

THE AGES.

A CHRONOLOGY

Exhibiting Six Thousand Years of Adamic History,

*FROM ITS BEGINNING UNTIL THE END OF THE
TIMES OF THE GENTILES,*

—AND THE—

SECOND APPEARING OF THE LORD JESUS CHRIST UPON THE EARTH.

“How long shall it be to the end of these wonders?”

DANIEL xii., 6.

ARRANGED AND PUBLISHED BY

JAMES U. ROBERTSON,

455 MADISON AVENUE,

ELIZABETH, N. J.

A. D. E. 1889. A. M. 5969.

**PRESS OF
WILLIAM J. SCHAUFEL,
18 SPRUCE STREET,
N. Y.**

INTRODUCTORY.

The Bible is the work of the Spirit of God. Every book in it, from Genesis to Revelation, was written with a purpose and a design, which causes each one to fit into, complement and elucidate the others in a remarkable manner. Together they form a testimony of the same practical and real value to the believer in the Nineteenth Century, when there is no open vision, no audible answer from God, as was the manifestation of the Spirit to those who turned to God from the idolatry of the First Century, or as that of the prophets who, with their well attested commission, went among the people of Israel in the days when they dwelt in their own land, and spoke the word of the Lord with an authority beyond question. This testimony is clear, easily understood, and conclusive to a demonstration to that class among men whose eyes have been opened to behold the wondrous things which are in Jehovah's Law. (Psl. cxix:18.) Being enabled to discern the intimate connection existing between Genesis and Matthew, Malachi and the Apocalypse, and comparing one part with another—scripture with scripture—they come to know accurately the things which are "freely given them of God." (I Cor. ii, 11, 12, 15.)

Not the least among these things are the Times and Seasons in their relation to Jehovah's purpose with the race of Adam from the Beginning to the End of the Bondage of Corruption, to which it has been made subject. God has ear-marked them, so to speak, upon the history of that portion of the race with which He has dealt. By comparing what He said through Moses, or through the spirit-moved writers of the Chronicles of Israel, with what He said through Paul and others of the New Testament writers, it will be seen that these divine statements of Time possess a value which, to the student of the Holy Oracles, is inestimably great. He perceives a fitness and harmony throughout the whole Book in regard to its Time measures that impart most important and invaluable information concerning the Times and Seasons, on which account he is not in darkness, as are others, that the Day of Christ should come upon him unawares (I. Thes. v: 1-5). So wonderful is this harmony which exists throughout the Scriptures, and so necessary each part to the others, that the whole Book is required to enable the student to acquire that accurate knowledge of the divine Will which is its burden. There are no "Great Chronological Gordian Knots" defying human effort to unloose, no breaks, or chasms of time, impassable because no bridge exists to span them, anywhere in the Scriptures of Truth. All is easy to him that hath understanding, and the path lies straight before him whose way is illumined by the light of God's Word.

To him who waits for the Return of the Son of God from heaven, for the Rebuilding of the "City of the Great King," for the restitu-

tion of all those things which God has spoken by the mouths of all the prophets of Israel, and for the filling of the whole earth with the knowledge and the glory of Jehovah, there is nothing for which he more earnestly yearns than to know the time when the waiting will be ended, when the Day of Christ will dawn and the Day-Star arise. "How long, O Lord, how long?" is the cry which leaps from the anxious, trembling heart on every occasion, when above the dense, deadly darkness of the present evil world, the believer in God, by the eye of faith, catches a glimpse of the transcending glories of the Age to come. It is a cry which God, who has instructed him to utter it, has not mocked—"the wise shall understand."

From the Beginning to the End there is a straight chronological path through the centuries. It is by no chance that certain points of time are noted in the narratives of the lives of many characters in the historical parts of the Bible—they stand out as mile-stones upon the highway. The exact time during which the Flood lasted is noted with a definite object. All that is required is carefulness in collecting and collating the periods one finds all through the Scriptures, and the result cannot fail of giving that wholesome satisfaction which is the sure concomitant of accurate knowledge.

NOTES.

The Jewish year consisted of twelve months. (I. Kings, iv:7.) The new moons and the appointed feasts (Isa. i:14) regulated its cycle. The appointed feasts coincided with the seasons, consequently an adjustment between the moons and the seasons had to be made, and this was done by the use of an intercalary month, of which no notice is taken in the Bible. The length of the year used in the prophetic periods is 360 days, and is called a "Time," as in Daniel (xii:7), where we read, in answer to the question, "How long shall it be to the end of these wonders?" the response as, "a time, times and a half,"—that is, for a certain definite period of time, which is correctly expressed in this occult manner. The same expression is found in Revelation xii:14, while in Revelation xi:2, the identical period is called "forty and two months," and in the verse following, "a thousand two hundred and three-score days." From all of which it is evident that a "Time" was a year that consisted of twelve months of thirty days each, or three hundred and sixty days in all. But when these prophetic years are applied to measure the length of time from one point to another, they represent solar years. The years of the Bible which mark the length of the lives of men, of the reign of kings, of prophecies, etc., are solar—that is, they contain 365 days, 5 hours, 48 minutes and 49.7 seconds. This, however, does not exclude the use of the "prophetic year," or 360 days to the year, nor of the "lunar year," which consists of 354 days, 8 hours, 38 minutes and 25 seconds. These periods brought to their solar equivalents, and applied to some of the prophecies, reveal that they have hidden significations, proving most satisfactory in confirming the truth of the Prophetic Oracles. Two thousand five hundred and twenty prophetic years equal 2481¼ solar years, and 2520 lunar years are equal to 2445 solar years, the exact being in each case 38¾ years and 75 years.

The Jewish year commenced with the month Abib, or Nisan, which corresponds to our March-April; consequently our year commencing with January overlaps parts of two Jewish years, and in the Tables allowance is made for this when dealing with B. C. and A. D. years; for instance, in adding B. C. to A. D. years we deduct a year.

It appears that only the completed years of the reigns of the kings were counted, fractions of years not being computed to them. For example, David is thrice said to have reigned 40 years—7 years in Hebron and 33 years in Jerusalem. (II. Sam. v:4; I. Kings ii:11; I. Chr. xix:27.) But in II. Sam. v:5 it is stated that he reigned over Judah 7 years and 6 months, and over all Israel and Judah 33 years, which make 40½ years as the total length of his reign. The 6 months are not counted to him apparently, and they must therefore be added to Solomon's reign, who commenced to reign before David, his father, died.

FIRST PERIOD,

From the Creation of Adam to the Birth of Noah, in whose days the Curse, which had been put upon the ground of Eden, ceased.

A. M. B. C. B. C. Era.	Years.	References.
4076. 4080.	Creation of Adam The Edenic Dispensation.	
130. 3946. 3950.	Adam at the birth of Seth.....	130 Gen. 5:3
235. 3841. 3845.	Seth " " " " Enos.....	105 " 5:6
325. 3751. 3755.	Enos " " " " Cainan.....	90 " 5:9
395. 3681. 3685.	Cainan " " " " Mahalaleel....	70 " 5:12
460. 3616. 3620.	Mahalaleel " " " " Jared.....	65 " 5:15
622. 3454. 3458.	Jared " " " " Enoch.....	162 " 5:18
687. 3389. 3393.	Enoch " " " " Methuselah...	65 " 5:21
874. 3202. 3206.	Methuselah " " " " Lamech.....	187 " 5:25
1056. 3020. 3024.	Lamech " " " " Noah.....	182 " 5:28
1056		

NOTE.

This Period may be called the Millennium of the Curse, for during its currency it existed in all its intensity upon that portion of the earth's surface inhabited by Adam and his descendants, or over Eden. The Curse was imposed upon the ground especially on Adam's account. The terms in which it was delivered are: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field." Consequently, when Adam died its *raison d'être* had ceased, so Lamech (who was contemporary with Adam for 56 years, and who on that account tasted of his bitter lot), in a spirit of prophecy called his eldest born Noah—that is, Rest or Comfort—saying: "This same shall comfort us concerning our work and toil of our hands, because of the ground, which the Lord hath cursed."

In Noah's days the bitter conditions under which Adam's contemporaries had lived were greatly alleviated, and as a consequence they swung to the other extreme—that of riotous living. Christ, in Matt. xxiv. 38, describes the condition of mankind just previous to the Deluge as one in which "eating and drinking, marrying and giving in marriage," were the chief characteristics; while from the account given in the sixth chapter of Genesis of that age it would seem that "the iniquity of Sodom," which was "pride, fullness of bread and abundance of idleness," abounded. For this reason God brought upon the world that then was the waters of the Flood, and

swept them all away, save Noah and his family. By this baptism the ground of Eden, upon which the Curse had been placed, was cleansed, and never again will it be cursed, rendering the lives of those who dwell upon it one of continual sorrow, as it was during the 1056 years of Adamic history that elapsed before Noah was born. For proof of this we have the words of Jehovah, as recorded in Gen. viii: 21, 22, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."



SECOND PERIOD.

From the Birth of Noah to the Covenant with Abraham,

A. M.	B. C.	B. C. Era.	Years.	References.
1556.	2520.	2524.	Shem born when Noah was 500 years old.....	500 Gen. 5:32
1656.	2429.	2424.	The FLOOD when Noah was 600 years old.....	100 " 7:11
1657.	2419.	2423.	The Flood covered Eden one year..	1 " 7 & 8
1659.	2417.	2421.	Arphaxad born after the Flood....	2 " 11:10
1694.	2382.	2386.	Arphaxad begat Salah when 35 years old.....	35 " 11:12
1724.	2352.	2356.	Salah to the birth of Eber.....	30 " 11:14
1758.	2318.	2322.	Eber " " " " Peleg... ..	34 " 11:16
1788.	2288.	2292.	Peleg " " " " Reu.....	30 " 11:18
1820.	2256.	2260.	Reu. " " " " Serug.....	32 " 11:20
1850.	2226.	2230.	Serug " " " " Nahor... ..	30 " 11:22
1879.	2197.	2201.	Nahor " " " " Terah.....	29 " 11:24
1949.	2127.	2131.	Terah " " " " Abram.....	70 " 11:26
2048.	2028.	2032.	Abraham when Covenant given	99 " 17: 1
992				

NOTES.

1. It is a very interesting matter to note that exactly 2520 years, or Seven Times, elapsed between the birth of Shem, who was probably the Melchisedec of Abraham's days (and who was certainly the progenitor of the Hebrew Race*), and the birth of Christ, the true Melchisedec and the Beginning of the New Creation of God. This striking feature is one of the coincidences of a confirmatory character tending to establish the correctness of these Tables. It is, as it were, an over-all measure, an exact span of time stretching from one point to the other of a period which is entirely Jewish, so completely, indeed, that it might be called "The Times of the Hebrews," as another period of equal length is called "The Times of the Gentiles." The time from the Flood to the end of the Mosaic Commonwealth was evidently considered by Peter (II. Peter, chap. iii) as one distinct, continuous age. Christ said that "The Law and the Prophets were until John," which is the form commonly used to describe the whole history of the Jewish people, and as John and Christ were born within 6 months of each other, it is equally true as far as time is concerned to say that they were until Christ.

* Shem was "the father of all the children of Eber." (Gen. x:21.)

2. The duration of the Flood was 1 year and 10 days, as may be seen by comparing Gen. vii, 11, with Gen. viii, 14. This year is not always taken into account by those who have constructed chronological tables from the Scriptures. It is, notwithstanding, a factor which must be noticed if correctness is to be obtained.

3. How old was Abraham when he received the promise referred to in Gal. iii, 17? Several promises were made at different times to Abraham, or rather the same promise was repeated to him with fuller particulars on several occasions. Three of these were marked by special features, and are recorded in Gen. xv., xvii and xxii. The first two are called covenants; the last is spoken of by Paul in Heb. vi:17 as "an oath." This last event was a confirmation of the covenant of promise God made with Abraham over the "good as dead" body of Isaac (Heb. xi, 12), who was the type of Christ, concerning whom Paul wrote to the Romans (xv:8), declaring that "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made to the fathers." In Galatians, iii, 17, it is stated that "The covenant which was confirmed before of God" (doubtless over the sacrifice of Isaac), "the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect." For the purpose of framing our Tables correctly it is necessary that we fix to a date the covenant to which reference is here made. Of the two named in the record, which covenant is it? Doubtless it is the one last mentioned, that of the 17th chapter of Genesis, and to which Stephen referred in Acts vii, 8, as "the covenant of circumcision." The fact that Christ was "the minister of the circumcision to confirm the promises made unto the fathers" leads us, without doubt, to the conclusion that this is the covenant spoken of in the letter to the Galatians, and which was 430 years before the Law. This conclusion is strengthened by the circumstance that every male child in Israel who could profit by the promises had to be circumcised at the appointed time. Without this sign he had no standing at all in Abraham, and was virtually dead. He was in that case a stranger to the covenants of promise and an alien to the commonwealth of Israel. Further, the terms in which the promise was stated to Abraham on the occasion of the giving of the covenant of circumcision, the change of his name to Abraham, the promise of Isaac, the "seed" with whom the covenant was to be established for "an everlasting covenant," and on that account the seed of whom Paul writes when he says, "And he saith not,—And to seeds, as of many, but as of one, and to thy seed, which is Christ" (Gal. iii:16), all lead to the conclusion that this is the covenant which was 430 years before the Law, and consequently the one given when Abraham was "ninety years old and nine."

4. Shem was contemporary with Abraham, Isaac and Jacob. He begat Arphaxad 2 years after the Flood, which was A. M. 1659. He lived after that event 500 years, that is, until A. M. 2159. Abraham was born A. M. 1949 and died A. M. 2124, having lived 175 years;

Isaac was born A. M. 2049 and died A. M. 2229, having lived 180 years; Jacob was born A. M. 2109 and died A. M. 2256, having lived 147 years. From this it will be seen that Abraham died 35 years before the death of Shem, and that Jacob was 50 years old when that event occurred. Shem therefore lived contemporaneously with the Fathers of Israel; and as he came down from another age, even that before the Flood, having all the wonderful vitality of the people of that time, living on century after century, while his sons in their generations passed away in death, he would be clothed with all the honor and majesty of a more than human potentate. Under these circumstances there can hardly be a question that he was Melchisedec, the king of Salem, who met Abraham after his slaughter of the kings and blessed him, and to whom the writer of the Hebrews refers as a type of Christ. The blessing which his father Noah bestowed upon him, when he said, "Blessed be the Lord God of Shem," indicates the character of the man as one who feared God, while his brethren, especially Canaan, were men of quite another type.



THIRD PERIOD.

From the Covenant with Abraham to the Building of the House of Jehovah in the fourth year of Solomon.

A. M.	B. C.	B. C. Era.	Years.	References.
2048.	2028.	2032.	Year when the Covenant was made with Abraham. The Law was 430 years after this Covenant (Gal. iii:17), and during this period the Children of Israel were sojourners (Ex. xii:40; Heb xi:9). The sojourning ended at the Exodus.	430 Ex. 12:40
2478.	1598.	1602.	Year of the Exodus.	
2518.	1558.	1562.	Wandcrings in the Wilderness ...	40 Acts, 13:18
2525.	1551.	1555.	Conquest of Canaan	7 " 13:19
2975.	1101.	1105.	Time of the Judges.....	450 " 13:20
3015.	1061.	1065.	Time of Samuel and Saul.....	40 " 13:21
3055.	1021.	1025.	Reign of David.....	40
3058.	1098.	1022.	Solomon reigned 3 years, and in the beginning of his 4th year commenced the House of Jehovah.....	3 1 Kings, 6:1
Total number of years from Exodus to the building of the House				580
Years of Third Period....				1010

NOTES.

1. Two grand bridges span this long period of 1000 years. The first one of 430 years is very definitely stated in two testimonies, one from Moses and the other from Paul, as follows:

"Now the sojourning of the children of Israel, who dwelt in the land of Egypt, was 430 years. And it came to pass at the end of the 430 years, even the selfsame day it came to pass that all the hosts of the Lord went forth from the land of Egypt."—*Exodus*, xii: 40, 41.

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

430 years then stretched from the Covenant made with Abraham, which we have demonstrated was in his 99th year, till the night of the Coming of Israel out of Egypt, an event marked as the beginning of

a new era by the institution of the Passover. We cannot fill up the interval with consecutive details, for the length of the generations in Egypt during the bondage is not given; nor is it necessary.

2. The second bridge of 580 years is one made up of details which the apostle Paul has cited in the discourse recorded in the thirteenth chapter of the Acts. His enumeration is clear beyond fear of misunderstanding, and where he does not himself furnish the number of years taken up by the event, the information can readily be supplied from other portions of the Scriptures. His citation is in *seriatim* form, from which proceeds a simple sum in arithmetic, its total being 580 years, a result from which it is not possible to escape.

In I. Kings vi:1 this statement is recorded: "Now it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

Here is a definite statement of time covering the whole period from the Exodus to the building of the House, and it is 480 years. It will at once be seen that between it and the sum of Paul's enumeration of the particular matters comprised within the same events there is a discrepancy of just 100 years. There is no escape from the predicament; we have to face a direct contradiction. There is, under the circumstances, no other alternative than to conclude that the figures given in the passage in Kings are in error (due probably to a mistake in transcription)—that they should read 580 years instead of 480 years now appearing in the record.

In II. Chronicles xxii:2 there occurs a palpable error of a similar kind. It is said that Abaziah, the son of Jehoram, was 42 years old when he began to reign, while his father, whom he immediately succeeded, died at the age of 40 years. These impossible figures, which make Abaziah 2 years older than his father, are shown to be wrong by the parallel passage in I. Kings viii:26, which gives 22 years as the age of Ahaziah when he ascended the throne of Judah.

It may be proper to remark that such glaring discrepancies might well be regarded as a legitimate reason for distrusting the record, were it not indubitably clear that their existence is due to the faulty work of a copyist.

3. The time consumed during the wars which Joshua waged against the inhabitants of Canaan to dispossess them in favor of the Israelites was 7 years. This is deduced from the following testimonies: Caleb was 38 years old at the time of the going forth out of the land of Egypt, as two years afterwards, when sent with the others to spy out the land, he was 40 years old. (Compare Joshua xiv:7 with Deut. ii:14.) When he was 85 years old he received his inheritance, and the land had rest from war. (Josh. xiv:10, 15.) The difference between 38 and 85 is 47. As 40 of these years were spent in the

wilderness it follows that 7 of them were spent in subjugating the land. "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot."

4. "And after that he gave unto them judges about the space of 450 years until Samuel the prophet." These "days when the judges ruled" were a very disturbed period of the history of the nation of Israel. Their exact length is, however, given us by Paul, so there need be no uncertainty concerning the time that elapsed from the division of the land till the appearance of Samuel as a prophet in Israel. Upon the authority of the Apostle Paul, it was 450 years.

5. Between the end of the Times of the Judges and the elevation of David to be king over Israel there exists a period of time covering the days of Samuel and Saul, described by Paul in the words "by the space of forty years." From the grammatical construction of the passage in the Acts, and which reads, "Until Samuel the prophet, and afterwards they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years," it would seem that the whole 40 years was the length of the time that Saul reigned; but upon examination of the circumstances attending the capture of the ark by the Philistines, and its recovery and subsequent installation by David in the city of Jerusalem, it will be manifest that such a conclusion is impossible. The ark was captured by the Philistines, and was in their country seven months (I. Sam. vi:1), after which it was sent back by them, and it then rested in the house of Abinadab in Kirjath-jearim twenty years. (I. Sam. vii:2.) When David had captured Jerusalem, which was in the eighth year of his reign (Sam. v:5), he went to bring the ark out of the house of Abinadab to Jerusalem. On this occasion the Lord slew Uzzah for putting forth his hand to touch the ark, and David became afraid and deposited it in the house of Obed-Edom, where it remained three months, after which he brought it to Jerusalem (II. Sam. vi:3 to 12).

From all this it appears that the time occupied was 20 years and 10 months. As 7 years and 6 months were in David's reign, it follows that 13 years and 4 months remain as the whole period which intervened between the death of Eli, which occurred when the Philistines captured the ark, and the first year of David. Consequently Saul's reign must have been less than 13 years, for it was many years after Eli's death that the people petitioned Samuel to make them a king. For this reason 40 years could not have been in Paul's mind as the length of Saul's reign only, when he spoke what is recorded in the 13th chapter of Acts. It covered, therefore, the time of both Samuel and Saul.

6. Two years after the children of Israel entered into the land of Canaan, and while they were engaged in destroying the nations out of it, according to the word of the Lord, 2520 years (or Seven Times of years) from the creation of Adam came to an end. Israel, Jehovah's son, his first born (Ex. iv:22), with all the reproach of Egypt rolled

from off him by the circumcision which he received in the plain of Jericho (Jos. v:9), was the type of the Woman's Seed gone forth to bruise the Serpent's head. The first grand aion of Seven Times in the history of the Adamic race came to an end in a most suggestive manner in the destruction which God poured out upon that generation of vipers which inhabited Eden, for Canaan is Eden. (Ezek. xxviii: 12.) It was a foreshadowing of that time when the Son of Man will send forth his angels to gather out of his kingdom and destroy all things which offend and them who do iniquity (Matt. xiii: 41). And it came at what was apparently an appointed time, namely, 2520 years from the commission of that sin which brought death into the world.



FOURTH PERIOD.

From the Foundation of Solomon's Temple to the End of the Seventy Weeks.

A. M.	B. C.	B. C. Era.	Years.	References.
TEMPLE ERA.				
3095.	981.	985.	Solomon reigned 40 years, or after the Foundations of the Temple were laid.....	37 II. Chr. 9: 30
3112.	964.	968.	Rehoboam.....	17 " 12: 13
3115.	961.	965.	Abijah.....	3 " 13: 2
3156.	920.	924.	Asa.....	41 " 16: 13
318L.	895.	899.	Jehoshaphat.....	25 " 20: 31
3189.	887.	891.	Jehoram.....	8 " 21: 8
3190.	886.	890.	Ahaziah.....	1 " 22: 2
3196.	880.	884.	Queen Athaliah's Usurpation.....	6 " 22: 12
3236.	840.	844.	Joash.....	40 " 24: 1
3265.	811.	815.	Amaziah.....	29 " 25: 1
3317.	759.	763.	Uzziah.....	52 " 26: 2
			Isaiah had the Vision of the King, the Lord of Hosts, in the year that Uzziah died, or B. C. E. 763. Captivity foretold.....	Isa. 6
3333.	743.	747.	Jotham.....	16 II. Chr. 27: 1
3349.	727.	731.	Ahaz.....	16 " 28: 1
3378.	698.	702.	Hezekiah.....	29 II. Chr. 29: 1
3355.	721.	725.	End of the Ten-Tribe Kingdom in his 6th year, or B. C. E. 725....	II. Kings 18: 10
3433.	643.	647.	Manassch.....	55 " 33: 1
3435.	641.	645.	Amon.....	2 " 33: 21
3466.	610.	614.	Josiah.....	31 " 34: 1
3453.	623.	627.	Great Passover in his 18th year, or B. C. E. 627.....	II. Chr. 35: 16
			Jehonhaz reigned three months..	" 36: 2
3477.	599.	603.	Jehoiakim.....	11 " 36: 5
3470.	606.	610.	The fourth year of Jehoiakim was the first year of Nebuchadnezzar, the First Gentile King of the Seven Times' Dominion..	Jer. 25: 1
			Jehoiachin reigned three months and ten days.....	II. Chr. 36: 9
3488.	588.	592.	Zedekiah.....	11 " 36: 11
				430
The Temple and the City were destroyed by Nebuchadnezzar in the 19th year of his reign, which was B. C. E. 592.....				Jer. 52: 12

DESOLATION ERA.

3470.	606.	610.	1. The SEVENTY YEARS' SERVITUDE of Jer. 25 : 11 commenced with the first of Nebuchadnezzar and ended with the Proclamation of Cyrus in the first of his reign.		
			Nebuchadnezzar reigned	45	
			Evil-Merodach "	2	
			Neriglissor "	3	
			Laborosoarchod "	1	
			Belshuzzar "	17	
				68	
			Total number of years	68	
			Darius the Mede	2	
				70	
			Deduct the period contemporary with the Temple	19	
				—51	
			2. The SEVENTY YEARS' SUSPENSION of the Temple Service.		
3540.	536.	540.	Cyrus, in the first year of his reign, issued a Decree to rebuild the Temple.		Ezra, 1
			He reigned	7	
			Cambyses 7, Artaxerxes 1,	8	
3557.	519.	523.	Darius, in the second year of his reign, issued a Decree to continue the rebuilding of the House, which had been stopped several years	2	Ezra, 4:24
3561.	515.	519.	Temple finished in his 6th year	4	" 6:15
			Reigned afterward	30	
			Xerxes	12	
3610.	466.	470.	Artaxerxes Longimanus issued a Decree to Ezra, in his 7th year, to go up to Jerusalem and reorganize the Temple Service	7	Ezra, 7: 8
			Whole Period of Temple Suspension	—70	

3623.	453.	457.	3.	Artaxerxes Longimanus gave a Decree, in the 20th year of his reign, to Nehemiah, "to restore and to build Jerusalem," or after the first one.....13	Neh.	2: 1
				Total Years Desolation		
				Era.....	— 134	

THE SEVENTY WEEKS.

THE SEVENTY WEEKS of Daniel, 9: 24.

3672.	404.	408.	End of the First Section of 49 years. Era when Malachi arose to denounce the corrupt practices of the priests of Jehovah's Sanctuary. The Temple on Mount Gerizim began to be built by Manasseh.....	Pridenau.	
3768.	308.	312.	Era of Seleucidæ began October 1		
3918.	158.	162.	End of 430 years from the Destruction of Jerusalem in Eze-kiel's days (Ez. iv.)		
			Maccabean Era. Judas Macca-beus recovers Jerusalem and the Sanctuary, restores the daily sacrifice and institutes the Feast of the Dedication. This was B. C. E. 165.		
4076.	C.	5.	CHRIST born in Sept.-Oct. B. C. E. 5, or 4 years and 3 months before the Era called A. D.		
A. D. A. D. Era.					
4106.	30.	26.	End of Second Section of the Sev-enty Weeks or 434 years. Christ being now 30 years of age, is baptized and commences His ministry.		
4110.	34.	30.	Christ crucified, aged 33½ years.		
4113.	37.	33.	End of the Last Week of the Seventy. Confirmation of the Covenant with many of the House of Israel.		
				Total Period.....	490

Total Years of Fourth Period..... 1054

NOTES.

This Fourth Period, which is full of most interesting events, we divide into Three Sections, namely: The Temple Era, the Desolation Era, and the Seventy Weeks.

1. The Temple Era, or period during which Solomon's Temple stood, contains exactly 430 years. At the beginning of this period Israel was in the zenith of her power and glory. There was neither adversary nor evil occurrent (I Kings, v:4), while at its close the Babylonish Power under Nebuchadnezzar had been permitted by the Ruler in the heavens to carry out his impious design of exalting his throne above the stars of God (Isa. xiv: 13-14), and Jerusalem lay in the dust beneath his victorious heel.

This last event, the overthrow of the City and Temple of God, is one of the most momentous character, and it did not happen by chance. God brought it to pass at a time of his own appointing. It came towards the end of the first half of that grand aion of 7,000 years, more or less, which apparently has been predetermined by Jehovah to comprise the whole history of Sin and Death, from the day when Adam transgressed in Eden till the destruction of the last enemy at the termination of the mediatorial reign of Christ upon the earth. Nebuchadnezzar destroyed Jerusalem A. M. 3488. Count forward another 3488 years, and one is placed A. M. 6976, or within 24 years of the end of 7000 years from the creation of Adam, in the time of that end which will witness the abolishment of Death and the Grave from the earth forever.

This year A. M. 3488, or B. C. E. 592, is without doubt the pivot for many periods. Take the 430 years for example. It was the year which terminated the Temple Era, as is shown in the table. It is also the year from which another 430 years commenced, namely, that found in Ezekiel, fourth chapter, the same being the sum of the two periods of 390 and 40 which are recorded there. Four hundred and thirty years from B. C. E. 592 ended B. C. E. 162. This was in the Maccabean Era, when a revival of Jewish national life commenced by the recovery of Jerusalem B. C. E. 165 by Judas Maccabeus, and the restoration of the daily sacrifice, which had ceased on the taking of Jerusalem by Antiochus Epiphanes three years previously. It is worthy of note that 1260 years from this date of B. C. E. 162, which is A. D. E. 1099, Jerusalem was recovered from the Saracens by the Crusaders who went forth in the name of Christ, although not in anywise subject to His commandments. The remarkable feature of this compound period is that the capture of the city of Jerusalem occurs at its beginning and at its end, while at the termination of the first section of it Jerusalem is in the very first throes of a restoration which continued until 40 years after the Ascension of Christ.

Another instance of this year B. C. E. 592 being a central one is afforded in the fact that the same number of years, namely, 1334, intervened between the complete overthrow of the throne of the

kingdom of Israel in the sixth of Hezekiah, king of Judah, and the destruction of Jerusalem, as elapsed after that event, till the decree of Artaxerxes Longimanus at the end of the Desolation Era. This is a very curious coincidence, if it is not something more.

As another instance of two periods of equal length, though not having a common centre, attention is directed to the fact that between the first vision of Isaiah in the last year of Uzziah (or B. C. E. 763, which vision commenced an epoch,) and the destruction of Jerusalem B. C. E. 592, 170-1 years intervened. The same length of time existed between the Passover of Josiah in the year B. C. E. 627, and the decree of Artaxerxes Longimanus in the year B. C. E. 457.

As the overthrow of Jerusalem by Nebuchadnezzar was a most momentous event (since he was the first king of that grand succession of monarchies which Daniel saw in vision, the record of which fills his second chapter, and from whom dates the commencement of the Times of the Gentiles), we may regard it as the beginning of that long period of "Seven Times," or 2520 years of punishment, which Moses declared God would bring upon His people and His land if they rebelled against Him (Lev. xxvi:18). Christ said that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi:24). The treading down commenced when Nebuchadnezzar laid her low in the dust, B. C. E. 592; that is to say, this destruction was the finishing stroke, the consummation of a series of acts of violence which Nebuchadnezzar and his immediate predecessors, for about 150 years—even from the days of Tiglath-Pileser—had committed against the Commonwealth of Judah. She was not overthrown like Sodom, "as in a moment" (Lam. iv:5), but when the calamity came in all its perfection, and Jerusalem was "cast down from heaven unto the earth," an epoch-making event had occurred. Counting forward from this event, we are brought to a year which is yet in the future—that is, to the year A. D. E. 1928-9. Upon the assumption, which is not an unwarranted one by any means, that "Seven Times" is a definite period of 2520 years, neither more nor less, we may conclude that the year A. D. E. 1928-9 will see the downtreading of Jerusalem by the Gentiles cease; that in that year she will be delivered by Him whom God hath appointed to establish her and make her "a praise in the earth."

2. That the "Times of the Gentiles" pertain to this epoch of the world's history, we have their own records to show, and this is a confirmation of the Bible it is well to put upon record. The three principal nations of antiquity—the Babylonians, the Greeks and the Romans—had each their own chronological data. It is most interesting to note that they all began about the same time, and also that that time coincides with the vision Isaiah saw in the year King Uzziah died, when he received his commission as a prophet. The Times of the Gentiles commenced in the following order, viz.:

The Olympiads, or the Greek Era, in the year B. C. E. 776—July 1.
 A. U. C., or the Roman Era, . . . “ “ “ 753—Apr. 20.
 The Era Nabonazzar, } . . . “ “ “ 747—Feb. 26.
 or the Babylonish Era, }
 Isaiah's Vision, “ “ “ 763

Sixteen years after this vision, or in the year 747, the first year of the Nabonazzar Era, Ahaz came to the throne of Judah. He sent and invited Tiglath-Pileser, king of Assyria, to come into the land of Israel. This was the beginning of Judah's acquaintance with that power, which in the end laid her even with the dust.

3. The “TIME OF THE END” of “Judah and Jerusalem” consists of a major and minor period—the former being 120 years in length, and the latter 40, the whole Time being 160 years.

B. C. E.		Years
747.	Initial Events: The Babylonian Era Nabonazzar, and the Accession of Ahaz to Judah's throne.	
727.	Shalmaneser, king of Assyria, invaded Samaria in the 4th year of Hezekiah, king of Judah, and besieged it.	20
725.	Shalmaneser captured Samaria and overthrew the Kingdom of Israel (the Ten Tribes) in the 6th year of Hezekiah (II. Kings, xviii: 10).....	2 22
717.	Army of Sennacherib, king of Assyria, when approaching Jerusalem to besiege it in the 14th year of Hezekiah, destroyed in one night by the angel of the Lord.....	8 30
702.	After this Hezekiah had fifteen years providentially added to his life, and he died after a reign of 29 years, B. C. E. 702.....	15 45
647.	Manasseh succeeded him, and reigned 55 years. He died just one hundred years after the Babylonish Era began.....	55 100
632.	Jeremiah the prophet appeared in this year, which was the 13th of king Josiah.....	15 115
627.	Grand Passover in the 18th year of Josiah, an event which closes the first period of the Time of the end of Judah, and while opening the second portion of it is itself the beginning of an Era, which is reckoned from by Ezekiel in the opening chapter of his book (i:1).....	5 120

The Lesser Time of the End—A Period of 40 Years.

610.	First year of Nebuchadnezzar, king of Babylon. According to Jewish count it came in the 4th year of Jehoiakim (Jer. xxv:1).....	17	
607.	Jehoiakim served Nebuchadnezzar three years, and then turned and rebelled against him (II. Kings, xxiv: 1). Afterward Jehovah sent the nations around against Judah "to remove them out of his sight, because of the sins of Manasseh, for all that he did" (II. Kings, xxiv:2-4). This was 40 years from the last year of Manasseh, while from Josiah's Passover it was 20 years.....	3	20
597.	First year of the prophet Ezekiel, which was the 30th from the Passover.....	10	30
592.	Jerusalem destroyed by Nebuchadnezzar in the 19th year of his reign.....	5	35
587.	In the 23d year of his reign Nebuchadnezzar completed the captivity of Judah by carrying away certain who had been left in the land (Jer. lii:30).....	5	40
	This was 40 years from the Passover and 20 years after Jehovah had brought the nations around Judea upon His city and people. Ten years after this, or B. C. E. 577, Ezekiel had the Vision of the new Temple and City of God.		

4. The Desolation Era, or the whole period during which the City of Jerusalem remained in the desolation in which Nebuchadnezzar had placed her, covered 134 years. At its termination, in the twentieth year of the reign of Artaxerxes Longimanus, king of Persia, Nehemiah received the decree "to restore and to build Jerusalem" (Dan. viiii: 25, Neh. ii:5-6). During its currency there were several edicts given by the kings of Persia in favor of Jewish restoration, but they were all more or less defeated in their object by enemies of the nation. The first one was issued by Cyrus, in the first year of his reign (Ezra i:1). It was to build again the house of the Lord God of Israel in Jerusalem, and it gave freedom to all the Jews to return to their own land for that purpose. This decree was exactly 70 years from the first year of Nebuchadnezzar, as is shown in the table. Jeremiah in this year prophesied that Jerusalem and Judah and all the nations around would fall into the hands of Nebuchadnezzar, and that they would serve him and his successors for 70 years. That year Nebuchadnezzar did come, and he carried away to Babylon many vessels of the house of the Lord and put them in his temple in Babylon (II. Chron. xxxvi: 7). He also carried away captive Daniel the prophet at the same time (Dan. i:3-6). Daniel continued till the first year of Cyrus (Dan. i:21), so the length of his prophesying extended over 70 years. He was contemporary with Jeremiah, who prophesied 40 years, and Ezekiel, who prophesied 20 years. This edict of Cyrus came in the year before the Christian Era 540.

The next decree was issued by Darius in the second year of his reign (Ezra iv: 24, vi: 1-12). It was to go on with the work, which had been suspended, of building the house of the Lord. The house was finished in the sixth year of Darius (Ez. vi: 15). Consequently 20 full years elapsed between the first decree of Cyrus to build the house and the time when it was finished and dedicated.

Forty-nine years after the finishing and dedication of the house, in the seventh year of Artaxerxes Longimanus, he gave authority to Ezra, and to such as were minded of their own free will of the people of Israel, and of the priests and Levites, to go to Jerusalem and reorganize the service of the Temple, which had apparently lain neglected all these forty and nine years. This was 70 years from the first year of Cyrus. During all that time the temple and its service were in suspension.

After this, in the twentieth year of his reign, Artaxerxes Longimanus gave a decree to Nehemiah to build a wall around Jerusalem, and to restore it to its former condition as a strong city. Nehemiah in his book fully describes all that he did in this respect; and with this event ends the Desolation Era, an era beginning with the destruction of the city and temple by Nebuchadnezzar, and occupying a period of 133-4 years.

THE "SEVENTY WEEKS."

From the twentieth year of Artaxerxes Longimanus begin the Seventy Weeks of Daniel, ix: 24. "The going forth of the command to restore and to build Jerusalem" is the edict which he issued to Nehemiah, and was given in the year B. C. E. 457. This is a very important date, as from it begins a definite period reaching to the appearing of Messiah the Prince.

The Seventy Weeks were divided into three sections. The first was to be 49 years long, or, in the language of the prophecy, "seven weeks." It terminated in the year B. C. E. 408. The second section was to be "three score and two weeks," or 434 years. This came to an end in the year A. D. E. 26, the very year in which Christ, being 30 years old, made his appearance in Israel. The concluding section was to be "one week," or 7 years.

THE YEAR IN WHICH CHRIST WAS BORN.

The precise years in which the Birth and Resurrection of Christ took place are considered uncertain to a year or two. In our table we have, in following the course of time, fixed them to definite years, which every circumstance confirms. It is true, there are no positive historical statements to fix upon as the time of their occurrence; we can only arrive at a conclusion concerning them by comparing the few and meagre items of information which we possess that refer to them and the events that surround them. But from these we think it is possible to demonstrate that it was in the year B. C. E. 5 that Christ was born, and that in the year A. D. E. 30 He was raised again

from the dead by the power of God. The line of argument by which this conclusion is reached contains no facts or figures other than those usually employed. The only force it may possess is the cumulative effect these old ones may present when marshalled in the manner which seems to us to be the true one.

There are several points of time in the narratives given in the New Testament that relate to the birth of Christ. According to Matthew (chapter ii.) he was born during the lifetime of Herod, and not long before his death. Herod died, so Josephus states, just before the Passover, in the year A. U. C. 750. This year is proved by calculating an eclipse of the moon which happened a short time previous to his death (Jos. Ant. xvii.; vi: 4). We have in this, therefore, a verified fact from which to start in the calculation that will enable us to fix upon the year when Christ was born. It was some time before the year 750, A. U. C. How much before?

After the birth the following things took place: The child was circumcised, and at the appointed time brought to Jerusalem to be presented in the temple to the Lord. Forty days must expire before this could be done (Lev. xii). Then came the visit of the wise men from the East, which may have happened immediately after the presentation in the temple; in any event it could not have been very long after. When they were departed, Joseph was warned by angelic means that Herod would seek the young child to destroy him, and told to flee into Egypt. This he did at once, for immediately he arose from the sleep in which he had been warned, and took his departure with his precious charge and the mother in the night. The time embraced in these events did not, probably, exceed 50 days. The journey down into Egypt, after the first hurried flight, may have been leisurely accomplished, but in any case the fugitive family could place itself within the confines of Egypt in less than a week; consequently the whole time from the birth to the arrival in Egypt may have been under 60 days.

"And he was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." (Matt. ii: 15.) When Herod was dead the angel appeared again to Joseph in a dream, and told him to return to the land of Israel, for they were dead that sought the young child's life. No time would be needed to convey this news of the death of Herod, for an angel's flight is as swift as the messages that flash from zone to zone in an instant in these days, so we need not calculate on any being required here. Herod died just before the Passover. Joseph may have eaten his paschal lamb on this Passover in Egypt, with his loins girded, shoes on his feet, and staff in his hand, ready to depart, as did the Nation on the first occasion of the institution. If this really happened there is great force and fitness in the quotation of the divine declaration, "Out of Egypt have I called my Son," that Matthew tells us was then fulfilled. Upon these

premises, therefore, we conclude that Christ was born within the six months previous to Herod's death. Now as this happened in the Spring of the year A. U. C. 750, which corresponds to the year B. C. E. 4, Christ must have been born in the Fall of the preceding year, or B. C. E. 5, probably in the seventh month of the Jewish year, which comes in our September-October.

Another item of information afforded by the second chapter of Matthew is, that the visit of the wise men from the East was due to the fact that they had seen a star which was new to them, and of a character to rivet their attention. This strange sidereal phenomenon was interpreted by them, according to the principles of their astrological science, and possibly with regard to the strong conviction that prevailed at the time throughout the entire East (due probably to the Jewish prophecies), to indicate the birth of a king to the Jews. Imbued with this impression and laden with gifts for the new-born potentate, they came to Jerusalem, and there inquired concerning him. This brought them into the presence of Herod, who "inquired of them diligently what time the star appeared," after which he sent them away to find the child, and to bring him word again. This they failed to do, because God warned them by means of a dream to return to their own country by another way. Herod, seeing that he was mocked by the Magi, became "exceeding wroth, and sent forth and slew all the children that were in Bethlehem and the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men." The point we wish to fasten upon here is the fact that the children slain *were from two years old and under*, according to the time when the star appeared, which Herod had learned, by diligent inquiry from the Magi, was two years before. Now it is a very striking circumstance that the planets Jupiter and Saturn came into conjunction in the year A. U. C. 747 no less than three times, and that in the Spring of the following year they were joined by the planet Mars. This was first determined by the astronomer Kepler, and has since been confirmed by a number of independent calculations. If, during the conjunction of these planets, the same remarkable spectacle presented itself as when they were conjoined in the years A. D. E. 1603-4, then a star of the first magnitude suddenly burst forth, shone brightly for a whole year, then waned and disappeared. Kepler regarded this conjunction as being the same thing as the star seen by the Magi in the East, and there is little, if any, doubt about it. This occurred in A. U. C. 747, which is B. C. E. 7, two years before the birth of Christ, which, according to our calculation, came in B. C. E. 5. Herod learned of the wise men that they had first seen the star two years before, and on that account ordered all children of two years of age and under to be slain. From the narrative it would seem that the Magi came to Jerusalem in quest of the new-born king without sidereal guidance. They had seen the star in the East, when they were at home. It did not accompany them on

the way to Jerusalem, and was not shining while they were there. Consequently the natural phenomenon must not be confounded with a supernatural one, which was introduced into the matter after the Magi had been dismissed Herod's presence, and which is described in the words, "Lo, the star which they had seen in the East went before them, till it stood over where the young child was. When they saw the star they rejoiced with exceeding great joy." God, who had brought these wise men from the East at the birth of Christ, as He did the wise men from the West—the Greeks—at his death (John xii: 20 to 23), caused a light like a star to go before them and lead them to the house where Jesus was. Here they worshipped Him and poured out at his feet the riches of the East; and there is little doubt that it was with the gifts they offered that the means for the flight and sustenance in Egypt were afforded. We think, therefore, that the circumstances of this matter are strongly confirmative of the year B. C. E. 5 being the one in which Christ was born.

There is still another line of evidence proving that the year B. C. E. 5 is the true year of the birth of Christ, which is found in the statement in Luke concerning the time when John the Baptist entered upon his ministry. We read that it was the fifteenth year of Tiberius Cæsar (Luke iii: 1). Now this year, if the time be taken when Tiberius was admitted by Augustus to a partnership with him in administering the affairs of the empire, would come in A. U. C. 779, for Augustus died on the 29th of August, A. U. C. 767, Tiberius having shared the government with him for two, or perhaps three, years before his death. Tiberius commenced therefore to reign A. U. C. 764 or 765. This would cause his fifteenth year to come in 779. John being then thirty years old, as we shall prove, his (John's) first would come in 749. As John was born six months before Christ, he must have been born in the Spring of that year, while Christ's birth would be in the Fall, or in September-October, B. C. E. 5.

To prove that we must count the fifteenth of Tiberius from the time when he was admitted as co-regent with Augustus, and not from the year when (Augustus having died) he was alone in the imperial purple, it is only necessary to show that the fifteenth year after the death of Augustus was in A. U. C. 782, for he died in 767. If John commenced his ministry in that year, it would place the year in which Christ was born in 752, or even later, for Christ was 30 years old when John baptized him, and this was several months after he began his work. This date, 752, being two years after Herod died, cannot be allowed.

The beginning of John's ministry in 779 proves several things:

1. That he was then thirty years old; for being born six months before Christ, who was born before the death of Herod by six months at least, which death happened in 750, the least time between the first year of his ministry and that of his birth was thirty years. As he

belonged to the priesthood, this was the age when, according to the law, he would be qualified to enter upon service.

2. That between John's Commencement and Christ's only about six months intervened.

3. That Jesus therefore began to proclaim the Gospel in the same year, that is A. U. C. 779, or A. D. E. 26, about the Fall season, being thirty years of age.

Having, in the foregoing, established the year in which Christ was born, and also the time when He began to preach, we have consequently reached a point when, by determining the length of His ministry, we can get at the year of His death and resurrection.

From the testimony of John we learn that Christ attended four Passovers, which may be set down in the following manner:

First Passover, A. D. 27, about six months after his Baptism. John ii: 13.

Second Passover, A. D. 28. John v: 1.

Third Passover, A. D. 29. John vi: 4.

Fourth Passover, A. D. 30, when He was Himself offered as the true Passover Lamb without spot or blemish. John xii: 1.

The whole time embraced in the above is three years and a half.

The resumé of it all is that Christ was born in the year A. U. C. 749, or B. C. E. 5, in the month September-October; that He was baptized in his thirtieth year, or in A. D. E. 26, in the same month (September-October), and commenced his ministry about two months after that, or in November-December, the interval having been filled with his temptation and the sojourn in the wilderness; that His ministry extended over three years and a half, and ended in His crucifixion in the month of March-April in the year A. D. E. 30.

FIFTH PERIOD.

From the end of the "Seventy Weeks" to the Capture of Jerusalem by the Crusaders A. D. E. 1099.

A. M.	A. D.	A. D. E.		Years
4113.	37.	33.	Beginning of the "Christian Dispensation" by the Invitation extended to the Gentiles to become fellow-heirs with Israel.	
4146.	70.	66.	Commencement of the "Days of Vengeance" (Luke xxi:20-24). The Romans begin war against the Jews.....	33
4150.	74.	70.	DESTRUCTION OF JERUSALEM by the Romans on August 4th, after most terrible sufferings on the part of the people. The "Days of Vengeance" extended over a period of 4 years).....	4
			Jerusalem fell 40 years after the crucifixion of Christ. With its fall came to an end the Mosaic Age, which had, from the year when the covenant was given in Sinai, existed 1672 years. * * * Period between fall of Jerusalem and "The Seals."	26

THE HISTORY OF THE FOURTH EMPIRE

(the Roman) as outlined in the Apocalypse.

			The First Seal.—"Behold a White Horse" (Rev. vi:2). The Roman Empire "white" with peace.	
4176.	100.	96.	Nerva reigned 16 mos. and 10 days.....	2
4178.	102.	98.	Trajan "	19
4197.	121.	117.	Hadrian "	21
4125.	139.	135.	After a 3½ years' war, during which 580,000 Jews and 985 towns and villages were destroyed, the desolations of Judea are complete. A new city, Aelia Capitolina, built upon the ruins of Jerusalem.....	42
4218.	142.	138.	Antonius Pius reigned....	23
4241.	165.	161.	Marcus Aurelius Antonius reigned.....	19
			End of the "First Seal"—a period of	84
			The Second Seal.—"A Red Horse." The Roman people dyed with blood, civil war.	
4260.	184.	180.	Commodus reigned.....	13
4273.	197.	193.	Pertinax reigned 2 mos., 20 days.....	
			Julian reigned 2 mos., 6 days.....	
			Severus reigned.....	18
			End of the "Second Seal"—a period of	31
			The Third Seal.—"A Black Horse." The Empire "black" with woe and distress.	
4291.	215.	211.	Caracalla and Geta reigned.....	6
4297.	221.	217.	Macrinus reigned a few months.....	1

A. M.	A. D.	A. D. E.		— Years —	
4298.	222.	218.	Elagabalus reigned.....	4	
4302.	226.	222.	Alexander Severus reigned.....	13	
			End of the "Third Seal"—a period of	—	24
			The Fourth Seal.—"A Pale Horse." Death, the condition of the Roman Horse.		
4315.	239.	235.	Maximin reigned.....	3	
4318.	242.	238.	The two Gordians reigned 36 days.....	6	
			Maximus, Balbinus and Gordian reigned.	5	
4324.	248.	244.	Philip reigned.....	2	
4329.	253.	249.	Decius reigned.....	3	
4331.	255.	251.	Gallus and Hostilianus reigned.....	6	
4334.	258.	254.	Aemilianus reigned.....	8	
			Valerian ".....	2	
4340.	264.	260.	Gallienus ".....	5	
4348.	272.	268.	Claudius ".....	1	
4350.	274.	270.	Aurelian ".....	6	
4355.	279.	275.	Tacitus ".....	2	
4356.	280.	276.	Florianus ".....	18½	
			Probus ".....	—	68
4362.	286.	282.	Carus, Carinus, Numerianus reigned.....		
4364.	288.	284.	Diocletian put an end to the long period of anarchy. For the first 18 years of his reign he was extremely indulgent to the Christians, but in A. D. E. 303 he issued an edict of persecution against them. Eighteen years of his reign be- long to the Fourth Seal.....	10	
			End of the "Fourth Seal"—a period of	—	
			The Fifth Seal.—The Persecution Era of "Ten Days" (Rev. ii: 10).		
4383.	307.	303.	Feb. 24, at Nicomedia, Diocletian publishes edict against the Christians.		
4386.	310.	306.	Constantine proclaimed Augustus in Bri- tain.		
4393.	317.	313.	Jan. 13, Licinius issued edict of toleration, and the persecution was over.....		10
*	*	*	* * * * *		
			The Sixth Seal.—"A Great Earthquake," or political upheaval of the Empire.		
4393.	317.	313.	Indictions, in memory of the great victory gained over Muxentius by Constantine at Milvain Bridge on the 28th October, 312, and which was the cause of the "Christians" against Pagan Rome, be- gin Jan. 1st, 313.		
4403.	327.	323.	Battle of Adrianople, July 3d, in which Constantine defeats Licinius, and be- comes sole Emperor of the Roman Em- pire.....		10
			END OF PAGAN ROMAN EMPIRE. END OF THE SIXTH SEAL.		

THE SEVENTH SEAL.

4417.	341.	337.	Constantine dies and his three sons divide the empire between them.....	14
			On the abolition of the Pagan Roman Empire the Seventh Seal was opened. Its first item was "silence in heaven for about the space of half an hour," or for the 14 years that intervened till the death of Constantine. During this half hour the "sealing of the 144,000" of Rev. vii. proceeds.	
4440.	364.	360.	Julian, the last of the house of Constantine, proclaimed Emperor. He declares war against Constantius. During the last 23 years there were constant wars, both civil and foreign, in the empire, or, in the language of Rev. viii: 5, "voices and thunderings, and lightnings, and an earthquake".....	23
4441.	365.	361.	Julian openly renounces Christianity and endeavors to re-establish Paganism.....	1
4443.	367.	363.	Julian attempts to rebuild the Temple in Jerusalem to falsify the prophecy of Christ. He is forced to abandon the enterprise on account of fire breaking forth from the foundations.....	2
4444.	368.	364.	Valentinian divides the Empire into Eastern and Western Divisions. He gives the East to his brother Valens, and retains the West for himself.....	1

THE SEVEN TRUMPETS.

			"And the Seven Angels which had the Seven Trumpets prepared themselves to sound." Preparation Period contained.....	31
4475.	399.	395.	"The First Angel sounded." Alaric at the head of the Goths, like a "hail-storm," swept over the eastern portion of the Empire. In A. D. E. 402 invades Italy.	15
4490.	414.	410.	Alaric sacks Rome Aug. 24th, 410.....	19
			Remainder of the Period.....	
4509.	433.	429.	"And the Second Angel sounded." The Vandals, under Genseric, like a "great mountain burning with fire," precipitate themselves upon the western portion of the Empire. He was "the Tyrant of the Sea." Until the Third Angel sounded there were.....	21
4530.	454.	450.	"And the Third Angel sounded." Upon the death of Theodosius, Attila blazed forth as a "great star burning as it were a lamp," and fell upon the Illyrian third of the Roman Empire. As the "Scourge	

			of God," he dealt wide-spread woe over the territory of "the rivers and fountains of waters." He died suddenly in A. D. E. 453. The Great Star woe lasted. . . .	3
4535.	459.	455.	Genseric—the Second Woe, which runs contemporaneously with the Third—plunders Rome, and carries away the sacred vessels which Titus had brought there from Jerusalem.	2
			Until the "Fourth Angel" there were. . . .	21
4556.	480.	476.	"And the Fourth Angel sounded." Odoacer at the head of the Heruli invades Italy, smites the Imperialism enthroned there, banishes Romulus Augustulus, the last emperor of the Western Roman Empire, and makes himself king, with Ravenna as his capital. Gibbon says he was "the first Barbarian who reigned in Italy." End of the Roman Empire in the West.	
			* * * * *	
			DEVELOPMENT of the Sea Beast with the Seven Heads with Ten Regal Horns and the "NAMES of BLASPHEMY" thereupon (Rev. xiii.).	
4573.	497.	493.	Odoacer, after reigning 17 years in Italy, was defeated in battle by Theodoric the Ostrogoth, in the year A. D. E. 493. . . . Contemporary with Odoacer, Clovis, the founder of the French Monarchy, commenced to reign in the year A. D. E. 481.	17
4573.	497.	493.	Commencement of the Gothic Kingdom of Italy, the Seventh Head of the Sea Beast of Rev. xiii., by the proclamation of Theodoric as king, with "the tardy, reluctant and ambiguous consent of the Emperor of the East," the Dragon, whose throne was in Constantinople.	
4607.	531.	527.	Justinian becomes Emperor of the Eastern Roman Empire.	34
4613.	537.	533.	Justinian publishes a Decree making the Bishop of Rome the "Head of all the holy churches and of all the holy priests of God." This Decree, which is the first step to the establishment of the Papacy, was issued in March, A. D. E. 533.	6
4626.	550.	546.	Rome entered by Totila, and for forty days he made it a wilderness without an inhabitant.	13
4632.	556.	552.	END of the Gothic kingdom of Italy, after a duration of 60 years.	6
4650.	574.	570.	MOHAMMED born at Mecca.	18
4670.	594.	590.	Gregory the Great, Bishop of Rome.	20
4687.	611.	607.	Decree of Phocas, constituting Boniface III. the Bishop of Rome, the head of all the Churches. The date of this Decree is	

			doubtful, some putting it in 606 and others in 607. By it the office of POPE was constitutionally established. "And power was given him over all kindreds, and tongues, and nations".....	17
4702.	626.	622.	Mohammed flees from Mecca to Medina. The ERA of HEGIRA commences, July 16th, 622.....	15
			"And the Fifth Angel sounded." The Locust Woe, which was to continue two periods of "five months" each, or for 300 years.	
4712.	636.	632.	Mohammed dies, and Abubeker, the first Caliph, succeeds him and invades Syria	10
4717.	641.	637.	JERUSALEM taken by Omar.....	5
4743.	667.	663.	Pope Vitalian orders the exclusive use of the Latin language in the offices of divine worship throughout Christendom. The identification of the mystic number "666" of Rev. xiii: 18.....	26
4836.	760.	756.	Commencement of the Pope's Temporal Sovereignty.....	93
4848.	772.	768.	Charlemagne, Emperor of the West.....	1
			DEVELOPMENT of the "Two-horned Beast of the Earth" (Rev. xiii: 11), by a new Imperial Ecclesiastical Dominion, in which Emperor and Pope played their parts conjointly. Rome again the seat of imperial power. "The deadly wound was healed" when Pope Leo III, on Christmas Day, 799, crowned Charlemagne in Rome the Emperor of the Romans.....	31
4879.	803.	799.	The Mohammedan Caliph sends the keys of "the holy sepulchre" to Charlemagne, A. D. E. 800.....	1
5016.	940.	936.	END of the Locust Woe..... "The Arabs, 304 years after the death of Mahomet, were deprived of the sceptre of the East."—Gibbon.	136
			"And the Sixth Angel sounded, and I heard a voice, Loose the Four Angels which are bound in the great river Euphrates."	
5142.	1066.	1062.	The first Angel Power, consisting of Togrul Beg, Alp Arslan and Mamak Shah.....	126
5143.	1067.	1063.	Alp Arslan passed the Euphrates at the head of the Turkish cavalry, A. D. 1063	1
5152.	1076.	1072.	Malak Shah reigned prosperously 20 years	9
5172.	1096.	1092.	Upon the death of Malak Shah civil war ensued, the kingdom was divided, and the power of the First Angel waned and ceased.....	20

5176. 1100. 1096.	The First Crusade.....	4
5179. 1103. 1099.	JERUSALEM taken by the Crusaders, July 15th, A. D. E. 1099.....	3
	Total Number of years... ..	<u>1066</u>
END OF THE FIFTH PERIOD.		

* * * * *



SIXTH PERIOD.

From the Capture of Jerusalem by the Crusaders to the End of the Times of the Gentiles, and the Recovery of the City of Jerusalem by the Lord Jesus Christ.

A. M.	A. D.	A. D. E.		—Years—
5179.	1103.	1099.	Continuation of the Second Woe.	
5307.	1231.	1227.	The Second Angel Power, or the Mogul-Tartar Hosts, which, under Zingis Khan and his successors, devastated Asia and poured their invincible and innumerable hosts into Europe, across the Euphrates.....	128
5384.	1308.	1304.	Ceased on the death of Cazau	77
5485.	1409.	1405.	The Third Angel Power.—Timour, or Tamerlane, one of the greatest and bloodiest conquerors of mankind, died 1405	101
5501.	1425.	1421.	The Fourth Angel Power. Amurath II. re-united the Ottoman Empire.....	16
5531.	1455.	1451.	Mohammed II. succeeded him.....	30
5533.	1457.	1453.	Captured Constantinople May 29, 1453. END OF THE EASTERN ROMAN EMPIRE.	2

End of the period, "an hour, and a day, and a month, and a year," or 391 years and 30 days, during which the Four Angels were "to slay the third part of man." (Rev. ix:15.)

* * * * *

5652.	1576.	1572.	The Testimony of the Two Witnesses of Rev. xi: 3, who were to prophesy 1260 "days," that is, years, "clothed in sackcloth," finished.	
5652.	1576.	1572.	The Epoch marked by the Massacre, on "St. Bartholomew's Day," Aug. 24, 1572, when 60,000 Protestants were slaughtered during that and the ensuing thirty days, which was the cause of great rejoicings and public thanksgiving at Rome	119
			From the year A. D. E. 312, when Constantine, having embraced the cause of the "Christians," triumphed over Pagan Rome, to the year 1572, 1260 years intervened.	
			From this Epoch the Papal Beast, which had ascended out of the Abyss, made war against them (the witnesses) in many countries of that 'Great	

City, which spiritually is called Sodom and Egypt" for over 100 years, and at last overcame and killed them. (Rev. xi:7.)

5765. 1689. 1685. This occurred on the Revocation of the Edict of Nantes, on the 22d of October, 1685, when a cruel and deadly persecution was made in France, "the street of the great city," and 400,000 Protestants fled from the country... 113
5854. 1778. 1774. Louis XV., of France, died May 10th, 1774..... 89
 "Seven Times," or 2520 years, from the Era of Nabonazzar.
 On the death of Louis, Carlyle says: "But thus with a sound absolutely like thunder has the Horologue of Time struck, and an old Era passed away."—(*French Revolution.*)

* * * * *

Beginning of the Greater Time of the End of the Times of the Gentiles.

5854. 1778. 1774. The Russians conquer the Turks and compel them to sign the Treaty of Kainardji, July 22d, 1774.
5869. 1793. 1789. THE FRENCH REVOLUTION.—Bastille taken July 14th, 1789..... 15
 End of the "three days and a half," during which the Two Witnesses were to remain dead and unburied. They ascend to power in the "Great Earthquake" which followed.
5873. 1797. 1793. REIGN OF TERROR. "The remnant were affrighted"..... 4
 2520 years from the Invasion of Samaria by Shalmaneser, and 1260 years from the Decretals of Justinian in 533.
 End of the Second Woe. Beginning of the Vials.
 FIRST VIAL.—Divine indignation upon the earth, or Catholic Europe, concurrently with the
 SECOND VIAL, which commenced to be poured out by the "Angel of the Sea," or the British Power, Feb. 26th, 1793, and for 20 years continued its destruction of the Naval power of

			the Nations of Europe, running concurrently with the Third, Fourth, and Fifth Vials.	
5876.	1800.	1796.	THIRD VIAL.—Napoleon Bonaparte gained the battle of Monte Notte, his first victory, on the 10th of April, 1796.....	3
			For five years this Angel "gave them blood to drink," that is, to the dwellers upon "the rivers and fountains of waters," the Austrian and Italian "Worshippers of the Beast and his Image."	
5881.	1805.	1801.	Treaty of Luneville concluded Jan. 8th, 1801.....	5
5884.	1808.	1804.	NAPOLÉON proclaimed Emperor May 18th, 1804.....	3
			2520 years from the Divine Destruction of the army of Sennacherib.	
5885.	1809.	1805.	FOURTH VIAL.—Napoleon commenced war against Austria, "The Sun" of the Imperial Heavens. The victories of Ulm and Austerlitz preceded the Peace of Presburg, December 26th, 1805.....	1
			Invading the kingdom of Naples in the following year (1806), he commenced the extension of his empire over all Europe, and in three years' time had disposed of most of the crowns of Europe, from Austria to Spain.	
5888.	1812.	1808.	FIFTH VIAL.—War against the Pope, and Rome, "the Seat of the Beast"...	3
5895.	1819.	1815.	Battle of Waterloo, June 18th, 1815....	7
5900.	1824.	1820.	SIXTH VIAL.—Commencement of the Drying up of the "Great River Euphrates," or the Turkish Empire....	5
5902.	1826.	1822.	Liberation of Greece, Jan. 27th, 1822... Massacre at Scio, April 23d, 1822.	2
5906.	1830.	1826.	Massacre of Janissaries at Constantinople	4
5928.	1852.	1848.	The Year of Revolutions in Europe....	22
5931.	1855.	1851.	Coup d'Etat of Louis Napoleon in France	3
5933.	1857.	1853.	Beginning of the Russo-Turkish War..	2
5936.	1860.	1856.	End of the Russo-Turkish War.....	3
5940.	1864.	1860.	Insurrection in the Papal States. Victor Immanuel enters Naples as King of Italy, Nov. 7th.....	4
5946.	1870.	1866.	Overthrow of Papal Austria by Protestant Prussia. Battle of Sadowa, July 3d, 1866.....	6
			The Palestine Exploration Fund Society constituted in 1865; commenced explorations in the Land in the Spring of 1866.	
5950.	1874.	1870.	Infallibility of the Pope proclaimed July 18th.....	4

France declares war against Prussia,
July 19th. Victor Immanuel enters
Rome, Sept. 20th. Rome incorpo-
rated with the Italian Kingdom by
Royal Decree, Oct. 9th, 1870.

END OF THE TEMPORAL POWER OF THE PAPACY.

5957.	1881.	1877.	Russo-Turkish war declared, April 24th, 1877.....	7
5958.	1882.	1878.	ANGLO-TURKISH CONVENTION, June 4th, 1878.....	1
			By this Convention Britain became Protector of the Holy Land, the position which is ascribed to her in Ezekiel, xxxviii:13, and in Isaiah, xviii.	
5962.	1886.	1882.	England enters Egypt by the bombard- ment of Alexandria, July —, 1882.... Syrian Colonization Fund—formed in London, 1882. 1260 years from the Hegira ends on the 16th of July, A. D. E. 1882.	4

* * * * *

THE LESSER TIME OF THE END PERIOD,
corresponding with that which pre-
ceded the Destruction of Jerusalem
by Nebuchadnezzar, when the "Times
of the Gentiles" had their Beginning.
In this time of the end many pro-
phetic periods expire.

5969.	1893.	1889.	END of "Seven Times," or 2520 years from the first year of Jeremiah the Prophet, B. C. E. 632.....	7
5973.	1897.	1893.	END of the 2300 years of Dan. viii:14, which began at the First Division of the Seventy Weeks, or B. C. E. 408. "Then shall the Sanctuary be cleansed".....	4
5974.	1898.	1894.	END of "Seven Times" from the Passover in the 18th year of Josiah, or B. C. E. 627.....	1
5977.	1901.	1897.	END of "time, times and a half," or 1260 years from the Capture of Jeru- salem by the Mohammedan Power, A. D. E. 637. The Scattering of the Power of the Holy People, or the Era during which the Jews should be in dispersion, accomplished. (Dan. xii:7.)	3
5991.	1915.	1911.	END of "Seven Times" from the first year of Nebuchadnezzar, the Golden Head of the Kingdom of Men.....	14
6000.	1924.	1920.	END OF SIX THOUSAND YEARS from the CREATION of Adam..... END also of 1260 plus 630, or three- quarters of Seven Times, from the SPIRIT-BIRTH of the SECOND ADAM, the LORD JESUS CHRIST, by Resurrection from the dead, there-	9

			by becoming the "Beginning of the New Creation of God."	
6004.	1928.	1924.	End of "Seven Times" from the first Vision of Ezekiel, when he saw "Visions of Elohim"—the multitudinous manifestation in power of the Sons of God (Rom. viii: 19).....	4
6006.	1930.	1926.	End of "Seven Times" from the Departure of the Glory from the Temple. (Ez. x: 18; xi: 23.).....	2
6007.	1931.	1927.	End of 1290 years from the Capture of Jerusalem A. D. E. 637. (Dan. xii.)...	1
6009.	1933.	1929.	End of "Seven Times" from the Destruction of the City and Temple by Nebuchadnezzar.....	2

END OF THE TIMES OF THE GENTILES.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Christ in Luke, xxi: 24).

"For I will gather all nations against Jerusalem to battle, and the City shall be taken. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" (Zech. xiv: 2-4).

Total Years in Sixth Period.....

830

END OF THE SIXTH PERIOD.

NOTES.

Forty years after the Jews had crucified their Messiah, the Christ, there came upon them in all its awful completeness the anger of the Lord of heaven and earth. "The days of vengeance," during which Jehovah poured out his fury upon the nation, gathered together in Jerusalem in accordance with the divine will (Ez. xxii: 18-22), extended over 4 years. In them was fulfilled the prophecy which Moses had put upon record in Deut. xxviii: 49-57. These 40-year periods, as well as the 40-day periods, very frequently form the beginnings and endings of epochs. The same is also true of the 4-years era. They appear to be the "seasons" of which Paul speaks in I. Thes. v: 1. In this place, let it be observed, he mentioned both "times" and "seasons," the "times" evidently being the longer periods. Joshua (xxiv: 7) calls the 40 years during which Israel dwelt in the wilderness "a long season." That 40 years is the life-time of a generation is evidenced by the following quotations:

Numb. xxxii: 13.—"And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed."

Matt. xxiv: 34.—"Verily I say unto you: This generation shall not pass till all these things be fulfilled." That is, the destruction of Jerusalem in Christ's day.

THE CHRONOLOGICAL SCHEME OF THE APOCALYPSE.

The Apocalypse, being "the Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass," is, on that account, necessarily a chronological chart. The things which must shortly come to pass were things upon the earth, and had to do with the powers which be, as well as with the servants of God in their conflict with the world. Hence it follows that time, as the events ran their course in their sequences, must needs be developed. The Apocalypse was given to John in the Isle of Patmos about the year A. D. E. 96; consequently very soon after that date the "things" began to come to pass.

The construction of this book of signs and symbols is peculiar. Several lines of events, which run more or less concurrently, form the subject of different chapters. By following a given line, one is carried to the end of the matter, which is the Appearing again on earth of Christ. Again, in the succeeding chapter, perhaps, the line runs back a thousand years, or more, and a new aspect of the matter is introduced, and followed to the same conclusion. This method of presenting the "things" is, until it is understood, quite certain to bewilder the student. But knowledge unravels the apparent tangle, and all is plain at last.

Leaving out of calculation the first five chapters, for they do not contain any necessary chronological data, we will take the sixth chapter as the first in the direct chain of chronological value and importance. It deals with six of the Seals. These Seals are seven in number, and they fasten a Scroll, which is of great length, in seven different places. This Scroll contains a record of events to be enacted upon a certain portion of the earth's surface, and by certain of its peoples, till the second appearing of Christ. It has writing both on the inside and the outside. When the First Seal is broken the Scroll is unrolled till it is stopped by the Second Seal. This first section is a brief symbolic description of the Roman Empire from the days of the Apostle John, A. D. E. 96, till the year 180. The Roman people are symbolized by a horse, one of their own heraldic signs, to signify themselves, and its condition being "white" is expressive of the profound peace and tranquility of the time during which the Bowman who rode the horse, or the spirit of the Deity which ran to and fro throughout the Roman earth publishing the Gospel of the Kingdom of God, went forth conquering and to conquer, creating and preparing a people for the Name of Jehovah. Then a Second Seal is broken and the Scroll unrolled a little further, and another chapter of history is unfolded. During this epoch the "horse" became red. Peace was taken away from the earth, war followed, and the body politic was bathed in blood. Following this the Third Seal unfolds a still deeper condition of affliction for the Roman people, and in the color of the

"horse," which is black, famine is shadowed forth. When the Fifth Seal is broken a new feature is presented, and this time it is the people of God who are represented in a time of distress and death. Souls slain for the word of God and for the testimony which they held are shown in this section of the Scroll, and the Diocletian persecution of the beginning of the Fourth century, which lasted about ten years, is the historical fact herein displayed. Then the Sixth Seal is opened, and lo, a great earthquake—an upheaval of the State, a great revolution—in which Paganism, the religion of the Empire, is cast out of the heavens of power and authority, and the Christian religion is enthroned in its place. This is the substance of the first Six Seals and the contents of the sixth chapter of the Apocalypse. The time herein contained is about 228 years, that is, from the giving of the Apocalypse till the establishment of Constantine as the sole Emperor of the Roman Empire, A. D. E. 324.

The next chapter (vii.) exhibits the work of the Spirit of God in sealing a people to be the true Israel of the Deity, out of all nations, peoples, languages and tongues, which work followed upon the taking out of the way of the Pagan constitution of things, and which is carried on till the whole number is complete, and until they stand before the throne and before the Lamb, an event still in the future. This chapter, therefore, comprises many centuries in its scope, and its events are not yet completely fulfilled. Chapter VIII. opens with the loosing of the Seventh Seal, and the section of the Scroll which it held is its last. But when the Seventh Seal is unfastened, a new order of division is introduced, which is styled the Trumpets, of which there are Seven. There are also chronological epochs, well marked and defined in history by the events which they symbolize. The Trumpets take up all of chapters VIII. and IX., and their character is shown in the tables, to which the reader is referred. In chapter X. we are again carried to the end of time, and the finishing of the Mystery of God, when all the world will "become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." The Seventh Trumpet is yet silent. The days of the voice of the angel, who holds it waiting the time, have not yet arrived, but they are near at hand in this year A. D. E. 1889. The Fifth, Sixth and Seventh Trumpets are also styled Woes.

Chapters XI., XII. and XIII. all take us back again into the past, while chapter XIV. deals with the future. In chapters XV. and XVI. we are introduced to a new feature, and it is another subdivision, called the Seven Plagues, or the Vials. When these are exhausted, we are brought again to the grandest event of all, the coming of the King of Kings and Lord of Lords. In the chronological scheme displayed upon the pages of "the Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass," we are enabled to perceive that we are contemporaneous

with the end of the Seventh Seal, the Sixth Trumpet and the Sixth Vial. The Seventh Trumpet, the Seventh Vial, and the Third Woe are eras in the near future.

If the chronological scheme herein set forth is correct, then we are living in this year A. D. E. 1889, 2520 years, or "Seven times," from the year in which Jeremiah received the word of Jehovah, by which he became a "prophet unto the nations," and 40 years from the end of the affliction which God brought upon His people and city, and which was to continue seven times, after which Jerusalem would be addressed with comfortable words and her salvation would come unto her. Babylon the Great, that city which ruleth over all the earth, or in other words, that Gentile creation in which "confusion worse confounded" in all religious matters obtains, and which is known as "Christendom," has its aion fixed, and beyond that period of time it cannot be tolerated, but will be swept away for the Universal Kingdom of the "Most High, possessor of the heavens and the earth." And then all the earth will be filled with the knowledge and glory of God, for Christ shall reign in it and over all peoples, languages, nations and tongues gloriously. Even so, come, Lord Jesus.



SUMMARY.

	YEARS.	TOTAL YEARS.
1st Period.—From Adam to Noah.....	1056	
2d Period.—From Noah to the Covenant made with Abraham.....	992	2048
3d Period.—From the Covenant made with Abraham to the Building of Solo- mon's Temple.....	1010	3058
4th Period.—From the Building of Solomon's Temple to the End of the Seventy Weeks.....	1054	4112
5th Period.—From the End of the Seventy Weeks to the Taking of Jerusalem by the Crusaders.....	1066	5178
6th Period.—From the taking of Jerusalem to the End of the Times of the Gen- tiles	830	6008

A. D. E. 1889: A. D. 1893: A. M. 5969.

THE GLAD TIDINGS.

Of the Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.—Acts 3:21.

VOL. I.

COUNCIL GROVE, KANSAS, JANUARY 1893.

NO. 1.

Restitution.

Restitution is the act of restoring, returning or bringing back to a former state or condition. — See Webster. Therefore "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21—will be a bringing back of all things which God hath spoken of by all his holy prophets to a former state or condition. God by his holy prophets hath spoken of a time when this earth was in a very good state or condition. See Gen. 1:31. When it yielded its fruit in abundance for man's use. Again, God's holy prophets have spoken of a time when "the wilderness shall be a fruitful field."—Isa 32:15. "For in the wilderness shall waters break out and streams in the desert."—Isa 36:6, Ch 41:18-20. And "instead of the thorn shall come up the fur tree and instead of the brier shall come up the myrtle tree.—Isa 55:13. "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."—Isa 4:2. And I will multiply the fruit of the tree and the increase of the field."—Eze. 35:30. "And the tree of the field shall yield

her fruit and the earth shall yield her increase."—Eze. 34:27. "In the midst of the streets of it (the holy city, the New Jerusalem) and on either side of the river (of life) was there the tree of life."—Rev. 22:2, Eze. 47:12. When all these things spoken of by God's holy prophets are fulfilled then the earth will be restored or brought back again to that very good state or condition it was in before man sinned. And we read that "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul."—Gen. 2:7. This man was placed in the garden of Eden where the tree of life and many other trees grew and all of them yielded an abundance of fruit for man to eat of. "And the Lord God commanded the man saying, of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it for in the day thou eatest thereof thou shalt surely die."—verses 15 and 17. "And unto Adam he said because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it

all the days of thy life. Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken for dust thou art and unto dust shalt thou return."—Gen. 3:17-19. Thus we see that man was given life and placed in a very good state or condition.

But because he disobeyed God's law he lost his life and the earth was cursed and no longer yielded its fruit to man without man's exertion. "Wherefore as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned."—Rom. 5:12. Thus we see that by man's sin all men have lost that very good state or condition man was first placed in by his Creator.

But the Lord God hath said by the mouth of one of his holy prophets, "I will ransom them from the power of the grave; I will redeem them from death."—Hosea 13:14. Therefore "Christ Jesus gave himself a ransom (a redeeming price) for all to be testified in due time."—1st Tim. 2:6. And He therefore "is the Savior of all men specially of those that believe."—Ch. 4:10. "For to this end Christ both died and rose and revived that he might be Lord both of the dead and living. But why dost thou judge thy brother or why dost thou set at naught thy brother for we shall all stand before the judgment seat of Christ.

"For it is written as I live saith the Lord every knee shall bow to me and every tongue shall confess to God."—Rom. 14:9-11.

Then "marvel not at this for the

hour is coming in which all that are in the graves shall hear his voice and shall come forth."—John 5:28.

This will be a restitution; a restoring back of all men to a former state or condition. Then "as I live saith the Lord every knee shall bow to me and every tongue shall confess to God." Again God's holy prophets have spoken of the Lord choosing one man, Abram, and promising to him and his seed (or children) all the land of Canaan for an everlasting possession. See Gen. 12:2, Ch. 17:8. And that through Abraham and his seed all the families of the earth should be blessed. See Ch. 24:4, Ch. 28:14. And the Lord God as He promised Abraham has made his seed very numerous.

And the Lord by the hands of Moses, Aaron and Joshua has led the children of Abraham, Isaac and Jacob out of Egypt and placed them in the land promised to their fathers for an everlasting possession and after this seed of Abraham called the nation of Israel were in this land for a time (about 500 years) God gave them a king, but after a time that people became very wicked and for that wickedness God caused their kingdom to be destroyed and a remnant of the people were scattered among all nations. See Eze. 6:8, Ch. 5:12, Ch. 12:15, Jer. 13:19, Ch. 18:15-17. "And Israel shall abide many days with a king." See Hosea 3:4, Eze. 11:25-27.

Thus we see that the seed of Abraham to whom God gave a promise to before they were born that they should have the land of Canaan for an everlasting possession have for the past two thousand years or more been without a king or a land that they could call

their home. But it shall be said "the Lord liveth that brought up the children of Israel from the land of the north and from all lands whither he had driven them and I will bring them again into their land that I gave unto their fathers."—Jer. 16:15, Ch. 23:3-8. "And men shall buy fields for money and subscribe evidences and seal them and take witnesses in the land of Benjamin and in the places about Jerusalem." See Jer. 32:44. These last words of the prophet is now being fulfilled. The Jews are already returning to their promised land in large numbers and are buying fields for money in the land of Benjamin and in the places about Jerusalem. "But ye O mountains of Israel ye shall shoot forth your branches and yield your fruit to my people of Israel for they are at hand to come."—Eze. 36:8. The early and later rains have already returned to the mountains of Israel. They are already yielding their fruit to God's people, Israel. And we see that they are already at hand to come and the fulfillment of these prophesies in this our day gives us the more confidence that the other parts of the prophesies will also be fulfilled. "Thus saith the Lord God I do not this for your sakes O house of Israel, but for my holy name's sake which ye have profaned among the heathen whither ye went."—Verse 22. Thus it is seen that the Lord does not restore Israel as a reward for their obedience to his laws, but He does it that His own holy name may be glorified among the nations where Israel have sojourned while they were scattered in all lands.

And in the 37th chapter of Ezekiel

it is plainly stated that the Lord will open the graves of those of Israel who are dead and will bring them up out of their graves and will bring them also into the land of Israel. Verse 12.

Dear reader there are no conditions in these promises God says that He does this for His own holy name's sake in fulfillment of the unconditional promises made to Abram and his seed before they were born. And when God does this as He has promised Israel by His prophets that He will do, then it will be a full and complete restitution of all Israel to their former state or condition. But God's holy prophets have also spoken of the restitution of Israel's kingdom and the throne and tabernacle of David.

The angel said to Mary, the mother of Jesus, that she should bring forth a son and that "he shall be great and shall be called the son of the highest and the Lord God shall give unto him the throne of his father David."

And he shall reign over the house of Jacob (or Israel) for ever."—Luke 1:32-33, Acts 2:30.

"And to this agrees the words of the prophets as it is written. After this I will return and will build again the tabernacle of David which is fallen down and I will build again the ruins thereof and I will set it up (what for Lord?) that the residue (or remainder) of men might seek after the Lord."—Acts 15:15-17, Amos 9:11.

Yes, thank the Lord, the God which the prophets have spoken of is not a partial God but is full of love and compassion and "is long suffering to us-ward not willing that any should perish but that all should come to repent-

ance."—2d Peter 3:9. Yes the Lord God "will bless all the families of the earth through Abram and his seed," when he has restored them back to their former state, when "they shall serve the Lord their God and David their king whom I will raise up unto them,"—Jer. 30:9 "I the Lord will be their God and my servant David a prince among them"—Eze. 34:24 chapter 37:24. Hosen 3:5.

Thus it is plainly seen that what the Lord God hath said by the mouth of his holy prophets when arranged together, teach the restitution or the restoring back to a former state or condition all of those things spoken of but says one I don't believe that God will save Israel or any body else unless they repent and obey him.

No dear reader neither do I but we should be careful to understand the language used by the prophets. Restitution or restoring back to a former state don't mean salvation, for a thing may be restored back to a former state for a wise and good purpose and after that thing is restored it may become useless and may be destroyed, so also the Lord God for a wise and good purpose will restore all things spoken of by his holy prophets and after they have been restored and served a wise purpose then if they prove to be no longer useful in God's economy they will be destroyed. When men no longer have occasion to use the proverb "the father have eaten sour grapes and the children's teeth are set on edge." "But every one shall die for his own iniquity"—Jer. 31:29-30. Eze. 18:2. When men have no longer occasion to use this old proverb, if they shall turn from the evil

of their ways and do that which is right they shall live. "Have I any pleasure at all that the wicked should die saith the Lord God and not that he should return from his ways and live."—Verse 22. Read the entire 18th chapter of Eze. When men are restored and placed in those favorable circumstances when "The earth shall be full of the knowledge of the Lord as the waters cover the sea,"—Isa. 11:9. And the dragon that old serpent which is the devil chained and cast into the abyss and scaled up that he deceive the nations no more for one thousand years, —See Rev. 20:2-3. Then there will be no conflicting doctrines in that day, "and they shall teach no more every man his neighbor and every man his brother saying know the Lord for they shall all know me from the least of them unto the greatest of them saith the Lord for I will forgive their iniquity and I will remember their sin no more,"—Jer. 31:34. Heb. 8:11. When all shall know the Lord's will and no one is tempted by the devil, if they sin wilfully under such favorable circumstances they ought to die and never live again. Then thanks be to the Lord God the creator of heaven and earth for his love, mercy and justice for God so loved the world that he gave his only begotten son to die to redeem man from the curs of a broken law and his mercy endureth forever, he taketh no pleasure in the death of the sinner but in justice to himself and to his servants when the sinner has rejected all overtures of mercy the Lord striketh him out of existance that he be no longer a hinderance to a full, free and universal exercise of that perfect love of God.

The Little Horn.

"I considered the horns and behold there came up among them another little horn before whom there were three of the first horns plucked up by the roots."
—Dan. 7:8.

I believe that the majority of bible students agree that all the other figures used in Daniel to represent temporal kingdoms have met their fulfillment and that we have historical facts that show when they were fulfilled. And these historical facts were recorded and translated into other languages evidently by some degree of divine guidance that the earnest bible student in after generations could be able to see and understand when the divinity inspired word met its fulfillment and when the servant of the Lord seeks wisdom as James directs him to then the facilities to get that wisdom are at his command. Now if the facts of the fulfillments of the other figures used in Dan. and Rev. to represent temporal kingdoms are recorded in profane history, why should not the bible student also go to profane history to look for facts of the coming up of the little horn of Dan. 7:8?

We read in the 24th verse that the ten horns are ten kings and another shall rise after them and he shall subdue three kings.

This fourth beast had ten horns while it was devouring and stamping the former beasts under its feet, and I understand that this beast in Dan. is the same as the dragon of Rev. 12 and 13th chapters and both figures represent the Roman kingdom when it was growing into power by its conquests and while it supported by its authority the Pagan form of worship.

But when the little horn of Dan. 7:8 20-24., came up and rooted up three horns or subdued three kings and the dragon of Rev. gave his seat and authority to the leopard beast then the Roman kingdom began to support, by its authority the christian form of worship, this change all must admit took place when Constantine established the christian form of worship as the court religion of the Roman kingdom, and history show us 1st that Constantine did come up as a king of Rome among and after a number of other kings which were also rulers in the Roman kingdom.

Second, that Constantine proved to be more stout than his fellow kings and that he did subdue three kings namely: Maximin, Maxentius and Licinius. See Gibb., vol. 1. p. p. 470 to 502.

Third, that the heads of this church of which Constantine was the first did make war with the saints and prevailed against them. And has spoken great words against the most high and worn out the saints of the most high by centuries of the most cruel persecutions and has thought to change times and laws, ver's 21-25. And they, the saints, and the times and laws have been given into the hands of the head of this church for a much longer period of time than three years and a half. Yes even to the time when the judgment did set to take away his dominion to consume and destroy it unto the end.—ver. 26.

Evidently this judgment began to sit and to take away the dominion of the head of this church first put in power by Constantine, the little horn, when the ten horns upon the leopard beast of Rev. 17:16 began to hate the whore (the

Roman church) or when the divided governments occupying the territory of the old Roman kingdom began to withdraw their support from the Pope the head of this church and when in 1789 Berthier a French general entered Rome and made the Pope the head of this church a prisoner then the authority of the head of this church to make war with the saints and to wear them out by long continued persecutions was taken away. But says one you change the genders and don't seem to notice it; no I think not the little horn Constantine who seated the woman the apostate church on the leopard beast the Roman kingdom to be supported by it, and who became the first head of the church is of the masculine gender, while the church is spoken of in the feminine gender while the two powers of both church and state united are spoken of in the masculine gender as heads of both are masculine. Before I leave this subject I must notice one other point which appears to stumble some.

The fourth beast of Dan. 7:7, and the dragon and also the leopard beast of Rev. are all represented as having ten horns and as we have said these figures represent the Roman kingdom.

Now the history of the Roman kingdom does not show that there ever were just ten kings ruling in the Roman kingdom at any one time, and the only consistent explanation that I can give is that while the numbers 1 2 3 and 4 are definite numbers and represent that number of kings ruling at the same time the No. 10 is used as an indefinite number or many, and represents all the kings that ruled in the Roman kingdom

from first to last. Before any one can consistently claim that the old Roman territory shall be ruled over by just ten kings at some time in the future they should first point out in history the time while the Roman (the fourth beast of Dan. 7:7, and the dragon of Rev.) was devouring, breaking in peaces and stamping the residue or the remaining sub-divisions of the Grecian kingdoms with its feet, or while the Roman kingdom was fully seating itself by the conquests of the subdivisions of the Grecian kingdom that the Roman territory was ruled over by just ten kings. For all well informed bible students I believe will admit that the fourth beast of Dan. 7:7, and the dragon of Revelations are symbols to represent the Roman kingdom from the time it commenced to grow into power by its conquests and both of these symbols are represented as having ten horns and the ten horns are represented as ten kings. Now Gibbon who is considered a reliable historian says that when Maximian (who was one of the kings of Rome when Constantine came up) took upon himself the title of Caesar for the first and last time the Roman world was administered by six emperors. - See Vol. 1 p. 466.

If this be true the Roman kingdom never was ruled over by ten kings at any one time and if it never was ruled over by just ten kings while it was growing into power by its conquests, why should we look for it to be ruled over by just ten kings in its last end. There is one other point I must notice the reader should not confound the little horn of Dan. 7:8 with the little horn of Dan. 8:9, the one came up out of the

divided Grecian kingdom as the context plainly shows, the other came up out of the divided Roman kingdom. This I think all well informed bible students will admit.

In my next I will examine Rev. 13:3 and chapter 17:10-11, and give other historical facts confirming the view given in the above.

The Number Seven.

Several writers in Words of Truth have called attention to the prominent position that the number seven occupies in different fields. I will add that it occupies a no less prominent position in Geometry. A circle divided into six equal parts has seven points equidistant from each other. One is central, the other six surround it. Who can say what the great central point of the universe is? The number seven is a prominent factor everywhere, and may well be called the holy number.

The revolutions of the starry hosts around their central suns, the daily and yearly revolutions of the earth, storms and cyclones and the movements of the waves upon the mighty deep—all have more or less to do with the sacred number.

J. Z. SCHUMAN.

With the above before us we will call the readers attention to the fact that 1898 begins on Sunday, the first day of the sacred number seven and the Jewish year also begins on the first day of the week and the Jewish Passover comes this year on a Jewish Sabbath. The passover was a sign to Israel of the end of Egyptian bondage and the last passover eaten by our Lord was the end of the law and Jewish age.

And might not the fact that the pass-

over this year comes on the last day of the sacred number seven and that the year begins on the first day of the sacred number seven be a sign of the end of gentile rule and the deliverance of God's people and all that are in bondage and of the commencement of a new dispensation and seven times seven from the day of the passover brings us to the day of Pentecost; who can tell but this may bring up the last part of the first fruits of the harvest of the world to be waved before the Lord.

Reader will you do us the favor to send us as many names and post office addresses of bible readers as you are acquainted with who you think would like to read the GLAD TIDINGS and we will send them a sample copy.

"Endeavoring to keep the unity of the spirit in the bonds of peace. There is one body (or church) and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism."—Eph. 4:3-5.

If any feel too poor to pay 25 cents for the GLAD TIDINGS and would like to read it. Let them send in their names and post office address and the paper will be sent to them free.

"Abstain from all appearance of evil," 1st Thess. 5:22. Is a christian abstaining from all appearance of evil when he is indulging in that filthy habit of chewing or smoking tobacco?

"We trust in the living God who is the Savior of all men—specially of those that believe."—1st Tim. 4:10.

It will only cost you 25 cents to take the GLAD TIDINGS six months. try it.

THE GLAD TIDINGS.

A Monthly Journal Published at
COUNCIL GROVE, KANSAS.

Entered at Council Grove, Kansas, Post Office
as second-class mail matter.

TERMS—Twenty-Five Cents for Six Months.
Send all money in drafts or post office orders.
Be careful to write your name and post office
address plainly.
Address all letters and orders payable
to the publisher
J. H. CHATON,
Council Grove, Kans.

Reader won't twenty five cents invest-
ed in the GLAD TIDINGS be a good way
to improve on your talents given you.

It will be seen by the variety of sub-
jects written on in this paper that the
GLAD TIDINGS rides no one subject as a
hobby.

When is it that gold and silver and
apparel (clothing) shall be gathered to
Jerusalem in great abundance, see Zech.
14:14. Isa. 60:9.

Won't it be a happy time when earths
redeemed millions come to Zion with
singing and everlasting joy upon their
heads. See Isa. 51: 10-11-

"The living know that they shall die
but the dead know not any thing.
Their love and their hatred and their
envy is now perished." See Eccl. 9:5-6

"When thy judgements (Oh Lord) are
in the earth the inhabitance of the world
will learn righteousness. Let favor be
shown to the wicked yet will he not
learn righteousness." Isa. 26:9-10. Then
the judgements of God which are com-
ing on the earth, are for mans good.

The GLAD TIDINGS will not try to
follow the old beaten paths of other re-
ligious journals. But will manifest a
spirit of independence of all human or-
ganizations.

"Be thou an example of the believers,
in word, in conversation, in charity, in
spirit, in faith, in purity," 1st Tim. 4:12.
This charge was given to a believer of
the gospel a good many years ago but
it is a very good charge for believers in
all ages to heed. But are believers ex-
amples of purity when the smell of their
tobacco breath sickens those they come
in contact with?

Keep Your Eyes U_p on Russia.

In an address delivered in London,
June 16, 1891, (reported in The Pro-
phetic News), the Rev. J. Wilkinson
said: "We should keep our eyes upon
Russia; they were spending a quarter
of a million sterling in erecting a vast
building just outside Jerusalem, on the
table land; he believed the object was
a military one. An engineer said,
'That is the spot I should like if I
wanted to take Jerusalem.' This is to
the northwest of Jerusalem. The Rus-
sians had also built a tower on Mount
Olivet, and they were going to have an
electric light upon it that could be
seen for many miles. He has been
watching Russia's actions for many
years. Russia's design is on Palestine;
Russia is willing to leave Constantino-
ple if they could get Palestine; Con-
stantinople is only useful as helping
them to take Palestine, and Russia was
bent upon gaining possession of it."
We say Amen to this. It is present
truth.—Age to Come Herald.

Walking With The World.

MRS. MATILDA C. EDWARDS.

The Church and the World walked far apart,
On the changing-shore of Time;
The World was singing a giddy song,
And the Church a hymn sublime,
"Come, give me your hand," cried the merry
"And walk with me this way."

[World,

But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you,
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny, and rough, and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain;
The sky above me is always blue;
No want, no toil, I know;
The sky above you is always dark,
Your lot is a lot of woe,
My path, you see, is a broad, fair one,
And my gate is high and wide
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the world,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying, in accents low,
"Your dress is too simple to please my taste;
I'll give you pearls to wear,
Rich jewels and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed, as she saw his handsome lip,
With a smile contemptuous curled
"I will change my dress for a costlier one."
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins, and shining silks,
And roses, and gems and pearls,
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old
World,
"I'll build you one like mine;
Cornices of Brussels, and carvings of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.
The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;" [longed
Then the Church looked back with a sigh, and
To gather her children in;
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;

So she quietly went her way,
Then the shy World gallantly said to her
"Your children mean no harm—
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of dying souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I like not for them to hear,
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to the ears polite,
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to heaven,
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old man that preached the cross,
Were out of her pulpits turned.

"You give too much to the poor," said the World,
Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and by rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children, they dote on all such things;
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in." [purse,
Then the Church held tightly the strings of her
And gracefully lowered her head,
And simpered, "I've given too much away
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by; [Church
And the sons of the World and the sons of the
Walked closely hand and hand,
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do,
But to lunch and dance and feast." [sleeve,
And the shy World heard her and laughed in his
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The Angel drew near to the mercy seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed
And covered their heads with shame; [heaven
And a voice came down through the hush of
From him who sat on the throne,
"I knew thy work, and how thou hast said,
'I am rich,' and hast not known
That thou art naked, poor and blind,
And wastest before my face!
Therefore, from my presence I cast thee out,
And blot thy name from its place."

Love the Brethren.

"We know that we have passed from death unto life because we love the brethren." "Beloved let us love one another for love of God."—1st John 3:14, Ch. 4:7.

Thus wrote that beloved disciple whom Jesus loved, John 13:23. Who manifested his love for the Lord Jesus by affectionately leaning on his bosom. This disciple was not afraid to manifest his love for the Lord in an affectionate way and the Lord loved him for it. Now dear reader if you love the Lord whom you have not seen you also love your brother whom you have seen and as you manifest your love for your brother you manifest your love for the Lord Jesus. See 1st John 4:20, Math 25:40.

Dear reader have you a special care for the temporal as well as the spiritual welfare of your brethren? See 1st John 3:17. Are you seeking every opportunity to be with them and to talk with them of the love of God and His great plans for the salvation of a lost and dying world? See Heb. 10:24-25.

Do you speak and write to them using kind and endearing words of love that will draw them to you for assistance in time of need? Or are you so dignified that child like expressions of affections and to much intimacy is not encouraged?

Dear reader if you have not already resolved to become as a little child do so now,—See Math. 18:3-4 and put away your dignified, reserved and selfish ways and humble yourself like a little child and seek not your own but

another's welfare.—See 1st. Cor. 10:24-33, Phil. 2:4, Rom. 15:1-2.

If this spirit of love and humility is in us as it should be we are not laying selfish plans of how we can add more lands to our farms or larger and better barns and other improvements which incumber us with more cares, or how we can take more ease and pleasure with additions to our fine and costly clothing or well furnished parlors or a nice and expensive carriage that we may ride in ease and in modern style.

Dear reader how do you think mother Sarah would feel and act if she should be suddenly ushered into one of our modern parlors? Don't you think she would say these folks are not pilgrims and strangers traveling to a far country for they are permanently abiding here.

People who are living in such selfish style while all around them are many in need of the necessities of life and shuts up their bowels of compassion how dwells the love of God in them.

Dear reader search your heart, examine yourself, are you seeking your own or another's welfare? Are you in love to God aiding some poor and worthy brother to be more useful in his cherished field of labor? Or are you making excuses that your business absorbs all of your time and means? Do you "know that you have passed from death unto life because you love the brethren" if you do we will see it by your plans and works of love.

Dear brethren I fear that some of us have been too selfish and have not loved the brethren as we should and have blamed them for their failures which were caused by circumstances beyond their control.

"We ought to lay down our lives for the brethren,"—1st. John 3:16. But how can we do this when we will not sell our lands and goods to aid them now but prefer to hold on to them until the Lord comes for fear our selfish self may need them. Oh! dear brethren the time is at hand, our Lord will soon be here, our opportunities to manifest our love for the brethren may soon be past; have you so lived that you know that you have past from death unto life, if not begin now before it is forever to late.

The Winecup of The Lord's.

"For thus saith the Lord God of Israel unto me. Take the winecup of this fury at my hand and cause all the nations to whom I send thee to drink it" "And all the kings of the north far and near one with another, and all the kingdoms of the world which are upon the face of the earth" (shall drink)—Jer. 25:15-26, by reading this entire chapter we see that the Lord reproved Israel for their wickedness and told them that because they did not harken to his words their kingdom should be destroyed and their whole land be made a desolation. And if we read Isa. 2:10-21, 13:9-11, 24:1-6-21, 26:9-11-21, 34:1-3, Jer. 21:6-9, 24:10, 27:13, 28:8, 29:17, 32:24, 42:17, 44:13, Eze. 5:12, 6:11, and Amos 2:1-8-10, 4:2-10, we see after the Lord plead with Israel by his prophets and threaten them with his judgements he finally did bring upon them, first the pestilence and famine and afterwards the sword of the nations of Egypt, Assyria and Babylon and the kingdoms of Israel were destroyed and their capital cities brought to ruins and the remnant of Israel carried away into captivity. After Israel

was in captivity at Babylon seventy years the Lord said that he would punish that nation (Babylon) also for their iniquity and make their land a perpetual desolation and their capital city heaps of ruins even as it is this day. See Egypt and Babylon by Geo. Rawlinson M. A. page 105. The same fearful judgements fell upon Assyria and their capital city Ninevah is also in ruins as foretold by God's prophets. A large list of other nations is also given that shall drink of that winecup of the Lord's fury, and we find that many of those nations named have already drunk of that winecup of the Lord's fury and they to in their turn have been destroyed as kingdoms and their capital cities like Ninevah and Babylon are also heaps of ruins. Now the Lord's word never returns to him void but it always accomplishes that whereunto it was sent, and we see that many of those nations have met the doom the Lord pronounced upon them; therefore we may expect that all the remaining nations which are upon the face of the earth must also drink of that winecup of the Lord's fury and they to be destroyed as nations and their capital cities become heaps of ruins.

We have seen how the Lord has plead with Israel and other ancient nations with famines pestilence and the sword. Now if we compare what the prophet Habakkuk says and Eze. 7:11-19 with Jer. 25 we see that at the Lord's coming "goeth before Him the Pestilence and burning coals shall go forth at His feet" Then as the prophet Zephaniah has said "The princess and the kings children and all such as are clothed with strange apparel (or apparel from strange lands)

shall be punished and the merchant people are cut down all they that bear silver (the rich) are cut off" see ch. 1:8-11. Again we read in Eze. 38:22, "And I will plead against him with pestilence and with blood" this is spoken against Gog of the north quarter (Russia). The Lord pleads against him first with the pestilence and then with blood. All well informed bible students are aware that the Lord is now pleading against that nation with famine and pestilence. The conditions now indicate that ere long He will plead against that nation with blood. But not only Russia but all the other nations of Europe are also armed as never before; all ready, as Joel said, to come up to the valley of Jehoshaphat and they too are beginning to drink of the winecup of the Lord's fury and already thousands are perishing with famine and the pestilence.

Now if the God of heaven and earth rules the universe according to his own will and all the destructions of governments on the face of the earth and the pestilence and famines are brought upon the nations by His decrees, and if such destructions of governments and pestilence and famines are to sweep over the earth at the time God gives His winecup to the last nations of the world, is it not quite evident that the late unusual disturbances in the atmosphere, in the political governments, in the business relations of the people, and the epidemic diseases and famines spreading over the earth are the beginning of God's last judgements upon the last nations of the world? And if they are, is it not very probable that they may all reach that condition in the near future that will bring that great destruction of life

that the Lord has told us by His prophets He would bring when He causes the last nations to drink of the winecup of his fury. Now we have learned by observation that in all past epidemic diseases they usually have their beginning in the east and spreading to the west and it is the opinion of well qualified observers that the late epidemic has not yet spent its force but that it is likely to be renewed (possibly with greater fatality) when the conditions of the weather become favorable again for its further spread, therefore it appears that we are now at that critical period in this world's history when all nations are armed for a great conflict, and all classes of laborers are dissatisfied with their share of the fruits of labor and are banding together in organizations and are becoming restless and anxious for some kind of a change that will better their conditions, even if it should take force and violence to bring that change and already we see that in some localities they are beginning to resist the government authority, and ere long the rich men, the ruling class, who have heaped treasures together for the last days are liable to go to and weep and howl for their miseries that shall come upon them. See James 5:1-5.

When the laboring people are used by the Lord as one of His battle axes to, "Punish the host of the high ones on high and the kings of the earth". See Isa. 24:21.

We see that the famine and pestilence are on their westward march and the cholera has traveled about half way around the earth during the past summer, and what is an unknown thing in the past cholera breaks out in the cold

weather of winter in Hamburg, Germany. With all these facts before us is it not very probable that all these destructive agencies may be brought into their most active operations in the coming summer. May not all nations be led up to the valley of Jehoshaphat and those in the field die with the sword. Is there not a general fear that the cholera may be renewed in the coming summer when those in the city shall die with the pestilence?

Are not the laboring people throughout the world well organized and their plans well matured, and may not the next May-day demonstrations bring on a general strike and all branches of business be tied up as they have already been in some localities? The uniting of the labor organizations into federations gives them the power to bring on a strike of all the organizations joined together in the federation, and if a general strike should be brought on and all the railroads be tied up and if famine in the cities would soon follow and with the cholera raging in the cities the situation would soon become alarming and many would be likely to flee to the most rural districts (the mountains see Rev. 6:15) for a place of temporary safety. This we see the wealthy class are already beginning to do as in Paris, France, and other places. Ah! dear reader this is a dark picture, but the scene is already prepared, the actors are on the stage, and the curtain rising to open to earth's millions this last dramatic scene of death and carnage. But the Lord's people can lift their heads and rejoice, hoping that on the coming day of pentecost they may hear that welcomed call.

"Come my people enter thou into thy

chambers and shut thy doors about thee hide thyself as it were for a little moment (not long) until the indignation be overpast.

For behold the Lord cometh out of his place to punish the inhabitance of the earth for their iniquity, the earth also shall disclose her blood and no more cover her slain." See Isa. 26:20-21. If the late epidemic diseases, famines and other unusual life destroying agencies be a part of the punishments of the Lord upon the inhabitance of the earth spoken of by Isaiah, then the Lord came out of His place (heaven) when these last punishments began.

Dear reader can you with me lift up your head and rejoice knowing that the time of our redemption draweth nigh, Amen.

Reasons Given

Why I commence the publication of THE GLAD TIDINGS.

I have felt it my duty for some years to let my light shine that others may be led to glorify God, and I know of only two available ways to communicate to others such light as the Lord hath given us. One way is by talking to the people face to face. This way requires considerable money to pay traveling expenses, if we would talk to many people.

The other way is through the press. In this way we can communicate our thoughts to more people at less expense than by traveling from place to place and talking to the people face to face. Besides the press opens a channel of communication to some who do not have enough confidence in themselves to talk in public, and also to some who

do feel able to talk in public but who do not have the necessary money to pay traveling expenses, and as brother Hatch said in the Restitution of Dec. 7, 92. Some are laid on the shelf for this reason. But says one we already have a number of good papers, can't you communicate through them? I have tried it and I know of others who have also written for publication and judging from the encouragement given to some I have conclude that the most of the papers already have a full list of regular able correspondents, at least I know that I have not been able to get as much space as I should like, and I have good reasons to believe that there are others who would write more than they do if they were encouraged more. It is my purpose, in commencing the publication of THE GLAD TIDINGS, to open out a channel of communication to the less favored writers, like myself, but I hope the reader will not be to hasty in concluding that if the paper is to be edited and contributed to by a less favored class of writers that it will lack in interest. Let the reader carefully read Matt. 11:25 and 1st Cor. 1:17 to 29, and it will be seen that wisdom in the things of this world is not a necessary perquisite to the understanding of the things of God.

In fact the Lord chooses the weak things of this world to confound the wisdom of the wise and we can see the reason why He does so for then all the glory will be given to the Lord to whom it all belongs, instead of to the weak instrument used by the Lord. I speak thus plainly because of the growing tendency in these last days to speak of some writers as D. D. of great ability.

I commence the publication of the GLAD TIDINGS consecrating it to the service of the Lord, and I shall trust in Him for wisdom to publish it and if it is His will the paper will be made a success, if not, let it fail.

I do not expect to make any money out of it, not even a compensation for my time. I have contracted with a printing office to print the paper for a given amount per thousand and I am to take one thousand or more each month and as many sample copies will be sent out as we can secure names and p. o. addresses for, but until we see about what per cent of those receiving sample copies subscribe we cannot tell what price we should put on the paper that will pay the cost of printing and mailing. The GLAD TIDINGS would be as cheap as the average of religious papers at fifty cents a year, especially where the publisher receives a compensation for his services, but as I have already said, I do not expect to get a compensation for my time and labor. Then let every one who receives a sample copy of the GLAD TIDINGS take hold with confidence and secure as many trial subscribers as they can at twenty five cents for six months, and if we can by a united effort make up a list of one thousand subscribers within six months I can then publish the GLAD TIDINGS at a cost of only twentyfive cents a year to each subscriber, and if it be the Lord's will the GLAD TIDINGS will be sent to each subscriber one year without additional charges but if only one half of that number of subscribers are secured the cost of publishing would be more in proportion and an additional charge would be added for the second six

months perhaps ten or fifteen cents more to pay for the full year. The reader can readily see that I assume the entire risk of success. I have signed a contract to take one thousand copies of the GLAD TIDINGS each month for six months and whether there are many or few subscribers they get the GLAD TIDINGS six months for twenty-five cents. By the help of the Lord we will try and publish the GLAD TIDINGS as economically as possible and do our work well. It will not be necessary to pay out any office rent or any money for fuel or lights as all the preparation of manuscripts and folding and binding and preparing the papers for mailing and all the correspondence can be done at my home on a farm near to the printing and the post office and when not engaged on work on the paper I expect to earn my bread by the sweat of my face. I am thus explicit that all can see and understand how I can publish a paper at the cost of printing and mailing. I am working in the Lord's vineyard and I am trying to work for his interests, and I expect many who receive this paper are co-laborers with me and will gladly take hold of this, another opportunity, to work together with me to further the cause of our Lord and Savior. I presume that the reader loves the Lord, and if you do, you also love your brother and are willing, yea will be anxious, to take hold with him and confer with him in our common labor of love in the service of our Lord and Master. There need be no hesitancy or delays made, the amount for each one to raise is so small that almost any one can send it at once. But when all these small

amounts are put together they will enable us to keep open a channel of communication which I trust will be profitable to the spiritual development of all the readers of the GLAD TIDINGS.

Short articles for publication can be sent to the office by all who feel that they have thoughts to communicate on bible topics which will be of interest to the readers, but I will make a suggestion that we do not write much on doctrinal subjects which the readers may be as well acquainted with as the writer unless the writer think, that he can give some additional light on that subject.

It is not expected that the views of all the writers will be in full harmony on all subject, but a considerable liberty will be given to each writer to fully express their own understanding, provided a spirit of love is manifested. This will give the readers a greater variety of thought. By a friendly discussion of subjects that the readers may differ on may aid us in coming to a more perfect unity of the faith in the bonds of peace, but in all of our writings each of us should manifest a spirit of love, one for the other. Then let each one who loves the Lord Jesus, the Christ, and are waiting, watching and praying thy kingdom come and thy will be done in earth as it is done in heaven, take hold with me in a spirit of love and let us work together for our common good and the glory of God.

"Better is a handful with quietness than both the handsfull with travail and vexation of spirit" Eccl. 4:6.

In Pine Woods bible class No. 35 in the recitation the leader asks Elias the question.

"When the little horn rises how long will he reign? Elias answers "seven years" and quotes from Dan. 7:25. "And he shall speak great words against the most high and shall wear out the saints of the most high." This, as I understand him, the little horn shall do.

Next the leader asks Arlon "with regard to the length of time he (the little horn) will persecute the saints" Arlon answers forty and two months (three and a half years) later the leader asks Carrie the question "Will the bloodwashed bride of Christ participate in this period of trouble in which the antichrist will reign?"

And Carrie answers, "No not by any means" and then quotes from Isa. 26:20 where the Lord's people are called to enter their chambers of safety until the indignation of the Lord's punishments be overpast. Will the leader please to explain further, is the saints of the most high and the bloodwashed bride of Christ two separate and distinct classes? and will the saints of the most high be worn out during the seven years reign of the little horn antichrist? While the bloodwashed bride of Christ is in her chambers of safety? The columns of the GLAD TIDINGS are open to the leader of Pine Woods bible class for answer.

Questions.

What old waste cities spoken of in Isa. 61:1 is it that is going to be repaired and rebuilt? and when?

Who is it that the sons of aliens are going to be ploughman and vinedressers for? and when?

And whose flocks is it that strangers are to stand and feed? and when? see Isa. 61:5.

When is it that there shall be no more dying in infancy, and the sinner shall die at one hundred years old? see Isa. 65:20.

Who is it that shall not labor in vain nor bring forth for trouble? and when? see Isa. 65:23.

Have all nations whom the Lord hath made ever came up to worship before him at any time in the past? If not will they ever come up at any time in the future? see Psalm. 86:9.

Have many nations ever been joined to the Lord and become his people? see Zech. 2:11.

When is it that the inhabitation of one city shall go to the inhabitation of another city and say come let us go speedily (on fast running railroad trains) to pray before the Lord when many people and strong nations shall come to seek the Lord of hosts in Jerusalem? see Zech. 8:20-22.

When is it that ten men out of all nations shall take hold of the skirts of Him, that is a Jew saying we will go with you for we have heard that God is with you? ver. 23.

Won't all the families of the earth be blessed with peace and plenty when all nations whom the Lord hath made shall come up to Jerusalem to worship the Lord? see Gen. 12:3, Psalm 86:9.

"Put not your trust in princes nor in the son of man in whom there is no help, his breath goeth forth he returneth to his earth in that very day his thoughts perish" Psalm 146:4-5. Reader if you put your trust in man perhaps when you need his help the most he may be dead.

THE GLAD TIDINGS.

Of the Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.—Acts 3:21.

VOL. I.

COUNCIL GROVE, KANSAS, FEBRUARY, 1881.

NO. 2.

The Whole Creation.

"For we know that the whole creation groaneth and travaileth in pain together until now."—Rom. 8:22.

The whole creation spoken of as travailling together in pain includes both the righteous and unrighteous or the creature, the natural unregenerated, man and the sons of God, those who are being led by the spirit of God. This is plainly seen by reading the context, and in the language of the text "We know that the whole creation (including both of these classes) are travailling together in pain" and will continue to travail together in this suffering condition as long as the curse of God rests upon the earth and man.

But "our Saviour who will have all men to be saved and come unto the knowledge of the truth."—1st Tim. 2:4, tells us to "trust in the living God who is the Saviour of all men, specially of those that believe."—1st Tim. 4:10.

"The Lord is not slack concerning his promises, as some men count slackness but is longsuffering to usward

not willing that any should perish but that all should come to repentance,"—1st Peter 3:9, therefore He has become "the propitiation (or the atoning one) for our sins and not for ours only but also for the sins of the whole world."—1st John 2:2.

"The creature (man) was made subject to vanity, not willingly."—Rom. 8:20. but under very tempting circumstances. The serpent, the devil's prophet or mouth-piece likely knew the natural weakness of both man and woman and he approached them in that way that he would be the most likely to succeed in tempting them. The serpent told the woman that if she ate of the fruit of that forbidden tree she would become as God's and would learn the secret wisdom of God. This, it is likely, so excited the woman's curiosity that she became so anxious to learn that secret wisdom that the eating of the forbidden fruit would give her that the Lord's command was, for the time, partly crowded out of her mind by the absorbing thought of

learning something new, and while meditating on this she approached the forbidden tree and gazed upon its fruit which were pleasant to the eyes and she thought they were good for food and above all, the eating of it would make her wise. Under these bewitching circumstances she could not resist the temptation and she put forth her hand and took of the fruit and did eat, and she found that it was pleasant to the taste and she also took some of the fruit and gave it to her husband and he did eat. What man is there that can refuse to eat of the pleasant fruit which his wife holds out in her hands before him? There is a difference between a person doing of their own free will that which they know is wrong and being over-persuaded by a cunning tempter to do that wrong. "Thus the creature (man) was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope." The God of heaven having a perfect plan for the salvation of man from the foundation of the world subjected the creature, man, to such tempting circumstances that man could not, with his natural weakness, resist that temptation, but yielded and eat of that forbidden fruit and was made subject to vanity (the unsubstantial) and lost his life that the God of heaven, in harmony with his great and good plans, could show to the weak creature, man, his loving kindness by redeeming him back from under the effect of a violated law, and in harmony with that plan in his own due time "Christ hath redeemed us from the curse of the law (violated by Adam) being made a curse for us, for it is writ-

ten, cursed is every one that hangeth on a tree; that the blessings of Abraham might come on the gentiles through Jesus Christ."—Gal. 3:13-14.

The gentiles are all those who are not the natural seed of Abraham through Isaac, and the blessings of Abraham which will come on the gentiles through Jesus Christ are those blessings promised to them through Abraham and his seed. See Gen. 12:3, 26:4 and 28:14.

Blessed by the name of the Lord our God who through his love, mercy and justice has wisely perfected a plan for the salvation of man that will teach him the evil effects of sin that he never again will walk therein, and when the creature man "shall be delivered from the bondage of corruption (the grave) into the glorious liberty of the children of God"—Rom. 8:21, and receives the blessings of God promised to him through Abraham and his seed, Christ. "Then he will understand why the Lord has done this for "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Then man will have good reasons to feel thankful to God and will worship him and praise his holy name when "the Lord's house shall be established in the top of the mountain and all nations shall flow unto it," when "all nations whom thou hast made shall come and worship before thee O, Lord." Perhaps some readers may hastily say that this sounds to them very much like universal salvation but if any does so they do not rightly understand the word redeem. This word redeem, like the word restitution, does not mean eternal salvation for a thing may be

fore thee O, Lord, and shall glorify thy name."—Psalm 86:9. The Lord God hath said it. "So shall my word be that goeth forth out of my mouth it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the things whereunto I sent it."—Isa. 55:11.

Dear reader do you believe the Lord?

The following may be news to some of our readers:

Rev. 20:5—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.."

We are fully satisfied that this text is an interpolation. It is marked as doubtful in the Emphatic Diaglott. And B. Wilson, the author of this valuable work, in his last editorial in the Gospel Banner, says we have "doubts as to its authenticity. We knew that it was omitted by the Syriac version of the Apocalypse, and now we see that the Codex Sinaiticus, the oldest Greek copy known, also omits it." "Bp. Middleton and a number of others omit it." And "It is not found in the best Moscow, nor in the best Vatican editions, or versions, of the book Revelation; nor is it in the Syriac, as translated by Prof. Murdock; and the Syriac, says Prof. M., is the oldest manuscript of the New Testament to be found in any language."—Storrs' Life from the Dead.

The Liquor Traffic.

The liquor traffic is absolutely inconsistent with the public good. It wages deadly war upon every public and private interest. It impoverishes, degrades

and brutalizes the people. It kills directly and indirectly more than one hundred thousand of our people; shortening their lives upon an average, more than ten years each. The slaughter upon the battle fields during the rebellion was not so extensive and shocking as are the annual murders of our people by the grog shops. The annual cost and loss and waste of the liquor traffic is far more than was the annual cost of the rebellion, though that was larger than that of any other war since the world began. On the other hand, the liquor traffic earns nothing. In no way does it add a penny to the national wealth. In no way does it benefit the people, while it inflicts upon them far more mischief and misery, wretchedness and ruin than come from all other sources of evil combined.—Hon. Neal Dow.

Who Pays The Bills?

Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup. Will the rum-seller pay them? The fact is, you and I, and the sober and industrious toiling portion of the community must meet all these bills. The drunken rowdy, wounded in the street fight, is cared for in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread and we cannot refuse assistance to his suffering wife; and when at last, having "wasted his substance in riotous living," he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it. We may protest, we

may grumble at the taxes, and find fault with the beggars, but ultimately and inevitably we must foot the bills.—Ex.

Kind Deeds.

There is a story told of a little beggar boy who was found, one morning, lying asleep upon a pile of lumber, where he had passed the night. A laboring man, passing by on his way to work, touched with a spirit of kindness, stopped, and opening his dinner-pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man, standing not far off, saw the kindly act, and crossing over to where the boy lay, dropped a silver half dollar near the sandwich the laborer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing and another something else. By-and-by the boy awoke, and, when he saw the gifts spread around him, he broke down, and burying his face in his hands wept tears of thankfulness. Thus did one kind deed inspire others to do acts of kindness.—Ex.

An Illustration of Faith.

One of the simplest and best illustrations of "faith" is given in a story told by M. Theodore Monod. A Sunday School teacher, when teaching his class on one occasion, left his seat and went round among his scholars with his watch in his hand. Holding it out to the first child, he said, "I give you that watch." The boy stared at it and stood still. He then went to the next and repeated, "I give you that watch." The boy blushed, but that was all. One by one the teacher repeated the

words and the action to each. Some stared, some blushed, some smiled incredulously, but none took the watch. But when he came nearly to the bottom of the class, a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat the little fellow said gently, "Then if you please, sir, the watch is mine?" "Yes, it is yours." The elder boys were fairly roused by this time. "Do you mean to say, sir, that he may keep the watch?" "Certainly, I gave it to any one who would have it." "O, if I had but known that," exclaimed one of them, "I would have taken it." "Did I not tell you I gave it to you?" "O, yes, but I did not believe you were in earnest." "So much the worse for you: he believed me, and he has the watch." Saving faith is as simple as this. It just takes God at his word and trusts him. Though it sounds too good to be true, Christ is the gift of God, freely and fully offered—his unspeakable gift.—Selected.

As we seek to be like the friend whom we admire, if we fear God with a deep reverential fear, it will be the great effort of our lives to be conformed to his image, and this is the greatest ambition which can fill the soul of man.—Selected.

Truth will live eternally; error must die; and the time is coming for the greatest funeral the world ever knew. And then error, sin, nonsense, and silly jokes, at the expense of the best classes in this world, and at the expense of everything that is to be better in the future, will die and be closed out. Amen! Glory be to God!—Selected.

Cholera Spreading Fast.

Berlin, Jan. 26.—Telegrams from Halle report that cholera has broken out in Trotha, a village near that place and has also made its appearance at Ottensen, a village near Leipsig, where four cases and one death were reported yesterday.

At Nittleben hospital, near Halle, thirteen new cases and one death are reported, making since the commencement of the outbreak 105 cases and 33 deaths.

The Austrian government has proclaimed a 15 days quarantine against travelers arriving from Halle or Hamburg.

PREPARE FOR THE CHOLERA.

Thanks to Tammany and the state's rights worshippers, the United States will not be adequately protected at the opening of the warm season against the assaults of the dread European scourge, cholera, and it therefore becomes imperative upon the people of the nation to take such action as they may to prepare themselves for repelling the plague. The most noted scientists and learned physicians of the country, months ago, sounded the alarm, and many of them personally appeared before congressional committees and urged the most stringent action. Their counsel was almost unheeded for various reasons—largely selfishness and bigotry—but their warnings should be taken to heart by the country at large and such preventive measures as are available should be adopted without any greater delay than is needed to set the machinery in motion.

For several years before the great dam gave way above Johnstown, Pa.,

and the frightful wall of water sped down the valley of the Conemaugh, the people of that region had been warned again and again that there was great danger, but they had grown indifferent, and, when they least expected it, the torrent came and the town was swept away and its population decimated. Cholera may not appear in America next month or in March or April or May, but the dread scourge, like the Johnstown dam, is menacing the life of the people and no one can tell when it will fly across the waters and begin its assaults on America.

We clip the above from the Kansas City Star, and if the fears therein expressed should become a reality may not prove to be one of the scourges the Lord to punish the inhabitants of the earth for their iniquity. Wis. Isa. 26:21, Eze. 7:15 and Jer. 25:32 may be fulfilled.

Pope Leo's prophecy that a storm gathering in Europe should be averted, if not in the light of divine revelation, at least as expert testimony. Probably no one is in a position to know Europe so well as Pope Leo. If he has predicted a storm, the likelihood for people to do who don't want to go through it, is to get under shelter. A European war would turn millions of dollars of capital to America, and would in itself be a national blessing. So even the Pope may be a had gesser in temporal affairs.—Kansas City Star.

It will be seen by the variety of subjects written on in this paper that GLAD TIDINGS rides no one subject hobby.

Overcometh.

"To him that overcometh will I grant to sit with me in my throne even as I also overcome and am set down with my Father in his throne"—Rev. 3:21.

But what are we to overcome? John says, "I have written unto you young men because ye are strong and the word of God abideth in you and ye have overcome the wicked one."—1st John 2:14.

How can we overcome the wicked one? Paul says, "be not overcome of evil but overcome evil with good."—Rom. 12:21. We cannot overcome evil with good if we do as some say, give them back as good as they send. But this is what the natural man is very apt to do. Oh, that unruly member is sometimes hard to control but if we have the love of God in our hearts, as it should be, when we are "reviled we revile not again." But we are easily entreated and whatever may be done by others we can say as Christ and Stephen said "Lord forgive them they know not what they do."

This is overcoming evil with good, and if we do this we shall sit down with Christ in His throne as He has sit down with the Father in his throne. Oh, what a blessing to be honored by our Lord with the privilege of sitting with him in his throne; a joint ruler with him and "given power over the nations" (restored)—Rev. 2:26.

If any feel to poor to pay 25 cents for the GLAD THINGS and would like to read it. Let them send in their names and post office address and the paper will be sent to them free.

Secret Sins.

"Thou hast set our secret sins in the light of thy countenance."

Our secret sins to thee are known,
The sins that we conceal;
They rise, unnumbered, to thy throne
And there our guilt reveal.

No mortal on thy face can gaze;
None can endure the sight;
Yet thou hast set these in the blaze
Of that consuming light.

The sins are there that did not break
The hearts that love would spare;
The sins for reputation's sake,
The day did not declare.

The sins that filled the guilty soul
With anguish or unrest;
That burned the bosom like a coal,
But never were confessed.

The sins that never have been brought
From fiction into fact;
The sins that often were a thought,
But never were an act.

Nor this alone. They never pass,
These secret sins of ours;
They do not wither as the grass
And perish as the flowers.

In thy remembrance they are plain:
They still confront thy gaze;
And there, unaltered, they remain
'Till the day of days.

These secret sins that in our eyes
Had never wrought disgrace,
Will, like a cloud of darkness, rise
And hide from us thy face.

Lord, in that day where shall we hide,
And who will bear our blame?
Our only hope is he who died
To save us from our shame.

Through him alone is pardon given,
His service bringeth peace;
And when by him we are forgiven
Our secret sins will cease.

"The fear of man bringeth a snare;
but whose putteth his trust in the Lord
shall be safe."—Prov. 29:25.

"Wisdom is better than weapons of war,
but one sinner destroyeth much
good."—Eccle. 9:18.

all the readers of the GLAD TIDINGS.

Short articles for publication can be sent to the office by all who feel that they have thoughts to communicate on bible topics which will be of interest to the readers, but we will make a suggestion that we do not write much on doctrinal subjects which the readers may be as well acquainted with as the writer unless the writer thinks that he can give some additional light on that subject.

It is not expected that the views of all the writers will be in full harmony on all subject, but a considerable liberty will be given to each writer to fully express their own understanding, provided a spirit of love is manifested. This will give the readers a greater variety of thought. By a friendly discussion of subjects that the readers may differ on may aid us in coming to a more perfect unity of the faith in the bonds of peace, but in all of our writings each of us should manifest a spirit of love, one for the other. Then let each one who loves the Lord Jesus, the Christ, and are waiting, watching and praying thy kingdom come and thy will be done in earth as it is done in heaven, take hold with us in a spirit of love and let us work together for our common good and the glory of God.

The Proud.

"For behold the day cometh that shall burn as an oven and the proud, yea and all that do wickedly shall be stubble and the day that cometh shall burn them up."—Malachi 4:1.

If this be the lot of all the proud, how careful we should be to avoid all

things that will tend to make us proud. There are many things that may influence us to feel and act in a proud and lofty manner. We will name a few:

One of the most common things that influence us to feel proud is to get on a nice and expensive suit of clothes. We see it even in the little child. How much better they feel in their nice new suit than in their old plain suit. Every one knows the effect that a nice expensive suit of clothing will have on the wearer. They step forward into society with more confidence and if this can be kept up and the person thus clothed can appear much of their time in fine raiment it is liable to create in them a more lofty feeling and appearance and in time the wearer feels more high-minded as the apostle said they would in the last days. See 2d Tim. 3:4.

In time such persons begin to feel that they are of a higher class of society than those who are more cheaply attired.

Dear reader is this the kind of feelings and ways the christian should cultivate and encourage? If you think it is, then robe yourself in a fine expensive and fashionable suit and go and seek the company and move along with those who are considered refined society and in time you will drink in of the same spirit that is in them and you will be seeking the pleasures of sin with them, but let us warn you that "if ye live after the flesh ye shall die." But says one, there are some positions in life that we are called upon to fill that if we do not dress in a way that is considered respectable our influence for good is lost; for example, if a

person should appear in the pulpit so cheaply and plainly dressed that he did not in any way look like a minister he would have but little influence over his congregation. We apprehend that if our Lord should appear before a modern congregation in His humble garb in His bare feet, all dusty, as He appeared when tramping from city to city over the hills of Judea He too would have but little influence over one of our modern, fashionable, well dressed congregations.

Whose example shall we follow, the humble example of the wisest, greatest and best man that ever lived on this earth, or shall we pattern after the example of some of our modern fashionable dude preacher who strives to please the fashionable tastes of his congregation?

Men are weak creatures, comparatively speaking, and unlike our Lord, they are easily influenced by their surroundings and when they begin to pattern after the example of the world or popular preachers they have taken one step into their wicked ways and if they are not very careful they are liable to be walking in the broad way of sin and folly before they are aware of it. } "Yea all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1st Peter 5:5.

"Feed the flock of God—not as being lords over God's heritage but being examples to the flock."—Verses 2 and 3. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time."—Verse 6. "Abstain from all appearance of evil."—1st Thess. 5:22.

Dear reader can the christian humble himself before God and abstain from all appearance of evil and at the same time be dressed in the extravagant styles of modern dudes? Oh, let me exhort those who feel impelled to feed the flock to humble themselves before God and leave off your priestly robes and clothe yourselves in humility that the Lord may, in His own due time, exalt you to be attired as a priest and king.

Another thing we are apt to feel proud of is our acquirements. If we have been privileged to acquire a better education than the average it is apt to make us proud and to feel that we are a little higher in the scale of society than others who are less favored. We don't say that all who have acquired a better education than the average are proud but it is one of the things that we are apt to feel proud of and it may give us an exalted opinion of self.

We may feel proud of our nice house, our well furnished parlor, our nice team of horses and carriage, and many other things in every day life, but the christian should avoid all appearance of evil and surround himself with such humility that will tell to the world that he is a pilgrim and stranger and has no permanent abiding place in this life.

Reader won't twenty five cents invested in the GLAD TIDINGS be a good way to improve on your talents given you.

On page sixteen of the January issue of the GLAD TIDINGS in speaking of the Pine Woods Bible Class, in the second line, the word recitation should read restitution.

Wounded to Death.

"And I saw one of his heads as it were wounded to death and his deadly wound was healed."—Rev. 13:3.

This leopard beast which the Dragon gave his power, seat and authority to, is represented as having two heads and one of them was wounded: The Dragon, as a symbol, represents the kingdom of Rome from the time it first came into power until the time that Constantine established the christian form of worship, as the court religion, of the Roman kingdom, then the Dragon gave his seat and authority to rule to the leopard beast and this leopard beast is represented as having two heads.

The head is that part of the body which rules, guides and controls the body. Now in the government of Rome, under the leopard beast, the civil ruler was one of its heads and the the church's rule was the other and the people were ruled by both of these heads. And we learn from history that this authority of the church to rule in conjunction with the civil authority was established in the Roman kingdom by Constantine and continued during the reign of Constantine and his successors until the reign of Julian, but when Julian was proclaimed king he espoused the cause of the Pagans and restored their religion as the court religion of the Roman kingdom. This gave the church head of the beast a deadly wound and it would have proven fatal to the authority of the church if that wound had not been healed by the next king of Rome, Jovian, who espoused the cause of the church and healed the deadly wound given it by

Julian by restoring the church to its former power as one of the ruling heads of the Roman kingdom. See Gibb. vol. 2, pp 409-521. "And they worshipped the Dragon which gave power unto the beast and they worshipped the beast."—Verse 4. We learn by history that Jovian dispelled the consternation of the Pagans by a wise and a gracious edict, granting his Pagan subjects the privilege to exercise, with freedom and safety, the ceremonies of the ancient worship. See Gibb. vol. 2, p 522. Thus we see that although Jovian restored the church to its former authority as the court religion of the Roman kingdom, he tolerated the Pagan worship among his Pagan subjects and fulfilled the prophecy by permitting his subjects to worship the beast, catholicism, and the Dragon. Paganism, and it was left for later rulers in the church to make and put in force more rigid laws against the Pagans and all others which the church declared to be heretics. This civil and ecclesiastical authority united eventually. "Opened his mouth in blasphemy against God to blaspheme his holy name."—Verse 6, by applying the name and attributes of God to himself. The same as the man of sin. 2d Thess. 2:4. "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 showing himself that he is God." All who are acquainted with the history of the Roman church know that the head of that church, the Pope, does exalt himself as a God and sits in his temple decked with gold and precious stones so that his robes glitter in the light, showing himself as a God on

earth. Yea and he applies to himself all the titles of honor which also belong to God, and he claims to do more than God by forgiving sins before they are committed, by granting indulgences. Thus we see that the head of this church, the Pope, does fulfill the prophecies of both John and Paul. "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." —Rev. 13:7. This power we know the Pope, the head of the Roman church, has had and he has waged a war of persecution against the saints and millions were martyred during the dark ages by the decrees and wars waged by the authority of the head of that church, and his authority has reached to all nations, tongues and people, even in free America his cloven foot is seen as in Boston and other large cities.

And when we see that this prophecy has been fulfilled in every particular by the head of this apostate church of Rome, why should we stop and begin to theorize and to spin speculative theories about another power which we may imagine is going to come up or perchance be raised from the dead to fulfill this prophecy when the facts of the fulfillment is already recorded in history? But it is a weakness of men's minds to grasp after theories when they are nicely arranged, especially if there be a little mystery woven into it, but the great and all-wise and merciful God of heaven, knowing the weakness of men's minds and their slowness in comprehending his revelations, has wisely illustrated his revelations by numerous figures and each one repre-

sents some prominent part in the fulfillment of the revelation. And when men are led by the spirit of God to comprehend these revelations and see their fulfillment then they see a beauty and fitness of the figures so used for our instruction. Now if we turn to Rev. 17, we find illustrated by other figures, other associations connected with the coming into power of this apostate church, and if we first read the fourth verse we will see what power the revelator is talking about: "And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hands." The revelator was evidently led by the spirit to see into the future and see a priest or Pope of this upostate church with his scarlet colored robe on decked with gold and precious stones and pearls officiating before a congregation of worshippers. For he very minutely describes his appearance as all can testify who have seen a catholic priest arrayed with his purple and scarlet colored robe on over black and white ones which gives him the appearance of a woman as he officiates with his back to the congregation with the gold embroidery, the precious stones and pearls glittering in the light as he moves from side to side of the altar in his services, holding up, by times, a golden cup. Now when we see this church first put in power by Constantine and wounded by Julian and reinstated in authority by Jovian conducting its worship as John saw it in vision we ought to understand what power he is talking about. Now passing on to the eighth verse we read: "The beast that thou

sawest was and is not and shall ascend out of the abyss."

This helps us to connect, beyond all reasonable doubt, this wounding of one of the heads of this beast with Julian and Constantine, kings of Rome. The leopard beast was as long as Constantine and his successors carried and supported the church, but after the death of Constantine and his sons Julian came to the throne of Rome and he gave the beast (the union of church and state) a deadly wound by casting down the head of the church from power; therefore the beast, the union of church and state "is not" or was not for Julian had dissolved that union by reinstating the Pagan church in authority, but after the death of Julian, Jovian was made king of Rome and raised the church up from its abased condition in the abyss and restored it to its former authority given it by Constantine and then the language of the text "yet is" was fulfilled. Thus we see how nicely these figures join together when rightly understood.

"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."—Verses 10 and 11.

Here we have the same thing described again in a different way with some additional features to help us to locate the fulfillment beyond a doubt, for we find that there were seven kings connected in the Roman kingdom with the coming up of the little horn of Dan 7:8 and the final establishing of this apostate church in power with another intervening between the sixth and sev-

enth so that the seventh, even he is the eighth. For we find that when Constantine came up and was made one of the kings of Rome, there were five other kings ruling in the Roman kingdom namely. Maximian and Maxentius with Constantine in the west, while Licinius, Maximin and Galerius ruled in the east. See Gibb. vol. 1, p 466.

The natural deaths of Maximian and Galerius reduced the number to four. See vol. 1, p 470.

Later Constantine conquered the other three, this left Constantine the supreme ruler of the Roman kingdom, for five had fallen and Constantine was left as the "one is." It is true the five that fell had no part in establishing the apostate church in power but it appears that their connection with Constantine in the government of the Roman kingdom is thus given that the true bible student may be led to see the time of the fulfillment of these prophecies.

While the seventh king, Jovian, which had a part in fully establishing the apostate church in power, did not come up until after Julian came up and wounded one of the heads of the beast and if we count Julian the Pagan king Jovian is the eighth king spoken of, but he is counted as the seventh because he had a part with Constantine in fully establishing the apostate church in power; "And when he cometh he must continue a short space." And here we find another part of the prophecy has been literally fulfilled for Jovian did continue as king of Rome but a short space, perhaps something less than a year, but he fully established the apostate church in power to continue until the ten horns upon the

beast or the divided governments of the old Roman kingdom began to hate the whore (the Roman church) and to make her desolate and naked (of civil power). For a further explanation of Dan 7:8 see the January issue.

My Early Morning Thoughts.

I awoke and, as usual, my thoughts were on the things of God and quotations from God's word began to arrange in order, one after another, in my mind. I felt impelled to write them. It was cold and too early for our usual time of rising but I arose and started a fire and sit down to my table to pen these thoughts: "Thy word is true from the beginning and every one of thy righteous judgments endureth for ever."—Psaln 119:160.

"I am come a light into the world that whosoever believeth on me should not abide in darkness" (Christ).—John 12:46.

"Lord increase our faith."—Luke 17:5.

"For all men have not faith."—2d Thess. 3:2.

"But without faith it is impossible to please Him" (God).—Heb. 11:6.

Now, dear reader, you will observe that much of our writings in the **GLAD TIDINGS** are the arrangements of quotations from God's word, so that we can read them connectedly. "What sayeth the scriptures, Abraham believed God and it was counted unto him for righteousness."—Rom. 4:3.

"Know ye therefore that they which are of faith (that is believe God) the same are the children of Abraham—And the scripture foreseeing that God would justify the heathen through

faith preached before the gospel unto Abraham saying, in thee shall all nations be blessed."—Gal. 3:7-8.

We see that the gospel preached before unto Abraham was that through the plan that God commenced to unfold to him all nations shall (not may) eventually be blessed, and the blessings promised to all nations is just as much a part of God's gospel plan as the blessing to Israel, Abram's seed, or as the choosing out of a select number during this age to be joint heirs with Christ to assist him in the government of earth's millions in the age to come is a part of that gospel plan.

And he who believes it will please God and be justified before him as Abraham pleased God and was justified by believing him. Dear reader will you believe God and please him and be justified?

Will it Come?

Gen. Snowden, who recently left Homestead with the bulk of the Pennsylvania troops, is quoted as saying: "As our fathers fought for independence, and the war of the rebellion was waged for the Union, so, unless all signs fail, we will have to fight for our homes, our liberty and our institutions in the not distant future. I was utterly astonished during my stay at Homestead at the large number of letters and periodicals which reached me from all quarters, breathing anarchy and revolution."

The righteous shall inherit the earth; then the other class will be obliged to move out and leave it to them. All of the Ingersol stamp are to go.

Letters Received.

As we shall not be able to answer all letters received, we will acknowledge the receipts of such letters as contain money and manuscripts under this head:

Bro. I. B. Vail, of Rich Hill, Mo., was the first to acknowledge the receipt of the GLAD TIDINGS with a nice list of 12 subscribers three days after the first papers were mailed. Thanks to Brother Vail.

W. A. Robinson, of Denver, Colo., was the second with a list of three subscribers. All right papers sent as directed.

C. S. Larmer, Sac City, Ia., all right yours received, thanks. The papers are sent as directed.

Wm. Knodle, Oregon, Ill., your list is received. Thanks.

N. C. Holman, Tobias, Neb., papers mailed, thanks.

Jay R. Keller, Compton, Neb., yours at hand, thanks.

J. C. Kinsey, Prescott, Kan. Your manuscript received, will publish in our next issue.

J. J. Boyer, Stephens City, Va. O. K. we answer question.

J. J. Cady, Holbrook, Neb., yours at hand, thanks.

G. M. Myers, Belle Plaine, Iowa. Yours received, thanks, do what you can for us.

E. H. Chan, Hebron, North Dakota, yours received, thanks.

N. B. Spencer, Neelysville, Ohio, O. K. a large list, thanks.

A. N. Ifert, Middletown, Md, a nice list, thanks.

Delos Johnson, Chanute, Kan. yours at hand, thanks.

Eld. A. M. Rafer, Stockton, Cal., you are right Bro., without Holliness no man shall see the Lord.

Wm. A. Kitchen, Paolo, Kan., thanks for the encouraging words.

J. S. Miller, Wichita, Kan. I am glad to know that you can encourage me in my effort.

Henderson Murphy, Wheatland, Mo. All right Bro. M. the papers are mailed.

Alistes Williams, Madrid, Neb., will try and make each number of GLAD TIDINGS interesting.

J. D. Sheridan, Osage, Iowa, will send you GLAD TIDINGS.

G. W. Smith, Lebo, Kan., yours at hand, thanks.

P. B. Trumbauer, Sac City, Iowa, thanks Bro. T.

J. W. McDowell, Hopdale, Ill., yours at hand, thanks.

[Don't send postage stamps, especially five cent stamps, for subscription to GLAD TIDINGS, we cannot use them.]

The predictions of the prophets have been fulfilled to the letter, and to the minute, for four thousand years. And they will go on fulfilling yet for another thousand years, though the devil and his angels, and Ingersol and his followers, all get in the way. Destiny is to come, and those who oppose it will get crushed under its ear wheels; but those who believe in God, and his teachings in his word, will get up into the ear of destiny, and have a grand ride to a glorious future.—Selected.

The little "sweet bye and bye" song will be sung when Ingersol's false words and silly criticisms have died away for ever.—Selected.

It will only cost you 25 cents to take the GLAD TIDINGS six months. try it.

THE GLAD TIDINGS.

Of the Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.—Acts 3:21.

VOL. I.

COUNCIL GROVE, KANSAS, MARCH, 1893.

NO. 8

The Redeemer Shall Come to Zion.

This is the pivoting point of the world's hope. For until then this sin-cursed earth will be the home of sin, sickness, sorrow, pain and death. "For we know that the whole creation groaneth and travaileth in pain until now." Rom. 8:22. Then why should not the whole creation desire to see that day when "The desire of all nations shall come?" Haggi, 2:7. When "The Lord's House shall be established in the top of the mountain, and all nations shall flow unto it." Isa. 2:3 Then "All nations whom thou hast made, shall come and worship before the O Lord." Psalm 86:9. "Therefore the redeemed of the Lord shall return; and come with singing unto Zion and everlasting joy shall be upon their heads, they shall obtain gladness, and joy, and sorrow, and mourning shall flee away." Isa. 51:11. "And I say unto you that many shall come from the East and the West and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." Matt. 8:11. Dear reader the foregoing quota-

tions is what the Lord hath said by the mouth of his prophets. They are not mystical imaginations of a time of happiness without any real foundation for that happiness. But "The Redeemer shall come to Zion." That one "Who gave himself a ransom for all to be testified in due time." 1st Timothy 2:6, shall come to Zion.

One of the real tangible mountains in the land promised to Abraham for an everlasting home, see Gen. 13:14-15. Yes that same Redeemer who gave his life a ransom for all, and who was after his resurrection seen to go up into heaven from the Mount of Olives, East of Jerusalem. "Shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. Or as the prophet Zechariah describes the Lord's coming. "His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east (the same mountain he ascended to heaven from) and the Mount of Olives shall cleave in the midst thereof towards the East and towards the West (from where the

Lord's feet shall stand) and there shall be a great valley, and half of the mountain shall remove towards the North, and half of it towards the South." "And the Lord my God shall come, and all the saints with thee." Zech. 14:4-5. Yes, "The Redeemers coming to Zion," will be just as real as he was there once and went up from the Mount of Olives. And when the Lord's feet stand again on that mountain he will manifest a wonderful power and there will be a terrible shaking, the Mount of Olives will be divided east and west and half of that mountain will roll to the north and half of it will roll to the south, and there shall be a very great valley, one that is broader and longer than the valleys are now in that land, and "All the land shall be turned as a plain, from Geba (a city about 40 miles north of Jerusalem) to Rimmon south of Jerusalem," (about 40 miles) see verse 10. "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited" see verse 11. Thus we see how the Lord will level down the mountains of that land and make beautiful homes for Abraham, Isaac, and Jacob, and make a very great valley for the real River of Life to flow in and prepare an excavation in that valley for that beautiful city of pure gold which John saw coming down out of heaven. see Rev. 21-2

This city is the place the Lord told his people he was going away to prepare for them, see John 14:2-3. And when that city is finished the Lord is coming back to this earth again to receive his people into that pure city of Gold, there to dwell with him forever.

Yes dear reader here are God's promises of real and tangible blessings that faith can take hold of and hope can rest upon.

Then let me ask the reader to go with me by the eye of faith to that beautiful valley made by the Lord when his feet stand again on the Mount of Olives east of where Jerusalem now stands, and we will take a position on the south side of that valley. Can you see that large, grand and beautiful building at the top of yonder mountain to the Northwest? That is the Lord's House, or his temple of worship that all nations shall flow unto. Can you see that pure River of Life, clear as crystal, flowing out from under that temple? Do you see the people walking across that river up near the temple? The waters are only to their ankles, while those who are walking across it further down the stream, the waters are to their knees. See Eze. 47:3-4

If we let our eyes follow down this pure stream of water, we see away yonder to the east that this river flows into yonder sea, and they tell us that, this sea was so salt before this river flowed into it that nothing could live in its waters. But do you see its beautiful banks shaded with many green trees? Do you see all along its banks the many fishermen spreading out their nets to dry? They are all happy, for the Lord God has given them an abundance of fishes. See Eze. 47:10. Now if we cast our eyes to the north we can see down near the center of this great valley a beautiful city. Come now, and we will go down nearer to it, that we may view it more closely. See,

it looks like a city surrounded by another city outside of its walls. See Eze. 48:15

As we are nearing this city do you observe how its walls sparkle with its many precious stones of bright colors. See Rev. 21:19. We will go yonder to that central gate on the south side. Did you ever see a gate like this one? Although it is very large, it looks as if it was made of one pearl. Rev. 21:21. The angelic gatekeeper welcomes us into the city. But Oh! did mortal eyes ever behold such grandure? The streets are all of pure gold, glittering as we look down them as if they were overlaid with clear glass. Do you observe that there are no dogs or horses or beasts of any kind in this city? Only pure perfect people, all clothed in pure robes of white, and as they pass along the streets from one part of the city to another, the people do not seem to exert themselves, but they glide along with ease and rapidity. The golden mansions on each side of the streets are magnificent, with many windows and doors, all open, and the rooms look as bright and as light as the streets, and they tell us that these rooms are the homes of the people we see walking on the streets. Is this a real tangible city that we see by the eye of faith? Yes dear reader, it is a real tangible city of pure gold which the Lord will bring down with him from heaven. Don't you want to go and live in it when it comes? By the grace of God we shall be there. Then let us continue our observations in this city, and as we pass along the streets, do you observe that all the people are smiling and have an expression of satisfaction?

As we approach the center of the city we see the King of Kings seated upon his Great White Throne, and as we stand and gaze with admiration, we observe that some of the people are passing up and conversing with the king as he sits on his throne, while others are departing, while all around the throne are many singers and musicians chanting praises to his Holy name, while the king is receiving each one coming to him with smiles of welcome. After the king has received us and welcomed us into his presence, and given a word of cheer and advice, we pass on to view other parts of this grand city. Next we observe that the pure crystal waters of the River of Life which we saw at a distance, flowing out from under the temple at the top of the mountain west of the city is flowing through this city, and as we stand on its banks admiring its beauties, we see that there are very many trees all along on each side of the river, and they tell us that these trees all bear a delicious fruit, having a peculiar life giving property, and that they bear fruit at all times of the year, and all who are permitted to enter into this city and eat of the fruit of these trees live forever, and the leaves of these trees are gathered and sent out to the people in all parts of the earth for medicine. See Eze. 47: 12 - Rev. 22:2.

Now let us pass up this river and out of the city on the west side, what a contrast, the trees, the vines, the lawns and the buildings on the outside of the city are all beautiful, but they do not sparkle and shine as they do in the city. But let us pause here on the banks of this beautiful stream and learn

more of the surroundings. They tell us that in that beautiful mansion just across the river is where Abraham lives, while a little to the right is where Isaac lives, and in the next mansion up the river is where Jacob lives, and Moses, Aaron, Joshua and Samuel and all the prophets have homes near to this city. See, yonder comes Paul and Peter, let us pass on up the river with them. As we pass along do you observe that all the people are traveling to and from the city on foot, none are riding, but none seem to tire, they all glide along with the buoyancy of youth.

About seven miles west of the city we come to that first large building we saw at a distance when we were on that elevation south of the city. This house at the top of the mountain is a grand and very large stone building, surrounded on every side with beautiful lawns, set with many evergreen trees. See Isa. 60:13. This is the Lord's house, or his Temple of Worship, and there are millions of people here who have come from their homes in all parts of the earth to spend a week here together worshipping and praising the King, The Lord of Hosts in keeping the feast of the tabernacles. See Zech. 14:16. Oh, do you hear the songs of praise to the King of Glory, as this multitude join in one united song of praise, supported by many beautiful toned musical instruments, "Praise God from whom all blessings flow, When all the nations, the will of God shall know." For, "The earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa. 11:9.

Subscribe for the GLAD TIDINGS.

Chastenings.

"For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.—If ye endure chastenings God dealeth with you as with sons—For what son is he whom the father chasteneth not, but if ye be without chastisements whereof all are partakers then are ye bastards and not sons."—Heb. 12:6, 7 and 8.

The earthly parent that truly loves his son feels a strong desire that his son shall grow up to be a good and useful man and if the father is aware that learning obedience to just laws is the foundation of all goodness he will, by proper chastisements, teach his son to obey the better judgment of his parents.

In like manner our heavenly father chasteneth every son whom he receiveth; that the son may learn to yield up his own will to the perfect will of his heavenly father. But if any one claiming to be a son of our heavenly father is not chastened, but is gliding along through life smoothly, with but few trials or disappointments, then such a one may know that our heavenly father has not received him as a son. But how does our heavenly father chasten his sons? The Apostle Peter says, "Beloved think it not strange concerning the fiery trials which is to try you as though some strange thing happened unto you."—1st Peter 4:12.

The fiery trials which are to try God's children are his chastenings and scourgings, and these trials or chastenings does not come upon the son by strange things happening to him. But the heavenly father whose watchful care is ever over His son, when He sees that

His son has selfish desires that ought to be purged out. By his overruling providence so directs the circumstances in the life of his son that he is led into trials and sad disappointments. And if the son bears his trials and disappointments patiently, and says let the will of the Lord be done, though I must give up every cherished desire, then his light afflictions will in the end work out for that son a far more exceeding and eternal weight of glory.

But says one, does our heavenly father so direct the circumstances in the life of His sons that trials and scourgings do come upon them by His direction? If the fiery trials which the Lord's people are called to pass through do not come by strange things happening unto them, then they come in and through the common affairs of life. And if they come in and through the common affairs of life, then the Lord must direct the circumstances that govern the affairs in the life of His sons, or the trials and chastenings would not come by His direction, but would come by it happening unto them, but Peter says these trials do not happen unto them.

It is evident that the Lord did direct the circumstances that governed the affairs in the life of Israel both individual and national. The Lord did direct the circumstances that sent Joseph down into Egypt. He directed the circumstances that put Joseph into the favor of the king of Egypt. The Lord directed the circumstances that led Joseph's brethren down into Egypt. The Lord directed the circumstances that saved the life of Moses, and the circumstances that placed him in the

family of the king where he might be the better fitted for the work the Lord had for him to do in later life. If all these circumstances were happened so's then they might have happened otherwise and the Lord's plans and revelations would have been a failure.

If we follow the history of the Jews, we find that the Lord has so governed the circumstances in the life of that people, that what the Lord foretold by his prophets concerning them has been fulfilled. Circumstances were forced upon them that led them into all nations, and yet the Lord did not fully forsake them. He has almost invariably prospered them financially and with uncommon health and longevity, and yet in fulfillment of the Lord's judgments upon them for their sins, almost every nation that they have lived in for the past two thousand years has confiscated their property time and again, and then drove them out of the country in a destitute condition, as the Jews are now being driven out of Russia. In fact the history of the Lord's watchful care over Israel is so full of evidence that the Lord does direct the circumstances in the life of his people both for their prosperity and for their chastisements that it appears to me that all well informed Bible students will admit that the Lord does direct the circumstances in the life of his people. Then as Peter says, let us "cast all our cares upon the Lord for He careth for us."—1st Peter 5:7. And as the Lord hath said, "Seek not ye what ye shall eat or what ye shall drink, neither be ye of a doubtful mind." Or as the margin reads, "live not in careful suspense."—See Luke 12:29.

THE GLAD TIDINGS.

A Monthly Journal Published at
COUNCIL GROVE, KANSAS.

Entered at Council Grove, Kansas, Post Office
as second-class mail matter.

TERMS—Twenty-Five Cents for six Months.
Send all money in drafts or post office orders.
Be careful to write your name and post office
address plainly.
Address all letters and make all orders payable
to the publisher
J. B. CRAWFORD,
Council Grove, Kans.

An Invitation.

Friday evening, March 31, 1893, is the anniversary of the death of our Lord Jesus, the Christ, and, as is our custom, we will commemorate his death that evening at our home and we extend an invitation to all of like precious faith to come and partake with us. It is not expected that all shall believe in the anniversary as the time for the commemoration of the Lord's death, but all who can conscientiously partake at that time are invited. We hope that this may be the last anniversary of our Lord's death before he comes in power to reign. Indeed we think the signs encourage such a hope. Then dear brethren and sisters in the Lord let as many as can embrace this, another, opportunity to come together and commemorate our Lord's death and spend a couple of days together in prayer and thanksgiving and rejoicing together in hope by singing praise to his holy name. We certainly, as a people, ought to rejoice for we know that the time of our redemption draweth nigh and if there are any who

wish to obey the Lord Jesus, the Christ, by being baptised into his holy name let them come and an opportunity will be given them to be buried in the likeness of Christ's death and to be raised up to walk in newness of life.

Our accommodations for entertaining is not very inviting but do not let this hinder any from coming. We can offer you as good accommodations as it is likely our Lord had when he taught all day in the temple and went out into the Mount of Olives to spend the night. Let all who think of coming write us a few days before the time that we may make some preparations to care for you and meet you at the railroad trains, if you come that way. Yours in hope of eternal life.

J. B. AND M. J. CRAWFORD.

Reader.

If you have not seen the January and February numbers of the GLAD TIDINGS we will say to you that we commenced its publication as a free channel of communication between believers of the gospel of the kingdom of God and we consecrate the GLAD TIDINGS to the service of the Lord and we shall trust in him for wisdom to publish it. We do not expect to make any money out of it. If we can get money enough to pay for the printing, mailing and some other necessary named expenses we shall be satisfied, and what work we can do in preparing manuscripts, folding, binding, trimming, wrapping, writing the addresses and mailing the papers and keeping the books and necessary correspondence, this, by the help of the Lord, we will try to do as a labor of love, and we ask

and expect no monied compensation for it. We place the price of the paper at twenty-five cents for the first six months, trusting that by a united effort of all who receive sample copies a sufficient amount will be sent in to pay the expenses. And we ask each lover of the Lord Jesus to consider himself an agent to solicit subscribers for the **GLAD TIDINGS**. The subscriptions can commence with the January number as long as we have any of that number to supply, and when subscribers names are sent in please state what back numbers they have had, and at the end of the first six months yearly rates will be established, provided the publication should be continued. But we will say that we hope the Lord will come and call us away from this work before the first six months of the publication of **THE GLAD TIDINGS** is done. And may the Lord grant that it may be so.

The Old Familiar Verse.

"Shall we be carried to that shore
On flowery beds of ease
While others fought the battles o'er
And sailed through bloody seas?"

Shall we? Shall we? "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."—Heb. 12:6. Dear reader are you chastened and scourged by the Lord, or are you carried along through life on flowery beds of ease? If you are not chastened by the Lord commence at once to draw nigh to him that he may draw nigh to you and show his love for you by chastening and scourging you.

Reader won't twenty five cents invested in the **GLAD TIDINGS** be a good way to improve on your talents given you.

Compassion.

"But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him."—1st John 3:17.

Dear reader how is it with you, have you plenty of this world's goods in lands or in stock, in grain or other goods or bank deposits? If you have, does the love of God dwell in you; are you assisting the poor brethren who are in need? Don't you know some poor brother who has spent much of his time carrying the gospel of the kingdom to others (while you have been laboring to collect your goods) but who now, from age or other causes, is unable to continue in his labors of love and is now perhaps toiling at hard manual labor under unfavorable circumstances and is having a hard time to live? Now don't begin to make excuses and say that if they had done as you have done they would not need any help, but let the love of God come into your heart to open your bowels of compassion.

Selfishness is a great ruler, and by times is hard to manage. He that can control self has accomplished much. For really self is the worst enemy we have to contend with, and if we fail Satan has gained the victory, and we stand a chance of losing the crown.

J. C.

"He that overcometh the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my father and before his angels."—Rev. 3:5.

The Tribulations of Those Days.

"And they shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars." —Mark 21:24.

Now when are we to look for said signs?—Answer. When the times of the Gentiles shall be fulfilled. Mathew and Mark gives to us the nature of said signs. The sun shall be darkened, the moon shall not give her light, and the stars of heaven shall fall to the earth, and powers that are in the heavens shall be shaken. John describes the scene as follows: The sun became black as sackcloth of hair. The moon became as blood, and the stars of the heavens fell to the earth. And the heavens was seperated as a scroll being rolled up, and every mountain and island was moved out of their place. Now which shall we say, immediately after the tribulations of those days, or in the midst of the tribulations of those days the sun shall be darkened. The signs appear when Gentile times are fulfilled. The shaking of the powers are in order to their removal to end —Heb. 12:20. The powers that are in the heavens are shaken and removed, that the unshaken kingdom may remain the cause of the distress or anguish of nations is this shaking of the powers, or as it is in Haggi, "I will shake all nations." The shaking is the cause of the distress, anguish and tribulation, whether we say after the tribulation of those days, or in the tribulation of those days. In either case the

signs in the sun, moon and stars are future.

For one I prefer to give to this word midst its primary signification. In the midst of, to accompany, and it is so rendered in many texts. John connects these signs with the time of wrath upon the kings and the great men of the earth. When we approach the book of prophecies, let us see to it that we have no previously arranged theory to support. What if some did believe that these signs were in the past, and the Lord would come in 1844. It is human to err. The Lord did not come then, neither is the tribulations spoken of in the past. If, as it has been claimed that reference is made to what is called puple persecution, there is one ahead of us. But this anguish of nations implies something more than the distress that would arise from the killing of a few pilgrims and sojourners. It implies the breaking up of the foundations of the old cosmos, for the powers of the heaven shall be shaken, and they shall see the Son of Man coming in the clouds of the heavens with power and great majesty. This tribulation culminates at Jerusalem when all nations are assembled against it to battle, and the Lord goes forth to fight against those nations, and then the great image will be broken and in the midst of the tribulation of those days the sun will be darkened.

I have great respect and sympathy for those who have made mistakes, for I have often been mistaken myself. But let us consider as follows: It was assumed that the 2,300 days of Dan. 8. was year days. Second, a starting point or date for said days was assumed.

Third, it was assumed that the tribulation spoken of by Mathew and Mark ended about 1790, more than 100 years ago. Then it was found that a dark day and a dark night had occurred, and still later that there had been a great shower of Meteors that had fallen. Thus the fabric was builded upon assumptions. Hence the sad failure. Still this method of interpretation is in the minds of many, and the book of prophecy must be made to conform to this system. But the tribulation of the days in which they will see the Son of Man coming in power and glory are the days in which the sun will be darkened.

When the things spoken of begin to occur, deliverance is at hand. The nations will be marshalled before they are assembled at Jerusalem to be broken there, but their leader the willful king must be in power before he can lead the hosts to the battle of decision.

J. C. KINSEY.

Let The Bible Interpret Itself.

How much we would be profited if we could in our Bible readings be guided by this prescription. In our younger days for a few years we relied largely upon commentaries, but more laterly, for the past twenty years we have relied almost solely upon the application of this rule. And how much more satisfactory. To bring out the beauty and interest there is in the application of this article, we will apply it in the study of our Lord's Great Prophecy.—Matt. 24. We will begin with verses 15 and call to aid the parallels in Mark and Luke, only citing parallel points by texts, asking the reader as he reads this article to take

up his book and read, and if he will do this we promise to finally bring him in to a beauty that will be to him both surprising and delightful, if he has not by the same route been brought there before this.

PARALLEL READINGS.

1 Matthew 24:15; Mark 13:14; Luke 21:20.

Here it is easy to see that the desolation of abomination spoken of by Daniel was the encompassing of Jerusalem by the Roman army.

2 Matthew 24:18; Mark 13:14-16; Luke 21:21-22.

3 Matthew 24:19-20; Mark 13:17-18; Luke 21:23, first half of verse.

4 Matthew 24:21-28; Mark 13:19-23; Luke 21:23-24.

Now note here in this last parallel:

Matthew speaks of a time of Tribulation; Mark calls it a time of Affliction, and Luke calls it a time of Distress and Wrath.

Note next, Distress and Wrath upon this people—the Jews.

Note next, this Tribulation, Affliction, Distress and Wrath are covered by three events to that people, the Jews, namely. They were to fall by the edge of the sword; Then to be led away as captives into all nations, and then Jerusalem was to be trodden down of the Gentiles until the fullness of the Gentiles be come in. All historians, as also Bible scholars know that the first of these points or events began by the Romans entering that land and investing the city in A. D. 60. Josephus says 11,000,000 Jews fell during the war from A. D. 66 to 70. The next event then began when the Jews were sold as slaves into all the Roman provinces.

And lastly, at the same time the city fell into the hands of the Roman-Gentiles, and has ever yet till to day rested under Gentile rule. The Mosk of Omer to-day occupies the exact site where the temple once stood. Yes, reader this city is yet under Gentile rule and is thus trodden down. Therefore, this time of Tribulation, Affliction, Distress and Wrath still continues, and will continue till this city is wrested from Gentile rule and restored to its proper owners. Note this and then we are ready for our next parallel.—Matthew 24:29. Immediately after, Mark 13:24. After that, Luke 21:25—And there shall be signs in the sun and in the moon and in the stars.

Here reader we are into full light with a new landscape before us. Who now after this careful study and comparison of scripture will ever again say that the darkening of the sun as thus spoke the Savior, was fulfilled upon the 29th day of May 1780, or that the meteor shower of November 1833 was the falling of the stars?

How often we have been pained to sit and listen to brothers set forth this old line as a prophecy, and when we have wanted to throw on the light, have them ask us not to criticize their remarks. Submitted in love,

G. M. MEYERS.

May We Know.

"Tell us when shall these things be, and what shall be the signs of thy coming, and the end of the world?"

First warning them against being deceived by men—uninspired, unsent men—who would come, claiming the authority of his name, the Saviour an-

swered their inquiries in perfect frankness, and with much detail; assuring them that a long era of important events must follow ere the full scope of their pregnant questions would be realized. To their surprise he explained to them that the "end" was far away; that there would come long years of "wars and rumors of wars" nations and kingdoms rising against each other, bathing the earth with angry blood; that his people would be subjected to great afflictions and sanguinary persecutions; being hated of men, imprisoned, killed, and that in consequence many would be offended and become mutual and bitter foes; that the "abomination of desolation, spoken of by Daniel the prophet, should be set up in the holy place;" that a horde of false prophets would appear among the people, and deceive not a few, seeking to mislead even the elect; but that, despite it all, through much tribulation, in suffering and bloodshed, his gospel would be preached in all the world; and then the "end" concerning which they inquired would come.—Matt. 24.

But the Savior, who foresaw all did not stop there; he could not, for their second and final question. "What shall be the signs of thy coming and the end of the world? And he added that immediately following the cessation of the long period of terrible tribulation that would befall his people,—the twelve hundred and sixty years of papal dominance and sad exterminating persecution—there would come a phenomenal era of special signs, foretelling the "end" about which they asked him, as "Nigh even at the doors." "Immediately after the tribulation of

those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. 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."

—Matt. 24:29-31.

That the solar obscuration of that solemn and memorable 19th of May, 1780—which was immediately after the close of the bloody reign of the unparalleled Papal persecutions—and the equally inexplicable darkening of the moon the night following, together with the falling of the stars in 1833, etc.—that that wonderful series of events, which science has failed to explain unto this hour, did constitute the fulfilment of Matt. 24:29, most of our readers devoutly believe.

(And it might be added that the unusual cyclones since 1880 is the shaking of the powers of the heavens. — Ed.)

But how does this show that God's people are entitled to know when the coming of our Lord is due? Let the supreme prophet answer: "Now learn 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."

—Matt. 24:32-33.

Could anything be plainer? How beautiful, forceful, unmistakable the

sign! What do men know when the trees put forth their leaves? Why, that summer is nigh: that is the next thing in the order of the seasons: that its nearness is certain; that nothing can intervene to prevent or prolong its approach; no dismal chilling winter time can supervene to turn back the progress of nature and bring to pass frost and cold when sunshine and flowers and the singing of birds are due.—World's Crisis.

Tribulation.

In connection with Bro. Kinsey's article on The Tribulation of Those Days, and Brother Meyers' article bearing on the same subject we also publish a few clipped paragraphs from The World's Crisis, under the head of May We Know. And as we compare the three, we are reminded of what the Apostle Paul said. "For now we see through a glass darkly."—1st Cor. 13:12.

There are evidently a number of times of tribulations spoken of in the scriptures. First, the tribulation that Israel were to pass through in their dispersions, and in the destruction of Jerusalem. Second, the tribulation of the Church of God in Christ which every member must pass through in their service to God. Third, The great tribulation which the church of God passed through in the Dark Ages when millions were martyred by the authority and by the wars waged by the head of the Apostate Church of Rome. Fourth, There is a greater tribulation than any former one yet to come on the world of the ungodly when the judgments of the Lord God comes upon the

inhabitants of the earth. And if we would rightly divide the word of God, we should not confound one of these tribulations with another.

The Sweets and Bitters.

From Maine to California we are hearing from our sample copies of the GLAD TIDINGS, and many of the letters contain words of encouragement which helps to brace us up in our effort to do good. But some things that we have said in love to God and man, has so stirred up the gall of bitterness in some that it flows out at the point of their pens. But we will venture to advise such to go to the fountain and drink more freely of God's love, and it will help to open your eyes of understanding. Compare yourselves with Him who became the propitiation (or the atoning one) for our sins, and not for ours only, but also for the sins of the whole world.—1st John 2:2. Until you reduce the magnitude of self several degrees, then you will quote more Bible and be more mild in your criticisms, and emphasize less words, and manifest less determination that all must submit to your understanding.

Our Needs.

We need more names to send sample copies of GLAD TIDINGS to, and we ask of those who have, to lend us a helping hand. Will the World's Crisis, Boston, Mass., The Age to Come Herald, Cambridgeport, Mass., Zion's Watch Tower, Allegheny, Pa., The Restitution, Plymouth, Ind., Our Hope, Mendota, Ill., or any other papers that advocate Conditional Immortality, and the soon coming of the Lord, be so kind as to

send us a copy of the lists of their subscribers that we may send a sample copy of GLAD TIDINGS to them. I suppose you have your lists printed, and if you don't want to make a free contribution, send a statement of the cost of printing with the list and we will remit by return mail. We hope none will say that this would be a mis-use of influence put into your hands, but read 1st John 3:17. "And the spirit of the Popes should never influence those who have come into the glorious liberty of the children of God. We also ask each of these papers to exchange.

The Papecy.

Much has been said and more written on the subject of the papecy being the symbol of the "Little Horn." I have only to say until I can see a faint interest to know the truth, bottom facts, bible facts, that the papecy has no more to do with the Roman or Catholic church, than it has with the Baptist, Methodist, Advent, or any other church. Such a position is simply "bugged wind."—Editor of Heavens Messenger, Bangor, Me.

In harmony with our spirit of liberty by request we publish the above, believing that our readers can tell where the wind comes from. If from Maine we hope it will not bring to much fog and dampness but if from Kansas we hope it may blow away the fogs of mysticism.

"The fruits of the spirit is love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Against such there is no law."—Gal. 5:22-23.

Reader have you made an application for a ride in the Ark of Safety over the sea of trouble that we are just now approaching if you have see to it that you comply with all the requirements of the captain or you may be left, and your berth be given to another.

Brother Z. B. Chase, publisher of that valuable book "The Judgment Period" and editor of "Heaven's Messenger" has kindly consented to furnish a few articles for GLAD TIDINGS. Brother Chase discards the year-day theory or that the papacy has any connection whatever with the "Little Horn" of Daniel 7. Subscribe at once to see what Brother Chase has to say on Daniel and John.

Have We Made a Mistake?

We here write suggestively on a point of interest. It is respecting the the Little Horn Power of Daniel 7 and the term "saints" against whom this power was to wage a persecution. The positions taken generally—almost universally—by protestant religionists are of the image of Daniel 2 is:

1—That the fourth division of the image—the fourth kingdom was Rome.

2—That the two legs of this image represented this kingdom divided into two parts—eastern and western Rome. A. D. 376 by Theodosius.

3—The, the ten toes on the feet of this image and the ten horns on the head of the fourth beast in the other class of symbols represented Rome divided into ten parts.

4—That the Little Horn which finally rose up, having disblaced, and consolidated three of the ten, represented the papacy.

5—That the saints, whom this Little Horn was to persecute, to wear out, and to destroy, were the church; in some dissenting or protesting form.

6—That this persecution has been waged altogether by western Rome.

Now brethren, readers, have we not made a mistake in two counts as above given? I believe we have, and we have been wrong on points 5 and 6.

As to point 5 I suggest that the term "saints" as given in Daniel stands for Daniel's people—the Jews.

And as to point 6 I believe that the Little Horn power refers to or represents the papacy, not in a divided state, and the only one of these divisions—the papacy west, but the papacy in its entirety, both east and west. And therefore, that the persecutions now waged by that power in the east under the Czar, the patriarch of the Greek Catholic church, against the Jews is a fulfillment of a portion of that prophecy, and that it will continue till the Ancient of Days comes. Think this over.

G. M. MEYERS.

THE JUDGMENT PERIOD

By David Campbell.

This is a valuable book of 200 pages with map and author's portrait. Bound in cloth. Compiled and published by Brother Z. B. Chase, Bangor, Maine.

Price \$1.25 post free. This book will be sent to any subscriber to GLAD TIDINGS for an even dollar. See next month's paper for a description of this work.

Subscribe for the GLAD TIDINGS.

Letters Received.

As we shall not be able to answer all letters received, we will acknowledge the receipts of such letters as contain money and manuscripts under this head, and to avoid the repetition of the one word we will say to all, thanks:

John W. Nutty, Rockbridge Baths, Va., papers mailed.

Mrs. M. E. Lindsay, Adeline, Ill., paper mailed to Mrs. Sarah Jacobs as you direct.

M. J. Mansfield, Domers Center, Mass., thank the Lord for his love and mercies.

W. T. Baker, Decorah, Iowa, papers mailed.

Elder John Foote, Parsons, Kansas, a large list of names.

J. H. Otis, Los Gatos, Cal., Mrs. E. A. Platt, Warren, Ohio, Wm. Swingle, Oregon, Ill., papers mailed.

Henry Danterich, Baltimore, Md., the same liberty is extended to you as to others and we would be glad to hear from you.

W. K. Norbury, Hartford, Kan., T. E. Adams, Osawkie, Kan., Mrs. O. B. Cady, Hubbard, Iowa, your letters received and papers mailed as directed.

Azorah M. Scroggs, Paris, Ill., papers mailed as directed.

W. J. Spencer, Hartford, Kan., now we see through a glass darkly. We hope we shall see clearer soon. Your list mailed.

J. Z. Schuman, Berne, Pa., we will be glad to have you write regularly for GLAD TIDINGS.

S. Trowbridge, Parsons, Kan., Jasper Dingus, Mound City, Kan., sample copies mailed.

G. W. Benage, Bristow, Iowa, I. S.

Miller, Wichita, Kan., papers mailed. V. E. Otis, Los Gatos, Cal., to late for March number.

H. Murphy, Wheatland, Mo., Jesse Ross, McKean, Pa., that is a subject that bible students differ on. We will try and answer your questions in GLAD TIDINGS more fully later.

J. D. Sheridan, Osage, Iowa, your article to late for this issue. May the God of mercy keep you in his care until the great physician comes.

Henry Dauterich, Baltimore, Md., your article too late for March issue, will appear in April.

A. R. Higbee, Lacona, Iowa, letter received.

Z. B. Chase, Bangor, Me.

A. J. Boyer, Stephens City, Va.

M. A. Cupliu, Waruerville, Neb.

[Don't send postage stamps, especially five cent stamps, for subscriptions to GLAD TIDINGS, we cannot use them.]

"And we have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11.

If any feel too poor to pay 25 cents for the GLAD TIDINGS and would like to read it. Let them send in their names and post office address and the paper will be sent to them free.

It will be seen by the variety of subjects written on in this paper that the GLAD TIDINGS rides no one subject as a hobby.

It will only cost you 25 cents to take the GLAD TIDINGS six months. try it.

Wichita, Kan.—Meetings every Sunday at 11 a. m. and 8 p. m. at #25 East Oak Street. All lovers of truth are invited.

THE GLAD TIDINGS.

Of the Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.—Acts 3:21.

VOL. I.

COUNCIL GROVE, KANSAS, APRIL, 1893.

NO. 4

The Two Horned Beast of Rev. 13:11.

There are several views taken of the fulfillment of this prophecy. One of the latest is that the United States of America is the two horned beast and the mark of the beast is keeping Sunday.

Another and an older view is, that England and Scotland united under king Henry the 8th was the two horned beast, and the union of the Episcopal Church with the state completed the image. But in order to arrive at a right understanding of what power the two horned beast represented, we should first learn what the first beast was whose deadly wound was healed, for this two horned beast was to be like that one and he was to exercise all the power of the first beast.

In our February number we showed what power the first beast represented and how it received the deadly wound and how that wound was healed, and, as we understand it, the Lord gave a number of figures in Daniel and Revelations to illustrate ruling powers that

arise in the earth, and to make it so plain that His people could understand. He wisely illustrates different phases of each of these ruling powers by a number of figures as is very evident in reading the 2, 7, and 8. chapters of Daniel. The head of gold in the second chapter and the lion in the seventh represent the same power as the Babylonian kingdom. The silver, the bear and the ram of the 8th chapter, all represent the Medo-Persian kingdom, and so on until we come to the fourth beast or power to arise in the earth, and the various changes this fourth power was to pass through in its long career has been illustrated by a number of figures and each figure represents some connecting feature of that change.

And also in the figures used in John's visions, some of the same changes of that last power represented by Daniel which was to continue in some form until the saints takes possession of the kingdom, and if the fourth beast in Daniel represents the Roman kingdom as the most of the Bible students

agree, and if the Roman kingdom must continue in some form until the time comes for the saints to possess the kingdom, then it is evident that the figures given in John's visions must also be a further explanation of some of the changes of this last power spoken of by Daniel.

With this explanation we are prepared to apply the figures we find in Revelations. The first figure given is the Great Red Dragon of Rev. 12:3. This figure, as the iron in the image of Dan. 2, and the dreadful, terrible beast in the 6th chapter, and the little horn of Dan. 8:9, also represents the coming into power of the Roman kingdom, while the leopard beast of Rev. 13:1 and the little horn of Dan. 8:8 both represent the change that took place in the Roman kingdom when Constantine changed the support of that power from Pagan to Papal religion. And at this time the Dragon Papal Rome gave his power (to rule) and his seat (of government) to the Leopard Beast of Papal Rome and at this time the Beast the Roman kingdom commenced, carrying the harlot woman, the Apostate church. See Rev. 17. And to make it more plain, other connecting incidents is given in the 10, and 11, verses of the same chapter fully explained in the February No. of GLAD TIDINGS, and the figure of the two horned beast of the 13th chapter is only another figure to illustrate another change this same power passes through.

And as the first beast was a union of church and state under Constantine, so also the image must be a union of church and state. But before a second union of the same powers can take place, the

first union must be destroyed. And so we find that in the later part of the fifth century, after the first union had continued nearly two hundred years the Ostrogoths came down from the north of Italy, took Rome and made it the capital of a new kingdom. This dissolved the first union, and the Roman kingdom no longer carried and supported the apostate church at Rome. Therefore it became necessary for another change to take place before the apostate church could be fully clothed with civil power to make war with the saints and to overcome them. And if we follow the history we find that After the Ostrogoths had ruled in Rome and Italy for a number of years, Justinian who was the ruler of the eastern part of the old Roman kingdom and whose capital was at Constantinople, espoused the cause of the Roman church and first he declared that the Bishop of Rome should be the head of all the churches. Next he sends out letters to the people, asking aid in repelling the invasions the Ostrogoths had made on Italy and Africa. The people were united, and under the command of Belisarius the Ostrogoths were driven from Africa, Rome and Italy and then a new union of church and state took place and Justinian the king of Eastern Rome commenced to carry the apostate church of Rome and this made a perfect image of the first beast and it exercised all the power of the first beast.

In the first union of church and state the people were not consulted, neither were they brought into any active part in establishing that union, but in the second union the people by their united effort made the image by driving the

Ostrogoths from Rome and Italy and we read that "he (Justinian) 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." Verse 15. This was done by Justinian, as the historian tells us, shortly after the Ostrogoths were driven from Italy. When he left the civil as well as the ecclesiastical authority of Rome with the Bi-hop or Pope of Rome with the power to persecute heretics, thus the two horned beast, a perfect image of the first beast was male and fully clothed with all the power of the first beast.

THE JUDGMENT PERIOD

By David Campbell.

This is a valuable book of 200 pages with map and author's portrait. Bound in cloth. Compiled and published by Brother Z. B. Chase, Bangor, Maine.

Price \$1.25 post free. This book will be sent to any subscriber to GLAD TIDINGS for an even dollar. See next month's paper for a description of this work.

It will be seen by the variety of subjects written on in this paper that the GLAD TIDINGS rides no one subject as a hobby.

Reader won't twenty five cents invested in the GLAD TIDINGS be a good way to improve on your talents given you.

"And we have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11.

A good way to send small coins in letters when it is not convenient to get a P. O. order, is to take a piece of card board about the size of your envelope and cut a hole in the center of it the size of the coin, place the coin in this and past a thin piece of paper on each side of it, enclose it in your envelope and seal up and it will carry nicely.

If we follow up the spirit of liberty that we started on, the GLAD TIDINGS will be about what the writers wish to make it. If each writer will go to the fountain and drink themselves full of the love of God before they take up their pens to write, the GLAD TIDINGS will be eagerly sought for by many of the lovers of the Lord. May the Lord grant that it shall be so.

Few, but Right.

Do not think you are any more likely to be wrong because you are in a very small minority. Majorities have always been wrong, especially in religion, from the fall of man until now. When the flood came, who knew it? Who were saved? Noah and his family—eight persons! Only these in all the world were right, not a single convert gained during this long preaching of righteousness outside of his own family, and perhaps not these! When the cities of Sodom were destroyed, who knew it beforehand, besides Abraham? And who were saved, besides Lot and his two daughters? When Nebuchadnezzar was a monarch of the world and made a ponderous image, and commanded all the world to worship it, who were right, save three that would not obey the sinful command.—Scl.

The Wise Shall Understand.-Dan 12:10.

If the vision that was sealed up until the time of the end, is the thing that the wise are to understand, and if we have reached the time of the end, then the wise must be few and far between.

One writer thinks that the fourth kingdom of the vision is still future. One that the man of sin must yet be developed. One concludes that the days of the vision are literal. Another that they are symbolic of other points upon which brethren differ, and would say let the investigation go on, and will now say that it is our conviction that the vision is now about to be opened, that the book that was sealed up until the time of the end. Dan. 12:4, is the same book that is opened. See Rev. chapter 6. "That the Lamb is now about to take the book and to unloose its seals."

If our conclusions are correct, in a little while we will have wars, famine and pestilence on a large scale, as the signs of the red, black and pale horses denote.

But time will tell whether we are correct or not.

If we are correct, these wars, famines and pestilence will mainly effect the European countries. In this scarcity of food, wheat will sell at about 16 cts per wine quart. See Rev. 6:6. We refer to the original of the text. Much is now being said of the ten horned beast of John's vision. What of the beast that arises out of the earth? What kingdom or government does it represent? If it should be America, then there are breakers ahead of us. We would say to all who are studying the book of Revelations that it would be

safe to consider the types of the old covenant. To illustrate. Consider the seven trumpets that were sounded around Jerico as the type of the seven trumpets of Revelations, that the war for the possession of the land was proclaimed by sounding seven trumpets, that the war for the possession of the kingdom is proclaimed by the seven trumpets of Revelations.

Hoping that the GLAD TIDINGS may survive until the day of the voice of the angel when he is about to sound. We close that we may retire to bed and rest our aged frame and may the love of God dwell richly with all who love the Lord Jesus. J. C. KINSEY.

If Bro. Kinsey is right and Daniel's visions are still closed up and the wise can not yet understand, then Bible students are still groping in the dark, and time may continue, and four kingdoms may yet arise in the earth, as symbolized in the 2, 7, and 8, chapters. So far as we are able to see, it would be just as wise to think so, as it would be to say that the three have come up and the fourth is yet to come up. But in fact, if the book of Daniel is still closed up, we can not yet understand any part of it.

 Subscribe for the GLAD TIDINGS.

Will The Temple be Rebuilt at Jerusalem?

If it should be understood that the book of Daniel is a Jewish history, (in advance of that people, as connected with human governments) to the end of Gentile times, and that the Apocalypse is a continuence of that same history, it would be much easier to understand

and explain the symbols and times spoken of in each.

That their temple is to be rebuilt on a much larger scale than any previous one, can be seen by reference to Eze. chapters 40 to 43 inclusive. And that the time is yet future, may be seen by reading the 39th chapter, verses 21-29.

We now introduce the little horn of Daniel 7, 8, 24, 25. His time to wear out the saints of the Most High, is the same as the beast of Rev. 13:1-8. Dan. 7:25—12:7. If the Jews are yet to pass through such perils "for a time and a half" (or part).—Dan. 12:7. As the sacred writer records in the above reference, well may it be called "The Great Tribulation." But for the elect sake these days shall be shortened,—Matt. 24:21-22.

Yes, we may well pray that the last half times may be shortened, if we have any sympathy or care for God's chosen and covenant people. But because the members of the christian church were spoken of and addressed as saints or elect, some of us who can only claim to be offshoots of that "one body" in its apostate condition, talk and write as if we were all the saints or elect God cares any thing about. Young's definition of the word Saint. Kind, pious, one set apart, holy and elect, is one or more chosen, choice." By reference to Isa. 42:1. 45:4. 65:9. 9:22, it may be seen what people in a special sense, God regards as his elect. So, who are his saints in Ps. 50:3-5; 79:1-2; 85:8 97:8-12; 148:14; 149:1-9; 107:16. To return to the closing scene of Gentile times as portrayed in Rev. The Temple must be rebuilt.

And when the time arrives for that event to take place, "two witnesses"

(or prophets) will appear on the scene to instruct and encourage the Jews to begin and go on with the work. Their time for prophesying will be "a thousand and two hundred and three score days." Who these witnesses are, need not trouble us. God says: "I will send you Elijah before, etc."—Matt. 4:5. These two witnesses come to the Jews in time to tell them that it is time to build the temple and to instruct them as to its dimensions. The court of the temple that John saw is to be left out and not measured for it is "given to the Gentiles etc."

In the "time of the end" of their troubles, they that understand among the people shall instruct many, yet they shall fall by the sword and by flame, by captivity and by spoil—days during the last part of the covenant week at the expiration of the "one thousand and two hundred and three score days. At that time, the last branch, or horn, of all human governments will take possession of the "Holy City" and tread it under foot forty and two months.—Rev. 11:1-3. Dan. 11:29-33. 12:7.

Truly this will be, "the time of Jacob's trouble." "But he shall be saved out of it," and how? "The Lord my God shall come, and all the saints (not the Jews for they are already at Jerusalem) but a class of saints doubtless referred to in 1 Thess. 4-16-17. No doubt they have entered the chambers of safety before the Beast of Rev. 11:7. 13:5-7. 17:11, commences the reign of terror. See also for references Jeri. 30:7-9. Zech. 14:1-5. How is Jacob to be saved out of that, his last trouble? See Eze. 38, and, 39 chapters inclusive. Zech. 14:14. "Judah also shall fight at Jerusalem

and God will cause a tumult among that army who have been fighting the Jews, slaying some and carrying some away captives." The Lord will help his people to end this their last contest with their enemies. He will use his sword, which is the wicked (Ps. 17:13) by turning every man's sword against his brother" Eze. 38:21-23. Zech. 14:13.

Many, besides some Jews, will suffer torture rather than submit, and receive "the mark of the beast." Yes, "a great multitude which no man could number," will "come out of that great tribulation, clothed with white robes, and palms in their hands."—Rev. 7:9-12.

It should be observed that the writer of Rev. 5:9-10, does not state that all the "redeemed" were made "kings and priests." No, it is a class represented by the "four and twenty elders." Read with care from verses 8 to 10. No indeed, there will be many positions and places to fill in God's kingdom, and the lowest will be much better than I deserve. "One star differeth from another star in glory. So also is the resurrection of the dead." So mote it be,

J. D. SHERIDAN.

Osage, Iowa, February 15, 1893.

The Form of Angels.

EDITOR GLAD TIDINGS: Can you, or any one else inform us where the idea originated, that angels are winged spiritual beings? I have sought, but find not. This idea has obtained among christain people the world over, and taken fast hold of their religious faith, yet the Bible does not contain the idea, neither does it authorize faith in it. Then whence came it? Our commentaries every where exhibit numberless

ideal angels, all having wings on. Our artists studios endorse the same error; and our illustrated Bibles and many other illustrated books when picturing forth angels, present them all alive and bristling with wings, which is a deformity of a form, that in itself is perfect.

During the Mosaic and patriarchal ages, and indeed in every age which preceded the christian era, angels appeared to men, were seen of men, and conversed with men; but never one of them was seen having wings on.

Many christians honestly believe they have embryonic wings, which will be fully developed in the resurrection, and that upon these beautiful pinions they will soar away to meet the Lord in the air. It is a pretty conceit, nevertheless an error.

Angels have no wings; neither will any man ever develop wings. Both angels and men already exist in the highest form of all created beings, even in the form of the "Most High God," as is clearly shown forth and proven by the form of our Lord Jesus Christ, both in the flesh and in his resurrected, or spiritual body.

Our Lord developed no wings when he ascended to his father, and it is testified that Jesus Glorified, is the expressed image of the fathers person.

Well, then, if we really do not have wings, how are we to walk or move about upon a foundation so ethereal and yielding as ether or air? Ether presents as firm a foundation, as firm resistance to the tread of angels as does the solid earth to the tread of man.

In all spiritual beings, as well as beings of flesh, the motive power of loco-

motion is vested within themselves. They move in obedience to their own will. The grosser law of gravity which bounds the vaulting ambition of flesh, has no control over a spiritual body, and a spiritual being moves up or down or in any other direction according to its own pleasure or wishes.

Angels, so far as is revealed, have no applicable weights or gravity. Their center of gravity being vested in their own will. Our Lord has not only revealed, but demonstrated the fulness of a spiritual beings power and form, giving an illustration by and in his own person, which clears away all doubt, and answers all questions concerning angels.

"Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the spirit."

The fact here stated, Jesus demonstrated after his resurrection, coming and going at his own will, now visible, now invisible. See St. John 3.7-8. None could tell whence he cometh or whither he goeth.

Man, when made as the angels, will have no need of wings with which to ascend up on high.

When will our builders build after the pattern showed them?

Remembering that the true sanctuary is now being cleansed, both in faith and practise, all who are laboring to overcome, will be thankful for light that will correct any error however trivial, nor will they regard by whose hand God gives a cleansing touch. Z.

"COMFORT YE, COMFORT YE, MY PEOPLE."

I. C. WELLCOME.

Oh, bride of Christ, awake, awake,
The King of glory soon will come,
Then "the earth and heaven shall shake,"
And saints shall gain their final home.

Ye living church, why this strange look
At wars and strife, increase of crime?
All this is noted in our Book,
Sure tokens these of closing time.

God's only Son and faithful seers
Foretold the wonders of these days,
"Failing of hearts," "distress and fears"
Of those gone mad in sinful ways.

Amid the terrors and complaints
In this sublime, prophetic day,
Believers in God's word, his saints,
Should surely watch and work and pray.

In this day of preparation,
In this hour of time's farewell,
Watchmen, let your conversation
Be all the gospel truth to tell.

Soon we'll see our Saviour coming.
Coming now to claim his throne;
All his power now assuming,
Calls the nations to their doom.

Then the faithful of all ages,
Sleepers, and all beneath the sun,
Parents, children, prophets, sages,
All shall hear his words, "Well done."

"Whosoever exalteth himself shall be abused and he that humbleth himself shall be exalted."—Luke 14:11. In view of the fact that there is a growing tendency in these last days among all classes to encourage an exalted feeling of independence, how necessary it becomes for the Christian to ask the Lord to keep us meek and humble as our Lord was meek and humble.

If any feel to poor to pay 25 cents for the GLAD TIDINGS and would like to read it. Let them send in their names and post office address and the paper will be sent to them free.

THE GLAD TIDINGS.

A Monthly Journal Published at
COUNCIL GROVE, KANSAS.

Entered at Council Grove, Kansas, Post Office
as second-class mail matter.

TERMS—Twenty-Five Cents for Six Months.
Send all money in drafts or post office orders.
Be careful to write your name and post office
address plainly.
Address all letters and make all orders payable
to the publisher
J. B. CRATON,
Council Grove, Kans.

Converging Lines.

There are a number of converging lines in prophecy that will come together at or near to the time of the coming of our Lord. And if the Bible students should be led to see about when, in the line of time, these converging lines meet then he will know about when to expect the coming of the Lord. We have already called our readers attention to some of these lines.

In our January No., under the heading "The Wine Cup of the Lord's," and in the present No., under the heading, "Connecting Events" we have called the readers attention to some of these lines, and we presume some of our readers may think that we are making a hobby, and we must confess that if we have a hobby it is the signs of the coming of our Lord. We are watching and there are but few hours when we are awake that we do not think more or less about it, and we are watching for news with anxiety, and we are looking for startling news in the next sixty days, and may the Load of mercy help us to watch and be ready.

Since the above was written we have followed up another of these converging lines in our review of Bro. Totten which will be found in another column.

Connecting Events

"Now we see through a glass darkly."

To illustrate this idea, those who are obliged to use glasses know that there are times when we look at distant objects that at first we are at a loss to determine what the object is, but when reason establishes an explanation we then think that we see the object more clearly. So it is in looking at unfulfilled prophecy. At first we are at a loss to see how it is to be fulfilled. But when reason makes an explanation then we think that we see more clearly.

Now there are a number of connecting events spoken of by the prophets which all Bible students are looking at as being in some way associated with the coming of the Lord.

The first event which we will call the readers attention to is spoken of by the prophet Joel, 3:9-12. "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up—let the heathen be weakened and come up to the valley of Jehosephat, for there will I sit to judge all the heathen round about."

I believe that all Bible students are agreed that this gathering of the nations at Jehosephat is the same as the gathering of all nations at Jerusalem spoken of in the 14th chapter of Zech. And the 9th verse of Joel 3 is fulfilled but a short time before the 12th verse is fulfilled by a general preparation for war by all those nations, and in my

knowledge Bible students have been watching the nations of Europe in their preparations for war for over thirty years and now these preparations are made to the full capacity that those nations are able to carry them, and as it is now thought and said by many well informed Bible students that the 9th verse of Joel 3, is fulfilled and all Europe is prepared for war on the most gigantic scale, and as a powder magazine it is liable to burst forth in a great and terrible war with fearful destruction of life on the slightest provocation, and that when it does that, Joel 3:12 will then be fulfilled.

If this view be the correct one, then the views held by some that the next European war will remap Europe so that there will be just ten kingdoms established in the old Roman territory, and then a cessation of hostilities until the Antichrist comes up and roots up three of these ten kings established in the old Roman kingdom, and then a seven years reign of the Antichrist before the last great battle of all nations will be fought at Jerusalem. I say then that if the first view be correct, then the second view cannot be true.

Now to show that the first view is the correct one, we will offer some collateral evidence in connection with the gathering of Gog and all nations to fall upon the mountains of Israel as we read in Eze. 29:4-5, which is the same as the gathering of all nations spoken of by Joel and Zecharia. We read in the 6th verse of Eze. 39, that God will send a fire (of destruction) on Magog and among them that dwell carelessly in the isles, (including America) and as it is expressed in Zech. 14:13. "It

shall come to pass in that day that a great tumult (or agitation) from the Lord shall be among them (the people,) and they shall lay hold every one on the hand of his neighbor and his hand shall rise up against the hand of his neighbor." This tumult or agitation from the Lord appears to be already among the people in all parts of the world, and such a feeling is already worked up among the people that every one appears to be ready to rise up with his hand against the hand of his neighbor as we have already seen in the Kansas legislature troubles, in the Tennessee miners troubles, the Homestead riot and other capital and labor troubles in different parts of the world, and as we see by the context that this tumult will reach its deadly combat at the time of the great battle at Jerusalem and as it is evidently a part of the fire of destruction sent on Magog and the isles of the sea, and as we see that the tumult is already resulting in deadly conflicts, it is certainly an evidence that all nations which are so well prepared for war will soon be gathered to Jerusalem and Jehosephat, and this tumult which appears to be already working among the people will kindle the fire of destruction among the tares already bound in organized bundles all over the field the world, as we see in Matt. 13.

But this is not all of the connecting events, the prophet Ezekiel tells us more about this trouble touching the whole multitude in chapter 7:11-19. "The sword is without and the pestilence and famine is within, he that is in the field shall die with the sword and he that is in the city famine and

pestilence shall devour him," verse 15.

We already see that the Cholera and other epidemic diseases are spreading over the earth and men's hearts are failing them for fear and for looking after those things, (the wars, the labor troubles and the cholera) which are coming on the earth," See Luke 21:26,

Then to sum up the connecting events it appears that all nations are prepared for war, as Joel has foretold they would be just before going up to the valley of Jehosephat. It appears that there is already a tumult or agitation among the people all over the world which is causing men to rise up their hands against the hands of their neighbors and the fire of destruction is already kindled in all parts of the world and when this rising up of neighbor against neighbor reaches its general outbursts, the commercial business of the world will be broken up and the food supply will cease to be carried into the cities and then famine and the cholera and other epidemic diseases will finish up the fearful work of destruction. And then as Jeremiah said "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth they shall not be lamented, neither gathered nor buried." Chapter 25:33

Dear reader, this is not the imaginations of mortal minds, but the God of heaven has told us by his servants the prophets that just such connecting events as we now see at work in the earth should come at the end of this age and, can you not now see "that God's word will not return unto Him void, but it shall accomplish the thing whereunto He sent it." But before we

come to the time of this general destruction by all these agencies combined, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust." And then the Lord will say, "Come my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, (not long, perhaps about four months,) until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth shall disclose her blood and shall no more cover herslain."—Isa. 26:19-21.

In view of all these connecting events as they now hang around us, should not the people of God lift up their heads and rejoice, knowing that the time of our deliverance draweth so nigh?

Dear reader are you ready to enter the chambers of safety?

"Behold I Come as a Thief."

The thief comes at a time when not expected by those not watching, usually when people are asleep in the darkest midnight hours. Thus it is when Jesus comes. But does the thief come upon those who are watching when not expected? No. Neither will Jesus come upon his watching children unawares. "For ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day." 1 Cor, 5:6. "Therefore let us not sleep as do others, but let us watch and be sober. I learn from Paul that his brethren will not be in darkness when that day comes, nor asleep, but be watching and sober, not overcharged

with surfeiting, and drunkenness and cares of this life. But they will be sober, so that day will not overtake them as a thief that comes in the night, when people are expected to be asleep. The thief comes not to take his property but another's. But Jesus comes to take his own, not to steal it, for it is purchased by him and he has the right to come for it when he pleases.*

He has shown to us the condition that the world will be in at that time, and also the professed church, and the two classes of servants who will be at that time. One is represented as giving food to the household (church), and the blessings connected with so doing is written in Matt. 24:45. The other servant will be saying in his heart, "My Lord delayeth his coming," and smiting his fellow servant (the one who is giving food) and he eating with the drunken. To that one will he come as a thief, as he is not watching. His portion will be with the hypocrites. There shall be weeping and gnashing of teeth. My dear brethren in the Ministry, what a responsibility is upon us. Are we giving the food? Is it the signs, as foretold by Jesus, that he meant by saying, "Blessed is that servant who when he comes shall be found so doing?" Yes it is, and our danger is in saying he delayeth his coming and being overcharged with those things which Jesus cautioned us against. We should remember that it is a fellow servant that says "My Lord delayeth his coming."

O the danger while passing through the last day perils. 2 Tim. 3. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments,

lest he walk naked and they see his shame." One was found at the wedding that was destitute of the wedding garment and he was speechless when asked how he came there. Matt. 22:12. "Many will say in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Matt. 7:22. O solemn thought, to be found in that day without oil in our vessels, when as a thief he shall come upon all who are not watching.—World's Crisis.

Church Festivals.

When Christ established his church on earth did he say, "My house shall be called the house of amusement, to hold festivals in, necktie and apron parties, bean and harvest snppers, guess bean bottles to get a prize, broom drills, to play soldier in, and a candy stand, all to make money, and to amuse and attract the old and young to my house, that you may enjoy yourselves and be happy?" Did he say, "For you I gave my life on the cross, that you may make money?" Has the house of God come to this? Go and see. The young love to go to these festivals. They say, "We have lots of fun." Remember, Satan can say the same. Do you not see that while you make fun for yourselves you make fun for the devil, and that in the house of God, once dedicated to him and his service? —I. B. Leonard, in World's Crisis.

It will only cost you 25 cents to take the GLAD TIDINGS six months. Try it.

Prof. Totten on The Times.

He says: "This astounding discovery sweeps all controversy aside. The sixty-nine weeks of Daniel began on Solar time, (365 days to the year) with the edict issued to Ezra in 3543 A. M. that is 456 B. C., and extends 483 such years to 4026, the baptism of the Saviour."

The reputation of Prof. Totten as being a scholar is giving him a wide influence and we have no doubt but he is awakening a greater interest in the nearness of the closing of Gentile times than others who are not so well informed in the higher branches of study.

But this will not prevent an humble Bible student from inquiring, has Prof. Totten swept all controversy aside, and is he right in his astounding discovery? Before we heard that there was such a man as Prof. Totten, and, we believe before he published his astounding discoveries, as an humble student of God's word we were led in answer to our prayer to what we still believe to be the true understanding of the times of Daniel and Revelations. We were first led to see that a correct understanding of Dan. 9:22-26 would lead the true servant of God to a skill and understanding of the mysteries of the times in Daniels visions, as that was the object of Gabriel's visit to Daniel at that time.

Now, if we can establish the time of the ending of the 69 weeks of Dan. 9:25, then we can measure back and find the beginning of that time, provided the 69 weeks are 483 years. But does the sixty-nine weeks end at the baptism of the Saviour? In the 26th verse we read "after (these) three score and two weeks shall Messiah be cut off." As we un-

derstand it, the cutting off of the Messiah in the 26th verse gives the ending of the measuring line, as the going forth of the commandment to restore and to build Jerusalem, of the 25th verse, gives the beginning of the seven and three score and two weeks. If not, what period of time can the three score and two weeks of the 26th verse measure?

Every word spoken by inspiration should be duly weighed and considered in coming to our understandings, and unless Prof. Totten can show us that the three score and two weeks of the 26th verse measures another and separate period of time from the three score and two weeks of the 25th verse, we will still be forced to conclude that the cutting off of the Messiah is given in the 26th verse to show the ending of that time.

Now, as it is generally conceded that the Messiah was about 33 years old when he was cut off or crucified, we will subtract this from the 483 years (or 69 weeks of years) will leave 450 years to measure back from the Messiah's birth to the going forth of the commandment to restore and build Jerusalem.

Then if we add 70 years, the length of time the Jews were in captivity at Babylon, we have 520 B. C. for the time of the destruction of Jerusalem and the temple and the carrying the two tribes into captivity. Again if we add 153 years, as that was the length of time from the carrying of the two tribes into captivity before the ten were and we have the beginning of the scattering of the power of the holy people 653 years B. C.

Thus we have found the three im-

holy people was fully accomplished in A. D. 637, and therefore will end seventy-five years after 1897, and this gives the time when Daniel and his people that are in their graves shall stand in their lot at the end of these days. And blessed will Daniel and his people be that come up at this time, for the work of restitution will then be so well advanced and the building of houses and the planting of the fruit trees and vines be so nearly or fully completed, and the House of the Lord or Temple at the top of the mountain will likely by this time be fully completed, and the grounds around it be so nicely beautified with evergreen trees, and the highways for the ransomed of the Lord to come up on be so well completed, that Daniel and his people who are raised from the dead at the end of the 1335 days, will see a beautified land of peace and plenty, with every man sitting under his own vine and fig-tree and none to make them afraid.

We already see that Israel is being restored to the promised land from which they were scattered. And in reading Isa. 66:19-20, we see how the Lord will finish the gathering of living Israel after all nations have been gathered at Jerusalem as the prophets have foretold and after the last great battle of all the nations has been fought.

Isaiah tells us that those who escape that great destruction and are there when the Lord comes down on the Mount of Olives as we read in Zech. 14, will be sent into all parts of the earth to declare the Lord's glory which they have seen when He descends with power and great glory from heaven. And as they go declaring the Lord's glory

they are charged to gather all of Israel's brethren that are scattered in the wilderness and to bring them back to Jerusalem.

Now, if this work of finishing the gathering of Israel's brethren be done so that they will all be fed and nourished in their own land by 1897.

When can we expect the Lord to come down and send these messengers out to commence this work?

We once thought that this would likely be a work of seven years, but now there is not that length of time left, and the next shorter measurement of time in the Divine arrangements is three and one half years, and if this is to be the length of time given these messengers to finish up the work allotted to them, then we can tell when they will begin that work. When we consider how the commercial business of the whole world will be broken up and therefore the conveyances of travel from one part of the world to another stopped, and also the fact that many of Israel's brethren are likely to be hid in the mountains, it appears that three and one half years is about as short a time as that work can be done in.

If we are right, and we certainly have some well established facts to confirm us in our conclusions, then Prof. Totten cannot be correct in his calculations, and in the language of Christ, "I thank the O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes."—Matt. 11-25.

It will only cost you 25 cents to take the GLAD TIDINGS six months. Try it.

Communication.

Parsons, Kan., March 3 1893.

DEAR BRO. CRATON: Just arrived home after a thirteen days absence. I was over in Medoc, Mo., holding meetings, had a good and very interesting meeting, baptised three very interested ladies. We had the best interest I have saw for a long time. We held the very interesting Bible readings. The first subject: "The one faith." Heb. 11. The second; "The promise God made to the fathers." Acts 26:6. Third; "God's kingdom on the earth." Matt. 6, and the Lord's prayer that He taught His disciples to pray.

All were anxious for me to stay longer, but after I had preached thirteen discoveries I left them with a promise to return as soon as I can. And I will say further, that I am now ready to go out as an evangelist where ever there is a way open, as I believe the time is short and the Master will soon come and if we are not ready we will be left behind.

I am sorry that some of our brethren has got the idea that christianity is mapped out into states, counties, townships and even down to quarter sections. And if one happens to be fortunate enough to live in a goodly section where the people are well off and have plenty of horses and cattle and can afford to loan money to the poor at 8, 10 and 20 percent, dress nice and have their houses well furnished, they seem to think that a man less favored whose lot is cast with the poor of this world, who has become poor through his labors in word and doctrine in preaching the Gospel to the poor, and after becoming old so that he can't make a living

by hard labor with his hands, some of our brethren think it a disgrace for such a one to let their wants be known through our papers published by our brethren.

Brethren, are we the people of God? I sometimes think that it is churchanity instead of christianity. It is christianity, it does not matter whether a man lives on the same quarter section or not. I believe that the brother who labors in word and doctrine ought to be kept in the field, as the time is short we will soon be done suffering, soon will the master come and all our pain and all our sickness and sorrow will be over.

May the good Lord open up the hearts of the brethren who hold the only wealth in the church, that they may send out the Gospel to the poor.

Yours in hope,

JOHN FOORE.

Brethren, we presume that many of you are personally acquainted with Bro. Foore and know that he is a worthy brother who devotes his time in going wherever he is called, to labor in word and doctrine, and, as he says, the time to labor is short and those who can ought to help to keep him employed in his cherished field of labor. And we will add, "Drink freely of the fountain of God's love and it will flow out from you in a stream of love for the brethren.

More names wanted to send sample copies of GLAD TIDINGS to.

Letters Received.

As we shall not be able to answer all letters received, we will acknowledge the receipts of such letters as contain money and manuscripts under this

head, and to avoid the repetition of the one word we will say to all, thanks:

H. B. Cramer, Holebrook, Neb.

Richard Fowler, Port Angeles, Wash. Bro. Vail's were all well a few weeks ago.

Elma Baker, Salem, Ohio, papers mailed as you direct.

Daniel Leggett, Hartford, Kan., papers mailed to J. L. Felt, Okdale, Neb.

Walker Perrine, Andover, South Dakota, papers mailed, see if you can make up a club for GLAD TIDINGS.

L. P. Clark, Poke, Green Co. Wis.

Wm. A. Siggins, Rich Hill, Mo. The darkening of the sun in 1780 was limited to the eastern states.

W. E. Keltner, Nixa, Mo., papers mailed.

N. A. Jordan, Southerland, Iowa.

Eliza A. Rahe, Rome, Kansas. Kind words from our readers are encouraging, but we do not think best to publish them through the paper as it looks too much like exultation on our part.

W. H. Eisenhower, Abilene, Kan., your list received and papers mailed.

A. K. Kinsey, San Francisco, Cal. Two copies of GLAD TIDINGS with back numbers mailed to your address.

J. R. Keith, West Concordia, Minn., we will try and answer your questions on Bible Topics.

Stephen C. Willecox, Alma, West Va., papers mailed

U. Nicanor Bardsley, Bloomington, Mich., the GLAD TIDINGS will be mailed to you and hope it may be meat in due season.

Franklin Udell, Monroe, Wash., yours received and papers mailed.

Eld. J. F. Prime, Edison, Neb., we send you some more scruple copies.

J. C. Kinsey, Prescott, Kansas.

Lizzie Eifling, Andover, South Dakota, papers mailed.

G. T. Kemson, Olathe, Kan., papers mailed.

Milton Eychaner, Melbourne, Iowa.

Jas. S. Muerief, Bear, Ark., glad to hear of the interest you take in the things of God and the soon coming of His Son to commence the work of Restitution of all things.

Walker Perrine, Andover, South Dakota. Abraham believed God and died in faith and will receive all that God promised him. If He promised Abraham immortality he will get it, but where is the promise?

S. Trowbridge, Parsons, Kansas, we conclude your manuscript too lengthy for the limited space of GLAD TIDINGS, besides the old fellow you write about never preaches any gospel and we don't think it best to honor him. But don't let this discourage you, choose another subject write short articles.

Mary Knowles, Salem, Ohio, the pictures of Paul have been mailed as you direct.

M. J. Mansfield, Denver, Center, Mass., will try and answer your questions in a later number.

T. H. Lindsay and George Pyper, Adeline, Ill., send you back numbers.

G. H. Cuplin, Northhoff, Cal., papers mailed.

J. Z. Schuman, Berne, Pa., your manuscript too late for April number. Will be published in May.

Z. B. Chase, Lynn, Mass., second lot of papers mailed. Too late for notice in April number.

[Don't send postage stamps, especially five cent stamps, for subscriptions to GLAD TIDINGS, we cannot use them.]