmly establish present truth in the minds of our readers, we deem it essential to show by another line of prophecy the date of the fall of mystic Babylon, and of the coming of the Evening Light. In the book of Daniel we read: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Daniel 8:13-14.

"Sanctuary" signifies a sacred place; a consecrated spot, a holy site; a house consecrated to the worship of God; a place where Divine service is performed; a church; a place of refuge and protection; shelter; refuge." (*Webster*.) In scripture, this term is applied to the tabernacle pitched by Moses in the wilderness (Exodus 25:8) where God dwelt among the Jews; which tabernacle was a type of the church of God. Hebrews 9:24; 10:1-4. Therefore, typically, the word sanctuary signifies the church of God, and not the glory world as some affirm. It is generally used in the prophecies with this signification.

DEFILEMENT.

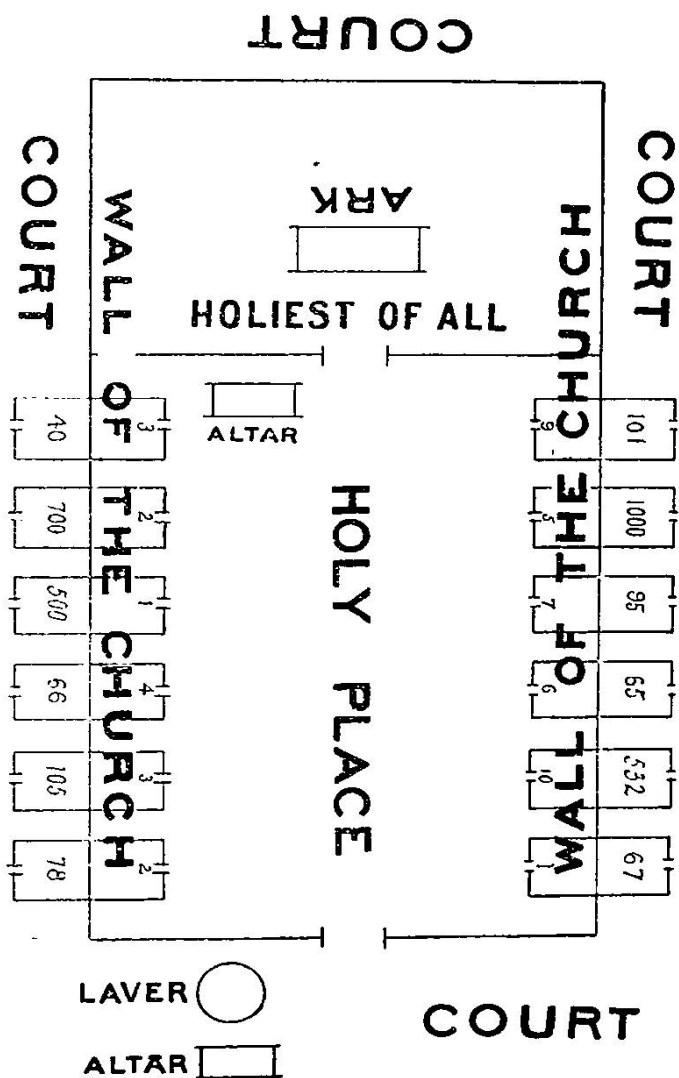
There could be no cleansing of the sanctuary, except there had first been a defilement: for the church was pure and undefiled in its primeval state. The principal elements of the apostolic church were purity, unity, humility, peace, love, etc. Its defilement, therefore, must mean the bringing in of antagonizing elements, such as impurities, divisions, pride and arrogance, contention and strife, hatred, emulation, sects, etc. The manner of the defilement is somewhat described in Part I, Chapter II, so we will here do little more than refer to some scripture in which it is foretold.

“And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their posts by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.” Ezekiel 43:7-8.

The diagram on the following page explains the above text, better than we can explain it in words. In this diagram is represented the tabernacle Moses pitched in the wilderness, with some extra pens built across its walls. The tabernacle, as before shown, represents the church of God. The court represents the state of convicted sinners, and men who have good desires, and are friendly toward the truth. The holy place represents the state of regeneration: the place called “holiest of all,” the state of entire sanctification: the two altars, the two consecrations, etc. The extra pens across the walls of the tabernacle represent the various sects that men have built.

In the sects, as the diagram shows, the majority are without the walls of the church; that is, are not saved. Therefore, saith the Lord, “The wall between me and them.” The figures in that part of the pen extending within the holy place represent those in the various sects who are actually converted. They are yoked up in the sects with unbelievers, hence unscripturally yoked; for the Word of God says: “Be ye not unequally yoked together with unbelievers...” II Corinthians 6:14. But they are all in the church, and would be all together, as God designed them to be, were they not held apart by the sects they are in.

Oh ye sect founders, hear the word of the Lord. “...Every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.” Jeremiah 51:17. “Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for



ever.” Ezekiel 43:9. The sanctuary was not defiled in a day, but gradually the devil added to the “mystery of iniquity,” which Paul, in his day, saw working, until a great tower of babel confusion and false doctrines was built up, which drove God far off from His sanctuary (Ezekiel 8:6), and hid the true church and doctrine of the Bible from the eyes of the people. This great babel tower of human ecclesiasticism passed for centuries as the Zion of the Bible.

CLEANSING.

If the defilement of God’s sanctuary signifies the bringing in of elements foreign and antagonistic to those of the primitive church; the cleansing must mean the restitution of all things to the apostolic standard. We will not enlarge upon this branch of the subject, as it is the time, and not the manner of the cleansing, which we design to show in this chapter.

TIME.

We have seen that it should be two thousand three hundred days until the sanctuary should be cleansed; a day represents a year, hence, two thousand three hundred years. We must first find where the two thousand three hundred years begin, after which it will be easily determined where they end. No starting stake is given in the chapter where they are found. The vision was not completed on this occasion, for that part of it already revealed lay so heavily upon the heart of Daniel, that he fainted and was sick certain days. (Daniel 8:27.)

This was in the third year of the reign of King Belshazzar. (Daniel 8:1.) In the ninth chapter is recorded the interpretation of the vision, delivered unto Daniel fifteen years later, in the first year of the reign of King Darius. (Daniel 9:1.) In the twenty-fourth verse is found the key to the vision. If the reader will read it in connection with Daniel 8:14, it will be much easier understood. For the convenience of the reader we will insert them.

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” “Seventy weeks are

determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” “Seventy weeks are determined upon thy people;” that is, seventy weeks of the two thousand three hundred days will reach unto the end of the Jewish nation.

Two kinds of weeks were used by the Jews: a week of seven days duration ending with a sabbath of one day (Exodus 20:9-10); and a week of seven years duration, ending with a sabbath of one year's duration. (Leviticus 25:1-5.)

If a Jew asserted that it would be two weeks until Jubilee, he was understood by all to say fourteen years. Daniel makes use of the seven-year week in his prophecies. Seventy weeks, therefore, signify four hundred and ninety years which reach unto the end of the Jewish nation. We have only to measure back four hundred and ninety years from the date of its downfall to find the true commencement of the two thousand three hundred years. The fall of the Jewish nation occurred in A.D. 70, when Jerusalem and more than a million of the Jews were destroyed and the rest dispersed into every nation under heaven. Measuring back from this date, the four hundred and ninety years will reach unto B.C. 420, the true starting stake from which to measure the two thousand three hundred years.

But why did God choose B.C. 420, as a starting point to measure from? Because there is an analogy between the events of that date and those to transpire at the end of the days. We will appeal to the pages of sacred and profane history for a demonstration of this fact.

The Jewish nation was a type of the church of God. Their captivity in literal Babylon was a type of the captivity of the church of God in spiritual Babylon. Their return from literal Babylon to Jerusalem, was a type of the return of God's elect, in these last days, from spiritual Babylon unto Mount Zion, “the church of the firstborn which are written in heaven.”

The seventy years of the Jew's captivity in Babylon began in B.C. 606, and ended in B.C. 536. At that date Zerubbabel, and a great company of Jews with him, returned unto Jerusalem, according to the commandment of Cyrus, king of Persia, carrying with them the sacred vessels of the house of the Lord, to rebuild the temple at Jerusalem. See the book of Ezra.

In B.C. 457, Ezra, a mighty priest of the law went up to Jerusalem. A company of Jews also accompanied him. He wrought a great moral reformation in Jerusalem. (Ezra 6.) In B.C. 445, Nehemiah went up to Jerusalem, by permission from King Artaxerxes, to rebuild the walls of the holy city. He had obtained from the king permission to be absent for twelve years, at the expiration of which he was to return to Babylon. (Nehemiah 2:6, 5:14.) He rebuilt the walls, and reigned as governor in Jerusalem until the expiration of the twelve years, when he returned to his station in the Persian court. After his departure from Jerusalem, a great many corruptions crept in among the Jews. (Nehemiah 13.) Eliashib the priest permitted Tobiah, who had previously proved himself an inveterate enemy of the Jews, to move into a chamber in the house of God. The Levitical worship ceased. The Sabbath was profaned, etc.

We are told in the Bible that Nehemiah made a second trip to Jerusalem and corrected those errors among the Jews. The Bible does not give us the date of his return, but it tells us he was absent from Jerusalem long enough for some of the Jews to marry Gentile women and raise children big enough to talk. (Nehemiah 13:23-24.) From the pages of profane history we learn that Nehemiah came the second time unto Jerusalem about B.C. 424, and that his second reformation was completed about B.C. 420. The following extract from the work of a noted author will enable the reader to see that we have not surmised the thought we have just advanced.

“At the expiration of his twelfth year of office, when his leave of absence expired, Nehemiah returned to his station at the Persian court. The tidings of this relapse (See Nehemiah 13:6-8), occasioned much grief to Nehemiah at the Persian court, and he ultimately succeeded in obtaining permission to return to Judea. He returned in

his former capacity as governor, and applied himself most vigorously to the correction of the evils that had gained ground during his absence. [Here a footnote says: "The time is uncertain. Hales makes it B.C. 424, six years after his return to Persia."] His exertions appear to have continued for four years, or until the third year of Darius Nothus, whom Nehemiah designates as Darius the Perisan. The end, therefore, of this eminent person's second reform, which may be taken as the final act in the restoration and settlement of the Jews in their own land, may be ascribed to the year B.C. 420. (*From Kitto's History of the Bible.*)

The completion of Nehemiah's second reformation, which was the final act in the restoration of the Jewish nation, was a type of the present restoration of the church to the apostolic standard. Since we see this ascribed to B.C. 420, we can understand why God chose that date as a point to measure from. If, then, the two thousand three hundred years begin at B.C. 420, they will reach to A.D. 1880. The reader will remember how exactly this accords with the prophetic time explained in preceding chapters, and that we showed the Evening Light age to have its commencement with that date.

CHAPTER IV

Bible Proofs that We are Living in the Last Days.

“The last days” in scripture sometimes signify the Christian era, and sometimes the last age of the Christian era. It is our design in this chapter to prove that many events of the present day are sure preludes to the second advent of Christ, and of the end of the world; and that we are, therefore, to consider ourselves near the end of the last age of time.

SIGNS IN THE WORLD.

“...The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, They shall jostle one against another in the broad ways; they shall seem like torches, they shall run like lightnings. He shall recount His worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.” Nahum 2:3-5.

When we behold at a distance a train of cars running through the country, and how they seem to be drawn by huge torches; and when we stand near the track while a heavily loaded freight train is passing, and behold how the trees, and even the solid *terra firma* are made to shake terribly; and when we behold with what rapidity the lightning express trains, cannon balls, etc., run through the land; and when we get aboard and behold how the handholds are so nicely arranged for our defense, and how men endeavoring to walk in them when they are in motion are made to stumble; and when we see and hear them jostle one against another in the broadest ways that traverse our land; we are forced to conclude that the railway cars are the very chariots the prophet foretold.

The above prophecy is dated two thousand five hundred and forty-two years before the first locomotive was invented. And what work of art extant at that early date could have been a sign unto the

prophet that such things would ever exist? There were none. In his day all chariots were drawn by horses, mules, etc. The power of steam was then unknown. But could it be that the prophet hath spoken so accurately by presumption? No; it was the voice of God. He spake as he was moved by the Holy Ghost, that he might give us a sign. And when did he say these things should be? "In the day of His preparation;" that is, in the day when God is preparing His church for the advent of Christ.

The signs of His coming we see in the land,
The cars on the railway declare He's at hand;
They jostle in broadways and rage in the street,
While Zion's preparing her husband to meet.

(Note by Editor Fred Pruitt: Wm. G. Schell wrote this book before the automobile came into existence; therefore he applied the scriptures as a prophecy of the railroad trains. If he had been living when the automobiles were invented and beheld them rushing to and fro upon the earth, running like lightnings and flaming torches and jostling one another in the streets and highways, he could easily have seen that the automobile completely suited this prophecy.

Wherever the author has anything written in this book wherein it might confuse some, we feel that it would please the Lord to leave it out or at least make a note of it.)

SIGNS IN THE CHURCH

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Daniel 12:9-10. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Verse 4. The language of these texts explicitly describes the spirit of the Evening Light Reformation. And since we see that they are to have their fulfillment "in the time of

the end,” we are to consider the Evening Light a sign of Christ’s coming, and ourselves upon the very verge of eternity.

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleuia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb....” Revelation 19:6-9.

Here we have a likeness of the church dressed in her wedding adornments, anticipating the coming of the Bridegroom. She is now just in the act of placing these beautiful garments upon her person through the purification of all her members. This text is another proof that the Evening Light is a sign of the last days.

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.... Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.” Joel 3:1-2, 11-14.

The Evening Light is here set forth in another figure, that of judgment. Jehoshaphat signifies “God-judged.” The literal meaning of “valley of Jehoshaphat” is “valley where Jehovah judges.”

—Childeberts.

Some translate the name Jehoshaphat into "God's judgment," and thus read, "The valley of God's judgment." —Kitto.

This definition is sustained in the context, "...for there will I sit to judge...." (Verse 12.) Many commentators of the past have applied this prophecy to the final, not being able to see the preliminary judgment of the last days. That this prophecy has no reference to the final judgment is evident from the fact that this judgment is to precede the "day of the Lord." (Verse 14.)

This preparatory judgment is now actually transpiring. God is bringing all nations down to the valley of Jehoshaphat. The spirit of this judgment is described in the book of Revelation. "...I will show unto thee the judgment of the great whore..." Chapter 17:1. "...He hath judged the great whore..." (Chapter 19:2.) The intervening scripture must define the judgment. It is chiefly this, an angel flying in the midst of heaven, crying, "Babylon the great is fallen," "Come out of her my people." So the calling of God's people out of Babylon is the execution of the judgments of God upon her. But there is another valley mentioned by the prophet. He denominates it, "The valley of decision." This doubtless signifies the state of rest, serenity and peacefulness enjoyed by those who have made a full decision on the side of God and His Word. It seems that the "valley of Jehoshaphat" is the entrance into the blissful "valley of decision." I would diagram it thus: "Multitudes, multitudes," are to pass through the "valley of Jehoshaphat," and enter into the "valley of decision." Mark the warning: "The day of the Lord is near in the valley of decision." That is, we are near the end of time when the church enters "the valley of decision." The fact that we already stand in this valley is unto us a presentiment that the final judgment hangs just over our heads.

We will further notice that the Evening Light is set forth in the scripture as a sign of the end of the world, in the figure of a universal consumption decree. "...For I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isaiah 28:22. "...The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even

determined, in the midst of all the land.” “For yet a very little while, and the indignation shall cease, and mine anger in their destruction.” Isaiah 10:22-23, 25. This consumption is now passing over the earth. The trashy ecclesiastical machines of men’s invention, are all melting away in the fire of God’s holiness. And hearken to the awful words of warning: “For yet a very little while, and the indignation shall cease, and mine anger in their destruction.” Paul also teaches that destruction shall follow the consumption. (II Thessalonians 2:8.)

Prepare, O Earth, to meet thy Creator. The star we inhabit shall soon “reel to and fro like a drunkard; and it shall fall, and not rise again.” Already it is tottering beneath the great load of the transgressions of the wicked upon it. We are soon to pass from time to eternity. The judgment day is very near, “and who shall be able to stand?”

The gathering of the elect, predicted in the twenty-fourth chapter of Matthew, and the thirteenth chapter of Mark, which we have before explained, also shows the Evening Light to be a sign of the second advent of Christ. “...When ye shall see all these things, know that it is near, even at the doors.” Matthew 24:33.

The fury of God hath come up in his face,
He riseth with power to deliver his saints;
The angels are flying to gather them home,
A positive sign that the Lord’s near to come.

CHAPTER V

Healing of the Beast.

The beast has already been explained, also his wounding; so we will come at once to the subject of this chapter. We read concerning the beast:—

1st. “I saw one of his heads* as it were wounded to death.” (Revelation 13:3.)

2nd. “...Which had the wound by a sword, and did live.” (Verse 14.)

3rd. “Whose deadly wound was healed.” (Verse 12.) “And his deadly wound was healed.” (Verse 3.) The language of these texts is that the beast did not die from the effect of his wound but finally recovered.

We have shown that he was wounded at the birth of Protestantism. What, therefore, can his healing mean but the death of Protestantism? If the separation of Protestantism from Romanism wounded the beast, what shall heal him but a reuniting of Protestantism with Romanism?

The student of the book of Revelation will see the beast in the singular in the papal age, (Revelation 13:1-8) a plurality in the Protestant age, (Revelation 13:11-18) and in the singular again in the Evening Light age. (Revelation 15:2; 14:9, 11; 19:20.) The healing of the beast is foretold and described in the 20th chapter of Revelation. “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the

*We have previously applied the seven heads to seven mountains, and proved the same position by Scripture. In this text it has another signification, and should be considered headships. The heads, therefore have a two-fold signification.

nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Verses 1-9.)

No prophecy of the Bible is, perhaps, so generally misunderstood as the above. It is supposed to teach a thousand years of universal reign of righteousness upon the earth; when nothing of the kind is hinted at. This is truly a mysterious prophecy, which requires the aid of the Holy Spirit to interpret. The misconstructions of commentators upon it have, perhaps, established the millennium doctrine in the minds of many. Some who have been unable to see a millennial reign in any other part of the Scriptures have seemed to see it here. The *Encyclopedia Britannica* asserts that it is the only text in the Bible teaching the millennial thousand years. The New Testament teaches that the world shall wax worse and worse right up to the coming of Christ; so there is no room for a millennium before He comes. It is further taught in the New Testament that the coming of Christ will be the instant of the resurrection of both the righteous and the wicked: the general judgment; the rewarding of the righteous in heaven; the banishment of the wicked and the de-

struction of the earth. So there can be no millennium after He comes. The doctrine of the millennium is therefore excluded from the Bible and is a mere tradition having its origin in Cerinthus, the most noted heretic of the first century.

But what about the thousand years in Revelation? Let us examine it carefully. In the first place we observe that it is not a reign of men in the body, but of the "...souls of those who were beheaded for the witness of Jesus, and for the Word of God..." Rev 20:4

We further see, that they had not during their life upon the earth "worshipped the beast, neither his image, neither had received his mark" upon them; hence we conclude that they lived in the early part of the Christian era, before the beast made his appearance.

In another chapter, the Revelator sees these same souls under the altar, and heard them cry "...with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "...And it was said unto them, "that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Revelation 6:9-11. These souls were resting, hence we understand that this vision also applies to their thousand years reign with Christ. We also see in the above that the thousand years lie between periods of martyrdom, and that those who reigned were the victims of the first, awaiting the death of those of the second.

But are those thousand years past, or are they yet to come? Let us turn again to the twentieth chapter and make a further investigation of this subject. We find the devil was chained during that period. (Verse 2.) Of course none would take this to be a literal chaining, for a spiritual being could not be thus confined. In what sense was he chained? By reading a little further, we find his chaining was a deprivation of the privilege of deceiving the nations. (Verse 3.) We observe also that at the expiration of the thousand years, the devil is loosed for a little season; during which he gathers the forces of Gog and Magog together to battle against the saints, and is defeated by fire from heaven. (Verses 7-9.)

The fire from heaven signifies the coming of Christ, (II Thessalonians 1:8) hence the devil is loosed from his thousand years confinement, a little season before the second coming of Christ. The fact that the Gog and Magog forces are already uniting proves that the thousand years are past. But can we find anything in this chapter pointing to the commencement of the thousand years? Let us see. We have seen that it was the souls of the martyrs of the early days of the Christian era who reigned. Hence we would suppose that the thousand year period began soon after their martyrdom. This must be the case, for we have seen that they are already in the past.

We have now laid the foundation, and will proceed to show the exact interpretation. The thousand years were the darkest part of the papal reign, A.D. 530-1530. During that period there were very few Christians upon the earth, hence the devil was deprived of the privilege of deceiving them, and in this sense was chained.

The reformation, at the close of the thousand years, brought forth a host of redeemed people, thus restoring to the devil the opportunity of doing what he could at deceiving them. In this sense he was loosed. The awful persecution inflicted upon the church in apostolic times, was during those thousand years greatly abated, but it was poured forth afresh and with greater ferocity at the outburst of the Reformation. Hence it is seen that the thousand years, as we have located them above, were in fulfillment to prophecy an intervening respite from persecution.

A few words now concerning the resurrection of the chapter under consideration. Millennarians think the righteous are to be resurrected the instant of the Savior's coming, and the wicked a thousand years later. This is a direct contradiction of the Savior's words. "...The hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29. This text admits no thousand years interval between the resurrection of the just and unjust. All are to come forth the same hour.

Let us turn our attention again to the book of Revelation and resume our inquiry into the subject of the first resurrection. We have seen that it was the souls of martyrs who reigned with Christ, and that during their reign they inquired of God concerning the avenging of their blood upon those who dwelt upon the earth. So they were not upon the earth; hence had not attained unto the resurrection of the body; yet had part in the first resurrection. Nothing is easier than to see from this that the first resurrection is not a resurrection of the body. Let us now search the scriptures for an explanation of the first resurrection. Jesus explains it as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. To clearly discriminate between this resurrection and that of verses 28 and 29, the reader should lay down this book, and study them in the Word of God. The following distinctions will be observed:

- 1st. This is a conditional resurrection; the other unconditional.
- 2nd. This is continuous; the other instantaneous.
- 3rd. This is attained by many; the other by all.
- 4th. This is accessible by those who are alive upon the earth; the other by those who are in their graves.
- 5th. All come forth unto bliss in this resurrection. (Revelation 20:6.) In the other some come forth unto damnation.
- 6th. This is a present resurrection; the other is in the future.
- 7th. The present must be called the first resurrection; the future the second.
- 8th. The first resurrection is a spiritual one; the second a corporeal.
- 9th. The first is a resurrection from a spiritual death "in trespasses and sins;" the second is from the grave.
- 10th. The first is a resurrection unto a holy walk with Christ; the second is unto the final judgment, to receive the sentence of everlasting bliss or condemnation in the life which is to come. In Colossians 2:13 Paul tells us how we attain to the first resurrection. "And you, being dead in your sins and the uncircumcision of your

flesh, hath he quickened together with him, having forgiven you all trespasses.” That we have a part in the first resurrection in conversion, is here too plainly taught to be denied. So the first resurrection includes all who are raised out of their sins in the whole Christian dispensation; both before and after the thousand years; yea the few who were raised during that dark age. This does not contradict the Revelator’s prophecy, for he did not say, “This is the first resurrection,” until he had mentioned those who came up after the thousand years were ended. Thank God we have a part in the first resurrection! “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.”

Having now clearly seen that the thousand years of Satan’s confinement are past, it is evident that we are living in the “little season” of his freedom, when he is to effect a union of the nations Gog and Magog.

What do these terms signify? This question has puzzled the minds of commentators of all ages. By a careful study of God’s Word, under the guidance of the Holy Ghost, we have been made to understand that they signify the two forms of the apostasy. They are explained in the 38th and 39th chapters of Ezekiel. Both these words occur in Ezekiel 38:2. Magog is not found in the rest of the chapter, which proceeds to describe the rise and fall of Gog. “Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land...” (Verse 9.) “And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.” (This language implies that Gog should make his ravages in the time when men should cease to wall in the cities.) “To take a spoil, and to take a prey...” (Verses 11-12.)

“Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?” Verse 13. Just such a spoil was, during the dark ages, demanded by the Catholic confiscation laws and taken by the inquisitors. When a

man fell under the ban of the pope, his property was turned over into the hands of the inquisitors who placed him under arrest. Scarcely a man of wealth escaped their hands. Where there was no just accusation, they forged one. History gives account of many examples of this kind. "And thou shalt come up against my people of Israel [the church of God], as a cloud to cover the land; it shall be in the latter days [Christian era]..." (Verse 16.) "Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Verse 17.)

These words refer to the many prophecies concerning the apostasy. The downfall of Gog is foretold as follows: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." (Verses 18-19.) "...And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (Verse 22.)

The language of these texts is similar to that with which the sixteenth century reformation is foretold in the book of Revelation. (See Revelation 16:17-21.) "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand." Ezekiel 39:3. Bow signifies power. Hence it is contained in this text that God should take Gog's power from him. This, as we have before stated, was accomplished in the sixteenth century reformation. Surely no further proofs are necessary to convince our readers that Gog signifies Catholicism. The prophet finishes his description of the overthrow of Gog in Ezekiel 39:5. In the next verse he commences a description of the judgments of God upon Magog. "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel." (Verses 6-

7.) The reformation predicted in these verses differs somewhat from the one previously described. In this, God's judgments are poured out upon Magog; in the other upon Gog. God's name shall no more be defiled after this reformation but not so with the other. Therefore, this is a more perfect reformation than the other. The location of these prophecies naturally indicates that this reformation should take place after the other. Hence, we consider this a prophecy of this nineteenth century reformation; and Magog a metaphor signifying Protestantism. But we did not follow the prophet to the end of his prophecy of this second reformation. He goes on to say: "Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken." (Verse 8.)

This verse calls our attention to the many prophecies of the Evening Light throughout the Bible. "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD." (Verses 9-10.) Weapons in the above signify the theories and opinions of men, for with such weapons sectarians fight generally. These verses, therefore, teach that this reformation, at its beginning, shall not be so much for the salvation of the outside world, as for the destruction of sectism. Present facts prove this true. The reader will understand the latter part of the tenth verse better, by reading it in connection with Revelation 18:6. Since we have seen that the terms Gog and Magog signify the two forms of the apostasy, is it not clear in our minds that their union will be a union of Protestantism with Catholicism? The devil's object in such a union is to increase the volume of his strength to oppose the truth, and the saints of God. (Revelation 20:8-9.) Signs of such a union are already seen. We will point out some of them.

1st. The sympathy already existing between Protestants and Catholics. Upon this sympathy, the Catholics base a strong hope that some of the older Protestant denominations will soon see their error and return to the folds of Romanism.

2nd. Some of the Protestants have already begun to advocate such a union. Some time ago a speech was made to this end in the city of Springfield, OH, by a Protestant preacher.

3rd. Protestants have begun to sustain Rome. It is no uncommon thing to see a Catholic committee approach the Protestants with a petition for help to erect a house of worship, and depart, not empty handed.

4th. The universal cessation of Protestants to protest against Catholicism. They once denounced her as an institution of anti-christ; today they desire such expressions of Rome excluded from their creeds. Yea they bid her Godspeed and pronounce her a Christian institution. Hear what Bishop R. S. Foster says. This noted Methodist declared before the New York conference, November 9, 1886, "The popular idea is that the church at Rome is anti-christ. I do not agree with the popular belief. I regard that wonderful institution as a grand Christian camp."*

Think of this: an institution which has caused the blood of saints to flow like rivers in the earth, "a grand Christian camp." Did viler words ever drop from the lips of any living creature? Shame, O Shame on such impudence!

But Foster is not the only man maintaining such sentiments. The adages, "Good and bad in all churches;" "We are all going to the same heaven," etc., which were once strictly Protestant, now have a meaning that places Romanism on a level with Protestantism.

5th. Protestant kings are beginning to do homage to the pope. On the anniversary of the birth of Pope Leo XIII, in March, 1888, thousands of dollars worth of presents were sent unto him from

*I have these words from a tract entitled, "The Modern Christian Damned and Lost," by Salem Faith Home.

various kings of the earth. President Cleveland sent him some valuable presents, among which was a beautiful little volume containing the Constitution of the United States. Do not these facts prove that the leading Protestants are becoming the allies of the pope? It is very evident that the devil is already paving the way for the union of the two forms of the apostasy, the consummation of which will be seen in its time. There must first be a union of the Protestant sects, exclusive of Rome, to complete the Protestant image of the first beast. Revelation 13:14. By that time, the church of the living God shall have increased to "multitudes, multitudes" which will greatly kindle against them the hostility of sectarians, who to more successfully oppose this holiness movement will then unite themselves with the heresy of Rome, and thus cause the people "to worship the first," whose deadly wound will then be healed. Revelation 13:12.

CHAPTER VI

Final Doom of the Beast.

Gog and Magog united will constitute the devil's army in the last battle of the present ecclesiastical conflict. We are now just fighting the first battle. It shall end with victory on God's side. (Revelation 12:7-11.)

This defeat will cause the devil to be very wrathful, and to wreak his vengeance upon the church in a great flood of persecutions. (Verses 12-15.) These persecutions, will, perhaps, come chiefly from the "image of the beast." But the earth will help the woman by swallowing up the flood of persecution. (Verse 16.) Earth signifies the world or sinners. Satan's defeat in this first battle will but increase his wrath, and he will make preparations for another battle. Revelation 12:17) He will then unite the two wings of his army, Gog and Magog, and besiege the camp of the saints. (Revelation 20:8-9.) In another place we read that, "He gathered them together into a place called in the Hebrew tongue Armageddon." (Revelation 16:16.) Some have supposed this term to signify some particular locality, which is not the case, forasmuch as the devil's army shall at the same time encompass the camp of the saints, which extends over "the breadth of the earth." (Revelation 20:9.)

Armageddon is a Hebrew word from Megiddo, the name of a valley which was the scene of one of the greatest victories Israel ever won. (Judges 4:1-24; 5:19.) Israel was a type of the church. Hence it appears that Armageddon signifies a great triumph of the church. So the words, "He gathered them together into a place called in the Hebrew tongue Armageddon," seems to signify that the devil mustered his forces only to be defeated. This battle is called "...the battle of that great day of God Almighty." (Revelation 16:14. These words signify that it will be the decisive battle of the war, and will end with the ushering in of the final judgment.

The church will receive no protection from the outside world at that time, for all the kings of the earth, and their armies, will be united with the beast against her. (Revelation 16:14; 19:19.) It seems that at that time all the powers of earth and Hell will be united to exterminate the holy seed. But the gates of Hell shall not prevail against Christ's church. (Matthew 16:18.) The armies of heaven will be marshalled against them (Revelation 19:11-19), and the beast will be taken. (Verse 20.) When the devil shall have the city of Zion besieged, ready to strike the fatal blow, fire will come down from heaven to our rescue. (Revelation 20:9.) The fall of fire mentioned in this text signifies the coming of Christ. (See II Thessalonians 1:7-8; 2:8; Hebrews 10:27.)

The words, "Behold I come as a thief," in connection with the prophecy of the gathering of the nations (Revelation 16:15), also signify that the battle with Gog and Magog will end with the Saviour's coming; when the beast, the false prophet, the devil and all his hosts, will be "cast into the lake of fire and brimstone." (Revelation 19:20; 20:10.) "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thessalonians 1:9.

(Editor F. Pruitt: In the above chapter the author has revealed much truth and perhaps as much as God was giving to the people in the day and time of His writing. The great red dragon who has now appeared under the cloak of Communism was not in evidence at that time and therefore he failed to mention his part in the winding up of the affairs of this old world. In Revelation 20:7-10 we find this truth set forth, Satan shall be loosed out of his prison. (In Revelation 12:9 we read that the great dragon was called the devil and satan) therefore it was this old dragon spirit that went out to deceive the nations and he is doing that today under the cloak of Communism. The author was prophesying that the sectarians should get together first, and they have done that under the name of "Council of Churches," which represents the false prophet spoken of in Revelation 16:13. Communism represents the dragon and Catholicism the beast. At present the dragon spirit is gradually deceiving the

false prophet and the beast into the upholding of Communism, and at the end the whole army of the three powers under the dragon (Communism) will be the combined forces that will compass the camp of the saints about, and the beloved city, and fire will come down from God out of heaven and devour them. And the devil, the dragon under the name of Communism, will be cast into the lake of fire and brimstone, where the beast and the false prophet are. The beast and the false prophet are cast down first and shall be tormented day and night, forever and ever. Conditions in the world are changing rapidly in these days and the coming of the Lord is shining brighter and more fully as the years come and go.)

CHAPTER VII

Final Home of the Church.

In these last days of “perilous times,” when every foolish notion finds lodgment in somebody’s brain, it is believed by some that heaven will be upon the earth. If this were true, one of two other falsehoods would have to be acknowledged true, either that Heaven does not exist at the present time, or that it will be transported to the earth. To believe the former is to deny the words of the sacred writings, which declare it has already been prepared, even from the foundation of the world. (Matthew 25:34; 20:23; Mark 10:40; I Corinthians 2:9; Hebrews 11:16.) It is eternal, that is, “without beginning or end.” —*Webster*. (II Corinthians 5:1.) To believe the latter, is to possess a very narrow, contracted conception of Heaven. I expect to go to a Heaven so large, that were our solar system placed in the center of it, a man could not see its face from Neptune with the most powerful telescope now extant. I expect to meet people in Heaven from a million worlds, and learn wonderful things about God’s gracious dealings with His creatures in all parts of the universe.

But be our home located where it may, we know that we shall be with the Lord. (Philippians 1:23; John 12:26; 14:3; 17:24.) We know, also, that our future home shall be where Jesus is now. “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” John 13:33. “Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” (Verse 36.)

That these verses promise the followers of Christ a home, by and by, where He went when He took leave of His apostles, is too plain to be misunderstood. Where did He go? “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.” Mark 16:19. “...He was parted from

them, and carried up into heaven.” Luke 24:51. “...Ye have seen him go into heaven.” Acts 1:11. It is further taught in the Scriptures, that Jesus is now at the right hand of God. (Acts 7:55-56; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 10:12.) If, then, our future home is to be where Jesus is now, it is evident that we shall dwell at God’s right hand. But when shall we enter our blissful abode? In the twenty-fifth chapter of Matthew it is clearly taught that we shall enter it directly from the final judgment. But when shall the judgment take place? Paul tells us Christ “...shall judge the quick and the dead at his appearing...” II Timothy 4:1. Our blessed Savior shall remain at the right hand of His Father until His enemies shall be made His footstool (Hebrews 10:12-13); from whence we look for Him (Philippians 3:20), to receive us unto Himself. (John 14:3.) He shall descend from heaven with a shout, bringing with Him those who are asleep in Him. (I Thessalonians 4:14-16.) “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” I Thessalonians 4:17.

CHAPTER VIII

Dissertation on False Teachers.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” II Timothy 4:1-4.

Three points are explicitly set forth in the above text:

1. That false teachers should make their ravages at a time when the masses should have retrograded so far from sound doctrine that they would not endure it.
2. That they shall be authorized, and sent forth by men.
3. That they should turn away the ears of the people from the truth.

It is foolishness to suppose that the people have only in the last few years become so perverted that they would not heed the truth. They reached this climax at least fifteen hundred years ago; which gave the Roman Catholics opportunity to introduce their superstitions. The way has, therefore, long been prepared for false teachers. The people were actually more stupid under the reign of popery than they are now; though now they are more perverted than at other periods in the Protestant age.

When the reformation began, Luther and his co-workers were regarded as false teachers by the masses, because they taught justification by faith. Why was this? Because their ears had been turned away from the truth by false teachers. Why is it that professors of today scoff at the doctrine of sanctification by faith, subsequent to regeneration? And why is it that they will not endure a Bible discourse on most any theme? Because their ears are turned away from

the truth by false teachers. We need not spend time and space to prove that the time has long since come for the people to heap to themselves; for it is a well known fact that the majority of sect preachers are of this sort. They are manufactured in theological seminaries, voted into the ministry and hired by the people. We believe that comparatively few are truly called of God and working only for the glory of God and the welfare of immortal souls.

CAUTION.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” Matthew 7:15. Throughout the Bible we are told that the false prophets of the Christian era would not wear the rough dress (Zechariah 13:4), but would be clothed in sheepskins, that is, professing themselves Christians; or as Paul expresses it, “...Transforming themselves into the apostles of Christ.” II Corinthians 11:13. It behooves us, therefore, to be cautious and watchful, lest we be led astray by deceivers.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” I John 4:1. No one should be blamed for demanding an investigation before accepting any doctrine, for that is exactly what John commands in the above text. But we do put forth a standing rebuke against the unjust principle, by which many of today are actuated, of passing sentence of condemnation upon mere hearsay. Any person who condemns without investigation disobeys the above command as much as he who receives as orthodox that which he has not, by thorough investigation, proven true. But what is the best course to pursue in trying the spirits? The banker, to successfully detect a counterfeit bill, must first procure a good bill, and place it beside the counterfeit. Then by means of his detector trace all the marks, threads, etc., upon it, and also upon the counterfeit. In this way a counterfeit is soon detected. So, reader, to successfully detect counterfeit spirits, you must first receive into your heart the genuine Spirit, the Holy Ghost, which exactly accords with the Bible in all things. Then when you meet with a spirit or doctrine

with which you have no fellowship, by means of the detector, the Word of God, you can easily discover wherein it is wrong.

We will notice one more point in the above text. "Many false prophets are gone out into the world." "For many deceivers are entered into the world,..." II John 7. It was in A.D. 90 that John wrote the above. So those who think that the false prophets are just making their appearance, are just eighteen hundred years behind the times. False teachers have already accomplished their work, which the Evening Light is now sweeping away.

HOW FALSE TEACHERS ARE KNOWN.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matthew 7:16-20. The above is an infallible rule by which we can discern every man, of what sort he is. Wherever we find the fruit of a false prophet we are sure to find a false prophet. Some might suppose that a real God-sent minister might in some cases, through ignorance, bear the fruits of a false prophet. This is as incredible as grapes growing on thorn bushes, or figs on thistle stocks. People too often neglect to apply the above rule. They acknowledge men to be of God because they are orators and make a great profession when they would, by applying the Savior's rule, at once discern them to be false prophets. You can no more detect false teachers by their profession, or outward appearance, than you can enter an orchard and tell which of the trees bear sour apples, and which sweet, by looking at the bark on the trees. "Ye shall know them by their fruits." Jesus denominates the false prophets, wolves in sheep's clothing. As a wolf's foot is nothing like the foot of a sheep, the best plan to detect them is by the tracks they leave behind them.

The ancient Jews taught that good fruit sometimes grew on corrupt trees. They regarded the miracles of Christ as good and notable works, while they looked upon Him as the worst of imposters, possessed with demons. The Gentiles of today teach that evil fruit grows on good trees; that is, that all Christians commit sin. Both these doctrines are false, and Jesus reproves them, saying, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Matthew 12:33.

Reader, settle it forever in your heart, that evil fruit grows only on corrupt trees, and good fruit only on good trees, and it will be no task for you to detect deceivers.

FRUITS.

Having seen that the Gospel rule to discern false teachers is by their fruits, we need only to acquire a knowledge of their fruits from the sacred pages to be able to unmistakably point them out. We will first notice a description of their fruits in the Old Testament. "All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain: from his quarter." Isaiah 56:9-11.

The above is undoubtedly as good a description of modern false teachers as is found between the lids of the Bible. Sectism has flooded the world with preachers who are blind, ignorant and dumb and lazy. Of course we must admit some exceptions, but all those exceptions are being speedily delivered from the cages of deception. "But," says one, "how can you make out that the preachers in sectism are ignorant? Many of them are highly educated, having spent years in the study of theology, and today are holding diplomas from the very best theological seminaries." They are, truly, very well versed in worldly knowledge. If you investigate their libraries, you will find they consist of the very best works. Unabridged

dictionaries, complete concordances, works on philosophy and the various sciences, biographies, ecclesiastical and political histories, etc., etc., are to be found there. And an interview with them will convince you that they are not ignorant of their contents. Their “great swelling words” and polite gestures back their assertions that they have been to college. You cannot in any way prove them ignorant of secular things, but lead them into that branch of the science of theology called Hermeneutics, which treats of the principles of scripture interpretation, and you will find them blind and ignorant and dumb. D. D., the title borne by the biggest sect preachers, lexicographers say, stands for “doctor of divinity.” It is the English equivalent of the Hebrew title **Rabbi**, which Jesus forbade His disciples to affix to their names. If we conclude that D. D. stands for “dumb dog,” the title will be scriptural, for the prophet says, “They are all dumb dogs.” He furthermore says, “They cannot bark; sleeping, lying down, loving to slumber.” So the people will not be warned of approaching dangers if they cannot bark. And if they could they are too stupid and slothful to do it. The prophet further says, “They are greedy dogs, which can never have enough.” Where will you find this fulfilled if not in sectism. Few of their preachers are content with any salary. If you offer them \$600 they will want \$800. If you will not give it, they will go where they can get it, excusing themselves with the plea that the Spirit moves them to go thither, when it is money that moves them. Many of them go into the ministry especially to make money. A certain young man in P—, after spending several years in college preparing himself for the ministry, in the Babylonian way, went to conference to receive a circuit. He was offered one with a salary of \$400. He refused it, saying, “I can get \$600 for running an engine.” So he ran his engine a year or two, but has now gone into the pulpit. What a fatal mistake he made. He should have stayed in the engine house. He was worth far the most there, until he gets salvation. Such a preacher is a curse to any people, at any price.

We will not occupy space with any more examples, as they are too numerous for anyone to doubt the truth of what we say. “They

are shepherds that cannot understand.” Though the sect preachers have spent years in study, they are still destitute of a real spiritual insight to the Word of God. There is scarcely a Bible subject that they can explain satisfactorily to an inquiring mind. They can only give you the decisions of certain councils, the commentator’s construction, and their own opinions. The apostle has well described them when he wrote the following words: “Ever learning, and never able to come to the knowledge of the truth.” II Timothy 3:7. Notice the rest of Isaiah’s description of false teachers: “They all look to their own way, every one for his gain from his quarter.” The preachers who look to the quarterly conferences for their gain, are so numerous that a child can see where this text applies, without the aid of comments.

“Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.” Jeremiah 23:1-2. The scattering of the people of God is here set forth as the work of false teachers. Such works sectarians have been engaged in for centuries, teaching the people that it is right to be divide, and that division always existed among the children of God. Of course, those who study the New Testament will see at once the falsity of such teachings, for it declares concerning the apostolic church, that “The multitude of them that believed were of one heart and of one soul:...” Acts 4:32. They also teach the people that sect organizations are essential to hold the Christian people together, when everybody knows they hold them apart.

Reader, suppose you owned a pasture field containing many thousand acres, in which you kept a large flock of sheep. Suppose you were going on a journey, and before you start you set shepherds over your flock, charging them to guard off the wolves, and keep out the goats, and to keep the flock together. You then take leave of them, trusting all in their care. During your absence they build many partition fences, until your field is divided into many

little fields. They then cast some of your sheep into each field; and to swell their numbers cast a great many wolves and goats into each field with the sheep. They then put up a bulletin by each field, and upon each they write a different name. Upon one they write, LIONS; upon another, BEARS; upon another, SHEEP; upon another, HORSES, etc., until all are named differently. When you come home you find your pasture trodden down and defiled by the goats; and worse yet, some of your sheep have been devoured by the wolves. What would you do in such a case? I assure you, you would discharge all those shepherds at once. And you would hold them responsible for the sheep the wolves had devoured. You would then set your servants to pulling down division fences, and casting out the goats and wolves, until your flock were all together, and in perfect safety, as they formerly were.

This is a figure of the way false teachers have treated God. He built His church in perfect purity and unity and ordained pastors and teachers to oversee the flock and to guard them against schisms and divisions; and behold the pastors themselves have brought in many hundreds of schisms and scattered God's saints to the four winds of heaven. "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Ezekiel 34:1-6.

In this text, false shepherds are arraigned for indolence, faithlessness, tyranny, covetousness and luxurious living. Shepherds are intended to care for and feed the flock, but these feed themselves and feed not the flock: that is, they labor for money, having little or no regard for the souls of the people. These false shepherds also eat the fat and clothe themselves with wool; no matter if their flocks are clothed in rags and destitute of daily food. "The diseased have they not strengthened, neither have they healed that which was sick." Oh no, say they, the days of miracles are past. They are not only minus the gift of the Holy Spirit, to effect cures through the name of Jesus, but of the very faith in the existence of such power. Faith healings is one of the Lord's instrumentalities in the salvation of souls. Sometimes a whole city or community was converted through a single miracle in the apostle's days. Paul tells us that the miracles Christ wrought by him were "to make the Gentiles obedient, by word and deed." (Romans 15:18.) In verse 19 he shows that the Gospel is not fully preached unless accompanied by "...mighty signs and wonders, by the power of the Spirit of God..." No man is, therefore, thoroughly equipped as a minister of Christ without faith enough to drive diseases from the bodies of his fellow creatures.

Ezekiel further shows that the false teachers have not bound up the broken; that is, they have not properly pointed the broken-hearted penitent to "the Lamb of God who taketh away the sin of the world." "Neither have ye sought that which was lost;" that is, they have not aimed at the salvation of souls lost in sin. Heedless of Peter's injunction against being lords over God's heritage, the false prophets have ruled "with force, and with cruelty." "...He that putteth not into their mouths, they even prepare war against him." Micah 3:5. Ofttimes persons have been expelled from their societies for delinquency in their quarterage. "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the LORD among us? none evil can come upon us." Micah 3:9, 11.

The reader will observe that money seeking is mentioned as a fruit of false teachers in nearly every text we have quoted since we struck this branch of our theme. No true God-sent minister of the gospel preaches for money. God has "ordained that they who preach the gospel shall live of the gospel;" but their living is to consist of the free-will offerings of the people. Salary preaching is contrary to the Bible. Paul made "...the gospel of Christ without charge..." I Corinthians 9:18. A salary preacher is a hireling, and Jesus tells us such "...careth not for the sheep." John 10:13.

The New Testament, like the old, makes division and money seeking the principal fruits of false teachers. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16:17-18.

This text makes every maker of division a false teacher. And if makers of division are false teachers, the propagators of it are certainly no better. It is, therefore, no task in our day to point out a false teacher.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." II Peter 2:1-3. "Damnable heresies" in the above signifies destructive sects, and is so rendered in the German version. Sects are therefore the fruits of false teachers.

Some suppose that the false prophets were to deceive but few, but Peter tells us in the above that "many shall follow their pernicious ways." The fact is, nine-tenths of the inhabitants of the earth

are today under the influence of false teachers. O God, let thy truth spring forth speedily.

Peter further shows that the way of truth shall be evil spoken of by reason of them who follow the pernicious ways of false teachers. So we may look for frowns, curses and abuses from the sectarian world. Facts prove them the source of the body of the oppositions with which we meet. But let them rage, we shall spend our life in defense of the truth.

CHAPTER IX

The Better Church of God Under the New Testament.*

There are two great errors advanced in the ecclesiastical world in regard to the church question. One is that God had no organized church under the Old Testament, and the other is that Jesus Christ has not organized a new church under the New Testament, but has merely improved the church of Moses and extended it into the Gentile world.

I begin with Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." Jesus here represents Himself as an organizer of a church; He plainly says, "I will build my church;" we would, therefore, be ignoring His words to say that He did not build a church.

We will turn next to the epistle unto the Hebrews: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:5-6. The two churches, that of the Old Testament and that of the New, are here spoken of in the figure of two houses. The Old Testament church is represented as the house of Moses, and that of the New Testament as the house of Christ. Moses is said to have been faithful as a servant of God in his house, and Christ is said to be faithful as a Son of God in His house. Christ's house, or church, according to this text must be greater than Moses' church, inasmuch as the son is greater than the servant. That the term "house" in this text signifies a church is evident from Paul's first epistle to Timothy, in which he says the house of God is "...the church of the living God..."

*This chapter is reprinted from the book, "The Better Testament," which was also written by Wm. G. Schell.

I Timothy 3:15. He is speaking here of Christ's house, and if Christ's house is the church of the New Testament, Moses' house must have been the church of the Old Testament.

We will notice the nature of Christ's church in comparison with the church of Moses. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter 2:5. Christ's church is here denominated a spiritual house; Moses' church was not a spiritual house, but merely of a secular nature; it was constituted by a literal nation of flesh and blood, while Jesus' church is constituted by a spiritual nation who are saved by grace—the general body of true Christians. Paul defined the New Testament church as follows: "And have put all things under his feet, and gave him to be head over all things to the church which is his body." Again, in Colossians 1:24 he says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." These texts make the body of Christ and the church identical. This is the only universal signification the word **church** has in the New Testament. The body of Christ is composed of all the true members of Christ; hence we have in these scriptures a proof of my assertion that the church is constituted by all those who are saved by grace.

We have seen that Moses' church was a secular arrangement and had therefore literal doors by which men entered into it and a literal door through which men passed out of it. So likewise, we shall now see that inasmuch as Christ's church is of a spiritual nature, it has a spiritual door of admission into it and a spiritual door of expulsion from it.

The door of admission into Christ's church is explained in I Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The one body mentioned here is the one body of Christ, which I have before shown to be the church of the New Testament. The baptism of the Spirit which makes us members of the church of Christ, is the same expe-

rience that is elsewhere in the New Testament denominated the birth of the Spirit. This is the only door through which men may enter the New Testament church. Natural birth made men members of the Jewish church, but a spiritual birth is required to make us members of the Christian church.

Let us now compare the door of excommunication from the New Testament church with the door of excommunication from the Old Testament church. Since natural birth made the Jews members of the Old Testament church, they were bound to retain their church membership as long as natural life continued, regardless of the multitude or heinousness of the sins they might commit; hence the only door through which a member of the Jewish church could have been expelled was that of natural death. Therefore none but those who committed capital sins could have been legally excommunicated, their excommunications having consisted of a stoning to death or execution by some other means. As spiritual birth is the door into the church of the New Testament, those who have been born of the Spirit retain their church membership as long as they retain their spiritual life. They can only retain their spiritual life so long as they refrain from committing sin, because we are told that "...sin, when it is finished [committed], bringeth forth death." James 1:15.

As only natural death ended membership in the Old Testament church, and every member of the Jewish nation, no matter how wicked, continued in the church until death, the Jewish church was an unholy church. But not so with the church of the New Testament. Since spiritual death ends our membership in the church of Christ, and it is brought about by a single sin against God, no human being with the condemnation of sin upon his soul can ever possess a membership in the New Testament church; hence it must be a holy church.

As the church of the Old Testament was merely human or secular in its nature, it was but a union of the bodies of the people, and with the death of its members it ceased to exist. But the New Testament church, being spiritual in its nature, binds together the souls of men into a perfect unity in Christ; hence we read of the members

of the New Testament church that they are "...of one heart and one soul..." Acts 4:32. Physical death does not affect our membership in Christ's church, but we continue in it the same after death. God's church upon earth in the new dispensation is the same in its nature as His church in Heaven, or in other words it is the same church that has come down from Heaven. Well could the apostle Paul speak of "...the whole family in heaven and earth..." Ephesians 3:15.

The government of the New Testament church, like its organization, is spiritual and divine. The officers are all appointed by God through the Holy Spirit. (See I Corinthians 12:28; Ephesians 4:11; Acts 13:1-3; 20-28.) The discipline of Christ's church is the New Testament; it is the only book of government that has been given by the Founder of the church; hence it is to be granted that He has not intended that we should have another, and I feel safe in saying that none who possess a membership in Christ's church alone will ever need another.

CHAPTER X

Jerusalem Which is Above, Or the New Jerusalem.*

“But Jerusalem which is above is free, which is the mother of us all.” Galatians 4:26.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Revelation 3:12.

It is evident that the Jerusalem mentioned in these texts is not that literal city which was the seat of government to the Jewish people of ancient times, but a spiritual city. In the former of these texts Paul uses the expression, “Jerusalem which is above” in contradistinction to literal Jerusalem. (See verse 25.) He has just been speaking in the preceding verses of the Old and New Testament as the antitypes of the two wives of Abraham. Abraham’s bond wife he considers a type of the Old Testament and his free wife of the New Testament. The two Jerusalems he associates very closely with the two testaments. The literal Jerusalem he shows to have a close connection with the Old Testament, and the “Jerusalem which is above,” with the New Testament.

The New Jerusalem mentioned in the latter text is the same as the “Jerusalem which is above” in the former. The adjective “new” distinguishes it from the literal Jerusalem, and the fact that it came down out of Heaven from God proves it to be a spiritual city. The same spiritual Jerusalem is mentioned in the twelfth chapter of Hebrews, where it is again closely associated with the new covenant, as in the fourth chapter of Galatians. (See Hebrews 18-24.)

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But what is the spiritual Jerusalem that pertains to the new covenant? To successfully answer this question, I must first show the relation of literal Jerusalem to the old covenant. During the sojourn of the Israelites in the wilderness, God spoke to Moses saying: "When ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord." Deuteronomy 12:10-11.

God here promised the Israelites that He would choose a special place of worship in the promised land, after they should once become settled in it; His name was to dwell in the chosen place, and to that chosen place they were to bring their burnt offerings and sacrifices and tithes and heave offerings and also their vows. In the year of release, which was every seventh year, they were commanded to assemble in that chosen place to hear the reading of the law of Moses. (Deuteronomy 31:9-11.) In the chosen place judgment was to be rendered concerning all matters of importance. (Deuteronomy 17:8-12.) Three times in a year feasts were to be kept in the chosen place, at which all males were required to be present; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. (Deuteronomy 16:16.) In short, this chosen place was to be the scene and center of all Levitical worship.

God did not choose this place of worship until the time of David, when He made choice of the city of Jerusalem. Prior to this they had but temporarily selected a place to worship. "Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel." II Chronicles 6:5-6.

From David to the time of Christ, Jerusalem was the chosen place for the Jewish people to worship, the house of God having been located there. But the prophets foretold that in the Christian dispensation there should be another house of God erected in another Jerusalem. I will quote from the LXX. "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." Isaiah 2:1-3. This same prophecy also is found in Micah 4:1-2.

It is here predicted that in the Christian dispensation the house of God should be established on the top of the mountains, above the hills. It is a spiritual house of God that is here referred to, which was typified by the literal house of God in literal Jerusalem. As the literal house of God was located in literal Jerusalem, it is not unreasonable to suppose that the spiritual house of God would be located in spiritual Jerusalem; if therefore the spiritual house of God, of the Christian dispensation, stands on the top of the mountains, there must be a spiritual Jerusalem upon that exalted plane. This thought is corroborated by the Savior in Matthew 5:14, where He speaks as though His followers dwelt in "...a city that is set on a hill..." Observe also that the apostle John was carried away in the Spirit to a great and high mountain to view the spiritual Jerusalem. (Revelation 21:9-10.) By this time we can see that when Paul spoke of "Jerusalem which is above" he referred to the spiritual Jerusalem that is located above the hills in the Christian dispensation.

In the literal house of God—in literal Jerusalem—was the place to worship under the law of Moses. But in the spiritual house of God—in spiritual Jerusalem—is the place to worship God under the Gospel. The spiritual house of God is the church of the living God. (See I Timothy 3:15.) Spiritual Jerusalem signifies a state rather

than a locality. This we may perceive from the conversation of Christ with the woman of Samaria. "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.... But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:19-24. Jesus here shows that Jerusalem should no longer continue to be set apart as a special place of worship, but that in the Christian dispensation God is to be worshiped universally in spirit and in truth. This is a proof that the Jerusalem to which we go to worship is a spiritual condition and not a locality. This lofty state in which the house of God is established is the plane of God's holiness, and to ascend unto the house of God, in the Gospel dispensation, is to obtain salvation.

The twenty-first chapter of Revelation gives us a beautiful description of the new Jerusalem, which many have supposed to represent Heaven, while others have thought it represented a literal city to descend from Heaven by and by; but after carefully examining the character of this city as described by the Revelator, I am confirmed in my belief that John saw in a heavenly metaphor our blessed New Testament church in which blood-washed saints worship the Father in the Gospel age.

He calls the heavenly Jerusalem the bride, the Lamb's wife. (Revelation 21:9.) The Lamb is Christ. (John 1:29.) The heavenly Jerusalem is therefore the wife of Christ. This is a striking proof that it is a metaphoric description of the New Testament church because there is nothing else mentioned in the New Testament unto which Christ is said to be married. But is His marriage with the church already consummated? If we can prove that it is, that will unquestionably locate the holy Jerusalem in the present dispensation. I shall at once appeal to the testimony of the New Testament.

As early as the time of John the Baptist, Christ must have possessed a bride, because that prophet when speaking of Him says, "He that hath the bride is the bridegroom..." John 3:29. Jesus professed Himself to be a Bridegroom. "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matthew 9:15. If Christ was already, during the incarnation, a Bridegroom, He was even at that early date married.

But who was the bride? "For the husband is the head of the wife, even as Christ is the head of the church:..." Ephesians 5:23. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Verse 24.) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Verse 25.) "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones." (Verses 28-30.) "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." (Verses 31-32.) In these verses Paul places the church in the same relation to Christ that the wife stands to the husband. As a true husband, Christ is the head of the church; His wife, the church, is subject to Him. He loves her, even to give His life for her. He nourisheth and cherisheth her, and she is of one body, flesh and bone with Him. Herein is fulfilled perfectly the holy marriage relation as set forth by our Savior in the gospels. Lest we should misunderstand him, the apostle in verse 32 states directly that what he has been setting forth, in regard to the relation that exists, is no doubt that the marriage of the church unto Christ is already consummated, and she is now His bride and must therefore be the heavenly Jerusalem that John describes in Revelation.

In Romans 7:4 Paul again speaks of the church as having been married unto Christ. "Wherefore, my brethren, ye also are become

dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” We shall not, in the face of such plain scriptures, question the fact that the marriage of the church unto Christ has already taken place. But let us again look at the Revelator’s description of Christ’s bride. He tells us that the “wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” Revelation 21:14. Since the twelve apostles are the foundations in God’s church, should we not consider this another striking proof that the church is the heavenly Jerusalem John saw?

The walls of this heavenly city described in verses 12, 16-18 must be the very walls Isaiah spoke of when he prophesied saying, “In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.” Isaiah 26:1. “...Thou shalt call thy walls Salvation, and thy gates Praise.” Isaiah 60:18. The prophet could not have had reference in these prophecies to the walls of literal Jerusalem. But since, in the New Testament spiritual Jerusalem, salvation from sin is obtained and men within her walls are kept pure in God’s sight, her walls must be the very fulfillment of Isaiah’s prophecies.

The Revelator further tells us that the heavenly Jerusalem has gates on all sides: it has three gates on the east, and three on the west, three on the north, and three on the south side of the city. This signifies the abundant entrance into the church of God. As the city is a spiritual city, the walls are spiritual walls and the gates spiritual gates, and they signify that men from every condition in life can be redeemed and enter directly into the spiritual house of God in the new Jerusalem. These gates, we are told, shall not be shut at all by day, and we are told that there shall be no night in this city. (Revelation 21:25.) This signifies the continual opportunity for salvation that is offered unto the people in the Christian dispensation.

Verse 27 tells us that “there shall in no wise enter into (this heavenly Jerusalem) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in

the Lamb's book of life." This corresponds with Isaiah's prophecy of the New Testament church in Isaiah 26:2—"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Only those who have their names recorded in the Lamb's book of life can dwell within the New Jerusalem, as this book is the record of the New Testament church. (Hebrews 12:23.) We have in this another striking proof that the new Jerusalem is the church of God.

In verse 18 of the twenty-first chapter the Revelator tells us that the wall of the city was built of jasper, and the city itself of pure gold, like unto clear glass. In this metaphor the purity of the New Testament church is beautifully represented.

The Lamb of God, we are told in verse 23, was the light of this city. The Lamb is the light in the church of God; therefore, we consider this another proof that the church is the heavenly Jerusalem.

In the twenty-second chapter the Revelator describes the pure river of water of life flowing through this heavenly Jerusalem, which proceeds out of the throne of God and of the Lamb. All spiritual people can readily see in this beautiful description God's fountain of salvation unto which we have access by faith in Christ.

The tree of life is said to be growing in this river and on each of its banks. (Verse 2.) In Revelation 2:7 all that overcome are promised access to this tree of life, which, it is there stated, stands in the midst of the paradise of God. This figure is derived from the fact that the tree of life stood in the original paradise in which Adam and Eve dwelt. They were prohibited from eating of the fruit of that tree after the fall. But now in Christ, we again partake of that tree of life in a spiritual sense; for Christ is our tree of life. The leaves of this tree, we are told, are for the healing of the nations. (Revelation 22:2.) It would be ridiculous to say the healing that comes from the leaves of this tree of life is reserved until after the Savior's second advent, for the world will cease to be divided into nations at that time. In this we have a striking proof that we have access to the heavenly Jerusalem in the present dispensation, and we have healing not only for our souls from sin, but also for our bodies from disease and sickness.

The location of Christ's second advent at the close of John's description of the heavenly Jerusalem (Revelation 22:7) is another proof that we have access to this glorious city in this dispensation.

The wiping away of all tears from the eyes is understood by all those who possess the true joys of salvation.

The saying that there shall be no more death in this heavenly Jerusalem is fulfilled unto us in the present dispensation, because it is written that Christ hath abolished death, and hath brought life and immortality to light through the Gospel. (II Timothy 1:10.) It is spiritual death to which the Revelator referred when he said there should be no death in the heavenly Jerusalem, and it is spiritual death in sin that Christ has abolished. He has given us in its stead that glorious spiritual life within our souls that enables us to live a sublime and holy life in this world. Surely we can see by this time that the heavenly Jerusalem appeared at the beginning of the present dispensation, and is the habitation of all those who dwell in the church of God.

