

Over the Border

-- G. M. MYERS --

Over The Border.



From The Resurrection to the
Millennium.



WRITTEN IN FIVE SECTIONS.

—by—

G. M. Myers,



AUTHOR OF "THE COVENANTS," "AT-ONE-MENT."
AND OTHER WORKS.



FIRST EDITION 1901.



Beatrice, = Nebraska.

Account
256.5
1996
1901

Millicenium
Second Advent
Church of God

DEDICATION

**To all Pre-Mil:ernial Readers
this book is respectfully
dedicated by the
Author.**

13395

Introductory.

Several years ago the author of this work purchased and read with pleasure a neat little volume entitled "Over the Border," written from a Spiritualistic stand point, in which the supposed departed spirits were made to walk, to run, to ride on horse-back or otherwise; through woods, across plains, up mountain sides, and over undulating meadows. They conversed, they sang, and they rejoiced, till day by day life was a pleasure. Later we read another work written by another author, holding the same faith, which contained in it a chapter on the same line, in which a mother was represented as having gone to the spirit land, soon afterward followed by a daughter, upon the meeting of which they engaged in conversation as to things in both this world and in the spirit world.

Upon the reading of this chapter, and a remembrance of the former book the thought was conceived, why not have a book entitled "Over the Border," written from a Bible stand point? The thought was father to the work. We at once set out to write the book; and here we present it to the reader for his entertainment.

This book, although based upon scripture, and scriptural outline, and in which many scriptures are cited, is yet necessarily speculative. To this feature some reader may object. In such a case we say remember that we, not you, have written the book. And therefore, we, not you, must stand responsible for it, and for any, and for all influences it may have.

But before you condemn our book, we say, read it—study it with Bible in hand—In it we think we have given and applied more scripture in place than you will find in any other volume on what we denominate the “Subjugation Age,” an age lying directly between the close of this age, which will terminate with the return of Jesus, and the beginning of the Millennial age.

Respectfully,

THE AUTHOR.

Over The Border.



CHAPTER I.

In the reading and study of intricate Scriptures during the past for a better and a clearer comprehension of these we have always been in the habit of asking of God for wisdom. As our study proceeded apparently this better comprehension has always come: not by or through any of the five senses, as by direct sight, or touch, or audible voice, but telepathically as it were upon etherial waves, sub-consciously impressed, and at needed times elevated from sub-consciousness into cerebral activity. Knowing that this is the philosophy and avenue for prayer, and its answer, we have regarded these favors of a better comprehension of Bible text as nothing short of Divine responses to our prayers. And yet we have by no means disregarded Paul's instructions to Timothy to "study."

Thus we have prayed and given ourselves over to the study of books that we might know the time and power and majesty of the coming of

our Master—our Lord Jesus Christ—that we might not rest in darkness and be overtaken as a thief in the night: but be of the day, with oil in our lamp, and the lamp well trimmed.

Thus we have watched and regarded every national move, and geographical change wrought for years past as but one more step leading up to the final contest between Slav and Anglo-Saxon, spread out over Asiatic territory, and especially upon the plains of Israel, which brings the Coming of the Master in clouds, and with great power to be visited upon his enemies.

I have seen the Anglo-Saxons intrenched in Afghanistan. I have seen them holding sway of influence in the Chinese Empire. I have seen them establish an unbroken empire from Alexandria to the far distant Cape upon the South in the land of Ham. I have seen England's colonies all bound together upon the battle-field. I have seen the influence of the Latin—the seat of the Beast—fade away into complete darkness upon the Western Continent until there was scarcely an island star left to illuminate the political heavens, all absorbed by the Anglo-Saxons. I have seen America fully intrenched in the islands of the Pacific and thus made a factor in the great questions of the East, and fully allied in both commercial and political interests in the far East with England and her colonies. The

Anglo-Saxon nations are bound together in general interests and for a Divine purpose.

I have lived to see the Great Bear of the North; "This Assyrian," of scripture; this Gog or Rosh of the latter days of Ezek. chaps. 38,39; the sworn and the deadly enemy of the Anglo-Saxon; so sworn by Peter the Great, reach out for the partition of Poland. I have seen this power crush out the Circassian power in the Caucasus mountains. I have seen this nation swallow up all Bokhara and all northern Central Asia. I have seen this power reaching out to the farther east with railroads and armies and encompass a portion of the Chinese empire and establish itself in some of the most important eastern harbors and ports. I have seen its power extended over Teheran and all Persia with its ports established down upon the Persian Gulf. I have seen the Ottoman empire and its capital—Constantinople—inch by inch brought completely into its grasp. I have seen the Myriads of this power now assembling in the far East, down upon the Persian Gulf, and around the Black sea ready for one general move against the Anglo-Saxon. All this is as Ezekiel 38 and 39 indicates. This, with its counter move, as being made by the Anglo-Saxons, is but preparatory to the fulfillment of Zechariah 14.

In the study of books I read of a great tribula-

tion as Jesus said in Matt. 24 : 21—29, and Luke 21 : 23, that was to come upon this people—the Jews. Then I read that this tribulation, distress, wrath, was to be covered by three events:

1. They were to fall by the edge of the sword.
2. They were to be led away as captives into all nations.
3. And Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke 21 : 24.

History teaches that the first of these events was fulfilled in the campaign of the Romans against that people—the Jews—from A. D. 66 to 70, when, as Josephus records, 1,800,000 to 1,900,000 fell at the hands of the Romans.

Following this the Jews were sold as slaves into all the Roman provinces.

From that date on till recently the City of Jerusalem has been trodden down of the Gentiles.

But in the latter days, not all at once, as if the coming of a thunderbolt, but gradually, step by step, has this Gentile power faded away; and the Jews have been permitted to re-occupy their city and their land. First they were permitted to re-enter their land. Then to draw near to the wall of the city, then to purchase territory, and to build, and to occupy upon the outside of the walls. Then through the instrumentality

of the Anglo-Saxons, of the Teuton line, came a full possession of the land, and of the city. Following this came the rebuilding of the Jewish Temple and the establishment of a provisional government under the protectorate of the Anglo-Saxons.

Then came the extensive building of railroads, the establishment of cities, the cultivation of the land by modern western methods, till general prosperity has come, and phenomenal wealth has accumulated there, till as a prey and spoil this land is coveted by the great power of the North; and for the prey the Great Northern Bear is preparing for a move with Jerusalem as his objective point. Once this city in his possession the seat of his empire will be transferred from the frozen regions of the North to Jerusalem, rather than to Constantinople.

For years past many prophetic readers have desired to migrate to Jerusalem and to occupy it, if possible, till Jesus comes. But this desire we have never had, knowing from the study of books that there was yet to come a national contest there, and a scourge upon the hosts gathered upon that land such as the world for magnitude has never witnessed; and that through this scarcely any flesh, residing there, would pass or be saved. Yet, notwithstanding this knowledge of these incidents to transpire in

the near future, I have from some cause, whether a telepathic communication coming direct from Divine source, or otherwise, felt an impression—a constant thought arising in my mind telling me to go to the Holy Land, and to abide in Joppa of old. This impression I made known to my friends, and as they thought they saw trouble ahead in that land; and this combined with age, now eighty years old, they tried to dissuade me from the proposed visit. But this voice or call upon me to go visit the land and the cities of Joppa and Jerusalem continued with me, and grew stronger and stronger, day by day, till finally as if led by a cable, I found myself prepared to start.

The day was fixed to begin the journey. I bade farewell to all friends, and family, and in company with three companions, two of these bound for England, and the other to accompany me to the Holy Land, we boarded a train from Chicago for New York. There our stay was five days, when we took shipping for Liverpool. We reached there after a voyage of six days, and then went by train to London. There we stopped five days viewing the city, and stopping with friends of like religious faith, parting here in the city with our two companions, who were only on a visit to London.

Our thought had been, that from here we would cross over to Paris, and after a few days stay

there, we would then by train cross France to the south and take vessel again down at Marseilles. on the eastern shores of the Gulf of Lions. But before we left our own beloved native land of America great war preparations were being made there; and when we reached England we found preparations there going on much more extensively. Therefore, as the best of feelings were not then entertained between England and France, we were advised to take an English vessel direct for Joppa. And this we did. We passed out of the English Channel into the Atlantic Ocean, sailed around the Peninsula, and finally through the straits of Gibraltar into the the Mediterranean Sea. We touched at Malta, then at one or two ports upon the southern coasts of Europe, then Cyprus, and then direct to Joppa, out twenty days from London, thirty-two days in all from New York to Joppa, including stops.

As we sailed down the coast of Spain and Portugal and then over the Mediterranean we passed a large number of war vessels, mostly American and English, flying from each both the American stars and stripes, and the English Union Jack. These were all of the latest patterns, much after that of the famous old Oregon of our own country, but larger. Some of these were destined for Cyprus, some for the Sea of Mamora, to command the Golden Horn, some were for Beirut, some for Alexandria, and many for Joppa.

On reaching Joppa we landed and remained fifteen days, becoming acquainted with the city, and with a number of English speaking people, among these a Hebrew, who gave us his name as Moses, a name sake of Moses of old. With him we fell in company the first day of our arrival. We found him a good, kind affable man, and a man of worldly affluence. We also learned that he had gone to Joppa many years before from London; and that in London he had many relatives of great prominence, and that back there he had much property, as well as some property in our own land—America.

On learning that we were Americans; and resided in the west, and near where his American property is, he felt much interested in conversation with us, and would have us while in the city share in his hospitalities which proved to us quite agreeable, and comfortable, for his residence was a mansion.

While there we learned much of Palestine, as he had traversed it in every direction; had of late years invested much money in various cities, which had of late sprung up, and in Jerusalem. On these topics as well as of the scenes and improvements in America we conversed much, and thus had a mutual exchange of information.

He was a Hebrew, well instructed in the Hebrew language and literature, and was, as we

found, well informed of the Abrahamic, Sinaitic, Davidian and New Covenants, together with the prophecies. We conversed freely with him as to his faith in a Messiah. And here we found him half inclined to accept of Jesus of Nazareth, of old, as the Messiah. This opened up to us a field for profitable conversation. This opportunity we improved till at the conclusion of our fifteen days stay, he declared that if he could be made satisfied of a resurrection from the dead, or that Jesus could, and would raise the dead as our book said, he would then accept of him as his Messiah.

At the end of fifteen days he became so much interested in us, and in our welfare that he decided to send along with us a guide who spoke quite well several different languages. We decided to now visit Jerusalem and then to return to Joppa, as we felt fully assured that Joppa was our point of stay, at least till the Divine hand directed us elsewhere. Accordingly we arranged for a stay of fifteen days in Jerusalem. Moses, the Hebrew, gave us letters of introduction to his friends there, gave us passes over the railroad, and sent the proposed guide along with us: So for Jerusalem, with our outfit and guide, we boarded the cars and rolled away, the distance being less than forty miles.

CHAPTER II.

“What means all this” exclaimed Cleopas, as he arose from his musty bed. “But a day ago, it could not have been more, I fell asleep in Simon’s house by the sea side in Joppa, and now here I awake in these tombs. But hark! there comes Nathaniel, my old companion”—

“Yes Cleopas,” replied Nathaniel, “here I am. just up from my sweet sleep, Oh, how I feel refreshed. Yesterday my fever was intense, and my brain was racked, till I became, as you know, delirious, then I slept. But what perplexes me is, why am I here? We seem to be in the tombs.”

“Yes, in the tombs” said Cleopas, “in the tombs. This is a vault, as I now discover since your remark, from which I have just arisen. That you should awake here in the tombs, if this we shall call the Resurrection, to me is not strange. You remember that just after Peter had his vision while upon the top of Simon’s house, and arose and went with the Messengers to see the centurion Cornelius up the coast at Cesarea, you was taken sick. You lingered along in that sickness for some weeks, then finally grew worse; and now you say you slept. Yes you slept. But your sleep was the sleep of death. You died,

and Simon and I laid you away in the tombs, and in yonder vault from which you have just risen."

"Can that be true?" replied Nathaniel, "How little do I realize that I have been dead!"

"Yes, you have been dead, but now you are alive. Like it was with Elisha when he accompanied Elijah out beyond Jericho, and beyond Jordan, as Elijah's mantle fell on Elisha, your disease when you died fell on me. As you was effected so was I, and with that same disease I suffered two weeks, and then I fell asleep. To me it appears as a sleep, and a short sleep; most certainly it has not been long. But yesterday I fell asleep. Can it be that I too died and have now arisen from the dead? Can this be the resurrection from the dead?" said Cleopas.

"Yes," replied Nathaniel, "this must be the resurrection from the dead, for which we labored and unto which we hoped to attain."

"But how changed the scenery here in these tombs," said Cleopas. "I am somewhat familiar with this place. I assisted Simon in laying you away here and have frequented these tombs, but how careworn and aged they now appear—gray with age and uncared for."

"But hold, Cleopas," said Nathaniel, "How changed you now appear in countenance! Your appearance now reminds me much of that of our Savior the day of his resurrection as you and I walked with him on the way to Emmaus."

“And I too was just about to say the same to you.” remarked Cleopas. “But strange, this new clothing we now have! How can we account for this? But why remain longer here in bewilderment? Let us go hence, and to Simon’s house and consult him as to all this.”

“But hold,” said Nathaniel. “may be this is all a dream. Can it be a reality? Really can it be possible that we have slept the sleep of death and have been raised from the dead, and have passed “over the border” into another world—the world to come?”

“It must be so. It cannot be otherwise,” said Cleopas. “But Nathaniel, we must leave these tombs. We must walk over the city and to Simon’s house—our home—and if it be possible, have all this mystery cleared away. But not an ache, or a pain remains in me,” said Cleopas.

No, nor with me either,” replied Nathaniel. “And see how easy I step. I really believe, that like the birds of the air I could fly. Why this change? Can this be incorruptibility? Certainly it must, and if so then as we live our lives will be unending, and therefore, immortal we must be.”

“Can this be Joppa,” said Cleopas. Here are the hills, here is the location and the Great Sea spread out far to the west to where, as it were, its

blue waters arise to kiss and to embrace the horizon, but this can not be Joppa. How changed has all become! As you remarked Nathaniel, can this be a dream?"

"But hold! hold! Oh, what can that noise mean, and what can that be that we see moving?" said Nathaniel. "See how the thing comes this way! Can it be some huge sea animal that has arisen out of the earth, or some marine monster from the sea that now comes up on the land with fire from his nostrils as a behemoth and with the speed of the lightning? It is nearing us! It is nearing us! What shall we do to escape its vengeance? There it passes us! How they jostle as there appears to be several of them all linked together.

"Naham's chariots," said Cleopas, "They fill the description quite well, as I remember the prophet's language. How is the wording of the prophet? Let me get the starting words of the quotation. Yes now I remember, 'The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.' "

"A fitting application," said Nathaniel; "and I believe a perfect fulfillment. They have gone

in the direction of the Holy City. At their speed not long will they be in reaching Jerusalem. Fully a days journey for the best of men on foot, but these chariots certainly will traverse at their rate the distance in less than two hours."

"But," said Cleopas, "there comes a man, and as I see, a Hebrew. Let us call to him, and may be he can clear away all this mystery. Hail my lord! Can you inform us of what city this is we are entering? We are Hebrews and discover from your facial appearance that you are likewise a Hebrew. We had feared when we first saw you that you was a Roman."

The Hebrew replied, "Yes, my lords, this is Jaffa; of olden time called Joppa. Are you Hebrews and do not recognize this port?"

"We are Hebrews, our residence has for years been in Joppa, but how strange it all seems," said Cleopas. "The location is the same, and appears natural. The hills to the east, the plain, the coast and the blue expanse of the sea spread out to the west, all looks natural to us, but the orchards, the vineyards and the buildings are those of some other city. How comes this?"

"But from where do you men come that you do not recognize your own city?" asked the Hebrew.

"But two weeks ago," said Cleopas, "one Simon a tanner by trade; who resides by the sea-side,

and I laid my brother Nathaniel here, away there in the tombs, as one dead; and yesterday, after a few days of sickness, I, at Simon's house, fell asleep, and now, just an hour ago, we both awoke face to face out in the tombs, where we laid our brother away. You ask us, 'Whence came you?' We come from the city of the dead. All mystery to us. We are journeying to Simon's residence to see him, and to have him explain all this mystery. Can you tell us, if this be Joppa, where his residence is, as we fear from our confusion that we may not find the locality and residence."

The Hebrew replied, "I know of no such man in all Joppa as this of whom you have inquired."

"He dwells by the seaside and is a tanner by trade," said Nathaniel.

"And your brother here says that he and this Simon the tanner laid you away in the tombs as dead, and then he says that you both come up from the city of the dead. This to me explains the mystery. Your sleep has been long, and I hope, peaceful. I read in a book of old that one Simon, a tanner by trade, dwelt in Joppa by the sea side, and that once upon a time another of the same name, Simon, an apostle of the Nazarene, came and dwelt with him, and while there ascended to the top of the house and slept, and

while asleep had a noted vision. Can this be the Simon for whom you inquire?"

"Exactly the description," replied Nathaniel, "And we were there; not many days ago, when Simon, the apostle, was with us and had the vision."

"Ah! not many days ago, you say," said the Hebrew. "This Simon of whom you inquire, has been dead more than eighteen hundred long years. You have slept a long sleep. But can it be possible that I am standing in the midst of resurrected ones? Just of recent date I have entertained two brothers from the far West, one Mordecai, and one Josiah, who have said much to me of the resurrection, and that they thought it near at hand; and now has it come?"

"It appears that way to me," said Cleopas. "But can you show us where Simon's residence was. We feel enough interested to go and once more view the old locality. Perchance there we may find something we can recognize; if nothing more, the harbor, the coast and the sea."

"Yes, come with me," said the Hebrew. "As you have requested I will walk with you over to the old location where this Simon the tanner once lived. We are nearing the old corner and the old stone structure. There it is where you see that gentleman standing."

"How changed everything is? Nothing but

the Great Sea to the west, as a mark, appears natural," said Nathaniel.

"Plenty of time—more than eighteen hundred years since Simon lived there—to work a change," replied the Hebrew.

"Oh, joy to God on high!" exclaimed Cleopas. "The stranger standing on the corner proves to be Simon himself. My brother! my brother! have you slept too, as we, for more than eighteen hundred years, as this Hebrew who has conducted us here has said we have slept?"

"Oh, how rejoiced I am to meet you two companions and brother laborers in Christ on this, the morning of the resurrection from the dead," replied Simon. "How happy am I to meet you, and to greet you both. Yes, I have slept in death, how long I know not: only I know the time has been long enough for the many changes that have been wrought since we had our abode on this corner."

"But, Brother Simon, where was your final resting place in death?" asked Cleopas.

"As you know," replied Simon, I had a tomb in which were several extra vaults, more than my family would need, near where you and I placed Nathaniel. My instructions were that I should be laid in the family tomb in one of these, and it was there I found myself when I first arose scarcely two hours ago."

“Then you were near us.” said Cleopas. “Strange we did not see each other while yet among the tombs.”

“Some way I realized at once that it was the resurrection from the dead, and at once I began to look for the several members of my family, and all of them are up from the dead except our daughter May; we have not yet met her. My wife, Martha and John—a little fellow and a decrepit, you remember before you died, are here; but John you would not now recognize, so changed. He is now a full grown man, his limbs are all straightened out, face full, and the very picture of manhood. O, how different now, joy to God, from what he was when we laid him away many years after you died, and just before I died,” said Simon.

“But where are all these now,” remarked Cleopas. “How glad we would be to see them. Yet it was but yesterday that they administered to my wants, and John of whom you now speak of being so stout, and his limbs all in place, kind boy, hobbled around with his cane, and gave me cold water to cool my fever. It was but yesterday that he did this. I cannot realize that it was so far away in time. Yet our Hebrew friend here says it was almost nineteen hundred years ago. But where are the members of your family?”

“My wife—Hester, Martha and John are out on the watch, and may have returned to the tombs to catch a sight of Mary; and they bade me wait here, if perchance Mary might come to the old home while they are out on the watch.”

“But Simon,” said Nathaniel, “while we are here awaiting the return of the family I wish to ask a question of interest, at least to me. I was with Jesus when he raised Jairus’ daughter from the dead. Afterwards I talked with her, and asked her to tell me about death and how she felt in death, and how people did in the spirit-land. Her reply was that she knew nothing about these things. I was also with Jesus far to the north when he raised the widow’s son at Nain. I talked with the widow’s son and he could tell me nothing. Then I stood by the tomb and saw him call Lazarus, of Bethany, forth. And many a conversation I had with Lazarus and several times I asked him to tell me where he was, what he saw, and what he did while in death, and he always said that the four days to him was a perfect blank. Then lastly Cleopas and I walked and talked with Jesus, we were with him twice in the Chamber in Jerusalem, on the shores of the sea, and on Mount Olivet on Ascension Day. We listened to him attentively, but not a word did he utter as to where he was, or what he did during the three

days and night. Cleopas and I have slept in death. We have realized nothing during all this long interval. My question to you is, How with you? Have you slept and passed the eighteen years and more over as but yesterday, or have you been somewhere else, and upon other missions? Tell us."

"No," said Simon, "My sleep has been long, but to me only a moment. I have known nothing, realized nothing. This is but in harmony with Moses, with Job, with David, with Solomon, with Isaiah, with Daniel, with the Messiah, the last of whom exhorted his disciples to 'Work, for the night—of death—would come when no man could work.'

"But behold! who are these that come as doves to their windows, as the prophet of old expressed a thought of the final return of Israel to the land? Oh, it is my family returned from their search for our daughter Mary. Oh, see, since you left me at our old homestead corner I have been joined by Cleopas and Nathaniel, who long resided with us, died at our home in two weeks of each other, and were laid away in our extra vaults. They have just come up from the tombs."

"And here are all the members of the family, except Mary, to greet and with which we can rejoice," exclaimed, Nathaniel. "And John! how

changed! a man of perfect stature, and strength, and health! But Mary"—

"Oh, Mary missing!" Simon exclaimed. "I fear she will not be with us. When we left her, as we all slept, she was yet hardly grown, and the turmoils of the world may have carried her away in its whirlpool down to unworthiness, for I heard the Master say to the Sadducees, 'They that are worthy to obtain that world and the resurrection from the dead,' thus implying of course that some may not be worthy."

"Oh, please do not Simon," exclaimed Hesther, "entertain a thought of unworthiness upon the part of Mary. I gave her good lessons, impressed them deeply upon her mind, and her last promise to me was that she would meet us in the kingdom in the resurrection. I believe we shall find her yet. Most certainly she will intuitively be drawn to us. But we have found no trace or clue of her so far in the city, or in the tombs. We searched diligently, and it seemed as if we would have grown tired walking so constantly as we did, but we did not grow tired in the least. And then all of a sudden I remembered Paul's lessons while with us on the resurrection"—

"Yes Cleopas," said Simon, "both you and Nathaniel remember that just before you both died Peter brought us word of the conversion of Saul of Tarsus, while he was on his way to Damascus

to arrest our brethren there. He afterwards was called Paul. After his conversion he went into Arabia and preached of Jesus for three years, and then came to our place after your death?"

"It was while there," said Hesther, "that he gave us so much instruction on the resurrection, and taught us that when resurrected we might overcome the great burden of weight that ties us to the earth and arise as Jesus did when He ascended, and move off as the swift eagle on its pinions. As I thought of that idea I suggested it to Martha and John and thus we came as doves to their windows."

"But hold! others are gathering to us. See, they come: one, two, three, four, in company. They gather here to us," exclaimed John,

"Joy, joy! Glory to God, who giveth us the victory over death. Oh, daughter! Our daughter Mary comes. Let us greet her and rejoice together. An unbroken family at last, and more, Cleopas and Nathaniel, of the Seventy, who walked with the Master, and lived with us, are with us; and now here these with Mary; who can they be?"

"These are my husband and two children of the other world," replied Mary.

"But why this late in gathering with us," said Simon.

“You remember,” said Mary, “when you, dear father, had joined us in laying away John, and then Martha, and then mother, that I was hardly grown, and shortly after that I alone of all the family, with friends had the hard task of parting with you. Then as I was alone in the world and none to care for me, or my wants, Peter again came down to Joppa, and with him Timothy, who then was young, and who was proving himself very efficient in the Word. Upon the suggestion of Peter, and our own inclinations, Timothy and I were married, and these are our children, Tabitha and Daniel. Soon our duties called us to Antioch, Timothy’s home city, where we lived, and died, and where we arose this morning from our long sleep, all facing each other. After mutual rejoicings in the tombs, comprehending that it was the resurrection from the dead, our inclinations were to come to Joppa and to meet you all here. With one accord we set out on foot down the coast. All was new to us as to scenery; how changed! On our way we conversed, we sang, we rejoiced and we meditated, yet not tired in the least. All at once Timothy realized again that we had been raised from the dead, threw up his hands, and called to us and exclaimed, ‘Why walk this long and tedious journey, as the family are already gathered at Joppa by the sea-side wait-

ing for us? When our beloved brother Paul taught us we might when resurrected, by will power overcome the powers of the earth to hold us down, and move off, as it were, upon the wings of the morning.' So we decided to make the effort, and the will proved the master to the deed, and now here we are. So the lateness of the day for our arrival comes from our having spent so much of the time in the walk, hardly realizing, though raised from the dead, all our powers and possibilities.

"But here we are, the battles of life were fought, the world was overcome, the resurrection has come, and here are father, mother, brother, two sisters, husband and children, all raised to life eternal. And then both Cleopas and Nathaniel, our fellow laborers in Christ, with us. This is more joy than we can contain."

"Yes," said Simon, "notwithstanding Jesus said to the Sadduces, 'They that are worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage,' yet there are apparently family ties. They may all fade away in time; but yet, we cannot realize there are no preferences."

Here the Hebrew said, "My friends, with great interest I have listened, spell bound, to your conversation, tried to enter into your joys and realizations. Now that the day is far spent

I pray that you all walk with me, but a few blocks away to the south and east, and become my guests for a few days, as I am very desirous that you see my late companions Mordecai and Josiah, now in Jerusalem. They are due to return within the next three days. They will be much interested in holding an interview with you, for almost their entire conversation turns upon the resurrection. And while you are awaiting their return I will be glad to hear more of your former lives, to learn more of the Nazarene and to, if possible, enter into your hopes and rejoicings with you."

"We are here at the location of my old homestead," replied Simon, "yet the title has passed from me, and the occupant of this building knows nothing of me, or of my former claims that I have ever possessed, so my Hebrew brother, we will, if all consent, accept of your hospitality, and if no objection we will be going."

"My brother, are you a native of this city," asked Titus.

"Oh no," replied the Hebrew, "I am from England. It has not been many years that a Hebrew has been permitted to own real-estate here!"

"But my friend," said John, "here in the harbor see how many vessels; and how different they are to those we saw here before we slept!

How much larger, and how differently they are constructed! What can be the purpose of these? And to what nationality do they belong?"

"Here is my home," said the Hebrew. "Now take possession and remain as my guests, and share in my possessions as many days as you choose, and we will talk over these things. I am very much interested.

"I will say in reply to John's question respecting these vessels in the harbor, that they are all English and American vessels, some of them transports, having brought to our shores troops, and others are what are now called vessels of war, of the latest patterns and most powerful that float on the sea."

"But the Romans, are they not masters of the world?" asked Mary.

"No, my dear daughter," replied the Hebrew. "The Romans, masters of the earth when you lived in Joppa, have long since as a power decayed and passed away. They live only in history, and the seven hilled city is all that is left of that once powerful and proud empire. When you lived in the land between eighteen and nineteen hundred years ago the Romans were in this land, and masters then. In the year 66 A. D.—dating with the birth of Jesus of Nazareth, for with us all dates are recorded from his birth—the Romans laid siege to Jerusalem

and finally captured it in A. D. '70, killing many of our people—the Jews—then they crucified many more, and then they sold many away into captivity. Since then Jerusalem has been trodden down by the Gentiles till quite recently it has through the instrumentality of the Anglo-Saxons been regained by our people.”

“And has the city these past eighteen hundred years been under Gentile rule?” asked Nathaniel.

“Yes, as I said, until recently, when a protectorate government was established for our people under the protectorate of the Anglo-Saxons of the West. But now the land and the city is threatened on every hand. All nations apparently are gathering for a conflict, and as of old our beloved land is to be made the battle ground,” replied the Hebrew.

“But back to the Romans,” said Cleopas. “I was one among the number that during the last week of our Master before crucifixion, walked with him into the city in the mornings, and back over Olivet to Bethany at night; and upon one of these occasions he turned and said to us in reply to questions, that a terrible tribulation was coming upon that city of Jerusalem and upon that people; and he covered that tribulation with three events, thus:

1. That the people were to be slain by the sword.

2. As you quote, again, they were to be led away captives into all nations.

3. And that the city should be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

“You say they fell by the sword, they were led—sold—as captives into all nations—Roman provinces. Has the city all these eighteen hundred years been under Roman rule?”

“To go back into history,” replied the Hebrew, “Yes the city fell by the Romans and was destroyed and the temple burned in A. D. 70, and the Romans held it in complete control till A. D. 637, when another power, then called the Saracenes, or Ottomans, now called the Turks, overran the country and the city and the Euxine Sea, covering all Syria and Greece, and even extending far over into Europe, and establishing their capital upon the Hellespont or Dardanells. This empire yet exists; but some years ago, for a money consideration through the intervention of the Anglo-Saxons, that own these vessels in the harbor, and the Germans—the Germans were partly conquered by Caesar a little before your day—these Ottomans released Palestine to the Hebrews, who now hold it, and have builded in the city of Jerusalem a magnificent temple on

the old site; a temple that in splendor surpasses the one destroyed by the Romans in the year 70."

"And now you say that war is pending—in-
evitable—and that all nations are gathering
into this country to battle," remarked Simon.

"Yes," replied the Hebrew, "a mighty empire
has sprung up on the north—to the north of the
Black—Euxine Sea, reaching west to the Bal-
tic sea and east beyond the Caspian and Aral
seas, even to the great ocean to the east. This
power of Gog and Magog, Tubal and Javan, has
overran Persia, has built a railroad down
through Teheran, the capital of Persia, and on
to the Persian Gulf. And over this road she
is now moving her men and munitions of
war."

"But hold," said Nathaniel, "you use the word
'railroad,' evidently meaning a thoroughfare.
What is this? You cannot possibly mean a
waterway?"

"Oh, no," replied the Hebrew, "not a water-
way, but a graded road bed, laid down on this
what we call rails—a continuous line of rails,
and over these coaches are run, and propelled by
what we call an engine, at a speed of from 40 to
60 miles an hour. It was a train of this kind
which you and Cleopas saw, and wondered at
just before you hailed me to-day. This road over

which you saw a train moving to-day runs from this city up to Jerusalem and on to Damascus. Another runs from Beirout—old Antioch through Jerusalem down the valley on the west coast of the Dead or Salt sea, through the valley of Moab and east to the Persian Gulf. And there are many other lines now being builded in our land.”

“But what of this power upon the north? Are there other nationalities allied with them?” asked Cleopas.

“Yes,” replied the Hebrew, “this power from ‘Rosh’ is called Russia. It embodies and contains what we call the Slav race. Allied with it are the old Turanian and the Latin nations, embracing, besides those of the North, the Turks of which we spoke, the old Roman Gaul, now called France, Hesperia, now called Spain, with others.”

“But if all these are upon the one side, who can there be upon the other side,” remarked Simon.

“The Anglo-Saxons,” said the Hebrew.

“And who are these, pray tell us? A class of people of whom we had not heard in our day,” said Cleopas.

“You knew them by another name,” said the Hebrew. “They were not many then. They are numbered by the tens of millions now, and

are to be found on all continents. In your day Josephus says they were beyond the Euphrates, were never subject to the Romans, and were a mighty people."

"Josephus wrote thus in our day of Israel in his book of Antiquities. They can't be Israel—Isaac's sons—can they?" asked Cleopas.

"Exactly," replied the Hebrew. "All history, tradition and philology identify them as the exact people yet to dominate the world."

"If this be true," then said Cleopas, "the contest, when it comes, will, however disastrous, be decisive, and with precision can we tell the outcome. For God through Jeremiah, said that Israel would be his battle-axe for the breaking of the nations."

"Yes, and Zechariah predicts of this contest and its outcome," said Nathaniel. "In this contest Judah may suffer, but he will be saved."

"Thanks to you brethren for these citations, Jeremiah 51 and Zechariah 12 and 14, which give me hope as to the final conclusion," said the Hebrew.

"But where are these people—the Anglo-Saxons—located?" asked Simon.

"In old Europe they embrace England, Ireland and Scotland, known to you," replied the Hebrew, "together with Holland, Belgium, Denmark, Swe-dan, Norway, and largely the Ger-

mans; far across the waters beyond the Pillars of Herculese, is another world, unknown in your day, and on this is a mighty empire, stronger than Rome ever was; another in the Indian Ocean, a vast empire—old India—now owned and controlled by the Anglo-Saxons. And now more than one half of Africa belongs to them. They possess the waterways of the world—the gates of their enemies. Like Dan of old they dwell in their ships, control the commerce of the world and are masters of the seas. One of their men of war, such as you saw in the harbor as we came along, is capable of destroying a city like Joppa in an hour.

“Time has moved on, and as it has come and gone, age by age, wonderful have been the developments,” John remarked.

“Yes, but you have no conception of the vast improvements since you slept. The advances of the past hundred years surpass all others. We navigate the ocean by steam, if you could only know what this means. We have discovered that the earth is not flat, as you supposed, but round, and men go around it now in forty days. We board a railroad train and travel at the rate of from fifty to one hundred miles an hour. We have chained the lightnings to enable us to communicate with each other around the world in a few minutes, we stretch a wire for hundreds of

miles and talk over it to our friends in distinct voice; and many more things that we might mention. But now that you are raised from the dead, rendered incorruptible and immortal, doubtless you will assume the reins of control and move on in greater strides till the language of Isaiah 65 : 17—25 will be applicable, when the progress will be so great that the former things—of this age—will not be remembered, nor come into mind.”

“Mortal eye hath not seen, ear heard, nor mind conceived of the glorious possibilities and powers of his people,” said Mary. “When we see the Messiah we shall be like him. Our beloved brother Paul saw things in vision when transported into the coming age he would not dare reveal to us. We will have to wait; we can well afford to wait a little longer. But a power draws on us to go hence.”

CHAPTER III.

“But Hark!” Exclaimed the Hebrew to the guests! “there is the guide, with my friends, Mordecai and Josiah, returned from Jerusalem this afternoon, three days in advance of their time set, as they expected when they left here twelve days ago to be out full fifteen days. I must meet them.”

“And Hail my lord’s said the Hebrew to Mordecai and Josiah; “Why this early return? as you expected to remain out on your tour full fifteen days. But come in; be at home. We have some other guest with us, but be not surprised, nor disturbed in the least by these; you will become acquainted with them bye and bye. But why your early return?”

“Our early return,” replied Mordecai, “is owing to two causes, as I will relate to you:

1. As you said to us in advance to our departure, that there were great preparations for war, and therefore, unsafety in Jerusalem, for strangers, even so we found true, and to the extent now that many of the citizens there are gathering together their effects preparatory to a departure. Intelligence is now, as doubtless you have heard here, that Russia with Turkey, upon the North,

are gathering their legions upon the northern borders, while the Cossacks are in the vicinity of Teheran with their myriads, while another army is collecting in the vicinity of the Persian Gulf to come in upon the land by that line of railroad through the valley of Edom, and while these hosts may not reach the point of their destination, Jerusalem, for several weeks to come yet all feel that the contest is inevitable, and that while the Anglo-Saxons may, and will hold the cities of the coast by the power of their war vessels, they will not be able to meet this Assyrian in open field inland.

2. Then my old impulse, as I related to you during our stay with you before, my old superstition. if you may be pleased to call it; I will say my inward monitor or telepathic communication from on high, said to me, you must return to Joppa. Strange things await you there. And in obedience to this call, in addition to our desire for safety here under the protection of the Anglo-Saxon war vessels we have returned."

"Yes," replied Moses—the Hebrew—"the war clouds thicken; the contest between the Anglo-Saxon and the Slav is imminent. Diplomacy will this time prove powerless to avert the conflict. But now Mordecai, why do you really expect the coming, or what you call the return of your Messiah, Jesus of Nazareth of old before this contest?"

“His return,” said Mordecai, **MUST** precede this contest. He **MUST** return to raise his saints from the dead, to change the living to incorruptibility, then to gather these all together into one place, then overshadow them with a cloud and with them thus overshadowed move as a tempest and plead with the tempest, the fire and the hail with Gog or Rosh and his hosts when once upon the plains of Israel as marked in Ezek. chapters 38-39, and Zech. 14. He cannot come with all his saints with him unless they have been resurrected and gathered to him first.”

“I believe you are right Mordecai,” replied Moses, “in your conclusions. You remember I said to you before you left for Jerusalem that if I could be convinced that your Jesus could raise the dead, I would believe on him as the true Messiah. Now I do believe.”

“What!” exclaimed Mordecai, “have you come to believe without this ocular demonstration of a resurrection from the dead?”

“No, not this by any means; but like Thomas of old was made to believe when he put his fingers in the holes in the hands of Jesus, made by the nails,” said Moses, “I have seen for myself, and now have the ocular demonstration before me.”

“What! oh, what! yes what evidence have you? You have seen no graves opened! you have seen

none that have been raised have you? Impossible, no, you have seen none. But what evidence have you? Speak! Speak quickly, that I may know," exclaimed Mordecai.

No, I shall not speak to tell you what I have seen," replied Moses, "but hold a moment he said," as he opened the door of another parlor and called Cleopas and Nathaniel, and remarked as they entered, "Mordecai, these are Cleopas and Nathaniel, of the Seventy, who walked with the Nazarene from Jerusalem to Emmaus the day following the resurrection of Jesus, and have this morning come from the tombs here in Joppa. This is the evidence I have."

And as Cleopas and Nathaniel stood before Mordecai, Josiah and Moses, their countenances grew brighter as did the faces of the disciples upon Pentecost, and then as bright shining angels. They had not so appeared to Moses before during all the day. Under this brightness these three fell at the feet of Cleopas and Nathaniel as if to worship them, but Cleopas and Nathaniel forbade their worship, saying, "the Lord God only shalt thou worship."

Arising Mordecai then said, "Our eyes now have beholden the glory of God. Hitherto I have believed, whereas now I know. Oh, Moses, my impressions were true. God has led me all the way to this day, and now to see the resurrection"

"Yes," replied Moses, but you have cited Paul, he said that the dead shall arise first; then we, the living, shall be changed, and that this will be in close proximity; and now you are not changed. How about this?"

"True," replied Mordecai, "but this expression, the resurrected ones shall not anticipate—go before—us the living ones. I understand to mean that the resurrected ones will not precede the others in the gathering to the camp of the saints. Resurrection from the dead may precede the change of the living saints a few hours, or even a few days, but their gathering and arrival at the general assembly will not precede."

"This may be true," said Moses; "if so then we may expect to see your change come at any moment! to-day or to-morrow, or in a week."

"Yes," replied Mordecai, "if it comes at all. I may not be deemed worthy of that change. And if not, then it will not come, and I will not be permitted to gather with the saints. But happy am I indeed that I am permitted to thus stand in the midst of these resurrected ones. Truly they are Over the Border—out of this world to them, and into the next. And now I will ask of them: Why have you come up from the tombs in Joppa, and what of the time of your death?"

"As to why we come up from the tombs here in Joppa," replied Cleopas, "as we died here in

Joppa, in Simon's house by the sea side, we were placed in the tombs here. As to time, it was but a short time after Peter was here at Simon's house, and after which he departed with the messengers to Cesarea. Doubtless you have heard of the incident of the vision."

"Yes," said Mordecai, "I have read of the vision, and am now glad to meet with two that can tell me so much of the life and the mission of Jesus, and of the apostles and of the primitive days of the church. But can you tell me of Peter, and of Simon the tanner? Do you know whether or not they have been raised from the dead?"

"Of Peter I can tell you nothing," replied Cleopas, "but of Simon and his entire family I can say that they are all up from the dead, and are here with us this day."

Moses opened the door and invited Mordecai and Josiah to enter the room and into the presence of Simon and family, informing them by way of formal introduction as to the names of each one till he came to Timothy.

Then from Mordecai and Josiah came a season of rejoicing that the resurrection had come, and that they had been permitted to behold the glorious work of the Lord in resurrection, and to behold with their eyes some who had come from the dead.

“You, Brother Timothy, for several years, was the companion of Paul?” asked Mordecai.

“Yes,” replied Timothy, “Paul and I were together several years. In the early days of my ministry, shortly after Mary and I were married here in Joppa, I returned to Antioch, and ever after that our home was in that city. Paul was often our guest in Antioch. I often traveled with him and shared with him in the ministry; and finally I remained for some time over in Ephesus in charge of the new disciples there, and to set things in order.”

“But now,” said Mordecai, “do you remember Paul ever writing to the Corinthians or the Thessalonians, and telling them that at the resurrection of the dead the living saints would be changed to incorruptibility?”

“Yes,” replied Timothy, “Paul wrote three letters to the Corinthians, and in his second letter he wrote of the resurrection, and made such a statement; and he also made such a statement in his first letter to the Thessalonians. Some one of the Thessalonian brethren had died and their relatives were very sorrowful, and wrote to Paul while he was at Athens, in Greece, and to comfort them he wrote to them just what he, and I and all of the disciples believed and preached.”

"We often heard Paul preach in Antioch, and on the resurrection of the dead he said they would be raised incorruptible, as you now see us this day in full vigor of life and without an ache or a pain, and then he preached that the saints who would still remain living up to that date would be changed also to incorruptibility," said Mary. "Not only did Paul preach this, but in our conversations we all talked it, and believed we would live till Jesus would return."

Josiah and Mordicai with sad faces turned their eyes toward each other, when Josiah remarked, "Mordicai, we, you and I, have done our duty as best we were enabled to comprehend all things, we have been permitted to behold the faces of resurrected ones, and we are not changed."

"With us, something evidently is wrong," replied Mordecai. "Our faith is wrong, or our morals are insufficient, or may be we are carrying along with us enough tradition to render our faith of no effect."

These words of despair and lamentations were enough to attract the attention of all the resurrected ones, and all eyes were centered upon Mordecai and Josiah, even the eyes of Moses the Hebrew were turned upon them.

Mordecai and Josiah were well along in years both of them over eighty years old, Their hair

was as white as the driven snow of the north; their faces were furrowed with time, and their frames were well worn—their systems were run down, and the sands of time to them were well nigh exhausted. Only their strong hope that they would live till the return of Jesus and then be changed to incorruptibility without passing through death, had so well sustained them, and led them in old age on their tour from America to Palestine.

“But hark!” exclaimed both Mordecai and Josiah in one voice, “what can this be, an electric shock? It cannot be a flash of lightning, for no cloud or tempest is approaching.”

As all were watching them they saw their hair change from white to black, they saw the wrinkles of their faces disappear and their aged appearance fade away to rounded, full features and fresh, ruddy color; they saw their whole systems changed. They were no longer the same men they had first seen. They had the same clear voices, but stronger; they had the same identity but full vigor had come; they had the same bright intellects, but stronger as they were supported by better physical systems. The dull, heavy, aged appearance of their eyes was gone and exchanged for a bright sparkle. To them the change had come. The resurrected ones had witnessed this change now wrought, and now realized what it was, and that the declarations

of Paul as to the change had been verified. Moses, the Hebrew had witnessed in it further evidence of the Messiahship of Jesus, and the two changed ones, Mordecai and Josiah, realized that for which they had so long waited, and had a few minutes before in despair thought to them would never come.

Then with one accord the resurrected ones fell upon Mordecai and Josiah and embraced them and wept with them in joy over their victory, and welcomed them to their company and society for the ages to come. Simon then turned and said to Moses:

“Oh, that the change had come to you also. You have been so kind to us since our meeting with you, and in our company you have appeared so much interested.”

“This is enough for me. I have seen the dead raised to life, I have seen the living changed to incorruptibility. Surely Jesus of Nazareth is the Messiah. I believe on him. My faith now is strong. I will abide my time, and may be my change will come later,” replied Moses.

“But Timothy,” Cleopas said, “you spoke of your faith, that you expected to live till Jesus would return; did Paul have this faith?”

“Yes. At the first of his ministry he thought he would, and even when he had his noted vision and was enrapt even to Paradise—to

the third heaven—the next age—upon which we now soon shall enter, the vision appeared so real to him that he could not tell at the time but what to him the change had come, that has just come to Mordecai and Josiah; but later he understood that he would sleep, and that the time of the Master's return might be far away, and expected a falling away of the faith by some would come, and that the Man from Sin would be revealed before the return."

"A text in which I am much interested," said Mordecai. "I have Paul's writings here before me. In your day printing was not known, now we have some of the writings of the Apostles printed in what we call the English language, and this form I now hand you." Here Mordecai explained how printing is done, and how many millions of copies of Scriptures are annually printed and sent out to the world to read. Also he read the text containing a reference to Paul's vision and said, "I now desire to ask you if you ever conversed with Paul about the expression, 'In the body or out of the body.'"

"The Corinthian Church spoke the Greek language, therefore, Paul wrote in that language, and used the word 'SARKOS,' flesh, instead of 'SOMA,' body, and meant, as I said, that the vision was so real in appearance to him, that, as he

often spoke of it to me, he could not at the time of the vision tell but the change from corruptibility to incorruptibility to him had come.

“But another question I have,” said Mordecai. “In conversation with Paul did he ever express the idea that when death would come to him, that he had in him a spirit that would live on in consciousness and in happiness in paradise, or in heaven, or anywhere else until the resurrection of the body?”

Here Timothy replied, “No, such an idea was almost universally held by the Grecians, among whom we labored much. With them we often discussed this point, but Paul believed and taught, as you will find recorded in one of his Corinthian letters, if you have it correctly, that when death would come we would sleep till Jesus would return, and then we would be raised and made both incorruptible and immortal.”

“That, too was Peter’s faith, as I often conversed with him on that very point,” said Nathaniel.

Here Cleopas joined in, saying, “Yes, that was the faith of all the apostles, as I have canvassed this point with all of them. They all described the condition of the dead as being that of sleep. Consequently unconscious.”

“Were there any of the Jews in your day that believed differently?” asked Josiah.

To this question Cleopas replied, "Oh, yes, many of them. The entire doctrine of demonology was based on that idea; that idea we expressed as the immortality of the soul. But it was traditional. It came to our people gradually, as it was held in Egypt, by the Canaanitish tribes, then more extensively by the Babylonians, from whence many of our people brought it on return from captivity. Then the constant intercourse with the Grecians and Romans had set the idea, especially with the inferior classes of our people."

Mordecai addressing Timothy then said, "You have referred to some of Paul's letters. Were there many letters from Paul to the churches in existence in your day?"

Timothy in reply said, "Oh yes, I presume all were in existence in my day that have ever existed, as Paul died in Rome almost a year before I died in Antioch. The Roman church had a letter, the Corinthian church had three letters, the Ephesians had one; he wrote one to the several churches in Galatia, two to Thessalonica, and several letters to individuals, and one to the Hebrews."

"Were there then many histories of the mission of our Savior," asked Josiah.

"Yes many of them," replied Timothy.

"Which of these was regarded as the oldest and the most reliable," asked Mordecai.

To this inquiry Timothy replied, "That written

by Matthew was the oldest, and regarded as the most reliable, that is, in its first and primary form. Matthew wrote in Herew about fifteen years after the death of Jesus, and soon afterward died. But later some one translated it into Greek—a year or two before my death—and in the Greek text it was regarded as very imperfect, and to it additions were made.”

“How about Mark’s history,” asked Josiah.

John Mark, who traveled so much with Barnabas, had no history. He served as a scribe for Peter. And if you have a book called the book of Mark, I apprehend that it is the book we know as Peter’s life of Jesus,” was the reply of Timothy.

“Do you remember anything of Luke’s history?” then asked Mordicai.

“No.” said Timothy. “Luke was a physician, a fine writer, generally accurate, and while he never saw Jesus, he from hearsay gathered quite a good and an accurate account of him, and also of the travels and work of the apostles, and of several of the Evangelists. During the latter part of his life he was almost all the time with Paul. He also often read Mathew’s Hebrew copy, and before I died he was gathering data for a book, and I presume he wrote it after my death.”

“Do you remember of ever seeing any of John’s writings?” Asked Mordicai. “We have here a

long history of Jesus, three general, though short, letters, and a book of prophecy.”

“I heard nothing of them,” replied Timothy. None of us ever saw them or heard of them. But John was alive and comparatively stout for sixty-five years of age when I died, and could have written later, and quite likely did.”

“Yes,” said Mordecai, the history is that John lived to be about 100 years old, and wrote at an old age.”

CHAPTER III.

“Thus our conversation in the Hebrew’s house,” said Mordecai, “continued far into the evening, when all were furnished with apartments for the night, for to retire to sleep at night had been our life long custom, and as Solomon said, Ecc. 9: 10, ‘Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor reason, nor knowledge, nor wisdom in the grave—hadese—whither thou goest; and as Jesus said the same in substance: ‘I must work the work of him that sent me, while it is day: the night cometh when no man can work,’ Jno. 9: 4, no change during death had been wrought upon our habits or morals, we found that all the resurrected ones, so they said, had come up with the same inclinations and habits of former life with which they went down to death. To this they all consented; and then in turn asked me how I felt. To this I replied, I felt the same; yet that our conversation, to me, was preferable to sleep. But this I attributed to my excitement and great interest in the events of the day, the presence of resurrected ones, and to the great change wrought upon me.

When all had retired, Moses had prepared me a separate apartment from the others where I was

alone, even from my companion Josiah, the same apartment to which I had been assigned before our visit to Jerusalem, in which were two large easy chairs.

Before I retired I bowed in prayer and thanksgiving to God for his exceeding mercies toward me; and after this I retired in deep meditation and anxiety; for I found that even after my change had come all anxiety had not departed. I was exceedingly anxious to know if possible, if there had been a universal resurrection; and if there had not, then how many had been raised, and who. Then over my memory passed this one, and then that one, and then another, till all my life acquaintances in panorama moved by; and I wondered till sleep came; and in my sleep came

A VISION.

And in that vision came one like the Son of Man. It appeared as if I knew him, and at first appearance filled my idea of Jesus of Nazareth. As he appeared he sat in one of those easy chairs. As he was seated a messenger came into the room and occupied the other chair. This one appeared as a bright messenger. I could not at first tell whether it was an angel or a resurrected one. He appeared in bright apparel, yet as I had not during the day seen any of the resurrected ones surrounded by a nimbus, I understood

that such would be their power and glory. But on listening to the conversation between this messenger and Jesus I understood that it was an angel, as he appeared to possess a knowledge of past events, reaching over all earth's past history, except that he did not appear to know all as to who would be raised, while the resurrected ones know nothing of the past, except the events of their past life. As they sat in conversation they talked of the resurrection.

The messenger asked of Jesus, "As resurrection day has come have all humanity of past ages been raised from the dead?"

"No," replied Jesus. "Only those, as my apostle Paul wrote, that are mine at my coming."

"True," said the messenger, "but did not this same Paul write, 'For as in Adam all die, even so, all in Christ shall be made alive.'"

"Certainly," replied Jesus, "but Paul's words signify, and they are correct, that all who are in Adam, connected with him die, so all who are in the Christ, connected with the Christ, will be made alive. I once declared a truth upon this subject of the resurrection when in conversation with the Sadducees, and said to them, 'They that are worthy to obtain that world and the resurrection from the dead.' Some will, and have been, deemed unworthy."

Then the messenger sat with his head inclin-

ed forward, and his eyes cast down, and said, "May I ask of a friend, one I watched over centuries ago?—five hundred years ago—one Neri, of England, He heard the truth and obeyed it. He did many good deeds. He fed the poor, gave alms, and was most certainly a righteous one. I would know if he has been raised today, and where he is that I may minister unto him again if needed."

"Yes," replied Jesus, "I know him. As you say, he heard the truth, believed it, and obeyed it. He gave alms to the poor. But I must say to you, notwithstanding his goodness and your solicitude for him, he is not up, he is yet with the dead."

"Then may I inquire of you why he yet sleeps?" asked the messenger.

"Yes," replied Jesus, I will inform you as to this. The reason is plain, and the decision as to his case, and as to all like cases, and there are many, is just. Neri's former life was one of dissipation, and in him habit was strong. He heard the truth, he believed it, and he obeyed it. Thus far all with him was well. But in the building of a christian character he at the first fell into the habit of overcoming three temptations, as they came and yielding to the fourth, then he would overcome three more and yield to the fourth. This habit with him became the law,

for ten, then twenty, and then for forty years. The ratio was 75 per cent of temptations overcome, while 25 per cent were yielded to, when to him death came. Habit is strong. Those indentations, deep furrows, found in the convolutions of the brain are but the neural lines, thought lines, habit lines, traversed so often and so constant that it is hard to overcome them. Thus to bring up Neri with the habit of forty years of overcoming three temptations and yielding to the fourth would be unsafe. No change is wrought upon one during death; and therefore, he would come up with the habits with which he went down. It would only require four temptations before him, upon the old ratio to have a resurrected sinner. To resurrect him and to give him incorruptibility and immortality would be just as disastrous as it would have been to have left Adam in the garden with access to the tree of life after he had transgressed, when he could have eaten and lived on forever in sin."

"Then," said the messenger, "For one to be raised all temptations must be overcome."

"Yes," replied Jesus, "all temptations must be overcome. The greatest leniency has been, and still will be shown those who yield to temptation by accident or weakness and become penitent, provided they do not persist in that weakness to yield. They must fight the battles, learn to

mend their ways, overcome at last, and establish the habit to that extent that the probability of overcoming will be far greater than that to fall, in order to be trusted with incorruptibility. For our government that we are soon to establish we must have true and tried rulers, or disaster will follow."

"I see now plainly," said the messenger. "But I would know of one Zimri that lived about 500 years after your death and resurrection. He was a Hebrew but lived in Alexandria. Has he arisen?"

"I know of whom you speak," replied Jesus. "Yes, I knew him. His most grievous habit before he obeyed the truth was drunkenness. This habit was strongly inwrought in him; so strongly that, though he was always a good hearted and kind man, it he never overcame. It followed him through life, and intoxication was one of his last acts in life. Kind to his friends, affectionate to his family while sober, brilliant in thought, and eloquent in speech, yet with this habit we can not trust him as a ruler in the Kingdom, for it would not be many days before, if opportunity would afford, he would be drunk. This would prove disastrous."

"This is well said," replied the messenger. "But now I would learn of one La Moile, of France, who lived down at Lyons 200 years ago.

He obeyed the truth; was a fine promising man, and one I thought would be great in the Kingdom, and I marked him as one I would like to see in the resurrection. What of him?"

"La Moile I knew all through his life. He was a man of honesty in purpose when he obeyed the truth. He ran well for a while, but pride and ambition entered into him, and with these revelry, and revelry became the ruling thought with him. This was one of the fruits of the flesh. No, he is not up. Were we to bring him up and ultimately to set him over a city in the Kingdom his first thought would be a banquet, and revelry. He would not be a traitor or disloyal to trust from intent, but he would certainly yield to the temptations of revelings and general debauchery. So we can not trust him; and therefore, have left him."

"Sorry that he is lost," replied the messenger, "But better without him than to have debauchery in the Kingdom. But what of one Patrick Mahoney, who lived over in Dublin, Ireland, a hundred years ago? He was brought up an orphan. Early in his life I watched over him, and led him to hear an old minister who taught him the glad tidings of the Kingdom simple and pure. Patrick obeyed, and became a power in the truth during his early christian life. My mission called me away, and I had not heard of him till the hour of his death. Is he up?"

“No, Patrick sleeps on—good fellow he was. True in accepting the truth. But Patrick never learned how to subdue his temper and passions. Quick to perceive, and being of a jealous disposition he was quick to think himself affronted. And then quick to resent what he often thought was an intended insult. His temper and passions were always leading him into trouble. He tried hard to lead a christian life, but often he wore a black eye or brusied face because of his passions. Were he up and in the Kingdom as a ruler often he would use physical and rash measures toward an erring mortal instead of persuasive measures, and thus bring reproach.”

“Then I would inquire of one Hans Mohler, who lived in Luther’s day and often listened to Luther’s discourses. He was a young German of great note and promise. He, with Luther, renounced the mother church and became very prominent in the Reformation. I watched over him in the early days of his christian life. What of him?” asked the messenger.

“Hans sleeps on. Not only was he like Patrick Mahoney, a man of great passion, but he was vindictive. In the latter part of his life he attained to power and proved himself a man of vengeance. Had he been an autocrat he would have tortured and slain every Catholic on the continent of Europe and elsewhere. Were he up

and made ruler over a city or province every opposer and enemy would be beheaded in a day. Hans sleeps on."

"His early attainments were lost, and his privileges were abused. Better to leave him," said the messenger. "Then I would learn of John Jennings of America, the land to the west of the Pillars of Hercules. He lived during the Nineteenth century and was a man who heard and obeyed the truth. He ran well and became a minister of rare ability. He brought many to the fold."

"Mr. Jennings was a man of power over men. He led many his way, but his way was not that of truth. It was one of tradition; and that tradition nullified all the truth he possessed. He believed he was right, yet this did not make him right. His tradition blinded him from the truth. And as a blind leader of the blind, all fall into the ditch together. And there they rest. Their tradition renders them unfit for a place in the kingdom. There is no place they can fill. Hence, they must sleep on," said Jesus. "Were he up he would of course still teach his traditional errors, and that would not do."

"Then I would learn of Thomas Monroe, of the 18th century, and of the same land," said the Messenger.

"Thomas Monroe still sleeps," replied Jesus.

“He began well and ran well, but in middle life he fell into bad company, who were in the habit of swearing continually, unthoughtedly and as it were automatically. The vilest oaths continually vibrated upon, and contaminated the air. Therefore, as this unfits him for a place in the kingdom, he must rest on.”

The messenger further said, “True, unqualified for the kingdom. The name of God there must not be taken in vain. But now let me inquire about Jennie Rollins, of America, of the 19th century. She was a bright intelligent lady in the full bloom of life when she obeyed the truth. At her baptism I stood by her, though I was not seen. Again I stood by her afterward when she made her first discourse. I strengthened her, and she did well. I am sure she had the truth and taught it to many. How of her?”

“Jennie Rollins,” replied Jesus, “received the truth, obeyed it, and taught it to others and did well in all this. But few ladies excelled her in this. But she was a BACKBITER. She was always therefore, in trouble, and dealt in this line of work to the last day of life. In the kingdom her first work would naturally be to stir up strife by dealing out some manufactured story about some one. She sleeps.”

“Let her rest in peace then,” replied the messenger. But now of Thomas Jones I would in-

quire. He was a noted evangelist, who resided in the same country, and at the same time of Jennie Rollins. He as an evangelist was a success. Often He and Jennie Rollins worked together. Is he up?"

"No, Thomas Jones sleeps on. He was a man of truth, of power, and of wisdom. He had the truth, and taught it boldly, and with but little error mixed. But one trouble with him existed He was guilty of adultery. David committed adultery, but repented of the sin, but Thomas Jones repented not. He and Jennie Rollins both were taken in the very act. Therefore, as no adulterer can enter the kingdom of heaven these both sleep on."

"Better thus to sleep," "said the messenger. "Let their ashes rest in peace. But now tell me of one I knew in England fifty years ago, whose name was Thompson. He received the truth as taught by prophets and apostles, and rejoiced in it. He began well; he was a man of honor and standing, liberal and hospitable to the full extent. Can you tell me of him?"

Jesus replied, "He was all you say of him. He was a rich man, and you know that it is hard for a rich man to enter into the kingdom of God. His money he loaned to the poor, taking usury often beyond the bounds of the law of the land. He extorted upon them when he leased them

his farms. He was in all things covetous. He coveted not only his own just dues, but he coveted his neighbors' money, his goods, his stock, and even his family, and as such he sleeps on."

The messenger then said, "I had hardly thought this of John Thompson. But now tell me of another, Thomas Smith, of Boston. He lived in the early days of the 19th century. He was a promising young man. He, as I can witness, embraced the truth, and for ten years ran well. Then my duties called me elsewhere, and I lost sight of him. I felt endeared to him, and so I will inquire of him."

"Yes, I knew him. He was for ten years all you have said of him. But finally he fell into the habit of lying, till the truth with him was as a rule avoided when a lie would serve him. He persisted in this course all the way down through the last half of his life, and all lost confidence in him till he was called lying Thomas Smith. He still sleeps."

"Right," said the messenger, "if this be the after part of his life. Now one more character I would inquire about, Samuel Scott, of America. He died, so I heard, in 1875. He obeyed the truth in 1850. Can you tell me of him, as I was once interested in him."

"Samuel Scott obeyed the truth. He lived the truth. He was not covetous. He would

not lie. He would not talk of a neighbor. He was known as 'honest Sam Scott.' He was free from all the deficiencies we have thus in our conversation dwelt upon. But one fault he had. His family and his neighbors admonished him; but all to no purpose. His fault was not dissipation, but only a little short of it. He proved in the after part of his life to be a man that reveled in filth; filth in his person and attire. He was a man of full beard and this was ever stained and saturated with tobacco juice. He never breathed a pure breath. While he was honest, yet to bring him up as a specimen of citizenship and rulership in the Kingdom would prove detrimental, not to say contrary to the truth. Honest Sam Scott sleeps on."

"But one more interrogatory permit me to ask, and that is, what of this Moses, the Hebrew, here with these resurrected ones, and these changed ones? Will he be changed to incorruptibility?" now said the messenger.

"This Hebrew," said Jesus in reply, "is a man of wealth, but this he will give up. He now, favored above many by being permitted to see and to entertain resurrected ones, believes in me as the true Messiah. He is an honest man, and he is interested in all the truth. He understands much of it. Yet he has never been born out of the water that he might be born of the spirit—changed

to incorruptibility, and therefore, enter into the kingdom as an inheritor. All this he may do in the future. And if he does this, that the change may come, then his proper place will be made known in its own time."

Then said the angel, "You have spoken well of all these characters, and they sleep on. But one thing more would I know. To these was there no forgiveness, that they might be freed from these, their burdens, and enter into resurrection and the kingdom?"

To this question Jesus replied, "Yes, always forgiveness, not only forgiveness once, or seven times per day, but even seventy times seven per day, upon the condition of penitency and amended life. But not to those who persisted in their errors, and by continual sin established the deeply inwrought habit of yielding to temptations, rather than the habit of overcoming temptations. Where by habit, as in these, as well as in thousands of others, the liability to yield to temptation is as great, and as in many even greater than to overcome, they must be left. It will not do to bring them up and give them incorruptibility, and run the chances of them yielding. This would at once introduce sin and rebellion into the kingdom. Zimri, of Alexandria, before spoken of, during his life, after a fit of drunkenness, would often become thoroughly penitent, entreat for forgiveness, but

he had not the power to overcome the next temptation and even thus begin a reformation, Therefore, he has to be left in death. Penitency and good intentions are alwright; but these without character will not fit one for rulership in the kingdom. There every one must be an overcomer of every vestage of sin."

Then said the angel, "must all be absolutely perfect to secure a resurrection, and a place in the kingdom?"

To this Jesus replied, "Yes, as just before stated, absolutely perfect. In the kingdom no chances can be taken. As I taught, as my beloved apostle recorded, John 9:4, in death there is no work. Therefore, no changes in death are wrought upon any one as to the mental or moral nature. Hence, as to mental and moral attainments, habits, inclinations, and aspirations, as all go down in death, so they come up. Neither does a change from corruptibility to incorruptibility work a change upon these, but only the physical system. Therefore, during the former life as temptations came they should have been overcome, not only fifty per cent of them, not only seventy-five per cent, but full one hundred per cent, and that continually, the habit to overcome all, becomes so deeply wrought that there will be perfect safety in trusting to incorruptibility. It has been my will, and the will of the Father that none should perish, but

that all should come to repentance. But our will has been disregarded, and therefore, those who have thus disregarded our great desire, must for peace, must for harmony, must for order, and must for safety in our government, be left."

"Then must this perfection be obtained by all who would live as subjects in the coming kingdom?" asked the messenger.

"Yes," replied Jesus, "ultimately so; but not so in the outset. The kingdom when established will be as the mustard seed, small in the beginning, but it will grow, both, as to numbers and as to territory. Its borders will be gradually extended till it fills the entire earth. Therefore, its dimension will be day by day extended over new subjects. These in the outset, many of them, may not be loyal. But a season of respite will be given them before they will as rebels be cut off, while those who become obedient will be given access to the tree of life, and yet, as access to the tree of life will not render them incorruptible if at anytime after access they should become rebellious, like to Adam when he disobeyed, further access will be prohibited, and the result will be to them that they will pass down into death. But not so with those raised to incorruptibility. Once they are in resurrection rendered incorruptible, to them there can be no death. Therefore, were they to sin, they might remain eternally in rebellion."

When these words were spoken I awoke, and these two distinguished guests were gone, I at once arose and recorded their conversation word by word as here given. These words burned in my memory; and then I wondered if there were many that had been raised from the dead, and many of the living that had been changed? And then I was seized with a shudder, reflecting of the narrow way in which I had come, and how narrowly my escape had been. But finally morning came, and as I had recorded these words of the conversation between these distinguished characters I read them to my resurrected brethren and to my companion Josiah, when in reflection they thought of the many that might be left.

CHAPTER V.

“But while we have been delighted at what we have seen, and heard, and realized so far,” said Mary. “there now is, I think, another work before us. There is somewhere, a general gathering together of all the saints. Of this gathering we must ascertain where it will be, and to it make our way.”

“Paul wrote,” said Mordecai, “as I read, that we shall be caught up to meet the Lord in the air. May I ask Timothy who was so much with Paul, if we are to understand by this reading that the meeting of the saints is to be in the air?”

“No, not that the dwelling would be in the air, nor that even the meeting would be in the air separate from the earth, but his language when he wrote the first letter to Thessalonica was to teach of the manner in which the resurrected saints would travel, that at will they would possess the power of moving away through the air.”

“I wish to enquire more of the coming of the Master,” said Mordecai. “He said that his coming would be as a thief in the night. Do you remember Paul, or any of the Apostles ever speaking of this expression?”

Titus replied, “Yes, I heard Paul, Peter, Barna-

bas, and others speak of this, and they all understood it alike, that to the unconcerned of the world the coming would be as the coming of a thief upon a man who was not watching, but it would not be so to the disciples who were watching, by both observing the given signs, and by moral fitness. They would not be overtaken."

"Of this expression we all understood it as we did the former," Timothy remarked.

"Then he spoke and said, as it was in the days of Noah so shall it be in the coming of the Son of Man. How of this expression?" asked Mordecai.

"We understood this," replied Timothy, "to teach of the continuation of the customs of the world, such as eating, drinking, marrying, and all other customs. We never regarded this as a sign, but that the world would be blinded as to signs, and go on in its regular routine of work, and as Peter wrote in one of his general letters, these as scoffers, will say, 'where is the promise of his coming? for since the fathers fell asleep all things continue (as Jesus said) as from the foundation of the world.'"

"But now," said Mordecai, "after these questions and answers I feel disposed that you go on with your thoughts as to the place of the general gathering of the saints. We are all interested in that thought just now more than any other, and

should move on to the point as soon as possible."

Then said Cleopas, "when with Peter last at Simon's house, in Joppa, just before he took his departure to Cesarea, he, and Nathaniel, and Simon, and I were discussing an expression in Isaiah's writings, which reads, as I remember: 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy medicine shall be (for healing from death) as the medicine of herbs, or thy power to raise the dead shall be as the power of vegetation to come forth in the spring time, and the earth shall, as she sends forth vegetation, cast out or sent forth her dead. And then come my people, (after they are raised), enter into thy chamber, and shut thy doors about thee; hide as it were for a little moment, until the indignation be past. 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, shall drink it up, and shall no more cover her slain; they shall be so many during the indignation.'" Isaiah 26: 19-21.

"Yes, I well remember the conversation," said Simon. "And we all about concluded that the chambers would be somewhere, like the caves where the armies of the world would not find us."

Here Mary remarked, "when this conversation took place I was but quite small. But long after

this father; after Timothy and I were married, and living in Antioch, Peter, Barnabas, James and Paul were all with us, and we discussed this point. Peter mentioned this very conversation to which you and Cleopas refer, and gave the conclusion you mention. But James set forth the idea that the saints would all be resurrected incorruptible and immortal, and therefore, that they would need no protection from mortal armies. Hence the chambers referred to, the conclusion was, denoted secure places of abode, and that the gathering would be somewhere in the vicinity of Sinai, and this as the most appropriate."

"And many were the talks that Paul and Titus and Silas and I had upon this scripture later on," remarked Timothy. "In connection with this we associated Zechariah, where he says, 'His feet shall stand upon Mt. Olivet, and the mountain shall cleave assunder;' and then Deuteronomy 32 : 2, 'The Lord came forth from Sinai, and rose up from Seir unto them; he shined forth from Paran, and he came with ten thousand of his saints.' Then with this we connected Isaiah, as Mordecai has it—63 : 1-6; and from all these we reached the conclusion that the general meeting would be at Sinai, and that the march from there would be in the line as marked out in these scriptures, by the way of Mount Seir, Paran and Bozrah, in the land of Edom, and

coming up from the south east we will finally reach and save the tents of Judah, as Judah will have been taken prisoners and thrown to the rear of that mighty host from the North country, and then fall upon that host as Zezhariah describes, and as does also Ezekiel."

"I feel that it is now our duty," said Hesther, "to move out toward the South for the general gathering."

"As it is our desire," said Cleopas, "that we shall move out from here, where our stay with our Hebrew friend has been so pleasant, and our conversation so profitable, we must bid our friend a farewell, for the present, at least, hoping to meet him in the near future, and to greet him as a citizen in the Kingdom our Master will shortly establish."

"I have been greatly pleased with your presence, and highly entertained with your conversation, both, as directed toward each other and to me," said Moses. "But in my former years after the traditions of my fathers, I have not been taught to believe upon Jesus of Nazareth, as you have, as our Messiah, but to look for another. For our Messiah we have looked, and expected that when our people would begin to gather home again to this land, and that a government would be established, even a provisional government, as we now have under the pro-

tection of the Anglo-Saxons, our Messiah would come. But he has not come as yet; and now since mine eyes have seen these resurrected ones come forth from the tombs, and I have seen these two changed to incorruptibility, I am constrained to believe upon Jesus, your Messiah, as my Messiah. Yea, I can no longer doubt it. I have here in this city, in Jerusalem, and back in England, where I came from, much property. This I now count as nothing. I am for Jesus as the Messiah. I am ready to give up all to go to feed the poor who may be left behind, and to go along with you. I can not see you leave me behind."

"But my friend and Brother Hebrew," said Cleopas, "We have been raised from the dead to incorruptibility, save these two, Mordecai and Josiah, and they have been changed, and are as we are, incorruptible. I fear however much you may desire to go with us, or that we may desire to take you, we cannot take you. I fear some difficulty might arise on the way in our travels."

"I remember," said Simon, "being in Jerusalem when Paul and Barnabas, and others came from Antioch. I went up as a delegate from Joppa. We all conferred on questions. During our discussions James stood up and declared that the work of this age, which now at resurrection closed, was to take out of the Gentiles a people

for his name—to enter into and to wear the name, and to become a part and a parcel of those who would become the Christ Body, Acts 15 : 13-17. Now that resurrection has come, I fear the time has past for the reception of parties into that name, and into that body. Brethren what can we do?”

“Yes,” remarked Nathaniel, “those who would during the past age, reaching up to resurrection, which now has come, obey and live devotedly, had the promise of sitting with Jesus, wearing crowns, and becoming kings and priests, but after that date all to be brought in, I think, will only become subjects in the Messiah’s Kingdom.” Rev. 3 : 21; 2 : 26-27.

“That is enough for me,” replied Moses. “Let me become only a subject. I am willing to receive that; as David said, let me be only a door-keeper.”

“Shall we take him along with us?” asked Cleopas.

“Paul wrote to the Roman brethren,” said Mordecai, “that blindness in part had happened to Israel till the fullness of the Gentiles be come in; after this the Deliverer would come to Zion, turn away ungodliness from Jacob, and so all Israel should be saved. Will Timothy tell us of Paul’s thought here as to the future position of these saved Israelites?” Rom. 11 : 25—29.

"Paul's ideas were as recently expressed by Nathaniel and Simon," replied Timothy; "that they, when saved, would only be saved as subjects, and not as rulers in the kingdom. But here we are in an interim between resurrection, which closed the gathering of a people from among the Gentiles for his name, and the coming of the Deliverer to Zion. What position our Master may assign one who believes and obeys, as we did, during this interim I can not say, but he will do what is right, and I believe he will turn none away who have, at least administered to his people as this Hebrew has here administered to us. Therefore, I favor taking him along."

"I favor this too," said Mordecai, "and if he wishes on the way to obey the Master in baptism, I will assist him; and if he by reason of not being changed to incorruptibility can not travel as rapidly as those who have; I will remain with him and assist him in every way possible, and if it be the will of the Master, come into the assembly at a late hour."

And here Josiah and Timothy both remarked that they too would remain with Mordecai and Moses, if necessary.

"But now hearken to me," said John. "While you were discussing as to the disposition of our Hebrew brother, I retired in prayer, and asked my Heavenly Father to give me wisdom and un-

derstanding, as he did in former life; and he has remembered me and done for me more than I asked. He has opened my understanding and made my mind lucid so that I have seen, and do see the saints now gathering at Horeb where Moses of old received the Law. We should now be moving."

Here we began our walk in a south-easterly direction till we were some distance, beyond any further sight of Joppa, when Cleopas remarked, "As we are now well out on our way, it is highly probable that we may be joined by some resurrected one, as I see some one from the North striving hard to join us."

The entire company, now numbering thirteen, turned to look, when Timothy spoke and said, "Yes, here he is hard upon us. Let us receive him, and if he be an intruder he will not remain long with us; but if a resurrected one we will enjoy his company and may be comforted and profited by his experiences."

"Hail, my lords! You appear to be a happy company," remarked the stranger as he drew near and joined us, "and are moving southward in the direction I am in some mysterious way impelled to go. If it is not an intrusion, my lords, I will be pleased to travel with you as long as you go my way."

"Certainly," replied Cleopas, "I suppose there

will be no one to object. But let me inquire from whence came you?"

"I am somewhat at a loss to answer your question," replied the stranger. "That I am an Egyptian or a Hebrew I know not which you would call me. My father was a Hebrew, spent the larger part of his life in this country, but his latter years in Egypt. My early days were spent in this country, but by far the larger part of my life was spent in Egypt. Two days ago I fell asleep in Egypt; I remember it well. It was two days ago; and a day ago I awoke in Shechem. I spent all the day in viewing the natural scenery of my childhood, though greatly changed and then was impelled by some irresistible force to move southward. This force tells me to go to Sinai."

Cleopas here remarked, "then you are acquainted with this country?"

"Yes, replied the stranger, "as I said, my early days were spent in this land. My father had twelve sons; later on I went into Egypt, and then still later my father with the remainder of his family came into Egypt. Almost a score of years later my father died, and I and my brothers in a funeral procession brought him into Canaan, and buried him in the cave of Macpelah along with his father Isaac, and his grand father Abraham. This was my last visit to this

land, save this appearance here now, which I can not explain. The last I remember before this awaking was that two days ago I was feeble, and thought that I might die, and called my brethren, eleven in number, around me, and made them swear unto me that if I died, when they would go up out of that land, for I plainly saw that they would go up out of it by a distinguished leader, and so taught them, that they would carry my bones along with them."

Cleopas then remarked, "your vision has been realized as to the exodus of your people from Egypt under a mighty leader, and your bones they carried with them, and finally buried them in Shechem, in the territory allotted to your son Ephraim. Yes, you died. You have had a long sleep, and now have arisen from the dead to life evermore,"

"Can this be possible!" exclaimed the stranger. "My sleep to me has apparently been but short—but a day. And how refreshing! I feel more vigorous now than ever before in all my life. I have walked, and run, and jumped, and lastly have, as the birds of the air, flown all along the way from Shechem in the north, to here, and not in the least wearied."

"From what you have said to us, we perceive that you are Joseph, the son of our father Jacob," said Cleopas.

"Yes, Joseph, the son of Jacob," replied the stranger; "but who are you, my lords? I must inquire."

"We are all descendants of Jacob—all natives of this land," replied Cleopas, "save these two, Mordecai and Josiah, who are from another land, far to the west; yet they have all their days been worshippers of Israel's God. They have not slept as we, but they have been changed to incorruptibility and freed from death. Then this Hebrew, of Joppa; he is a native of England, and another country—an island far to the west. He is yet in the flesh—mortal. He has accompanied us out from Joppa. He is a man of great wealth, but gave up all, this morning, to go with us to the general gathering, and to see the Messiah. We have ventured to take him along."

"In my day," said Joseph, "we heard of a final resurrection from the dead for our people—believed in it; but of this change to incorruptibility, of which you speak, we heard nothing. What is it? And do, and will all the resurrected ones have incorruptibility?"

Then remarked Timothy, "My name is Timothy. I have lived far to the north part of Palestine on the sea coast, in a city called Antioch, some sixteen hundred years after your death, and in the days just after Jesus, our Messiah was with his especial teachers called apostles. I associated

with one mighty in the scriptures, and one highly favored of God. He taught, and we all believed, and taught, that the dead would be raised incorruptible, and life based upon an incorruptible system would be unending; therefore, the resurrected ones would be immortal.

“New to me,” said Joseph. “But your remarks are of so much interest to me. Now 1600 years since I fell asleep; as it were, to me, but two days ago.”

“No, not this,” replied Timothy, “but 1600 years after your death Jesus the Messiah was born into the world. But now our brethren here, Mordecai and Josiah, who have joined us, from the far west and were traveling in our country when this change came to them, tell us that we too have slept almost 1900 years, thus making your sleep last about 3500 years.”

“A long sleep said Joseph. “But its length not realized. But now the thoughts of interest increase. Tell me how long I slept before our people came out of Egypt into this land? What about them as a people? and where are they now? I saw a man to the north yesterday that talked of war, and of a mighty army assembling in our country to battle.”

To these questions Timothy replied, “You had slept about 150 years before God led our people out of Egypt by the hand of Moses, the mighty

leader you saw in vision for that work. He led them to Sinai, and there organized them into the nationality promised to Abraham, Gen. 12: 1-3. Under Moses as a leader the people remained in the Wilderness of Sinai forty years, and upon the death of Moses a man by the name of Joshua led them into the land, gave them victory over the Canaanitish tribes, and divided the land among the twelve tribes. To your two sons, Ephraim and Manassah, each, he gave a portion, and set out the tribe of Levi to wait upon the religious rites, and exacted a tenth of the income of the others to support the Levites. After Joshua died then Israel was governed by men called the judges 320 years, then they had a king, Saul by name, of the tribe of Benjamin, who reigned forty years, and then David, of the tribe of Judah, was made king, and unto him God gave a covenant, swearing unto David that he would establish David's kingdom for ever, his throne for ever, and his seed upon that throne for ever. David was a man of war, extended the borders of his kingdom from the Euphrates to the river of Egypt, drove out the Jebusites from, the old capital city of Melchisedec, and made it the capital of the nation. After this he slept with his fathers, and his son Solomon by name, reigned forty years.

Solomon was a wise man. He builded in Jerusalem a very fine temple for the national worship,

but at last he become to some extent an idolator for which the kingdom was divided. The tribes of Judah, Benjamin and Levi on the South made up the kingdom of Judah, as it was called, and the other ten tribes set up a kingdom, and had their capital up at sychar. Thus the people lived, till, as we date, 722 years before the birth of the Messiah, and 878 years after your death, when the Assyrians from the east, beyond the Euphrates, came into the land and captured the northern kingdom, and carried 27,800 families away captives, where they remained many years, and then migrated westward. In my day Paul and myself met with many of them, preached to them, and had them accept of Jesus as the Messiah, scattered all over Asia Minor, and over into south eastern Europe. Since they have migrated westward, and I have learned from this Hebrew brother, have become a mighty people.

I will mention that Dan had his portion of territory given him on the sea coast, which soon became too small for him, and he then sent out a colony which settled on the head waters of the river Dan. This portion of the tribe of Dan was carried away by the Assyrians, while the tribe located upon the coast took to ships and settled up a country we now call Greece, then westward into the islands now called England, Scotland and Ireland, so says Mordecai.

The kingdom of Judea remained in the land 134 years longer, and finally in the year 588 before the Messiah's birth the king of Babylon came up and captured the city and carried the people to Babylon, where they remained for many years. But finally about 50,000 of them returned, rebuilt their city and temple, and lived there in adversity till our day.

But finally the Messiah came, became a great teacher like Moses, who led Israel out of Egypt 1491 years before the Messiah's birth. But our people would not accept of him as their Messiah, and as he rebuked many of them for their crimes they clamored for his death. While with us, as Cleopas and Nathaniel here with us, were often with him, and can testify, he cured many that were sick, made the blind to see, the deaf to hear, the lame to walk, and even raised some who had died to life again. But the leaders of the people apprehended him, arrested him, and put him to death. Then two of his friends buried him. But in three days God raised him from the dead to the power of an endless life. His especial friends and followers, among them Cleopas and Nathaniel, my wife, though then but small, her brother John here, and her mother and father—Simon and Hesther, and Martha here, all saw him upon Mount Olivet, a mountain just east Jerusalem—old Salem—when he left them all and

ascended into the heavens, promising to return. Yea, he taught the lesson forcibly that he would raise his people to life and establish his kingdom or restore the kingdom of Israel, so long suspended."

"How happy am I," said Joseph, "to learn all this of my people, though it be brief. I would hear more; and doubtless will learn all before many days. But now of this Messiah, was he a son of, or in the line of David, with whom God made the covenant, of which you speak?"

To this question Timothy replied, "Yes, of the seed of David according to the flesh, but by the power of a resurrection from the dead declared to be the Son of God—at his resurrection he put on the Divine nature."

"And you say he was to return to raise the dead?" asked Joseph.

Timothy replied, "Yes the resurrection of his people from the dead is to be his first work on his return, which work has now begun, as we see in you, and in us, and we trust in many thousands of others, with whom we hope to meet on our arrival at the general gathering at or near Sinai."

"Then as you and I, and these with us have been raised, do you think this Messiah has returned?" asked Joseph.

“Most certainly,” replied Timothy, “and is here somewhere; most likely with the general gathering. But now the thought to me again, and to you my brother Joseph, the Messiah had the power after his resurrection of appearing to people, and then of beholding their vision so that they could not see him. Also he had the power of at will overcoming the attractive powers of earth. And so may we at will behold the eyes of mortals, overcome the attractive powers of earth and move away unseen. And while we may thus move our travel may be much more speedily than we have so far traveled. . . . Were we so to decide to travel we might yet to day reach the general gathering.”

“Let us consult,” here Simon remarked, “let us all agree to move in that way, and thus assert our new born power, and thus hasten our arrival to the general gathering”

“Is this possible!” exclaimed Joseph. “Yes, it was in this way that my travel was made so easy and so rapid, as if flying like the fowls of the air, which made it so easy for me to join your company. Yes, by all means and consent, let us move more rapidly, and if possible yet today meet my aged father and mother, and Benjamin. O, how I wept to meet Benjamin in Egypt; and that was a meeting that was to be followed by partings, while this will be a meeting ever enduring. O, hasten the hour!”

“And while Timothy has been relating to Joseph the long history of Israel as a people,” said Mordecai, our Bro. Hebrew, Moses, and I have been talking. I have read many scriptures to him, and now he clearly sees a duty before him, a duty he fully believes must be discharged at once, if he would remain with us. As we have been walking along the margin of this stream that thus comes in from the east, as Moses says, from toward Jerusalem, and running toward old Gaza; and as he says, we have come to this pool where it is said Philip, of old, baptized the eunuch, when the eunuch said, ‘see, here is water, what doth hinder me to be baptized,’ so he has said to me. Now if our company will halt, and have no objections to interpose, I will, as Philip did with Candace’s treasurer, go down into the water with him and baptize him.”

And here the little company of fourteen stopped, bowed in prayer, and then solemnly witness-ep the burial of this Hebrew in baptism into the name of Jesus the anointed.

“Oh, Glory to God!” shouted Cleopas, “See the change wrought upon our brother! His head that has been frosted over by many years has been changed to dark auburn color, his eyes are brightened, the furrows of time in his cheeks all have been removed. He is a new man entirely. How much he appears as did the Apostles upon the day of Pentecost.”

“Yes, he now most certainly is one of us,” said Timothy. He too, as Mordecai and Josiah, has been changed to incorruptibility. Paul wrote to the Romans of baptism, ‘For if we have been planted—united—with Jesus in the likeness of his death, we shall also be in the likeness of his resurrection.’ I have seen thousands baptized, and have myself baptized hundreds, but never before have I seen one go down into the water a corruptible mortal being and come up out of the water incorruptible and mortal. Most certainly Jesus has approved of our work in bringing this Hebrew along with us.”

“Now my brother,” said Mordecai, “Josiah and I stopped with you, and made your palace our home: you kindly furnished us a guide for our visit to Jerusalem, in this time of trouble in the land; on our return you have again entertained him and me, and these resurrected ones as lords; you have loved us; you have walked with us; you have been immersed into the name of Jesus the Messiah, and we have seen you changed from corruptibility to incorruptibility, and yet have never learned your name more than that of Moses.”

To this remark the Hebrew replied, “My name is Moses Rothschild, a near relative to the great bankers of the world; and I hold a large share in their capital stock, but this morning before our

departure from Joppa I arranged that this should all be meted out judiciously to the relief of the poor of the city. In exchange for this I have now in this act of obedience come into possession of treasures that far surpass in value those I have left behind. Whatever place, or position Jesus may have for me, with that I will be content. I know all will be right. I have some concern for my family and friends in Joppa, and west, but it will require very strong ocular demonstration to convince them that Jesus of old is the Messiah, and to be moved, as I have been. This I hope may come; and I really believe will come in the near future. If they do not come in before the kingdom is established, as I have, then they will come in later, and as you have said, will become subjects in the kingdom. But I feel an intuition that they will come. For this I will ever pray the Father; and upon them I will ever work telepathically.

CHAPTER VI.

After the baptism and change wrought upon Moses, as our company walked along Mordecai turned and looked in the direction of Jerusalem, and said, "Behold! a small company comes rapidly toward us and is striving to join us."

"Yes," replied Cleopas, "I see, there are three of them, and I think they are two ladies and one man. Can they be as we, travelers for the general assembly, as they are moving in that direction? And here they draw very nigh."

"Hail my lords!" cried the strangers, "Will it be possible for us" remarked the gentleman "to join your company, as we have for some time observed the direction in which you are traveling, and we perceive that as your onward move is southward, it may be possible that you are bound for the same point to which we are tending."

Mordecai replied, "may we inquire as to who you are, and to whither are you going?"

"Most certainly," replied the strangers. "We are all residents of near Jerusalem. We have resided there some ten years. We are sisters and brother; and ten years ago migrated to this country from America, a country far to the west.

“May I inquire your object in coming to this country?” asked Mordecai.

The Strangers replied, “Our object was, that as we had read our Bibles much and studied the prophecies we learned that soon after the close of Gentile Times, which then had just taken place, the Messiah—Jesus of Nazareth—would return, and begin his reign; and to be ready for this great event which was to us the foundation of life, our only hope, we came into this country watching and waiting for the return. And so we are here now.”

“A Bible hope,” remarked Mordecai. “But if you were, and are Bible readers did you not anticipate a great trouble to arise in this country before the establishment of the Messiah’s kingdom?”

The Stranger replied, “Certainly we did; but we have expected all the while that just before this trouble would begin Jesus would come and raise his dead to life, and change his living saints to incorruptibility, and gather them into secure places—secret chambers—before this trouble would begin.”

“And how near do you think you are drawing to this resurrection and gathering?” asked Mordecai.

“We are made to believe that we are at about that time now,” replied the strangers. “We are

led to this conclusion from two considerations:

1. The clouds of trouble are now gathering. The armies of the Anglo-Saxons on the west, and the Cossacks from the north east are gathering for the contest. It will soon be 'multitudes in the valley of descision.'

2. And whether the dead are raised or not, as the Jerusalem papers of last night and this morning say is rumored, and give strange accounts, we have reasons to believe that some of the living have been changed."

"What reasons have you to believe, that at least some of the living have been changed?" asked Mordecai.

"Yesterday morning," replied the gentleman, whose name was John Adams, "while my work hand and myself were plowing in our fields together and cultivating our crops, after the western—American—order of farming, if you have ever seen this, a hand was laid upon me. I halted my team and turned to see who had touched me, and a bright shining messenger stood before me. His countenance was bright and pleasant, and he said to me, Jesus has returned to earth and wants you. With this salutation a thrill passed over me very much like an electric current. At once the strength of my former days returned and my old age was exchanged for full vigor, as yeu now see I possess. The angel com-

pelled me at once to quit the team and the field without even giving warning to my hand or of even caring for the team. Also as the messenger departed from me he remarked that intuitively I would be led to where to go, and that he had others to call, and just after this my sister here, whose name is Martha Reynolds, was called, and changed as I had been, and soon we found ourselves together. She was not 'grinding at the mill' with another lady as Jesus expressed himself of customs of his day, but she and another lady were dealing out ground feed to stock when the angel made the call. She was instantly taken while the other lady was left, but very much surprised and alarmed at the disappearance of my sister. They both were widows, had for many months been working together, and were interestedly conversing of the return of Jesus at the time when my sister in an instant vanished from her sight."

"Glad indeed are we to meet you and to hear of your good fortune, and that we can receive you as companions, as myself and two others of our company have been changed to incorruptibility, while the remainder have come up from the dead." said Mordecai. "But now we would hear from this one, your other sister. What of your presence here with these changed ones?" said Mordecai addressing the lady.

“In the afternoon of yesterday myself and husband heard of the sudden and mysterious disappearance of my brother and my sister here, and then later we read the reports as published in the evening papers, as also of the singular reports as coming up from Joppa of some mysterious parties appearing on the streets there, claiming to have come up from the dead; and as we read we discussed the subjects of the resurrection and of the return of Jesus. My husband said in reference to Joppa reports that they were but the wildest fancies of a speculative brain of a reporter for the papers, and that my brother John and sister Martha had only disappeared in order to create a sensation, and that they were always fond of the sensational. I tried to convince him otherwise, and read to him the prophecies and tried to show him as to where we are on the line of chronology—that as Gentile authority over the land and the city had ten years ago ceased, and that the Jews in great numbers had returned, and for them a provisional government had been established, the return of Jesus could not be deferred much longer, if it was not now due. We continued our conversation till a late hour when we retired. I prayed for him that his eyes might yet be opened. We slept, I do not know how long, but in the night I was awakened by the bright messenger that had appeared to John and

Martha, and told that Jesus had come to earth again and wanted me. I at once thought to awake my husband. But the angel seemed to know my thoughts, and said, no, do not awake him, but to leave him, and be quick as Bro. John and sister Martha were waiting for me. I joined their company, and conversed with them of the events of the preceding day; and they told me of their change. And then a change quite suddenly came to me, when I at once felt free from all aches and pains, and from all inconveniencies of every kind resultiag from mortality.

“Do you think your husband,” asked Mordecai. “has by this time learned his mistake as to the coming of the Master, the resurrection of his people, and the change of the living?”

“To-day we have passed through a railroad station leading from Jerusalem to Gaza,” replied Helen Mansfield, for that was the lady’s name. “and while there on our own way we obtained a copy of the Jerusalem morning dailies, which shows that my husband has learned that I have gone, but instead of his thinking or acknowledging that I have been called away by Jesus he seems to think that I have committed suicide, and has had all the pools in Jerusalem dredged to see if I have arisen in the night and drowned myself. Here is the paper, and here is the heading and article:

THE ENTIRE ADAMS FAMILY DISAPPEARS.

SUICIDES ARE SUSPECTED.

'Yesterday John Adams and his work hand, residing just west of the city, were in the field cultivating their crops, and at about ten o'clock in the morning Mr. Adams was missing, mysteriously disappearing, and has not been heard of since. The work hand relates that it had not been possibly more than two minutes from the time that he was talking with him till he turned to speak again to him and discovered that he was gone, and that the team was left standing harnessed to the plows, while he had not had time yet to have reached either side of the field, or to have retreated beyond ordinary sight. Shortly after Mr. Adams' disappearance his sister disappeared equally mysteriously from the presence of a lady with whom she was working just at the time, and she too has not to the hour of going to press with our morning edition been heard from. And now comes the report from Dr. Mansfield, of the city, that his wife, another sister of Mr. Adams disappeared last night, in the night mysteriously, escaping from the residence, leaving all doors locked. How she could have possibly have so escaped from the residence is a profound mystery, so much so that the Dr. has had every room diligently searched repeatedly for fear of some oversight, and this morning, early, he is having every line of both telegraph and telephone in the city and far into the country in operation, but has failed

to gain any information whatever; and now he is having every pool in the city dredged, thinking that possibly she has drowned herself.”

Then asked Mordecai, “what have you in the paper from Joppa, as you remarked that there was a report from there?”

“Yes,” replied Mr. Adams, “we have a report as my siter has said, her husband has called from a wild fanciful reporter. The heading, and the article reads:

STRANGE CHARACTERS APPEAR IN JOPPA.

THEY STOP WITH MOSES ROTHSCHIELD,
AND MOVED SOUTH-EAST THIS MORNING EARLY,
ACCOMPANIED BY MR. ROTHSCHIELD.

Last evening we gave a brief notice of the mysterious appearance of a few parties in Joppa, purporting to be raised from the dead. As they have early this morning walked to the south east, accompanied by Moses Rothschild, it will be well to re-write our article.

Yesterday morning at about 10 o'clock three mysterious characters appeared down upon the old coast corner opposite the custom house, representing themselves as being from the tombs, having been raised from the dead. Soon after their appearance they were joined by others, and then by still another company, till they numbered ten in all, and all of them claiming that they

had come up from the dead. They appeared to be perfectly ignorant of the history and events of the country or world at the present time, and to have lived in the days of Jesus of Nazareth of olden time, as also of his apostles, as they were heard to say. They expressed themselves as having seen, and walked with the Nazarene. They wondered much at, and had many questions to ask about the men of war in our harbor; and expressed themselves as surprised that the Romans were not in control in our country now. These mysterious persons were entertained over night by Moses Rothschild, who, it is said, relinquished all his property to the governor of Joppa this morning to be given over for the benefit of the poor, and accompanied these people away.

Much has been said of them. Some of our people think their claims all right, while others think they are a fraud, are here as spies, sent here in some military interests. Others in our city claim to have seen other mysterious persons come out of the tombs, while a company from our city in the afternoon of yesterday, after hearing that these had come up from the tombs, went out to the tombs to see what they could discover, and while there, as they report, they saw two persons sitting on the margin of the tombs, each having bright lights around their heads. The company when they saw these two were somewhat frightened and dared not speak to them. Others coming into the city, having traveled across the country yesterday described several different companies, all of them on foot, and going South. One company has been described as being seen for

quite a distance, and then as the reporters drew near to them on a broad plain they immediately disappeared from the reporters, as if they were but mere phantoms.' ”

Here Mordecai inquired of these three new arrivals if they had during the day passed many people, upon which one of the ladies, Helen Mansfield, replied, “Yes, we have passed quite a number, possibly, outside of the people in the railroad station mentioned, one hundred in all. We came in contact at one time this forenoon with a band of soldiers, about fifty in number, who, interrogated us, and then appeared to be abusive, when we to them, and to their perplexity, become suddenly invisible. They appeared to their perplexity dumb founded when we were standing right out on the open plain talking to them, and we, at our will, when they were abusive, became invisible. The leader of the cohort remarked, what can this mean? upon which my brother replied, You know not who you confront. These men heard the voice as my brother spoke thus, but they saw him not as they spoke. This was to us the last of these soldiers.”

“Did you vanish out of their sight by dissolving your personalities, as a phantom?” asked Mordecai.

“No, we were not dissolved as a phantom,” replied Mrs. Mansfield. “Notwithstanding, we have

been changed from corruption to incorruption, we are still physical beings. We now have put on the divine nature. We are now spirit beings, yet we are physical, tangible beings as was Jesus when he came forth from the grave to the power of an endless life."

Mordecai then asked "how did you succeed in your exodus from your home with doors locked to begin with, and locked when you had made your exit? Did you escape through the key hole, as some people used to suppose of Jesus' entry into the presence of the disciples in the upper room?"

To this question Mrs. Mansfield replied "No, I did not pass out infusing myself through the key hole. This would have been an impossibility. It would have involved a dissolution, and that would have involved a loss of being and identity. I remember that some of the older people back in America when we lived there entertained this idea as to Jesus' appearance in the presence of his disciples, but this always to me appeared inconsistent, if not to say foolish. No the messenger simply opened the door, and he and I walked out, closing the door after us."

Then do you think that Jesus beheld the eyes of his disciples as you did the eyes of those soldiers, and while thus beholden he walked into the room unobserved?" asked Mordecai.

“Exeactly so,” replied Mrs Mansfield.

Here Cleopas interposed, and said, “My companion Nathaniel, here, and I, walked with Jesus the day of his resurrection, and then were in the upper room when he appeared to us at night, and not one of us for a moment ever thought that he as a phantom entered the room, but that he entered there as a real tangible being, yet unobserved. Some of the Romans when we talked to them of these things claimed that the dead had the power of creating for themselves various kinds of bodies at their pleasure, but Jesus and the apostles never belived it, nor taught it, as the idea was based on paganism. But to the contrary we all believed and taught that the body was the real man; and to destroy the body was to destroy the real man.”

Mordecai then asked of Mrs. Mansfield, “do you understand how you beheld the vision of those soldiers?”

Mrs. Mansfield replied, “Yes; in years past we have been diligent students of psychology in all of its phases, and know how the psychic or hypnotist can at will close the eyes of the subject to any object or person. It was in this way that we operated upon those persons at our will, and in conformity to the law of suggestion. It must have been in harmony with this law that Jesus

rendered himself invisible at will to his disciples.”

“Did you meet others and leave them in this same way?” asked Mordecai.

Helen Mansfield replied, “Yes, with some we met while on the way we parted in this way, while with others we talked, and parted in the usual way.”

Then asked Mordecai, “Do you really believe that you could, now that you have conversed with us, behold our eyes so that you could depart immediately out of our sight?”

“This is a point yet to be tested,” replied Helen Mansfield. That one may have, now as spirit beings, as much influence, one over another to hypnotize and beholden the eyes of the hypnot, as we had as mortals, one over another, remains yet to be tried. But I am inclined to believe not. As spirit beings, with our physical, and therefore, our mental beings properly organized, like Jesus, was, and is, I am persuaded that all things will to us be open and visible at all times. Jesus, during his ministry, was a man whose cerebrum and cerebellum powers were so well, and so evenly balanced that he could at will drop from the conscious to the subconscious state or condition momentarily, and then back to consciousness. And if we, in this new life—Spirit life—state are to exercise cerebral and cerebellum powers we

will be as he—possess the power of momentarily passing at will from the conscious to the subconscious state and to the reverse. And if thus, then as all subconscious impressions will momentarily be elevated into consciousness, it may, and I believe it will, be impossible for one spirit being to beholden the eyes of another spirit being.

Here Josiah said, “The sister’s remark to me appears plausible. I think as all things were open and visible to Jesus while here before, even as a mortal man, so all things will be open and visible to us, as immortal beings, and we will be able to read all thoughts, not only of mortals, but of immortals.”

“And not only this,” said John, son of Simon, “but our minds are lucid so that we can see the actions of others though far away.”

“But now as night draws closely upon us,” remarked Mordecai, I propose that we here in this beautiful vale, and under these trees as a covering, encamp for the night;” and here the company rested, conversed, slept; and in the morning arose for further journeyings and conversations.

CHAPTER VII.

“But hold,” said Mary, “before we change our manner of travel this beautiful morning, I see there are others coming. They are in the distance to the north. Let us tarry for them.”

Moses replied, “they may be Bedowins. A few of these people still infest this country. They sometimes prove a terror to traveling parties, as they roam over the country solely for pilage.”

“And pray, my brother who are these Bedowins, that now live in this land of our fathers?” asked Cleopas.

“These are the descendants of Edom, of old,” replied the Hebrew.

But these drew nigh—two of them, when Timothy said, “I hope they are resurrected ones, and some we have known in former life—Oh, fellow laborers—Silas and Titus! Glory to God in the highest! Together we believed, together we labored, and together we now live in resurrection, and together we for ever will dwell.”

“More companions of the apostles,” then said Mordecai. “How fortunate that my lot has been thrown among such company.”

“And who are these in your company? we would know,” asked Titus.

Timothy replied, “these are Simon, the tanner, of Joppa, Hesther his wife in the other life, Martha and John of their family, and last of the family, Mary my companion, who I trust you remember well.”

“Certainly Mary we remember you, whose hands so often in old Antioch administered to our wants, and whose words have so often cheered us on in our own work, as we were often there on our return from labors in Europe, in Asia Minor, and in other fields,” said Silas.

“And here are our beloved brethren Cleopas and Nathaniel, of the Seventy, which Jesus sent out. And these are changed ones, all from the west. This one, a Hebrew from England or Britain to the west, far beyond the Pillars of Hercules. These were traveling in this country, joined our company two days ago in Joppa, and changed to incorruptibility; and these, John Adams, his sisters Mary Reynolds and Helen Mansfield, are also from America. They have the past ten years been residing in and near Jerusalem. They have been changed. And this one is Joseph of old, who was by his brethren sold into Egypt. He joined our company a day ago,” said Timothy.

“But more,” continued Timothy, “of our Hebrew

brother. With him we stopped two nights ago. He had said to Mordecai and Josiah before, that if he could be assured that Jesus could raise the dead he would believe on him as the promised Messiah. In us he had the demonstration, and in Mordecai and Josiah, he had the assurance of the change wrought upon the living saints, and then believed; and yesterday morning, as we were ready to leave Joppa on our travel, he renounced all his possessions and came with us. We at first hesitated as to taking him. But we finally decided to permit him to go with us; and as we walked we passed the identical stream and pool, so the Hebrew says, tradition points out, in which Philip baptized the eunuch, and there he demanded baptism. And there as Mordecai went down with him into the water he was changed to incorruptibility. I saw him go down a corruptible mortal being, and I saw him come up an incorruptible and an immortal being—changed from a man past the meridian of life to a man of full strength and apparently young. I watched the change. The gray hair changed to the black original color, the eyes, then dim became bright, then the wrinkles in the face were all smoothed out, and then a crooked foot became straightened out, and all was new, as if a new current of life had passed through him. And doubtless it had.”

“Then changed,” said Titus, “most certainly

he is accepted of God, and Jesus will give him a place in his kingdom."

But while these introductions and explanations were going on, and rejoicings were being manifested, two others had approached the company from the north east and were near unobserved, till Cleopaas turned and exclaimed, "Joy to our God! here Stephen and Philip, our companions of the Seventy and in early evangelical work are with us!"

"Yes," exclaimed Stephen and Philip, as they bounded forward and embraced Cleopas and Nathaniel, "up from the dead, as you are. How glorious it is to thus meet with our companions. We drew near as this one called Timothy began to address these two called Titus and Silas, and as you all had attention drawn to them we walked unobserved. We have heard all, and now know each one here in the company by their respective names, Simon and his family, and you and Nathaniel in person. And oh! the joy now to meet Joseph of old!"

"And now Brethren Titus and Silas, my fellow laborers, together with Paul, in the gospel, you were yet alive when I laid down to rest in Antioch," said Timothy. "Pray tell me of the remainder of your lives after my decease, where you slept, and why, and how now here with us?"

Titus replied, "Paul died in the city of Rome

in the 64th year after Jesus was born. We heard of your death in Antioch at about the same time; and after this our time was short. We were both in Crete, Silas I laid away with my own hands, and in a few days more I fell asleep; died I suppose, and was by some ministering hands, I know not who, laid away to rest by the side of Silas, as I had selected the vault, and as two days ago we both arose from the dead at the same instant; at least we opened our eyes and saw each other at the same moment. But we were in appearance and strength both greatly changed. We both appeared as we did in our healthiest days."

□ Then asked Timothy, "Did you realize what had taken place? that you had been born from the dead?"

"Yes," replied Titus, "at least I remembered that Silas had died. And as I recognized him standing by the door of the vault the first idea, to me, was, that he had arisen from the dead. It may not have suggested the idea to him, as he had not learned that I too had slept, but he spoke of the resurrection. But how long we have slept we do not realize."

"Nor do any of us," said Timothy, "have any conception of the time. Here is our excellent Bro. Joseph, with whom we have talked freely. We know that he died full 1600 years before the

birth of the Messiah, and he speaks of his death as we do ours, as an incident of three days ago. And here is our Bro. Mordecai, who has not even died, but has been changed, as was shown to us that some would, when the dead would be raised. He can tell you of the duration of our sleep."

Mordecai then said, "Time has rolled on year by year till now we are down in the twentieth century since the birth of the Messiah. It was about 1920 years after the covenant was made with Abraham till the birth of Jesus, and now it is about the same number of years since Jesus was born. And while I will impart to you any information I can of all these years, I would be pleased to inquire of you many things as to your labors. and to many words I find recorded in this book containing the writings of the prophets and apostles. Of these we can converse as we journey on."

"A mutual exchange of our fund of information." said Silas.

"Yes, a mutual exchange," said Merdecai, "I wish to inquire of your labors. Paul was an apostle to the Gentiles. Were those among whom he and you, and Titus, and Timothy labored, all really Gentiles, or were they of the house of Israel?"

"Principally of the house of Israel," replied

Timothy. The Lost Sheep of the house of Israel, to whom the Seventy and the Twelve were sent were descendants of the ten tribes then in Palestine. But here are Nathaniel and Cleopas, Stephen and Philip, all of the Seventy. They can tell us, and we will speak further of those to whom we preached.”

“Yes,” said Philip, they were descendants of the ten tribes in Palestine. Yet they were but few compared to the vast body beyond the Euphrates, and west. The lost sheep of the house of Israel were sometimes called “the outcasts of Israel.”

“Why were they thus called?” asked Mordecai.

“Thus called,” replied Philip, “because they could not trace a clear genealogy; and because of this they were not permitted to the temple service. Many of them believed on Jesus as the Messiah, and became disciples. Such was the case in our day.”

“Then who were the dispersed among the Gentiles?” asked Mordecai.

Here Silas replied, “These were the descendants of the ten tribes scattered all over Asia Minor, and eastern Europe. To these we went in our travels, and as they understood the promises and the covenants made to Abraham, Isaac and

Jacob, and then with David, and were, as well as our people—the Jews—looking for the Messiah, they were a people not hard to approach and to interest. Among them we were welcome, our message concerning Jesus as the Messiah was generally listened to with interest, and the commands obeyed. I think fully ninety-ninths of all the congregations in Asia Minor, in the Islands of Crete, and Cyprus, and in western Greece over in Europe, were of these people, together with the descendants of Dan, who had migrated to these countries before the ten tribes were carried away by the Assyrians.”

“Were there comparatively many disciples in Palestine made from the Jews or descendants of Judah,” asked Mordecai.

“Here are these brethren, Cleopas, Nathaniel, Stephen and Philip, from that part of the country, and more especially in labor there. They can answer your question the more nearly correct,” replied Silas.

“In our work,” replied Cleopas, “in our day there were but few of the house of Judah that believed; the disciples were almost altogether of the tribe of Benjamin, and of the ten tribes.”

And here Titus remarked, “And so later on in the work.”

“With much interest I have listened,” said

Stephen. "Several times you have mentioned one 'Paul,' as a great laborer in the truth. Who was this Paul?"

"He was the Saul of Tarsus," replied Titus, who held the clothes of the men who stoned you to death, afterward converted, and became the chief, as to labors, among the apostles. He and I, as well as Silas and Timothy were often together. Often did he speak to us of your death; its effects upon him, and how that incident ever afterward influenced him in his labors. Often did he say that if ever he met you in the resurrection state how he would greet you and tell you all. And he will when we meet him.

"How rejoiced I am then to learn of his conversion, and his labors, and how pleased I will be to meet him. How pleased to meet these laborers in the Messiah's cause," said Stephen.

"To your conversation I have listened," Joseph remarked, "and in it I am much interested, especially in what you have said of our people Israel. And in the conversation you have mentioned the Messiah; the king to arise and to reign over Israel, and of him as a descendant of David. Who was this David? and to which tribe did he belong?"

Here Silas replied, "David belonged to the tribe of Judah."

"To me this is plain," said Joseph, "and reminds

me of my father's blessing which he pronounced upon Judah when father leaned upon his staff and blessed all his children. When he came to Judah he said of him that the scepter should not depart from Judah."

Mordecai here asked of Joseph, "Do you remember your father telling Judah that the scepter should not depart from him till Shiloh come? and if so, what did your father mean by the word 'Shiloh?'"

Joseph replied, "My father meant by the use of that word, 'Rest'—till they—our people—would come to complete and final rest in the land, and until their final gathering unto Judah, or to his appropriate representative there."

"And while upon the wordings of these blessings which your father pronounced upon his sons," said Titus, "will you tell us what he meant when he said to you that you should become **THE SHEPHERD OF THE STONE OF ISRAEL?**"

To this question Joseph replied, "possibly you have heard of the early history of my father, how upon the night he had the vision concerning the ladder reaching from earth to heaven, and likewise of his wrestling with an angel, he took a stone and laid his head upon it for a pillow. This the next morning he anointed with oil, and at a future date in passing by that place, took posses-

sion of that stone and ever afterwards held it as a sacred treasure, and as the house of God, and that in it God's blessings were stored. He committed this stone to my care and keeping for the especial benefit and blessing of all his children, and upon my death I committed this stone to the keeping of my son Ephraim. I would be very glad to learn what in all these years has become of this stone."

"This stone," said Nathaniel, "was brought out of Egypt by Israel. It was said to be the Christ—anointed rock—that followed Israel in the wilderness, as they were led by Moses, and that gave them water upon one occasion. At a much later date the kings of Israel either stood by, or sat on this stone in their coronations. Israel possessed it till the Judean kingdom was carried away to Babylon 588 years before Jesus was born. There sight of it was lost, except a tradition that Jeremiah, a prophet of that day, carried it westward. May be Mordecai can tell us something of it."

"I too," said Mordecai, "have heard of this tradition and have seen the reputed stone of Jacob. It is said that Jeremiah, the prophet, at about B. C. 570 to 565, went to an island call Ireland now, then peopled by, and under the control of the Danaans of the tribe of Dan, carrying with him this stone, also his great grand daughter Tea T ephi, and on reaching that Island, married Tea

Tephi to the prince of the Danaans, and sat the prince upon this stone of Israel and anointed him king. It is said that this stone remained in Ireland with the royal house of David, as Tea Tephi was the daughter of Zedekiah, grand daughter of king Josiah, for 970 years, till 404 after Jesus was born, when the royalty and the stone passed over to Scotland, and remained there for 1200 years. The present occupant is said to be through that lineage a descendant of David, hence of Judah. I have really seen the genalogy traced showing back to David through Tea Tephi; and therefore, to Judah; also to the tribe of Levi, as Tea Tephi was the great grand daughter of Jeremiah of the tribe of Levi. And this reputed stone of Israel is in the coronation chair of these people who are, as history shows, descendants of the ten tribes, and the nationality bearing the characteristics of these blessings your father pronounced upon Ephraim."

Then Joseph remarked, "If this be true, this stone is yet safe, and is guarded by Ephraim. Now one more question; my brother Judah had two sons, Pharez, and Zarah. Of which of these was this David? and one now occupying the throne of England?"

Here Mordecai replied, "David was of the house of Pharez. But as David's children reigned in the kingdom of Judea, the last prince of that

house was one Zedekiah. This Tea Tephi was his daughter. The prince of the Danaans she married was of the house of Zarah, and here the two houses of Phrez and Zareh, became united, and therefore, this one occupying the throne of England is of both Pharez and Zarah."

"A good lesson of my people," said Joseph. "Enough now. When once we reach the general assembly I will learn more of them, and also of God's future purposes of them as a people. There are grand things in store for my people.

But now we have all this time as we have conversed upon these many topics of interest journeyed on till I see from the old land marks—hills and mountain peaks, that we are nearly sixty miles South by South-east of the town you call Joppa, near which I first joined your company, till now we are but a few miles West of Hebron, where my father Jacob and my mother Rachel, my grand father Isaac and my greatgrand father Abraham, with their companions were laid to rest in Macpelah. How glad I would be to turn to the east these few miles through one of these valleys and see Macpelah once more, and see if these my near kinsmen are still resting there, or if they have arisen and gone on their way to the general gathereing."

"Some years ago I visited Macpelah." said

Moses. "It was then in the hands of the Arabs, descendants of Ishmael, no one aside from these guards were ever permitted to enter the cave. It is said that no one else save a young lady, a daughter of James T. Barclay, of America, many years ago had entered the cave. She entered it while the guard was not watching, and when the guard discovered that she had entered he did not dare to do her harm. When I was there some years ago a Mosque of considerable size was still standing over the cave. But I have heard that since our people have taken possession of the land that this Mosque has been removed."

"Then let us turn by Macpelah," said Mordecai, "Most certainly I would be pleased to see the place," remarked Timothy.

And here we turned eastward to Macpelah, and journeyed on through a defile of the hills till we finally reached the cave.

"Yes, this is the locality," said Joseph. "But how changed since my last visit here when my brothers and I came up out of Egypt to deposit my father here."

"Yes, changed materially since I was here a dozen years ago. The Mosque is gone, and no guards here now as then. But the cave I have never seen," remarked the Hebrew.

"Yes, the cave is here—the veritable cave is

here," said Joseph. Here is where we placed my father. In this vault my mother—Rachel—was laid to rest, but no traces of them now. But not long since some one has been here. Let me hope that it was my father and my mother that have arisen and gone hence to the general gathering. But let me look further. Here my grand father and my grand mother, Isaac and Rebecca, rested; but not here now. And over here in these vaults my great grand father Abraham and his companion Sarah were placed. All here when I was here last, but gone now."

"Plenty of time, 3500 years, for a change," remarked Moses. As you say let us hope, yea, let us believe that we shall meet them in the general gathering."

"And should we expect to find the living among dead, as if these should still be resting here," said Stephen. "Speaking of the certainty of the resurrection of Abraham, Isaac and Jacob, Jesus said once to the Sadducees, that they live unto God. Most surely they have arisen and gone to the general assembly. We will meet them there. But let us move on."

CHAPTER VIII.

“As we arise this beautiful morning after having stopped over night here hard by Macpelah,” said Mordecai, we will resume our conversation. And as my life drops down the line of time more than eighteen hundred years further than that of you resurrected ones, I will say to you that we have had many inventions, during all this time with which you are not acquainted, the chief of which is, that of printing. The phonetics, as you all know, unless it be Joseph, are represented by letters. Since you all fell asleep these letters of a language have been cut on the the ends of small pieces of metal, and these metallic pieces are now made to stand up on end side by side so that these characters make words, and these words are arranged into sentences, and these are impressed upon this substance we call paper, and thus books are printed. The books written by the prophets and apostles have all been gathered, and thus printed, and in this way millions upon millions of copies have been printed and sent out to the world to read. But the original manuscripts written by the apostles have been lost, and we have only copies; the oldest of which only dates back to A. D. 350. So

you see there has been some chance of corruptions in texts."

"Yes," replied Joseph, "the representing of phonetic sounds by characters began in my day. Zarah, son of Judah who was a very learned man, was the inventor. His sons also were learned men. But they left us and located far to the north on the border of the Great Sea, in what then was called Phœnicia, and he and his sons were called Phœnicians."

"It was claimed," remarked Timothy, "in our day that the ancient Phœnicians were our kinsmen, but we thought that the relation began at a later date. It was the Phœnicians that founded the schools in ancient Babylon and Ninevah, and that carried letters into Greece. These people along with the descendants of Dan founded Troy, Attica and Athens in Greece, Rome in Italy, and Carthage in northern Africa.

But now to Mordecai's remark as to corruptions in the inspired text of the scriptures of to-day, I remarked to you once before in our conversation that Matthew's history was originally written in Hebrew, and yet in our day translated into the Greek, and that that translation, even then, was imperfect, differing from the Hebrew in many places."

Mordecai then said, "Now that we have with

us four disciples, Nathaniel, Cleopas, Stephen and Philip, that were of the Seventy, and often with Jesus, and three that were fellow laborers with Paul and other apostles, I wish to ask of the reading of some texts which now come to us from these manuscripts referred to, made by one Eusebius, about A. D. 350. And I will begin this work by asking of Timothy what Paul referred to when he wrote to you 'not to give heed to endless genealogies.'"

"I will answer this question," said Timothy, "by saying that there were in our day many genealogies of our Messiah, all conflicting; and then as the tribe of Judah refused to admit to the temple all persons who could not clearly trace their genealogies, and called them 'outcasts,' there were many—endless—genealogies prepared. To these he gave no heed, and wrote to me to pay no attention to them, but to accept of these outcasts as disciples regardless of genealogies."

"Then, as you say there were many genealogies of Jesus," remarked Mordecai.

"Yes," replied Timothy, "There were many, and conflicting. All these, save the one in Matthew's Hebrew copy we rejected."

"Did Luke have a genealogy, which you also rejected?" asked Mordecai.

Timothy replied, "Luke up to our death had

not written a history. He never saw the Messiah. He was a Gentilized Hebrew, born in Antioch, in Syria, and joined Paul at Tarsus as Paul passed into Macedonia. In our day he was gathering data for a book. But of course his data to him was all hearsay. If he wrote a book it was after our death."

Here Mordecai asked, "Do you remember this language connected with Matthew's genealogy: 'So all the generations from David until the carrying away into Babylon are fourteen generations; and from the carrying away to Babylon unto Christ are fourteen generations.'"

To this question Silas said, "No, Matthew's Hebrew history had in it no language of this kind, but the Greek transcript did. It was an attempt to rather systematize, and it was incorrect."

"Let me read you a text from the book of Luke," said Mordecai. "Our Bible as we have it is divided into chapters and verses, a convenient arrangement for reference, but the divisions are sometimes arbitrary. The text is in Luke 23:39-42. How was this regarded?"

Silas replied, "In our day we had no text of the kind. As I remarked before, Luke in our day had not written his book, and all we had was the record given us by Matthew, and then later Peter's history, the book you call Mark. These two rec-

ords are alike. and state that both the thieves reviled. If the record in Luke is correct, as you have read, then in harmony with Matthew and Peter it must be regarded as the language of mockery. But here we have these four Brethren who were present at the crucifixion. Possibly they have some recollection of the language. We will have them speak."

Cleopas here spoke, "I remember distinctly of the two thieves mocking, just as you say Matthew and Peter have recorded, even these records were written after my day, but I remember nothing like that in Luke."

Nathaniel then said, "My memory is as just expressed by Cleopas. Most certainly the language is an interpolation. And if received it must be accepted as mockery, as I remember distinctly that both malefactors reviled the Messiah."

"Here I will read you another text from Luke," said Mordecai, "and as we have the book, 16 : 19-31. As you four brethren were with the Messiah, do you remember this text?"

"We were with Jesus when he ate with publicans and sinners," said Philip, "and remember the parables of the lost sheep, the lost money, the prodigal and the stewardship, but nothing of this last reading."

"In our day," said Silas, "Luke to my knowledge had nothing of the kind in his fragment-

ary collections, but may at a later day have gathered it."

"Did you brethren in your day know anything of a book called the Protevangelon written by James?" asked Mordecai.

"No such book in our day. Just before our death James wrote a general letter to the brethren of the twelve tribes—the outcasts, and the despised among the Gentiles, but no history of Jesus," said Timothy.

"Do you know anything of such books as the Gospels of Mary and of the Infancy?" asked Mordecai.

"We never heard of them. If there are such books they are of a later date," replied Timothy.

"You all speak of the book of Matthew as written in Hebrew. Do you remember this text?" remarked Mordecai, reading Matt. 28 : 19-20.

"Yes, we had the Hebrew text as Matthew wrote it," said Silas; "but it did not read as you have read it. It read: 'Go ye therefore, and disciple all nations baptizing them, and teach them to observe all things I have commanded you.'"

"Are we then to understand," asked Mordecai; "that the words 'into the name of the Father, and of the Son, and of the Holy Spirit,' were not in Matthew's history?"

"Most certainly not there," said Silas; "nor were they in the Greek copy translated in our day."

Then asked Mordecai, "When you baptized, in, or into what name did you baptize?"

"We baptized in the name—by the authority of—and into the name of Jesus the Messiah," replied Silas.

"Peter often visited my house in Joppa," said Simon, and while there he preached, and baptized, and he always baptized into the name of Jesus the Messiah."

"Did you always immerse your candidates in water for baptism?" asked Mordecai.

To this question Philip replied, "I can hardly comprehend the nature of your question since baptism could not be performed in any other way than immersion."

"I will ask another question of Timothy," said Mordecai. "I wish to know of the reading of Paul's first letter to you, 3 : 16. 'And without contradiction great is the mystery of Godliness. God was manifest in the flesh.' "

"This read," said Timothy, "And without contradiction great is the system of godliness; He who (referring to the Messiah,) was manifest in the flesh, was justified by the Spirit, (by its raising Him from the dead); seen of messengers, (apostles and many others after His resurrection), preached unto the Gentiles, believed on in world, and received up into glory.' As you read it, a later hand has corrupted the text favoring

the mystery of iniquity which had begun in our day."

"I will here forbear any other questions, knowing that shortly many mysteries will be cleared away," said Mordecai.

Here John, who had hitherto for a long time been silent said: "I see clairvoyantly the camp of the saints in the far distance. Let us arise above earth's encumbrances and move away more rapidly." And here the company moved away at will at a more rapid rate than our travel had hitherto been.

We were yet, in the vicinity of Hebron many miles away from the general gathering at Sinai, yet the rapid manner of travel enabled us to make the distance early in the day; and the change also proved to us very exhilarating.

Section Two.

ORDER AND SCHOOLING IN THE CAMP.

CHAPTER IX.

As we journeyed on Martha exclaimed, "Oh! See! In sight of the general gathering! How extensive it is! I see the saints coming in from all directions."

"Yes" said Hesther, coming from all directions. "These must be as we are, resurrected, and changed ones. But behold! a bright cloud overshadows the camp. It surely is the same cloud that went with Israel from Egypt to the Holy land in the days of Moses."

"Oh, can our Messiah be there in this gathering?" asked Mary. "Shall we see him again? Oh, Cleopas, when I was small, and you with us, as we sat by the seaside you told me so much about him, about his stature, how he appeared during his ministry, and the week at Bethany, and the after his resurrection. Oh, I know I will recognize him when once I seen him. I was so sm all when I saw him I hardly remember his appearance, only as I have been told."

“Certainly I will recognize him,” said Cleopas. “I always, when I listened to his teachings sat close to him, and often, seemingly unconsciously, he would lay his hand on my head as he spoke. The apostle John only drew nearer to him upon some occasions than I did. Certainly he will recognize me, and permit me once more to draw near to him.”

“Then Cleopas,” said Mary, “when we reach the camp of the saints we will put you in the lead and follow you, if we are but permitted, so we may draw near and see him as he is, and hear him speak.”

“We are near the camp,” said John, “which appears vast in its proportions, with a mountain range as its background—that range is Sinai, and that noble peak covered with that bright cloud must be Horeb, from which the law was spoken to Israel when with Moses. See the order of the Camp! No confusion! No rabble, but perfect order, laid out as one vast military camp, yet instead of guards, and missiles of war as the Romans had, there are bright arrayed ones with harps for music; palms as emblems of victory, and white robes, the attire of righteous ones.”

“See! Apparently a grand centre, with four divisions around it. One division to the North, one to the South, one to the East, and one to the West, just as Israel around the ancient tab-

ernacle, as I have read," said Simon. "And now let us look; yes, there are four ensigns—standards—in the camp of Israel—four beast."

"Yes, four living creatures," said Josiah. "John, the apostle, wrote after your day of these, and he saw them in the midst of, and around the throne, and heard them sing the anthem, 'Thou art worthy to take the book and to unloose the seals thereof,' referring to the seals of the book he wrote yet to be opened—in the sense of being fulfilled—for thou hast redeemed us by thy blood out of every kindred and tongue, and people and nation! Rev. 5:9. Then he says, 'And made us unto our God kings and priests; and we shall reign on the earth.' Here are the four living creatures, and these central characters must be the Elders—four and twenty Elders—older ones."

"Ah, here is a grand avenue passing into the center of the camp," said Nathaniel. "Shall we go down this?"

"Possibly we had better tarry till a guide comes to lead us," said Titus; "otherwise, we may transcend our privileges. There appears to be porters in other portions of this vast camp conducting the arriving saints to places, I suppose to their proper places in the several divisions."

"Follow me down this broad avenue," said Cleopas, "and I will approach the centre of the

camp, though it be quite a distance to travel. Should we be separated by parties to different divisions and locations, as we have thus traveled together these several days and thereby become attached to each other, let us not forget our companionship. Come, let us advance."

- Thus we walked on far down the avenue toward the centre of the camp. As we walked on the shining messengers approached us. Then a separation came; and one by one the company was taken, till all were assigned, as it were, to the places for which they were fitted.

The messengers, as they approached us, said, "Ah this noble looking one has been a prophet, a leader, a Savior or preserver, to his people—a true type of the Messiah. Intuitively we recognize him as Joseph of old. Let us greet you, and say to you that your father, Jacob, and mother, Rachael, are here, and await you. They are to the center, and your place is among the Elders. Come follow us while the company remains here."

The messengers then conducted Joseph to the center of the camp; and on his arrival a shout of triumph went up, and a more joyful meeting was had than when he and his father met centuries before in Egypt.

Upon the return of the messengers Cleopas ventured to ask of them their names and mis-

sion; and to these questions one of them replied, "There are a large number of us. Some of our number are out calling and gathering the saints that have been, and are yet to be changed, some are calling and assisting the resurrected ones to the general gathering, while many of us are here receiving the saints as they come in to the general assembly, while we have a reserve to dispatch out as occasions may require."

"And as to our names," said the other messenger, "it is Eloheim—signifying mighty ones, heroes. We have in the past served the great Aloah in the mission of the creation of man, and we have been on missions for man down the ages since. I it was that appeared to Moses in the bush. We both were with him in Egypt; we were with him here on Horeb in the giving of the Law, we buried Moses in the valley of Moab; we were with Joshua and Gideon; we were with Daniel; we were with Jesus in his temptations, in the garden; we rolled away the stone when He arose, and we came and stood by the disciples when He ascended."

"Ah, then I have met and conversed with you both," said Cleopas, "as I was present at the ascension."

"Yes," said the messengers, "we remember you, and Nathaniel, Stephen, Philip, Simon, Hesther, John, Martha, and here this one who

was then but a very small girl," referring to Mary. Then looking further, "Oh! here is Silas, who, together with Paul we loosed from the stocks and Prison over at Philippi in Greece."

Then said Cleopas, "Shall I be permitted to ask you why Joseph has been permitted to pass to the center of the camp as an Elder, while, as I see, are twelve divisions making up a part of the camp, and twelve distinguished characters at the head of these apparently twelve sons of Jacob?"

"Yes; twelve divisions in that portion of the camp with twelve heads. But Ephraim comes in as the representative of Joseph, while Manassah, Joseph's other son, represents Levi in place, while Levi heads his family in a Royal Priesthood line, and Joseph is advanced to a place with the Elders."

"And now," said Cleopas, "as the greetings go on upon the arrival of Joseph to the centre, there appears a company preparing for music, and the chorus to be led by a finely looking man, wearing a crown, and a beautiful lady as assistant. Who can these be?"

"The gentleman of whom you inquire is David, the sweet singer of Israel, while the lady is Miraiam, who led the hosts of Israel in song upon the eastern shores of the sea as Pharaoh and his hosts sank beneath the billows."

This chorus then sang a beautiful song of triumph, while the entire camp took up the refrain.

“But now Mordecai, Josiah, John Adams, Mary Reynolds, and Helen Mansfield, all formerly from America in the far west, come, go with us to the west part of the camp to join your companions and brethren from the far West. Many of these you know personally, as they have inquired if you have yet come into camp. Others you know in history. You belong to the Gentilized portion of the camp.”

They were then conducted away to the West to be greeted by many with whom in former years they had been acquainted, and with whom they had worshipped.

Upon the return of the messengers they address Simon and said, “You have labored faithfully, earnestly, and prayerfully; you have not only entertained your acquaintances, but strangers, evangelists and apostles; your place will be close to the center of the camp, but with your family in the division allotted to your father Benjamin.”

And thus Simon, Hesther, Martha and John were conducted to their place, while Mary was left with Timothy, her husband, in the other world.

Again the messengers returned, and said,

“Here Timothy and companion, Titus and Silas, companions and laborers with the Apostles, and Nathaniel, Cleopas, Philip and Stephen of the Seventy, you were in your missions of equal worth; to you were committed equal cares; you shared in equal trials and tribulations, therefore, your positions in the camp will be side by side, and you will be joined next in rank to the apostles, all of whom are now together with the saints of Israel, who have so far arrived, and now we will conduct you to your places to the east, in front of the Elders.”

“But now am I to be left alone, and separated entirely from all with whom I have traveled from Joppa to the camp here?” asked Moses.

The messengers then turned and said, “Ah, a Hebrew. One who has, as I discover, lived beyond the limits of the former age before the exercise of faith in the Messiah, and therefore, possibly in here without the wedding garments of incorruptibility. Stay here, please, till we conduct these parties to their places, and then I will return and dispose of you, by assigning you to your place, wherever that may be.”

The messengers then conducted the parties to their places. “By the grace of the living God,” said Paul, “here are my children in the Gospel—Silas, Timothy and Titus, and also Mary, whose

hands have so often administered to my wants while I stopped in old Antioch."

"Yes, Brother Paul;" replied Mary, "the day of reward has come, the day we talked so much of. Longer in coming though by far than we ever in the other life anticipated."

"How long, we have not realized," said Paul. "The hour upon which we fell asleep, to us, all, appears to us as but a day ago. But how long we have waited I have not learned. My mind has been so occupied in other things I have made no inquiry as to how long we have slept. Yet anyone of those present who have not slept, but have been changed could well tell us."

"While we were at Joppa a few days ago, when first we were raised, we were joined by a Brother named Mordecai from the far West, who has been changed. He tells us that it is now more than nineteen hundred years since Jesus our Messiah was born," said Titus.

"Can this be possible?" asked Paul. "Many changes in this world have come since our day."

"Yes," said Titus, "this Bro. Mordecai has related to us many things of the growth, corruptions, and final apostacy of the church; of the many factions that have come up, of how many have given heed to seducingspirits, and doctrines concerning so called demons; and he has told us

how our people—Israel—the ten tribes have migrated westward, taken possession of Britain, and the islands adjacent, in our day occupied by the Dannaans, and have established there a mighty empire; have gone over the ocean, settled a new world, and have a mighty empire there, from which countries the gospel has been sounded out more extensively than from all other countries.”

“I am exceedingly glad,” said Paul, “that Israel has grown so extensively. But I saw in my day, and I wrote it to the churches, that a falling away would come before the Messiah’s return.”

“Mordecai tells us how he and many others,” said Titus, “have right recently been preaching the things concerning the Kingdom of God, and the name of Jesus Christ, just as we preached it, how many obeyed, and we trust are, or will be, here.”

“Yes, Mordecai has just preached in his day as I did when I first went down to Samaria,” said Philip.

“But hark! here is Philip with whom I met in Jerusalem before my conversion. But but here—who is this? The very man I have wished to see, to greet, with whom I have wished to rejoice in the Lord, and to whom I have wished to confess my crime. I am he who held the clothes of

the men, my Brother Stephen, who stoned you to death. I was accessory to the crime. But I did it ignorantly, not knowing then the Messiah whom you worshipped, and his power which I afterward learned. In fact, my Brother, the incident of your death led me in reflection finally to my conversion. And now can you forgive me for the crime?"

"No," said Stephen, "no, Brother Paul—Saul, as I knew you—I have no forgiveness to extend, that has been meted out to you in the Messiah, and through him I am more than satisfied, knowing all is righted since we both are here and made incorruptible in him. 'Tis enough for me now."

And then Paul and Stephen fell upon each other and wept for joy in the Lord, and ever after were companions; telling of their sufferings, their joys, and their anticipations.

While one of the messengers gave attention in another direction, one of them returned to Moses and said, "Come Moses, the Hebrew, I have tarried long listening to the conversation engaged in by your companions and Paul, the Apostle. I have now returned to dispose of you."

"What, I pray, is my lot?" asked Moses. "While you were absent I thought much of your question as to me gaining ingress without having

on the wedding garment, then remembering the language of the Messiah as to such a one, the appalling question then arose in my mind, am I, by the messenger on his return, to be bound hand and foot and cast out? Then I decided that this can not be possible as I have been made incorruptible."

"No my good Brother Hebrew," said the messenger, "such is not your lot. Of the Messiah you have been accepted. You have been rendered incorruptible. You have been made to believe and obey in an interim dropped in between the close of one order and the establishment of another. The gathering of a people from among the Gentiles to wear his name as Christed-ones closed when resurrection began. The work or gathering of a people to become kings and priests then closed. The message 'To fear God, and to give glory to his name, for the hour—time—of his government has come,' has not begun, and will not begin until the Messiah's reign has begun—yet in the future. Therefore, notwithstanding you will not be a king and a priest, you will be more than a subject. There are many more to follow you who will come up out of much tribulation. They will stand up with you as Palm bearers. and will attend and wait upon the Messiah as a body guard whither soever he will go. Your position is an

honorable one. You have said you would be willing to become even a door keeper in the Kingdom. Thus humble in disposition your position is an elevated one. You are a descendant of Judah. Come along with me and I will assign you with the resurrected of that tribe, till those who yet are to be beheaded for the witness of the Messiah in the far off nations are slain and raised to life and assigned places with you."

And here Moses of Joppa was taken to the camp of Judah, assigned a place, and honored by that family.

I was by the Messengers given the fullest access to the camp, and upon several occasions permitted to accompany these messengers on their work. Upon one occasion I approached near to the centre of the camp when I heard Jacob of old rehearsing to Rachael all the details in the life of Joseph and Benjamin. He dwelt long on Joseph's life and career in Egypt; and told her how he blessed all his children just before he died, and prophetically down their future history to this day we now enjoy.

Then I heard a long conversation between these and Abraham and Sarah, and Isaac and Rebecca. They talked of the manner of their lives, of the promises God had made to them, and now how he would fulfill these promises.

Then said the messengers, "come, go with us over to where the Gentiles are located," and as we walked along I asked permission to stop and converse awhile with Mordecai and Josiah and our Jerusalem friends who joined our company and traveled with us. Mr. Adams and Mrs. Reynolds and Mrs. Mansfield gave me an introduction to several of their neighbors of near Jerusalem whom they had taught, and then had worshipped with, while near Jerusalem. These were principally English and Americans, but some of them were of other nationalities. Then they called me and made me acquainted with some of their old friends and neighbors of America.

Mordecai and Josiah were delighted to talk to me and have me see some of their old neighbors from America. In my conversations with them I found that I had in former life met with some of these. We conversed of old time incidents, of how the resurrected ones of these had felt on first being raised, and of how the change had come to those who were ready for incorruptibility when the Master came. We also conversed with several as to how they reached the camp. Some had walked all the way, not knowing of any other mode of travel for them. These were from the nearer localities, and who had lived at

a day when there were no other means of travel than pedestrian, and on the slower plodding animals. Others had crossed waters on vessels, and expressed themselves very much surprised at the change that had been made in the vessels since their day. Some had rode part of the way, while some had walked part of the way, and like our company for part of the way they had conceived of the idea, and had by will power arisen above the power of gravitation and moved with greater ease and rapidity.

But at this point in our inquiries one of the messengers returned and told me that he had been detailed to accompany me through the camp; and also to be my constant companion and to show me the scenes and to instruct me of the events as they would transpire. I thanked the messenger, and expressed my great surprise that I should be so highly favored above all my companions. But said the messenger, "Mordecai will be with us much of the time." Then he called for Mordecai, when we set out on a tour of the camp.

In passing along hard by the center of the camp the messenger pointed out a man seated in the center apparently about seven feet in height, of fine appearance, of good physical development, every muscle rounded out, and his weight about 250 pounds. He was a dignified and intelligent

looking fellow. I asked the messenger who this man was, and he said: "Many, many years ago, soon after the morning stars sang together rejoicing over the dawn of creation, or over the development of another planet to the extent that it could sustain life and intelligence, my companion and I found this man out of the dust of the earth. When we first made him he was lifeless. Then my companion suggested that I breathe into his nostrils. Then I breathed into his nostrils, as we had before done in the creation of the animals, the breath of life. As I did this the zone in the atmosphere set the blood into action. This began to circulate and then sensation came, and then muscular motion, thus as a result this man became a living being, a fine specimen of humanity.

"But why Adam here in resurrection," remarked Mordecai. It has been the general impression for ages that Adam's crime in the first transgression was of sufficient magnitude to consign him to eternal death."

"Not so," replied the messenger. "Adam's sin brought a banishment from the tree of life. But as he lived on several hundred years he heartily repented of this crime and prayed for forgiveness and found pardon, and then led a very consistent and obedient life, and therefore, he is here to-day, to enjoy the society of the saved of his

race. Here are three of his prayers which are preserved in Talmerdic writings:

“ADAM’S FIRST PRAYER.—“Adonai, my Lord God, have mercy upon me for Thy great goodness; and according to the multitude of Thy mercies do away my transgressions. I am bowed down with trouble. Thy waves and storms have gone over me. Deliver me, O God, and save me from the flood of many waters. Hear my words, O Heavens, and all ye that dwell in them. May the Angels bear up all my thoughts and words to Thee, and may the celestial virtues declare them. May the Lord bend His compassionate ear to my lowly petition. May He hear my prayer, and let the cry of my heart reach Him. Thou, O God, art the true and most brilliant light; all other lights are mingled with darkness. Thou art the sun that knoweth no down-setting, that dwelleth in inaccessible light. Thou art the end to which all flesh come. Thou art the only satisfaction of all the blessed.”

“ADAM’S SECOND PRAYER.—“Adonai, Lord God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away my transgressions: Thou hast cast out the proud and rebel dragon with Thy mighty arm. Thou hast put down the mighty from their

seat and hast exalted the humble and meek. Thou hast filled the hungry with good things, and the rich Thou hast sent empty away. Thou didst fashion me in 'Thine own image of the dust of the earth, and destine me, mortal, to be immortal; and me, frail, to endure. Thou didst lead me into the place of life and joy, and didst surround me with all good things; Thou didst put all things under my feet, and didst reveal to me thy great name, Adonai. Thou didst give me Eve, to be a help meet for me, whom Thou didst draw from my side."

ADAM'S THIRD PRAYER.—"Adonai, Lord and God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away my transgressions; for Thou hast made me the head of all men. Thou hast inspired me and my consort with Thy wisdom, and hast given us a free will and placed our lot in our own hands. But Thou hast given us precepts and laws, and hast placed life and death before us that we might keep Thy commandments, and in keeping them find life; but if we keep them not, we shall die. Lucifer, the envious one, saw and envied. He fought against us and prevailed. Conquered by angels, he conquered man, and subjugated all his race. I have sinned. I am he who have committed iniquity. If I had refused in my free will, neither Eve nor the enemy could have obtained my destruction. But be-

ing in honor I had no understanding and I lost my dignity. I am like to the cattle, the horse and the mule, which have no understanding."

Here I asked of the messenger, "But did not Adam introduce, and entail death upon all his race?"

To this question the messenger replied, "No, not direct. Out of the sixty-six chemical elements in Aloah's great laboratory all things in the universe have been evolved, things which now appear were evolved out of things which were not seen. In the composition of Adam we used eighteen of these elements. We established the affinity between these particles but very weak so that in case he, or any of his posterity might transgress God's laws at any time, and persist in this disobedience, he might, as this weak affinity would finally fail, be dropped out of existence, and so not as an eternal sinner trouble the balance of humanity."

"Here Mordecai remarked "then you made man naturally subject to death?"

"Yes," replied the messenger, "this was his nature. And therefore, all men go down into death by reason of relationship to Adam. Adam was not, and is not responsible for this. But we, the Elohiem, under the direction of the chief Elohe, are responsible for this, and all the consequent sufferings that have come upon man. As before

said we made him thus, so that he, or any of his posterity, in case of disobedience, could be dropped out of existence, and not as perpetual sinners harass and harm those who might obey."

I then said, "This appears to me consistent and right; but did not Adam in some way introduce death into the world? We read in Paul's letter to the Corinthians that 'By man—Adam—came death.'"

"Yes, this is true," replied the messenger, "not in a direct, but in an indirect sense. As I have stated,

1. We created Adam subject to death, and with a remedy to overcome this natural tendency he and all his children would ultimately go down into death.

2. We placed within his reach the tree of life, the healing properties of which were to enable him, as long as obedient, to overcome these tendencies to death.

3. Then, when the law came, and transgression followed, we drove Adam out of the garden, beyond access to the tree of life, and there left him upon his original basis to die. Thus as Adam was thrown back upon his original basis, and left to die, so all his posterity then seminally in him, likewise were, and are, left upon this original constitutional basis, and therefore, they die."

Mordecai said, "This to us is really rational.

But now can that lady by the side of Adam be his companion — Eve?"

"Yes, that is Eve, replied the messenger, and as fair as any of her daughters."

Then we walked on, and as we passed to the south the messenger said, "This portion of the camp is composed of the faithful of the Ante-diluvian world. A good number, many thousands, yet comparatively few of that age."

"Men and women of fine physique," I said, "and how much alike in appearance. But this one so stately there in appearance; most surely a man of great wisdom. Who can this be?"

"This one," replied the messenger, "is Mathusela, of old. He lived for 250 years along with Adam; and for 600 years along with Noah. He lived 969 years; more years than any other man. He stored away during all those years a fund of knowledge. Yet, in all this he has not seen as much of the world, and the world's progress as you men have, living four score years in this age of progress.

As we passed along we discovered but few Africans, and we asked of the messenger why this? His reply was, "But few here from Africa; and those from that part of the world are really the descendants of Noah's sons, while the remainder of the African people are pre-Adamic in race, and therefore, never within the perview of God's laws; and hence not here."

As we passed along we saw a few men from the far east—India, when I asked of these. To my question the messenger replied, “These are mostly descendants of Hebrews, who migrated many hundreds of years ago into this country, but a few of these you see are descendants of Shem and Japheth, who, although they never received God’s law, have been a law unto themselves, their consciences excusing them, they by habit observed the principles of the law.”

Then I asked how about Gautama, Zoroaster, Kung-foo-che, and their followers; are they here? when the messenger replied, “among these noted men you have mentioned Gautama—Buddah—was the preferable in character and in resignation. But few better heathen characters than Buddah, if he may be called a heathen. His mother was of the old Gautama stock, while his father was of the old Sakae-Muni element, which was Israeli-tish. Yet he as the others was too thoroughly steeped in the doctrine set forth in the garden, ‘thou shalt not die,’ to be of service here. Their traditions as the outgrowth of this lie in Eden unfits them for a place and service here. They rest.”

And still we moved on in our tour, and were greatly amazed at the magnitude, arrangements and grandure of the camp. And yet the saints, said the messenger, were not all in, and notwithstanding there were new arrivals all the while, all would not be in for several days yet.

From the south and the east we came by the way of the north; and there we found in our travels a few of the Gentiles, who as in the east had come up by doing the principles of God's law by the dictation of their own conscience, till finally we came into the north part of the camp to the Grecians. And here we found them by the thousands, when we asked "What of these? Why are these more numerous than the Gentiles from other parts of the earth?" When the messenger replied, "These many from Greece are here because of their lineage from the old Dannaan stock, and therefore, the disposition among them has been the more to receive and to obey God's law."

Next we came to the Roman portion of the camp, and here the resurrected ones were few; those that we found were mostly those who had been compeled to worship in dens and in caves. Then we asked, "What of the apostolic fathers? We find but few of them here. Where are they?" When the messenger replied, "but few of them will be here. They were an unscrupulous class of men, and hesitated not at any time to corrupt the texts of God's word—to bend the word to suit their ideas, and to carry their points of doctrine. They were dishonest, and therefore, no place for them."

Here we retired after a general tour, for another round at a later date.

CHAPTER X.

In the camp we count time, as we did in the other life--twenty-four hours for a diurnal day, but in the sense of darkness we have no night. Neither do we need the light of the sun or the moon, for the Lord God gives the light from the cloud that overshadows us, which light shines above the brightness of the sun. Yet upon the outside, day and night continues as it always has. In the city we feel no weariness, yet from the force of habits in former life we all feel a disposition to suspend all conversation and to retire. And this I found was the order upon my first night, if we should call it night, in the camp.

So early in the morning the messenger with Mordecai called, and on our way we walked by where Cleopas and Nathaniel were, and they joined us in our walk through the long avenues, when Cleopas remarked that he would now very much like to see the Messiah, and then Nathaniel made a similar remark, and then Mordecai and I both requested of the messenger that, if consistent, he take us to where we could see him. So the Messenger turned with us on to an avenue which led direct to the centre of the camp, and as we drew near the messenger pointed out Jesus. We were not more than thirty feet then from

him, when Cleopas cried out, "Oh, yes, there he is!" This attracted the attention of Jesus, and as he turned he recognized both Nathaniel and Cleopas, and called their names, and bade them come. They bounded toward him and embraced him: and after a few words Cleopas gave him an introduction to Mordecai and to myself, when Jesus remarked, "Yes, I know them well," and then he addressed us, and said, "I have known you both for many years, ever since you became obedient to the faith. Knowing you as having honest hearts, and that the seed of the kingdom sown in that kind of soil would bring forth fruit unto perfection, thirty, sixty, or a hundred fold, I have watched over you and sealed you as my own, and in my government you will be near me." We thanked him and started to fall at his feet, but he took us by the hand and said "Stand up: see thou, do it not, worship the Father only." Then we sat down and conversed with him familiarly for an hour.

While he was stately in appearance, he was as familiar, and as approachable, kind and sympathetic as ever was a mother; and oh, how easy we felt in his presence. We were loath to let him go. He recognized this, and said, "Let not your hearts be troubled, you shall be ever near me, and often with me."

He talked much with Cleopas and Nathaniel;

of the incidents of their ministry, many of which are not recorded in our Bibles. He recalled word by word, as Nathaniel said, much of the conversation he, and Nathaniel, and Cleopas had when they walked out to Emmaus the day of his resurrection. But then he said he must close this conversation and speak a few words to the entire camp. Then he arose, bidding us to remain seated, and bade messengers to call the attention of the entire camp. As he spoke I at first thought that his voice was wonderful for volume and clearness, but while his voice was clear, and his articulation excellent, I soon realized that the apparent volume arose from the peculiar acoustics of the canopy formed by the overshadowing cloud.

He said. "I am the consumation of prophecy. To this end was I born into the world. To this end I labored. I came in my ministry to do my Father's will, as it is written in the volume of the book--or as that will was expressed in his law, I exemplified that law, and in doing so I taught the world how to live during Adamic nature and relation that they might gain the life now manifested here today in all who have reached this general assembly. These are now, as I am, rewarded by the power of an endless life. To these, I have been by example, the way, the source or avenue to life and resurrection from the dead. I taught all who would believe upon

me and obey my voice I would raise up at the last day, and that all who would eat of my body and drink of my blood—assimilate my teachings—I would raise up at the last day. That day has come. Many are those who have thus obeyed my voice and kept my Father's will, and now I have rewarded them by a resurrection to incorruptibility and immortality.

For this faithfulness my Father has made me chief, and exalted me above my fellows to be the head of the redeemed from death. I am the Seed of Abraham; I am the anti-type of this noted character, Joseph; I am the anti-type of this noted man Moses; I am the prophet of whom Moses spoke, that was to arise. I am the Priest of whom my father David, who stands here, spoke, after the order of Melchisedec. I am of the Seed of David to regather Israel to the land, to restore the kingdom of Israel, to sit upon David's throne, to reign over the House of Jacob for ever, and of which kingdom there will be no end. In that kingdom, you who have kept my father's will, and thus prepared yourselves, will have a place. You will in due time be given a crown, a throne and a charge over the nations of earth and to bless them.

To this work it is necessary that we remain here for a time till all the saints are gathered in, till acquaintances with each other are made, till

all learn to speak readily one language, and till you become instructed more perfectly in governmental affairs, so that we shall all the better understand each other in the work.”

The messenger then called our attention to Adam and said that he will speak to us. Adam then arose and said, “I am he who was made of the dust of the ground; had the breath of life breathed into my nostrils and then became a living being. I am he, who with my companion here was given a beautiful home with many rich treasures in it, the chief of which was the tree of life to enable us to live on eternally. I am he who was given a law forbidding us to eat of another tree placed there. Our creator said to us that the day in which we eat we should die. After many days my companion saw a serpent had eaten and had not died of the effects, when she thought that we too might eat and not die. She eat and gave to me to eat, and I did eat. Here was our transgression. This to us brought disaster. It broke up our home. We were driven from the garden, and from the tree of life, and as a result it brought disaster upon the earth. It introduced into the world all the suffering that has ever been known. Of this sin we repented in tears and in sorrow, and tried to mend our ways, and ever after lived in obedience to our creator. We saw in the distance this one who has just spoken. We saw the

final triumph through his lead—Paradise regained. We sought in tears. Our God has had much mercy on us till now we are here. How we know not. Our lives, though we had transgressed, were long—I lived 930 years, and then I slept; how long I know not. It seems as but a day ago. How long we will remain here I know not. But we are very thankful indeed to meet so many of our children here, and to God to forgive our wrong.”

The messenger then addressed us, saying, “abide; you will now have the privilege of seeing Noah of old, face to face, and of hearing a few words from him.” And then Noah arose and said, “The most favored of all of God’s people. How gracious God has been to me in permitting me to see three worlds—six hundred years of the old Ante-diluvian world, though filled with wickedness, before the deluge: three hundred years of the postdiluvian world, and now raised up from death to life for ever more. This resurrection scene together with a reign of peace to follow when the seasons will come in their order and the earth will bring forth in her fullness, was manifested to me in vision in connection with the rain bowed covenant.”

After Noah had spoken the messenger again turned to us and said “You may now listen to Abraham, the father of the faithful.” And thus Abraham arose and said, “The resurrection was

manifested to me when my son Isaac was restored to me at the altar when God commanded me to offer him in sacrifice. The commandment came and I obeyed. The altar was builded, the wood cleft, the fire kindled, the lad here bound and laid upon the altar, the knife with which he was to be slain was raised with uplifted hand, when an angel was dispatched to arrest my arm, and thus Isaac was restored to me, as he now is, by resurrection. Next, I made an offering of a heifer, and divided the offering into two parts and watched over it and kept the vultures away till the sun went down and they left for the night. Then a deep sleep fell upon me, and the covenant God had given me was renewed. In that sleep I not only saw that my children would be enslaved in Egypt, and then come into the promised land again, but as the light sprang up between the two pieces of the dead sacrifice it plainly taught me that all would come by a resurrection, as this day we are here—glorious deliverance. Our pilgrimage is over, our warfare is ended, resurrection has come, and now the joys of a never ending world is before us.

When I dwelt in tents with Issac and Jacob, heirs with me of these promises, we saw these things afar off, but now made nigh. We sought a country we soon shall inherit, and a city in which we soon shall dwell. It is enough, we shall

go forth under our leader, who we will soon coronate as king of that mighty nation God covenanted to make of me and of my posterity.

Again the messenger addressed us and said the the Idumean sage, Job, would now address us, when we expressed our desire to see and to hear him. He arose and said, "When sorrows overwhelmed me in this life, I wished myself dead. I wished that I had never been born. With the hand of God resting on me as I supposed it was, I felt that when I would go down into death that from there I would never come forth. I could see how that a tree cut down, through the influence of water the roots of the stock left in the ground would be fed, and that thus it would put forth boughs and grow up to a tree again, but I saw not so with man—no latent life in him, and in despair I exclaimed. 'If a man die shall he live again?' But later in life a new revelation was imparted to me; and then I desired to write, and that my words were written with an iron pen, and leaden in stone for ever that others might read and comprehend what had in vision been shown to me. I then upon this new revelation could see that my redeemer would live, and that in the latter days, as with us here, see him for myself, face to face. This day I then clearly saw in vision as we now have it realized. God to me, then, was gracious in giving me the vision, and

has been more than gracions to me now in realizing the vision to me."

As Job finished his short address and sat down, another patriarch arose. We looked and we saw that it was Jacob of old, as we had the preceding day heard him talk to Joseph, and then to Rachel. As he arose he said, "In the distance to me this day opened up when I slept upon the northere plains of Palestine with the Lia Phail—the stone under my head for a pillow, which stone I anointed the next morning—this day was manifested to me when I wrestled with the angel and obtained a blessing. This day, and many yet to come—an age—was manifested to me in that beautiful vision of the ladder, upon which the angels descended from heaven in administrations and returned. And lastly, this day and age was shown me in my last days when I leaned upon my staff and worshipped God, by inspiration gave forth blessings to my sons, and to Ephraim and to Manassah, the two sons of Joseph. All this was enough for me; my days were ended, I gathered up my feet into my bed and slept. My sons, as they promised me they would, carried me over into Canaan and laid me down to rest in Macpelah, as there I awoke but a few days ago along with my father Isaac and my grand father Abraham. But there yet lies out before me a glorious age, during which my children, yet in the

flesh will be gathered into their land; organized into a nationality, and over which our Messiah will be placed as ruler, when the nations will be subdued, and will become incorporated into that kingdom of Israel, when peace, justice, righteousness and mercy will reign through endless ages." our messenger in attendance, then announced to us that Shem would speak to us. And how glad we were to be so highly favored to see, and to hear such distinguished characters. Presently Shem arose and said, "As my father has said, I too have been highly favored of God. He has permitted me to live in three worlds, Well do I remember ante-diluvian days when my father and my brothers and myself pleaded with a disobedient and a gain saying and a Godless people. Many a long day we toiled on the ark that saved us from the billows. Many long days did floods descend from the heavens. The animals and the people cried for help as we sailed in sight of them. But they could not be reached. Our vessel could not on account of its immense draught be anchored near enough to save them. We tried in some cases to reach them, but they sank like lead in trying to reach our vessel. At one point many hundreds had collected on the tops of mountains, and signaled us to save them. Since I have ascended the same mountain in northern Palestine. We tried to reach them, but could not by many fathoms. They climbed

higher and higher, and fought for the mastery for the highest peaks, the weaker giving way first, as we drifted away to the north east, and finally we lost all sight of them, and of course they went down. These were the last we saw of the old world. These to us were lonely days as we sailed on; finally disembarked, and then went out to re-people a desolate world.

But blessed promise God gave us, binding it with the beautiful bow in the heavens, significant of the eternal peace now soon to become fully inaugurated.

Of all others my family was to be highly favored, to have the rule over in governmental affairs the descendants of Ham, and when my dwelling places should become enlarged, and my blessings should become extended, a dwelling place in them, and an enjoyment of a place in them, should not be denied to Japheth."

After Shem had thus spoken the messenger said to us one more distinguished character will address you, upon which I asked of the messenger who that would be. He replied, "Melchisedec, a priest of the Most High God. Many had been the speculations during our former life as to who Melchisedec could have been, and now that we should see him, and be permitted to hear him speak was a privilege we had not anticipated. But Melchisedec arose and said, "I, a descendant

of Shem dwelt with him for many long years, and of him learned many valuable lessons as to the history of the old world, and the beginning of the new. And it was due to this patriarch—man of God—that I gained my early teachings, and my responsibilities to God. As a patriarch I always went to him for instructions, and with him worshipped our God. But when he died in Ur, down upon the Euphrates river, at the head of the Persian Gulf, I then migrated westward, builded the city of Salem, and became its king and high priest; and there I lived and reigned in peace.

I was Salem's first king and priest, and when I laid down to sleep in death I made no provision for one to succeed me in the rule, or in the priesthood. I met Abraham for my first time in the west, as we had frequently met in Ur before we left there, as he returned from the slaughter of the confederate kings, having rescued the prisoners taken by these kings. We renewed acquaintances and rejoiced together over the victory; and I blessed him for his noble work, for my city was in great danger from the marauders. We conversed together, compared notes as to our visions, our promises received, and our hopes of a better world; and we, as in former days, were much alike, and after giving a repast to him, and to his men, of bread and wine; I blessed them in

the name of the God of Shem again, and sent them on their way southward to Hebron. It was here I first met with Lot. This was before the cities of the plain went down in earthquake and fire. I witnessed that scene, and entreated the God of Shem to save Lot. I afterward met Lot often and conversed with him of the visitation of the angels, of the catastrophe, and of his future life and hope; and I also frequently met with Abraham, worshipped with him, and talked with him of the scene here to-day, and a Messiah that would finally arise up in our land and reign in peace. My reign in peace, and ministrations as priest, as to magnitude, in perfectness and in effect were but faint miniature pictures of the official work of our Messiah now before us. But old age came, I folded my hands on my breast and laid me down to sleep. My sleep has refreshed me—many years have rolled away while I slept; my sleep appears as but of a night. But I saw from the visions with which I was favored that sleep would be for many years. Many have been the scenes upon this earth: empires have arisen, lived and crumbled to earth again, since I laid me down to sleep. But joy now be to God, the long sleep has passed, the resurrection to life has come and I am among the redeemed from the dominion of death. Yes, glory to God in the highest, and praised be his holy name for the salvation now made manifest.”

CHAPTER XI.

As, what the outside world calls "morning," returned, my messenger again came to me, and we resumed our walk as of the former day; and on this tour almost all our company that came out from Joppa joined in with us. Our walk this day was not so lengthy, nor so rapidly as that of the preceding day, but we halted and talked with more persons. Our walk was among the ante-diluvians and patriarchs. We talked with Abel of old, and learned of his life. We asked him how it came that he ever offered up sacrifice. His reply was, that while God had not required it nor commanded it, it was offered as a matter of gratuity to God for what God had done for him and his father's children; that they had desired to show their gratitude, and did this as the most appropriate manner of so doing.

We then asked him as to why his offering was the more preferable to that which Cain made? if the difference consisted in the nature of the things offered? To this question Abel replied, "No, the difference was not in the nature of the thing offered, but that the one was attended by more faith and penitency of heart than the other.

Then we asked him as to the nature of the quarrel between him and his brother Cain; and that we had read a tradition recorded in what has been called the Talmud, that they quarreled about a sister, as to which of the two should have her for a wife. This he said was untrue, and that Cain's deed was done solely because that his offering was accepted, being attended by faith and affliction of soul or person, while Cain's was rejected because of a lack of these. This made Cain at wrath, and he arose up and slew me, at a time when I was not apprised.

Next, we joined in conversation with Seth. He told us much of the customs of his day. He said that his brothers and sisters were numerous. We then told him of a talmudic tradition written long since his day, which said that his mother Eve always gave birth to two children at a time, a son and a daughter every time of birth, and that they had given birth to 15000 children. He replied "an impossibility: and that as to number this was far more than ten times the number." But he did not tell us just how many brothers and sisters with which he had been blessed. We then asked him of the locality and extent of Eden, and of the garden.

To these questions he replied, that as to extent Eden took in all of western Asia from the Great Sea west to beyond the Euphrates east, all the

country to the seas on the south, while the Garden, much smaller, was to the east.

After this we talked with Enoch, and asked of him if he ever wrote a book called the book of Enoch, in which he prophesied of the coming of the Messiah with 10,000 of his saints, to execute judgement. To this question, he said, "No, that he had never written a book. We then read him the extract from the book of Enoch, which gives the names of twenty-three angels who kept not their first estate, but came down from heaven and married the daughters of men, in ante-diluvian times. And to this question he said that he had never heard of such a thing. Then we read him the text where the author speaks of the kingdom of the Medes and Persians as a thing of the past. To this he said, an impossibility for Enoch, the seventh from Adam, to have known anything of the kingdom of the Medes and the Persians.

The messenger then interposed and said that the book we read from was apocryphal, and written by one Enoch in the days of the Maccabees.

We then read a quotation from this book as referred to above as it stands in Jude and Peter, when the messenger said these citations are spurious, that no angels from heaven ever fell in that way, or in any other way.

Then we talked with Mathusela, and we said how happy we are to meet the man who had lived more years than any other. Yes, he said, "I was the oldest man that had ever lived up to the date of my death, but I cannot say as to the age of any one since my day. When we remarked none since your day has ever attained to your great age. Then he said, I lived for full 250 years with Adam, and 600 years with Noah. I conversed much with Noah and told him much of Adam and of the garden of Eden and of transgression.

After this we walked on, witnessing many interesting incidents, returning to our place in the Camp, at what is called high noon.

Early in the afternoon the messenger said to us we will now listen to Moses of old, when Moses arose and said: "Of all localities on earth, to me, this so far, is the most sacred. After my childhood days and education in the court of Pharaoh in Egypt, I came into this country and thence into Midian. It was there that I joined myself to Jethro, and married one of his daughters, And from there I often came out upon this plane, and to Horeb to herd our flocks. For days and weeks I sat upon the rocks at the foot of this mountain, and while the flocks fed I sat in deep meditation by day and in solitude in my tent at night. These scenes and my meditations prepared me well for the work I was to do in the future. It was here

I was called and prepared to go into Egypt to lead our people—Israel—up out of that land of servitude; and into this wilderness, and upon this plain I led Israel's hosts for the reception of God's laws. From Egypt, across the sea, through the wilderness of Sinai, did the cloud that now overshadows us and shields us from the burning sun, go with us by day and by night. This mountain that now forms a back-ground of this scene here to-day, was then covered with a cloud of smoke, the lightnings played upon its top, the mountain trembled, the people feared, and a fiery law came forth for Israel. They had in a covenant agreed to hear, to receive and to obey that law, and God had agreed to become their God, and to make them a kingdom of priests, and a royal nation. But they were so terrified when they had heard the ten words—the Decalogue—they could endure no more; so God could not in this manner finish the deliverance of his law to them. But I stood between them and God to hear the remainder, and thus I received it from God and gave it to the people.

Here we prepared the tabernacle with all its furniture, and here we erected it, and here we first worshipped in it. My brother Aaron and his sons were the first to do service in it. From here we sat out on our long journey for Canaan. Many fell on the way by sword, by pestilence, by

the bites of serpents, and by earthquakes—the ground opening and receiving down into Hades the rebellious ones, till none but Joshua, Caleb and Eleazer that were grown when we came out of Egypt were ever permitted to enter the land of promise. Even I myself, for impatiently smiting the rock of Israel when I should have, as commanded to speak to the stone, was only permitted to view the land from Pisgah's top.

But while in this wilderness and on our journeyings, reaching over eighty years of life I learned many things. I had many communications with God and to me many visions of the future were given. The resurrection from the distance I saw. This gathering of the saints was manifest, and upon this I saw in vision the Messiah, who is with us this day; his sufferings, his death, his resurrection, his long absence from the world, his glorious return, his leadership as a prophet like unto your speaker, and his long triumphant and peaceful reign and joys unspeakable. My strength was not abated nor my eyes dimmed by age, though my days were one hundred and twenty years—forty years in Egypt, forty years with Jethro in this wilderness and Midian, and forty years leading my people, my time had come when I my life should lay down. I turned the leadership over to Joshua, blessed Israel, went into the valley of Moab, and there the Lord's angels laid me away in a cave when no man was permitted

to see. There I awoke, and from there I came forth to this gathering..”

And as Moses sat down another arose; and here I asked of the messenger who can this be that arises to address us, when he looked, and replied, that is Joshua, the leader of Israel, a follower of Moses. Hear him. As Joshua arose he said, “I am he who led Israel in battle while in the Wilderness, led them across the river. (afterward called the River Dan), waged war for seven years against the people of Canaan, took possession of its cities and the land, and gave the land by lot to the several tribes. Many were the trials in the Wilderness we had, the battles in the land we fought, and the victories won before we finally settled down to rest. But rest came, my course was run; I set life and death before our people, told them which to choose and to obtain on conditions of obedience, and then slept with my fathers. My sleep has been long; yet to me as but a night, and now I live again to enter upon the reward more fully as promised to the fathers. The rest I gave Israel I saw in vision was but a faint shadow of the rest now soon to come under the reign of the Messiah.”

Then said the messenger, Samuel, the old prophet, will speak to us. He arose and said, “Many years after Joshua had been gathered to his fathers in death, as one of that long line of

judges that led and governed Israel four hundred years, three hundred years after Joshua died, I was made ruler and a prophet. I ever delighted in the obedience of God's laws and so taught others. I rejoiced in the richness of his covenants and promises with, and promises made to, the fathers, and enlightened by his revelations I ever sang of the glories of the future ages when Messiah should reign in righteousness and eternal peace. To me the Lord has been gracious in remembering me, in raising me up from the dead and thus exalting me to a place as he has among the Elders, ever to be honored in the kingdom with a place in the midst of the throne. The most humble place in God's kingdom would have been enough for me."

As Samuel finished his short address and took his seat David, as we all had recognized him, as a leader in the choir the preceding day, arose and said, "This is he, (pointing to the Messiah), that I placed constantly before my face that I might not be moved by the ways of the world, and for that cause my heart was always gladdened, and my glory which I had in anticipation always caused me to rejoice. And because I saw that God would not suffer the Messiah to see corruption in death, nor leave him in the grave, through his resurrection, I saw that the same redemption would come to me. So I was made to

exclaim 'I would be satisfied when I would awake in his likeness; God has redeemed me from the power of the grave.

This is he who is to restore Israel to their land, to established or restore my kingdom and my throne, and to sit upon my throne henceforth and for ever. This is he of whom I sang, 'Yavah (the coming one) is gracious, and full of compassion: slow to anger, and of great mercy. Yavah is good to all, and his tender mercies are over all his works. All thy work O, Yavah, shall praise thee, and thy saints shall bless thee. They shall speak of thy kingdom, and talk of thy power; to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom. Thy kingdom is a kingdom to all eternities, and thy dominion endureth throughout all generations.' — Bagster's Hebrew of Psa. 145: 8-15.

His name shall continue for ever: his name shall continue as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever. Praise him for his mighty acts: Praise him according to his excellent greatness. Praise him with the psaltry and harp. Praise him with the timbrel and dance. Praise him; Praise him upon the high sounding cymbals.

Let everything that hath breath praise Yavah. Praise ye Yavah.”

□ And here David and Miriam led a chorus of praise to Yavah—the Messiah—for his mighty work, his holy name, and the glories of his coming kingdom.

And after the chorus had ended David returned to his seat while Miriam said, “I it was, who placed my brother Moses, when he was but an infant in the ark of of rushes, and the ark in the waters of the Nile; that watched over him till the king’s daughter found him. I it was, who with my mother, cared so much and so earnestly for him: and who, long after my mother had died, sorrowed for him when he left Egypt and remained absent in Media for forty years; but rejoiced when he returned to deliver us from cruel bondage. I accompanied Israel on our march to the sea. And as we drew near to the sea full well did I comprehend all the difficulties that beset us, the sea in front, and upon our left, the mountain on our right, while the king and his army pressed us in the rear. Death seemed reaching down upon us. But the Lord, who delivers out of the eighth trouble, and will not forsake his people in the ninth, delivered us. He opened the sea and we all that night passed through. In the morning watch we reached the eastern shore under the care and cover of this cloud which now overshadow-

ows us, and turned and looked back and saw that the Lord had triumphed over the horse and his rider, that he had overthrown them in the sea; they sank like lead beneath the billows.”

And here Miriam and David sang together: “He hath wrought his signs in Egypt, and his wonders in the field of Zoan: And hath turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them; and frogs, which destroyed them. He gave also their increase unto the caterpillar, and their labor to the locust. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to pestilence; and smote all the first-born; the chief of their strength in the tabenacles of Ham: but made his own people to go forth like a flock; And led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

I will remember the works of the Lord: surely I will remember thy works of old. I will medi-

tate also of thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared the strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O, God, the waters saw thee; they also were troubled. The clouds poured out water: thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters. and thy footsteps are not known, Thou leddest thy people like a flock. by the hand of Moses and Aaron."

Then remarked Miraim, "The deliverance we then had from Egypt's king was but a faint type of this we now have received at the hands of the Messiah from death. Blessed be his name for ever more."

"But there arises a tall manly dignified man," I remarked to my messenger. He replied, "Yes, that man is the prophet Elijah. He has something to say." Elijah said, "While yet young and tender God called me to teach his people, and to deliver words of warning and revelation to them. This I did, but the people heeded not. they digged down Gods's altars, sought my life, and turned in the ways of Baal. I departed from

their presence for three and a half years and then prayed that it might not rain, and rain came not. Then when the people sought me I came forth and tested the prophets of Baal and of the Groves on Mount Carmal. Their power failed. I arose up and slew them. Afterward I prayed to God for rain, and rain came. I taught the young men of Israel to believe in Israel's God. Elisha walked with me out beyond the Jordan. There I turned over to him my mantle and endued him with my spirit or disposition to obey God, and ability to become enraport with God, and thus to prophesy, and then took my leave of him ascending up out of his presence in a chariot of fire. The next scene with me in life is, my presence here in this general assembly, rendered incorruptible. While with my people I saw in vision this day and this gathering. Many more things I desired to comprehend more clearly than I did, and comprehend them more clearly now than I did then. I have a work yet to do in Israel prophesying, teaching, and preparing them for their return to their land and their reception of our Messiah."

When Elijah had made his address then said the messenger to us, next, Elisha desires to speak. He arose and said, "On me fell the mantle of Elisha, and of his disposition, upon me came a double portion, till I did all of God's will. From the

place of our separation on the other side of the Jordan below the city of Jericho, I returned to my own city, assumed control of the school of the prophets, taught the people, rejoiced in the visions of the future manifested to me, and then laid down to rest in the hope of the realization of the things that have now come to me and to the millions of this camp. Happy day to me; and more glorious seasons are yet to come.”

“With much interest we have now listened to these fourteen addresses, beginning with our primitive federal head Adam on down to the prophet Elisha,” said Cleopas. “We have learned much of the world’s former history, of the faith, of the hope, and of the aspirations of these ancient men.”

“Yes,” Nathaniel said, “and how their relation of their hope has made our hearts within us to burn, as upon the day our Messiah walked with us to Emmaus.”

“And I too am made to rejoice. How I bless the day and the incident it brought when you appeared to me at Joppa and called upon me to show you where Simon, the tanner, had lived,” said Moses. “How glad that I decided to leave all and accompany you, and how rejoiced I am that Mordecai taught me more of the Messiah, of his mission, and of his future purposes, and that he baptized me into his name.”

"My brother Moses, have you yet learned the place that is to be assigned you in the camp, and in the future work?" asked Cleopas.

"Yes," said Moses, "I have been apprised by the messenger here of the place to be assigned me, and the part I, with many others yet to arrive, will perform. I was the last of our company to be conducted to a place. I was long left in waiting, and heavy indeed was the strain upon me while waiting the return of the messenger after his departure from my presence to assign Timothy, Titus and Silas to their places. I had read of the marriage supper as spoken by the Messiah, and how one came in without the wedding garment on, and I wondered if it could be possible that I was he thus described. But finally the messenger returned and assigned me a place, and informed me of my work."

"Come, my brother, tell us, I am anxious to know what your mission is. I hope it is a very pleasant one; and one for which you are well fitted," said Cleopas.

"Yes," replied Moses, "the mission is a very pleasant one, one I shall like very much, and a very honorable one. My only surprise is that I should ever have attained to it. I would have been well pleased with a position much more humble, and less in honor. Cleopas, I will never sit on a throne as you will, I will never wear a

crown as you, and I will never be a teacher as you, among the people. I will never be instrumental in leading people to become obedient to the Messiah's laws in His Kingdom, I will with thousands of others yet to come up out of tribulation in the near future, become a palm bearer—denoting victory—and to accompany the Messiah in his work whithersoever he goes. It is enough for me. As David once said, 'My cup runneth over.' I could not ask more; I never could have asked so much. You and Nathaniel and others sat at his feet and learned of him during his short mission in the past. I shall sit at his feet during the grand cycles yet to come, and trust I may yet learn of his ways, and enjoy his counsels and rejoice in his will."

CHAPTER XII.

After several days had past and we had made many acquaintances, our company were all together again, and our guide with us, when Cleopas said to Nathaniel: "You know we have always been taught, and we understood that the earth was a vast plain, remained immovable, and that the sun, moon and stars revolved around the earth, and that the earth was the center of the entire world."

"Yes," replied Nathaniel, "we were taught that in childhood, believed it in manhood, and so understood it in middle age when we laid down to sleep: and I yet suppose it is correct. But, brother Cleopas, have you anything new to offer on this?"

"Yes, I have, with Mordecai, been over to the western portion of the camp where he was assigned his place in the camp, and while there he intruded me to many saints of his day; who like he have been changed to incorruptibility, and then to those of former days to him, who have been raised as we. Among the former as he, are one Joseph White, of England. J. P. Weethe, of America, and others; astronomers, a Prof. Dick,

of England, Mitchell, of America, Isaac Newton, an astronomer and philosopher, and a man by the name of Galileo. In conversation these brethren all fell into a line of thought new to me as to the earth and the heavens; and I began to ask questions. After telling them how things were understood in our day Galileo informed me that he had made the discovery that our earth is not a vast flat plain, but round, and that it revolves around once in every day and night, thus giving us day and night in regular order, instead of it remaining stationary, and the sun, moon and stars revolving around us, as we supposed. He, then in company with the others mentioned, talked of the sun as the centre of a system, and our earth as one of the bodies that revolve around the sun. And then of the immense number of systems like our solar system, as they called the sun and those bodies that revolve around the sun, all revolving around one common center, billions of miles away. Oh, how my conception of God's greatness in creation, power in sustaining, and mercy and infinite wisdom in sustaining were broadened, in listening to Newton, Dick, Hirschell, Mitchell and others in conversation. The locations, names and movements of the thousands of stars are as familiar to them as are the mountains and brooks of Palestine to us. When I listened to them I could not refrain quot-

ing to them David's words; and they enjoyed them: 'The heavens declare the glory of God, and the firmament showeth his dandy work. Day unto day uttereth speech, and night unto night manifests his knowledge.'

These brethren talked of greatly improved instruments now used in the far west for the survey of the heavens, that some of these we would have in the camp for general use, and doubtless for educational purposes as the incoming ages will be educational in nature."

"Upon a future occasion," said Nathaniel, "I will accompany you on a visit and hear these men converse upon the glories of God's handiwork. But now it appears to be time for our gathering as all the saints are assuming their places and the Elders are in their seats. But Cleopas, have you yet heard how long we are to remain here in this Sinaitic camp? Our stay is pleasant beyond our former conception, but there is a work beyond this to do, and our final resting place is not here, but at Jerusalem."

"No," replied Cleopas, "I have heard no one mention how long our stay will be here, nor can I give an idea. Possibly 40 days, as the number 40 is a scriptural number. Moses was in Egypt 40 years, with Jethro 40 years, and led Israel 40 years, Joshua led and governed Israel 40 years,

Isreal was governed by the Judges 40 years multiplied by 10, then Saul, David and Solomon each reigned 40 years. Jesus fasted 40 days, and then 40 days intervened the resurrection of Jesus and ascension, we may remain here 40 days. But if we do, it will be a stay of profit. But some one is about to speak to us."

Here Isaiah arose and said: "I have slept—apparently many centuries; but to me, seemingly, not long. Many changes have been wrought, so I learn; I have been awakened, and now see the fulfillment of my visions manifested to me in former life. 'This our blessed Messiah is he of whom I spoke: 'For unto us a child is born, unto us a son is given: and the government, soon now to begin, shall be upon his shoulders: and he shall be called the wonderful counsellor of the mighty God, and of the everlasting Father. He is the Prince of Peace. Of his position upon the throne of David, and over the kingdom to be established, and order in it with judgment and with justice from henceforth there will be no end; and his government in peace will increase until it fills the whole earth.'

This is the one I saw, was to come forth as a Rod out of the stem of Jesse, and the Branch to grow up out of the Judean stock; the one upon whom was to rest the spirit of wisdom and understand-

ing, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.' I saw that he would be of quick comprehension and understanding, so that he would not as corrupt men render erroneous judgment, but be able to discern, and not have to depend upon the sight of his eyes or the hearing of his ears, as evidence in any case, but judge righteously, and thus deal out justice to the poor, reprove with equity for the meek of the earth. He will smite the earth with the rod of his mouth, and with the breath of his lips will he slay the wicked, and that righteousness will be the girdle of his loins and faithfulness the girdle of his reins. Under his reign the wolf will dwell with the lamb, the leopard will lie down with the kid, the calf and the young lion shall feed together, and the little child shall lead them.' All these we shall soon realize in all their fulness. (Glorious things of thee are spoke, O, Yavah, yet to be manifested to thy people in the earth.)"

"I am impelled once more to speak," said David, "inspired by the foregoing words of this, one of our prophets, whose lips as I have learned, were touched by fire from the altar. His words have kindled a fire newly in my heart, and I am impelled to speak as in the days of old:—"Give the king thy judgments, O, God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness, He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee throughout all generations, as long as the sun and the moon endure.

He shall come down upon the people of the world in government like the rain upon the meadows after the hay has been mown off, to water and refreshen it, and as the showers that water the earth. In his day, now about to be introduced, shall the righteous flourish, and as he moves on in government, an abundance of peace shall come, and it shall be as ever enduring as the moon. In the increase of his government it shall in dominion extend from sea to sea, and from the river unto the ends of the earth. The people of the wilderness shall come willingly and bow before him; Yea, and if there be any that will not, they shall lick the dust. The kings of Tarshish and of the isles of the west shall bring presents: the kings of Sheba and Seba, upon the south, shall offer gifts—Yea, all shall fall down before him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. His name shall be continued as long as the sun; men shall be blessed in him: all nations shall call him blessed. Blessed be the Coming one—the redeemer

of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and amen."

Then said Cleopas to Nathaniel, "Oh, my companion, how these words from Isaiah and David cause my heart to burn within us as when we walked with the blessed Master to Emmaus."

Nathaniel replied, "Yes, Glory to God from even the highest, and peace on this old earth will surely come in the near future—But behold, one near to the blessed teacher arises. It is he who always loved to be near the teacher, and who at the supper reclined upon his bosom. Will he speak? Yes, hear him."

John arose and said: "In my old age, after my persecutions had arisen on account of our witness for Jesus, and many trials had been borne, I was by the Roman authorities banished to the island of Patmos, and while there I was in spirit transported in vision into the Lord's day or the great and notable day of the Lord, And in these visions that glorious reign just graphically described by Isaiah and David, the prophets of old, was manifested to me. I witnessed the inauguration of the kingdom, the establishment of the throne, the seating of our blessed Lord upon that throne, and then heard I this great concourse of

redeemed ones, symbolized by the four living creatures, and the four and twenty elders, sing the anthem, led on by the voice of David and Miriam, accompanied by the harp of David, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priest: and we shall reign on the earth." Rev. 5; 9-10.

Beyond this I saw the seals of the book of the Revelation opened, the many appalling scenes yet to come upon this earth. And here I wish to apprise the camp that the beautiful reign of peace seen by our ancient prophets, David and Isaiah, will come. Yes, the time will come as I saw it under the opening of the seventh seal, and the sounding of the seventh trumpet that the kingdoms of this world will become the kingdom of our anointed one—engrafted into his kingdom. But not nigh. Lying between the establishment of the Messiah's kingdom in its incipiency and the final reign of peace, which was characterized to me as a reign of a thousand years, there lies, as it were an age of subjugation as characterized by the scenes of the seven seals of the Apocolypse. But finally these scenes will pass, the new earth state will come, and then all tears to God's peo-

ple will be wiped away, all sorrow will flee away: joy and peace will be the order, as seen, and shown in the words of these, our, prophets."

After John had spoken Daniel arose and said: "The preceding scenes so well outlined by David and Isaiah, who as prophets preceded me, and by the last speaker, who I learn was a bosom friend, and an apostle of the Messiah, are in many respects like those presented to me in several of my visions.

' In my interpretation of Nebuchadnezzar's memorable dream I saw that lying out beyond Gentile rule over our land of prophecy that the God of heaven would set up a kingdom on this earth that shall never be destroyed: that this kingdom shall not be left to other people, and that as John has marked out in his words respecting the opening of the seals of his book. this kingdom in its triumphs will finally break in pieces and consume all the remnants of these former kingdoms characterized by the several sections of the king's metallic image, and that it shall stand for ever.

In another vision it was shown me that finally thrones will be placed, and that Israel, of former, or of ancient days, will occupy these many thrones over the earth, and then that the Son of Man accompanied by this great concourse of saints as a mysterious character or power will come up from

Sinai by Paran, Edom and Bosrah and deliver Israel in his straits from the hand of the enemy that will then have taken Jerusalem, will then in turn by Israel of Ancient Days be invested with power over Jerusalem and Palestine. And that this kingdom there transferred will increase till all nations and languages shall serve him, and that his dominion shall be an everlasting dominion, which shall not pass away.

But as John the apostle has shown of the future subjugation work of the Messiah's kingdom, I saw that there was to come before this kingdom would begin a long season of sore trouble to be visited upon our people, such as had never come upon them before, nor ever would come again. I saw that this trouble would reach well nigh up to this scene of resurrection which has come to us, when many of them that have slept in the dust of the earth have awakened unto eternal life, and are here gathered in this assembly.

Jeremiah then arose and said: "My companion in trials and tribulation—Daniel—has given us a very interesting description of the term 'Ancient of Days,' though used by him in his vision after I had left Palestine for the western isles, yet interesting to me because of his application of the phrase to our ancient people Israel. And his language thus indicating that Israel would be a

power up to the very date of Messiah's Kingdom, reminds me of the vision shown me that Israel was to become God's battle-axe and weapons of war for the breaking of the nations, and the destruction of kingdoms. How much I would like to know more of our people, as I have learned that my sleep in death has been a long one, reaching almost 2500 years."

After Jeremiah had spoken the prophet Hosea arose and said: "Though I lived and taught as a prophet in Israel while they were yet in their own land, and while Jereboam, the son of Joash, was their king, yet I saw their captivity would come, and that the Assyrian would enter into their land and carry them away, and that they would abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim: afterward they would return, and seek the Lord, and David their king; and then in the latter days fear the Lord and enjoy his goodness."

When Hosea had taken his seat Amos arose and said: "I too lived in Israel in the days of Hosea, and while this same Jereboam, son of Joash, was king, and saw in vision Israel's captivity, and yet their final restoration. The vision came to me thus: 'Behold the eyes of the Lord God are upon the sinful kingdom, and I will

destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and all the heathen, which are called by my name, saith the Lord that doeth this.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them, And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Following the address by Amos came a short pause, when our messenger announced that we were to listen to Ezekiel, who arose and said: "I was a companion of both Jeremiah and Daniel in our land before the captivity to Babylon came. When this captivity came, while Jeremiah was left in the land Daniel and I were carried to Babylon. But shortly after our exit from home Daniel and I were separated, and I was carried into the land where our brethren—Israel—abode, and made to prophesy for them, concerning them, Yet I saw in vision concerning the Judean prince of the house of David, how that it was said unto him; 'And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it to him.' This vision is called to my memory by what Hosea and Amos have just said of Israel, so this was said of the Judean kingdom.

But there was another vision given me respecting both Judea and Israel, which bore the appearance of a transfer of the kingdom from Judea to Israel. It came to me thus: "Thus saith the Lord God; I will also take of the highest branch

of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

Here Mordecai said; "As one, of the latter days, who has been changed to incorruptibility, makes inquiry as to the latter history and destiny of Israel, I will say that I have searched many records, and consulted many authors, and after having traced Israel from Abraham down to their captivity in Media brought about by Shalmanezzer, I find that at that exact date and in the exact country a people arose which profane history calls the Scythians, having all the characteristics of Israel. I have traced all the waves of emigration flowing out from these people westward under the various names as the Celts, the Gaete, —the Gaels, the Angles, the Teutons, the old Cimbri and the Saxons, and I have found abundant evidence establishing the point that the Teutons

and the Anglo-Saxons, composing largely the nations of Germany, Denmark, Sweden, Norway, Great Britain and America are the descendants of the ten tribes. Thus Israel is a multitude of nations today. Her language is spoken by full half the civilized world; she possesses the gates—waterways of the world, is the mistress of the seas, and controls the commerce and the money interests of the world.”

Jeremiah here said: “Ezekiel’s prophecy spoken after he had gone into captivity and unknown to me in former life, was most assuredly in reference to the over turning and transplanting of the kingdom from Palestine into another country yet in the mountain heights of Israel. When my grandson Zedekiah, was finally dethroned and carried to Babylon, a few of the poorer of our people, together with the king’s three daughters, my great granddaughters, were left to my care. Baruch, a priest, and I, departed with these into Egypt, and dwelt there fifteen years in Taphenese, when the king of Babylon came with an army against the king of Egypt, and sent me a warning to leave Taphenese, as he was a great friend of mine. So Baruch and I, with my great granddaughters and a crew of brethren made for the coast, put to sea, sailed to Joppa, traversed the country into Moab and took up the ark of the covenant and the stone of Israel from where we

had placed them in a cave, crossed back to Joppa, and from there we embarked on a long voyage for Ireland in the west to whither the tribe of Dan, centuries before, had gone and established the kingdom of the Dannaans, but lately had been subjugated by William the conqueror of Spain, who was of our people, and a descendant of Zarah, of the scarlet thread notoriety. In our voyage we touched upon the coast of Spain, around to Belgium, and then to Ireland, as I hear these countries now called.

When we reached Ireland, and Tarah, its capital, it proved to be upon the coronation day of prince Eochiadh, a son of Willian the conqueror, of Spain, and Miriam, of the house of Ireland. And upon that memorable day, and event I gave king Zeddekiah's youngest daughter, Tea Tephi, my great grand daughter, to Eochiadh in marriage. And thus the young twig of the highest cedars of Lebanon was transplanted, and engrafted into the the highest mountain of Israel, where the royalty of the two houses of Pharez and Zarah were united. For the subsequent history of this transplanting and these people possibly some one present can give us information.

Here Mordecai again spoke and said: "I have examined the historical records and find that the marriage of Eochiadh, the twenty-third in line of genealogy from Judah through Zarah to Tea

Tephi, the twenty-fourth in the line of genealogy from Judah through Phrez, took place about 570 years before our Messiah was born. I also find that Tea Tephi in the line of Pharez was the fiftieth generation from Adam. The scepter of Judah and David thus remained in Ireland for 974 years, till in the days of king Fergus, A. D. 404 it was by Fergus transferred to Scotland. for 1199 years, when in A. D. 1603 Jame VII of Scotland became James I of England, and transferred the scepter to England in the 142d generation from Adam.

Therefore, Queen Victoria, the eighth in generation from James, and whose long and prosperous reign began A. D. 1834, and who in her old age said she would be glad to lay her crown down at the Messiah's feet, was the 150th in generation from Adam, of the tribe of Judah through both Pharez and Zarah, and the house of David through Tea Tephi. Her descendants to day sit upon thrones and wield scepters over many nations and empires."

CHAPTER XIII.

Our company all together after a few days of visitations around the camp, then said Nathaniel, "My companion Cleopas, what glorious things are spoken of Israel! (referring to the speeches of our last visit). More refreshing than mind could have conceived. But they were a numerous people in our day, spread out by the tens of thousands to the north, and many beyond the territory of the Romans."

"Yes." replied Cleopas, "And Oh, this general assembly! How grand beyond human conception! Composed of Adam, our federal head, of Abel, Seth, Enos, Mathusela, Noah, Shem, Melchisedec, Abraham, Isaac, Jacob and all of God's faithful servants of past ages, together with the apostles and all those that be of faith down the ages, with many of this age, brought up to incorruptibility. Many tens of thousands have made their calling and election sure. The very best of earth's inhabitants of the past ages are here. Surely God's work has been eclectic in its nature. God has been selecting out a people for his name.

Simon, of Joppa remaked: "Brethren, Cleopas and Nathaniel, how strang! we have here listened to these many addresses coming from saints of all ages from Adam down to those who have lived to the present date, and have understood all. All have apparently spoken one tongue! Can it be that as one of our prophets said, that God would give us a pure language, that this has been fulfilled?"

"And so strange," said Mary, "that we should all recognize each other, and know fairly well of each others person and history. And now one more point I wish to mention: Our beloved brother Paul often preached to us when at Antioch, and talked it with us while visiting, and then wrote it to the Corinthians, that we would all finally stand before the judgment seat of our Messiah to receive the things done in body, whether they be first, or second or third, and so on. My thought is, why not this judgment here before we leave Sinai."

"I too have heard Paul teach this," said Timothy. "But we read, as we have also heard from Isaiah and David that he shall be of quick understanding and will not need to depend upon the sight of his eyes, or the hearing of his ears for evidence; intuitively he knows all hearts, and has deemed all here worthy of incorruptibility and has rendered them such; and therefore, he will, as he

will in government and in administrations to the world, known each ones capabilities without investigation and will at the proper time assign them their proper places."

Simon replied, "That is a good thought. I too have been expecting that soon this work of judgment would begin. But most assuredly if Peter intuitively read the hearts of Ananias and Sapphira, who kept back a part of the price of their possessions, at the same time professed to give all, our Messiah now will likewise know the capabilities of all, and their fitness for positions to be assigned in the future work over the nations."

Here the apostle James arose and said: "As Simon, of Joppa, and Timothy both have spoken of a future work for the saints among the nations, in the first general council at Jerusalem, I too gave out a thought of this future work in the following words; 'Simon Peter hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree 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 will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.' This work here marked out for the saints

is both a mental and a moral work in evangelizing the nations of the future."

Abraham here said; "This work here talked of by Simon of Joppa, by Timothy and by James, of apostolic days, was shown to me in the covenant God made with me, when he said to me, "In thee, and in thy seed shall all the families and all the nations be blessed.' This is largely a future work when the masses of humanity will turn to the Lord."

Paul here said: "I cannot longer refrain from speaking. It was shown to me by the Spirit as I wrote it to the churches of my day scattered over the province of Galatia, that to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, 'And to thy seed,' which is Christ.

It was also shown me by the Spirit that the Christ in this expression, as I wrote to the church at Corinth, was not simply Jesus, the Messiah, but he as the head, and all the ekklesia, called out ones, as the many members. Thus the Christ declared to be the seed of Abraham is made up of a multitude—all of the faithful ones of God's people. This is shown as I wrote to the Gallatian churches, 'For as many as are baptized into the anointed are anointed ones; and if you be anointed ones, then are ye Abraham's seed and heirs according to the promise.' Thus the saints as the seed

of Abraham will be the instruments in the hands of the Messiah for the evangelizing of the world during the future ages."

John remarked: "Enrapt in vision the Messiah appeared to me on Patmos and said to me, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' He said to me further, 'And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my father.' It was also shown to me under the symbol of the four living creatures, and the four and twenty elders when the anthem was sung by the saints: 'Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall seign on the earth! Again it was said to me by the Messiah that at the opening up of the Millennial age, those here who have been received will sit on thrones and reign with the Messiah a thousand years. These visions showed to me the governmental work the saints will discharge over the nations of the future.

Here Moses said: "His work in the governmental and in the evangelization of the nations in the

future was manifested to me when it was said to me; and when I spoke it to Israel: 'I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.'

Again much of the prophetic blessings I was caused to pronounce upon the heads of Israel when in Moab at the close of my leadership are yet in the future to Israel for fulfillment."

' Here Jacob said: "As Moses has called attention to his words of blessing pronounced upon the families of Israel, my children, much of which he says is yet future, so I saw in vision when I blessed the heads of my families that the words I spoke then would for their full complement reach far down into the future ages. I saw that Dan would become a pioneer in the world, both upon land and sea; and that the scepter would not as the prevailing—ruling—tribe, depart from Judah, and that his principal descendants would finally lead his brethren to rest, and that to Judah through him the nations would finally gather and come under the Messiah, and through him be blessed.

Again, when the vision came to me on the way to Haran, and I took of the stones and placed one under my head for a pillow and slept, it was said to me that thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.' This work of the blessing of the nations lies out in the future ages after the beginning of Messiah's reign, and is to be brought about through the instrumentality of him and his associate rulers."

Isaiah here arose and said: "Shall I speak one more time during our stay at Horeb? The visions relative to the grandure of the future ages were many. I will mention a few of these. I saw that finally a rod out of the stem of Jesse shall come forth. And that the Spirit of God shall rest on him and make him of quick understanding in the fear of God. And that he shall set up an ensign of the people: and to it the Gentiles shall seek, and that the rest he will give will be glorious. And that he will set his hand to regather Israel from all the lands of the earth to which they have been scattered in colonies. And Judah shall also be regathered, and that then the envy of Ephraim shall be cut off: Ephraim shall not envy the ruler from Judah, and that Judah shall not vex Ephraim.

Again it was said to me of Jerusalem and of Messiah's kingdom, 'Arise, Shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold darkness, mentally and morally, shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles, in the future ages, shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, for their kingdoms shall become subject unto thee. The multitudes from Midian and Ephah, and Sheba shall come: they shall bring gold, and incense; and in their conversion and worship they shall show forth the praises of the Lord. All the flocks—people—of Kedar shall be gathered together unto thee, and their sacrifices shall be acceptable, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as doves to their doors? Surely these are Israel in their return. Surely the isles, of the west, shall wait for me, and the ships of Tarshish, first, to bring thy

sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, O, Jerusalem, but in my favor have I had mercy on thee. Therefore, thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee of the kingdoms and the wealth of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, O, Jerusalem, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons—posterity—also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no one went through thee, I will make thee an eternal excellency, a joy of many many generations. Thou shalt have the support of the Gentiles and of kings; and thou shalt know

and realize that I, the Mighty One of Jacob, am thy Savior and thy Redeemer.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be thy light by day: neither for brightness shall the moon give light unto thee; but the Lord, as he went before Israel as a pillar of cloud by day, and of fire by night, in the wilderness under Moses, so as a covering will he unto thee be an everlasting light, as we now have overshadowing our camp, and thy God shall be thy glory. 'This covering as thy light shall no more go down: for the Lord shall be thine everlasting light; and thy days of mourning from henceforth shall be ended. Thy people also shall all be righteous; they shall inherit the land for ever, and become a branch or tree of my planting and of my care, and the work of my hands, that I may be glorified.'

In another vision it was shown to me of Israel when restored to their land, that, "They shall build the old wasts, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of aliens shall be your plowmen, and your vine-dressers. But ye shall be named the

priest of the Lord: men shall call you the ministers of God.'

Again, in another vision it was said unto me, for, behold, I create new heavens, and new earth: and the former shall not be remembered, nor come into mind, as the new shall in developments so far exceed the old. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall no more thence be an infant of days, or a child that dies untimely, or an old man who shall not complete his time; for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed. And Israel restored shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the Lord, and their offspring with them. And as an effect of this order developed, the wolf and the lamb shall feed together, and the lion shall eat

straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'

And one more vision I will cite of the future glory and work. 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given to it, the excellency of Carmal and Sharon; they shall see the glory of Yavah—the Messiah—and the excellency of our God.

'Therefore, strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the way faring man, and those unacquaint-

ed therewith, shall not go astray. As to safety, no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of Yavah shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

As Isaiah sat down Ezekiel arose and said: "As Isaiah has spoken of the restoration of Israel and the future glories of that people, and of the land, I will cite a few visions presented to me of the same. It was said to me, 'For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd searcheth out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will cause them to lie down saith the Lord God. I

will seek that which is lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it. And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the showers to come down in his season; there shall be showers of blessing.'

'And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord God am with them, and

that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God saith the Lord God.'

And again: '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. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at you beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more hence forth bereave them of men.'

'Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be rebuilt. And the desolate land shall be tilled, where as it lay desolate in the sight of all that passed. And they shall say 'this land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.' Then the heathen that are left round about

you shall know that I the Lord build the ruined places, and plant that which was desolate; I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the wast cities be filled with flocks of men; and they shall know that I am the Lord."

When Isaiah and Ezekiel had thus spoken we took up our respective places in camp and greatly rejoiced over the glorious things we had heard respecting the glorious kingdom, now soon to be introduced.

CHAPTER XIV.

When another morning had come and our company were together again Barnabas stood up and said: "It has been said by some one in this assembly that shortly after my death, A. D. 64, the Romans came into our land with a large army, overran the country and invested the city and destroyed it, and our temple, in A. D. 70, and that our people—the Jews—have had but little privileges there since. These things were apparent from the discourse of our great teacher when he said of the great tribulation that was to come upon our people, 'They shall fall by the edge of the sword, they shall be led away captive into all the Roman provinces, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.' Are there some of our brethren in the assembly who have lived to recent date, or have been changed to incorruptibility that can tell us of the Jews, since our brother Mordecai has told us so much of the ten tribes, and that they now are a mighty people, and compose mighty nations and many colonies. With great interest many of us who fell asleep many centuries ago will listen."

In reply Mordecai said: "It has been my lot to live in the latter days, to acquaint myself with the history of the world somewhat, and to speak fairly well, I trust, of the Jewish people."

As Barnabas the companion of Paul, has spoken, it has been said Palestine was overrun by Romans from A. D. 66-70, many of the towns destroyed, the city of Jerusalem and the temple demolished, almost two millions of the people slain in the land during the war, and the people of the city during the seige reduced to the straits prophesied of by Moses in Deuteronomy, where the delicate woman, who for delicatness would not even set her foot upon the ground did actually slay, and cook and eat her own offspring.

But inside of 65 years following this the Jews regathered to their land and to their city, and once more rebelled under the leadership of one Bar-Chobas, when in A. D. 134, the Romans sent an army and slew almost as many as they did in the former war. After this the Jews had but little privileges and possessions in their city and land for many long years.

The Romans remained the masters of the land and the city till the year A. D, 637, when the Saracenes, or Ottomans came against them, overran the land and took the city, thus completing

666 years of control from the year Augustu Caesar confirmed Herod's title to reign, B. C. 33. Formally the Saracenes took the city in September A. D. 637, but extended the Roman emperor's control till in March A. D. 638.

Since this latter date these Ottomans—Turks have held sway till A. D. 1914, just 2520 years from the date the Babylonians entered the land, took the city, and carried away the first detachment of the Jews with king Jehoikim; thus completing the seven times more of chastisement spoken of by Moses.

In the latter days this Ottoman power began to wane. In A. D. 1828, this power was partially broken. About twenty years later a few privileges by these people were granted to the Jews, and in A. D. 1878 through the diplomacy of Lord Baconsfield, premier of England, who was a Jew, England gained possession of the island of Cyprus, took a protectorate over the Ottoman power for reforms and gained further concessions for the Jews in their land. Soon after this a persecution arose in south-western Russia in the provinces west, and north west of the Black, or old Euxine Sea, against the Jews, where about 8,000,000 of these people resided, from whence an exodus began for all lands where liberty could be had, but more especially toward Palestine. Many thousands found their way home to the land.

They settled in the country in colonies; and to the City of Jerusalem they gathered, purchased real estate, not inside the wall of the city, for this could not then be done, but upon the outside, established schools, and began the publication of newspapers in their own native Hebrew:

In A. D. 1897 a war broke out between this Ottoman power and Greece over rights and possessions in the island of Crete. This led to victory over Greece, but finally to an evacuation of all military force over Crete by the Ottoman power, and the control of the island in A. D. 1898 virtually by England—Anglo-Israel. Also in the autumn of the same year the German emperor visited Jerusalem in the interest of the Jews, at a time when a world's convention of the Jews was being held in the city. This led to the granting of further liberties, and from this date, we may say began the close of Gentile rule over the land, 2520 years from the Nobopolasser year when Babylon became an independent empire.

A few years before this date a railroad after the order of western civilization was builded from Joppa to Jerusalem, and later many other roads have been builded, stations established along their lines, cities have sprung up, capital has come, civilization has come, Jews have come, commerce has come, till in A. D. 1914, a provisional government came for the Jews in their

land under the protectorate of Anglo-Israel—England and Germany.

Several years before this the Jews had designed the rebuilding of their temple after the order of Solomon, had laid their plans, drawn their designs, had hewn their stones to order, and in one city, and in another, and in another, till all were completed, and shortly after their protectorate government began the old site where Solomon's temple stood, and where a mosque of Omar had twelve centuries stood, was cleared away, and in a remarkably short time their new temple was completed.

Now their temple is completed, the city repossessed, enlarged and beautified, the early and the latter rains have come, the fertility of the land has been restored, railroads have been builded, new cities have sprung up, the immense wealth of the Jews accumulated the past two or three centuries has been brought, till all appears to be prosperity, and the people well on the high road to a kingdom of wealth, of notoriety and of power.

But hark! there is another picture that now comes before us for contemplation. While these developments have been going on with the Jews a movement has been made by other nations. The consolidation of tribes, of nationalities, and of territory has been the order, till the great

power of the north, Rosh, Russia has incorporated into her dominions all the territory from the Baltic upon the west to the Pacific upon the east, and from the Persian Gulf upon the south to the ice bergs of the north. This power a century ago lying entirely north of the Black sea and the Caucasus mountains now controls the Ottoman empire, has pushed south of the Caucasus mountains a thousand miles, has obtained much of the old Chinese empire and all of old Persia; has extended her railroad system from the west 5000 miles to the east into Manchuria on the Pacific, from Teheran, the capital of old Persia, down to the Persian Gulf, and is now mistress of almost all the territory possessed by ancient Assyria, Babylon, Medo-Persia and Macedonia, together with as much more territory. In addition to this, allied to this power are all the Latin nations of the west, once composing Western Rome. These are arrayed upon the one side, while the Anglo-Saxons, comprising North Germany—all Germany outside the Austrian empire—Norway, Sweden, Denmark, England, Canada on the new continent, Australia, the Pacific isles, India, much of Africa, and the United States of America, upon the other side, all of which countries since here in the assembly we have conversed of, and noted their localities. And already the array has come and the contest has begun.

Rosh, or Russia has two objective points by land, in view. One is to the east. Already she has through Persia invaded English territory to the east, overran Afghanistan and is now pushing on with her myriads through Kuyber Pass for India. She has attempted a sortie by her extensive navies at Port Arthur in Manchuria and the Pacific coast down upon the coast cities of India, but the combined navies of the Anglo-Saxons, which control the seas, have proven too much for Rosh. Since we have been assembled here in this School of the Prophets the Anglo-Israel navies have cleared the seas. Every Russian and Latin fleet upon the Pacific Ocean, upon the south seas, upon the Mediterranean, upon the Atlantic Ocean, upon the Baltic, in Mamora and at Constantinople have gone down, till these navies are now powerless everywhere upon their coasts. The Anglo-Saxons have lost no vessels, and but few men in their contests, while the blood of the crews of those have crimsoned the oceans.

Thus supplies and re-enforcements from the Latin nations of the west are cut off from Rosh. But resources at home on land appear to be endless. She moves on by land toward India more than a match for all opposition on land. Yet she will meet with an army of 4,000,000 or 5,000,000 in India, aided by the combined forces from Aus-

tralia, New Zeland, Borneo, and other English colonies.

Yet Rosh has another objective point, and that is Jerusalem. The hosts from the Caucasus, Armenia, and all the Ottoman empire are in arms; 5,000,000 to 10,000,000 strong, are moving on this objective point. The combined fleets now left of the world, though able to take and to hold any desired port, cannot land men and munitions of war enough to check this host. Its movement is onward from the north and the north-east toward Jerusalem. Doubtless the aim is to capture the city, make Jerusalem one of the capitals of that great empire, and to gain possession of the untold millions of gold and silver in that land gathered during the past two or three centuries by the Jews. A spoil indeed it will be if captured!

The recent naval victories gained by Anglo-Israel gives them possession of all the Mediterranean ports but not in time to fortify them. But the almost untold number of war vessels assembling in that sea forms a fortification sufficient for all purposes as to the coast.

More landed forces are gathering, brought in by these fleets from South Africa and Egypt, from the islands of the west, from Canada and the United States of the new world, till now, intelligence is that there as full 500,000 well trained and seasoned men in the field on the coast,

as finely equipped soldiers as the world ever saw, ready for the contest. These will be conveyed at once to Jerusalem as the scene of action. Thus Jerusalem, as of old, will once more become the battle field of the world, and once more will her soil be baptized in human blood, while her people, the Jews, will not escape destruction. It will come. The day is not far distant. The mighty have awakened to war, and have beaten their plow-shears into swords and their pruning hooks into spears. We will await coming momentous events."

Following Mordecai's somewhat lengthy talk we returned to our places in camp, reflecting and conversing of what he had said, and of the carnage soon to come upon the plains of Israel.

CHAPTER XV.

After we had listened to so many grand lessons from the prophets of old, and Barnabas had spoken, we rested, if rest to the immortalized be ever needed? and after what the world would call night, morning to us, came. And with this came my messenger, and said to me, "Now I will gather your company once more before we leave this encampment, conduct you about the camp, and show you some things you yet have not seen." And then he proceeded to gather our company. All once more were together, save Moses the Hebrew, when we set out on our tour.

But Mordecai, ever interested in Moses, the Hebrew, called to the messenger, and asked him why Moses' absence? To Mordecai the messenger replied, "We will call for him as we will proceed on our tour by his location."

Our travel was in the outset direct on the avenue upon which he was located. And as we drew near him the messenger called him to join our company, remarking to him that we desired his companionship. He readily consented to go with us: but asked permission that two of his especial

friends, who had of late joined him in his rank and position for the future, also go. Our company, as did also our messenger, at once consented, when Moses introduced his especial friends to our company, and then we resumed our walk.

The messenger, of course knew all about these two especial friends of Moses, for he had recieved them on their arrival in camp, had examined into their history and had assigned them their places. But he remained silent as to all this, and left us entirely independent, to learn of them as best we could.

Josiah at once asked of Moses as to who they were, and as to why they had been given a place along with him? To these questions Moses replied, "These men were many years ago his especial friends in England; were Hebrews; were up at Beiroute—old Antioch—when resurrection came. They heard of the resurrection. They saw Titus and Mary, his companion, after their resurrection, and talked with them briefly, and saw their two children—these now grown—set out for Joppa. These, my companions, remained in Antioch till they read the strange stories in the papers about the missing ones from Jerusalem, and then the reports about my departure from Joppa with a company who claimed to have been resurrected. When they read these things they at once decided to visit Joppa and to inves-

gate things for themselves. On arrival at Joppa they called at my residence, found that the reports were true, and that I had gone. They examined all the evidence they could obtain, and were led to believe upon Jesus as their Messiah. They inquired as to the directions in which we had gone, and was about to set out to follow us, but just at that point a vessel landed in Joppa bearing many strange people, and among others three of their old acquaintances—Englishmen—Anglo-Saxons, devout church members in their day. These three Anglo-Saxons had but recently died, and my two especial friends assisted in consigning them to their tombs. So when they landed from the vessel in Joppa it was proof positive that the resurrection had come. There were several other resurrected ones that landed also from the same vessel. These all set out on their journey for the camp and traveled the same route which we traveled, save they did not turn eastward through the mountain defile by the way of Machpelah. But as they journeyed along my companions were by the resurrected ones, as Mordecai taught me, taught the necessity of obedience, and as they came on their way to that same pool of water where I was baptized, they were by one of these old acquaintance—resurrected ones—baptized; and as with me, they too, as they came up out of the water were changed, to incorruptibility.

Finally this company too have reached the assembly, have presented themselves for places and these two especial friends have been assigned to places with me. And not only these, but many others are here who have come here in the same way, and will be palm bearers in the kingdom.

As we walked on we found the number of saints in various apartments greatly augmented as compared with the number we saw on our first tour, some forty days ago. Of the messenger Mordecai made inquiry, when the messenger said these have come in from the more remote parts of the world, having had a much further distance to travel than those who arrived here first.

Then I asked of the messenger if all were yet in? His reply was, that all were not in, but all would be in before we would leave Sinai.

My next question was, "How soon will we leave this place?" The messenger replied, "The arrangement is, to leave here about to-morrow morning."

"May I ask you to whither shall we go?" remarked Cleopas.

"We will, when we leave here, move up to Mount Sier," replied the messenger.

As we moved along through the Israelitish department of the camp the messenger pointed out many distinguished characters, which he said we had not before seen. With some of these our

company stopped and talked. Some of these had come up from extreme southern Egypt; some had come from Ethiopia in Africa, some from India; many had come from Media from where Shalmanezzar had carried them twenty-six or twenty-seven centuries ago, while far more had come up from Asia Minor, around the Black Sea, over in Europe, and from as far west as the British isles, to where they had many hundred years ago migrated. With many of these we conversed freely, and from them gleaned much information as to the world in their day, and as to the certainty of Israel's route of escape from the land of the Medes.

From the Israelitish department we passed on to the south, where we found that a few more had arrived from farther Africa. These were a mixed class of people, having migrated into Africa from other lands, for not many did we find in the camp from all the African nations. We here asked of the messenger why so few of these? He answered, "These African people, together with many tribes in far eastern Asia, in the islands of the sea and elsewhere in the world have been of too low a grade of humanity to develop a character fitted for future usefulness."

From the south we passed to the east. And here we found the number had been increased somewhat; but that the additions made bore not

the characteristics largely of the Hindoo and the Mongoloid type, but as from Africa, were a people whose ancestry was from the west, Of the leading men of former days of these countries we had on our former tour made inquiry, so we would not trouble our messenger further.

The messenger soon hurried us on to the north, when we found here the population of the camp had greatly grown since our former tour. Mordecai ventured to inquire of the Messenger why this great increase over the former divisions, the east and south? The messenger replied, "These come up from a land where there has been better material. In the Israelitish department you saw simply those from these countries who were pure Israelites, while here by far the greater portion of these are Gentilized Israelites—Israelites who have mixed by marriage with Gentiles, but have preserved with them the Divine truth, loved it and obeyed it, and have come up from these countries with faultless characters."

Then said Mordecai to the Messenger, "While here is a very large number in this part of the camp, yet the number is but small compared with the vast number that in all these past nineteen hundred years have been church members. Why such difference?"

The messenger replied: "While many in all the north country have become church members dur-

ing the past [ages, church membership by no means has made these as fit in mentality, morality, or honesty for rulers in God's kingdom. More, while many of them received the truth, they did not have all the truth—enough truth, as a foundation upon which to build. And further, while many of them had about all the truth in word they had it not in fact. They have held along with the truth enough error to render what truth they had of no effect.”

“From the north,” said the messenger, “we will pass on to the west.” And as we walked on we discovered that here the numbers in the camp had grown more largely than in any of the preceding divisions. The messenger replied: “You will find here greater numbers. The Divine truth has taken deeper root and brought forth more fruit in the west than elsewhere. The truth as among the Latins in the early days of christianity was fruitful and from these during the first few centuries many have come up, but further along many errors crept into the church. The church strove for popularity, apostatized, became despotic, waged persecutions, and finally lost her candlestick entirely, till during the past dozen centuries the numbers here from that source are but few. By far the larger part of all those you see here in the west have come up from the Teutons and the Anglo-Saxon peoples—all of one stock, originally of the ten tribes of Israel.”

“But while here in this section,” said Cleopas, let us call upon those great men in intellect, those astronomers I sometime ago heard talk. To this request the messenger gave consent, and said: “Be seated here in this open space, and I will call them.” Then he called Galileo, Newton, Dick, Herschell, Mitchell, Foster, and many others of later date. On their arrival we were made acquainted with them, and then entered into conversation with them, for they were very sociable, free to talk, and yet free from affectation or dogmatism.

Here Cleopas addressed Gallileo and reminded him of their former conversation in which Galileo had said “the earth is round,” and said that some of these brethren have a desire to hear, as they, along with him lived in the days of the Messiah, and died shortly after he died.

Then Galileo began and said: “Yes, the natural idea of primitive man was that the earth was a vast plain, and as a plain had its bounds in the seas, was fixed stationary, and that the sun, moon and stars all traveled around the earth as one common centre. This idea was entertained so universally with but very few exceptions, if any, in your day and down to my day. Possibly Job and David had some different conceptions, as David wrote: ‘The heavens declare the glory of God, and the firmament showeth his

handiwork.' Job may have know differently when he spoke of the Pleiades, and then of the morning stars singing together upon the creation of man. But when I began to investigate this question I soon found abundant proof that the world had all along with the primitive idea been mistaken, and that the earth is round. I also discovered that it had a diurnal motion upon its axis, which gave us day and night; and also an annular motion around the sun, which gave us the seasons in their order. This true solution of this question extends the bounds of God's creation and his universe in extent over the old idea to where we can truly appreciate David's language as above quoted."

Then said Nathaniel, "But this solution is attended with the same difficulty which attended the other, 'upon what does the earth rest in space?' This I cannot comprehend."

To this remark Newton replied, "In my day I discovered a natural law which I called gravitation. It is that law which causes all bodies near the earth to bend toward the earth. That there always has been such a tendency all have by observation known. This now is called the law of gravitation. It is the affinity which the particles of one body have for the particles in another. We call it affinity or attraction. It is this law that prevents the earth from moving further and

further away from the sun, and so of all the solar bodies that revolve around the sun. And it is the centripetal power—another well known power—given to these bodies in their revolutions around the sun that keeps them from—by this power of gravitation—affinity—dropping back into the sun.”

Then said Nathaniel. “This is the most plausible and satisfactory solution of these points I have ever heard. But there are many bodies, we called stars, that appear to lie beyond these solar planets. What of these?”

Here Prof. Dick, Herschell, Mitchell, Foster and others entered into a long conversation as to the Siderial heavens, in which they said that even our solar system is but one of many thousands of such systems all revolving around a common centre. They said that our earth by mathematical measurement is 96,000,000 miles from the sun; and that it required eight minutes of time for a ray of light to pass from the sun to the earth, or that a ray of light travels 12,000,000 miles per minute. And that at this rate it requires 500 years for a ray of light to pass from this common centre of the siderial heavens to this earth. After this they all entered into a discussion as to what is called the milky way, or the milk maid's path; and the general descision was that this is composed of an infinite number of other systems,

all independent of the systems of the Siderial heavens.

Then Professors Lyel, Dawson, Winchell, Hugh Miller and others who had studied much as to the make up and developments of our earth joined in the conversation, and talked of the ages of the past, of the minuteness, and then of the magnitude of God's creation, till many of the members of our company were carried away by its sublimity.

With these men we spent several hours, and still were loth to leave, when our messenger said, "In the infinitude of the aeons yet to come you will have ample time to hear more of all this, to learn it for yourselfs, and to enter upon the great paradox of ever in wisdom approaching toward, but never attaining to God in his infinitude.

"Come, the day is far spent, we have others to see," said the messenger. And as we resumed our walk we, who had been changed to incorruptibility, met with several of our old acquaintances from England and America. With these we conversed, and then returned to our several localities in the camp.

Section Three.

FROM SINAI TO JERUSALEM.

CHAPTER XVI.

“With great interest” said John, son of Simon, “have we while here in this encampment listened to the many speeches made, scriptures quoted, and instructions given.”

“Yes” said Silas, “the visitations have been many, the acquaintances made, genial, and our knowledge gained of each other seems to be somewhat initiative, thus reminding me of what Paul and I used to talk about, and I believe he once wrote to the Corinthians, that then, referring to this resurrected state, we would know as we are known.”

“But see! a greater than Moses of old,” said Mary, “arises to speak. Hear what he says.”

Then Jesus said as he arose: “We must be about our Father’s business. Our work at Horeb is completed. Our stay is ended. Let us arise and go hence. The Lord came from Sinai, and rose up from Seir unto them.”

Just then Cleopas exclaimed, “See! the cloud

that has covered us these forty days here at Sinai arises and moves! But how shall we travel? And shall we go direct to Mount Seir, as Jesus has just indicated that as a point in our route? But assuredly the cloud will guide us as it did Israel of old."

"Yes" said Nathaniel, "as Jesus has just quoted the words of Moses, one would naturally gain the thought that we are to go direct to Mount Seir."

"See! our Messiah and Moses are moving out, and our travel as we begin to move also, is to arise up over what Newton called the power of gravity," said John, and to move off at will. But see the camp of the saints! They move in exact order as a trained army. This movement is thro the air, and their voice as the movement of many waters."

"See the one now in the lead giving orders" said Mary, "as to the movement! Yes, that is Joshua of old—a leader of hosts. But never led he, against the Amlekites, or Sihon, or around Jericho such a host as this. Untrained are the saints in military tactics, but assuredly intuitively as their order must be, it is perfect."

"How glad," said Cleopas, "that once more we are reunited in life; and not only this, but that our union is not broken to-day in our march."

"As our cloud," said Nathaniel, "is with Jesus

and Moses enveloped in its folds, far out in the lead, I suppose that our march to-day to Mount Seir will be over the route Moses led Israel anciently. If not this, then may it become more direct, and that we may not have to turn and encompass the mountain as did Israel”

“But our march is much faster than Moses led Israel. One day may prove sufficient for the entire journey,” said Cleopas.

John replied, “Yes our movement is with great rapidity; yet how pleasantly. But the day is far spent; and now see! the cloud has halted at the foot of this mountain. This must be Mount Seir, as we were destined for that mountain. And here it appears we shall encamp. How long we know not. It may not be many days.”

“Yes, it is to be hoped,” remarked Silas, “that we will not remain here very long, as there are other points where we shall touch or camp before we come to Jerusalem, the city of our God, beautiful for situation when viewed from the north. To Jerusalem I would like to hasten.”

“Here we encamp,” said Titus. “Our camp arranged by Joshua of old is quite orderly, and much after the order of Israel around the ancient tabernacle. As then, when the cloud stopped and Israel encamped, so here, as it were, intuitively all have stopped and taken up a position

exactly sustained at Sinai during our stay there.”

Then said Silas “Can it be that as our brother Mordecai spoke just before we left Sinai that Jerusalem is once more to be invested with armies and to be destroyed, our people—the Jews—to go into captivity, and their beautiful temple, the exact counterpart of Solomon’s temple, to be destroyed? Yes, can this be? Paul and I conversed much of the future; we talked of the developments of Anti-Christ, or the Man of Sin, and of developments, and military movements of the nations and their final subjugation beyond the establishment of the kingdom, and that subjugation by the kingdom, but apparently we never saw, the Spirit never manifested to us this array and apparent contest that now seems imminent. But hark! the music led on by David and Miriam, and in the chorus we shall all join.”

Timothy exclaimed, “How grand the music! David a Prince: truly a Prince—a master of music! I wonder not that he charmed the daughters of Israel, and even the whole nation, when he sang and played to them in days of old! But here we rest, if rest should be needed.”

At Seir we tarried several days, conversed of the scenery, of our mode of travel, of the future and of our next prospective encampment.

Simon, of, Joppa, said: “Here at Seir we have rested several days. All has been life. Many have

been the discourses of the future at Sinai and here in their grandeur. Some have taught us of the past. Our federal head—Adam—has told us of his early life in Eden, and of the garden eastward in that land, of the attractions of that garden, of the tree of life, of how its leaves when partaken of by him and our mother Eve, had all pains and aches, through few ever they had, allayed. He has told us how mother Eve saw the serpent day by day for many days eat of the fruit of the tree of the knowledge of Good and Evil, and did not die, nor sustain any trouble, and then how she supposed it a mistake, and that if she eat of it she would not die. Then he said she told him she had eaten of it, and as it was so pleasant to the taste she desired him to eat, and as their destiny was linked together in life, he, notwithstanding he blamed her and reproved her, desired to share in her misfortunes, if she was to die. He has told us how in after life he and his companion, Eve, bewailed their sad mistake, bitterly wept, repented toward God and how God forgave them, but would not replace them in the garden, and how for nine hundred long years they taught their posterity to live and respect God. He has even told us that this tree of life from which he was driven, and the way to which was guarded, will in Messiah's time be restored, even as the prophet Ezekiel has declared.

Then Mathusela, who lived for more than 250 years along with Adam, and then afterward for 600 years along with Noah, has told us of the noble life lived by Adam, how he taught his children, and whose life was far better than that of his children in subsequent years.

Then Noah has spoken again, and informed us of the customs of his day, how the people sinned; how they mocked him when he was building the ark; how the flood began, and how sorrowful he was for them as they retreated to higher lands as the water rose; and then how lonely he and his family felt when they descended from the ark. This has all interested me. But most of all would I like to hear more of the imminent danger that threatens our people, the Jews, and the city of Jerusalem. It has been several days since our brother Mordecai pictured to us the pending contest. Surely time enough has elapsed for further developments. Will he not give us more."

Silas here remarked: "But while thus waiting, father Simon, we might as well pass the time in conversation. And here let me remark that I had thought all along the former life Adam and Eve had never repented; that with them no place was ever found for repentance. That is, that God had never extended to them the opportunity to repent."

In reply Simon remarked; "But do you not remember that Peter taught, and then wrote, that God was not willing that any should die, but all should come to repentance, and live—live again by a resurrection from the dead? and so Adam and Eve are with us this day: and how glad I am that they are here."

Silas replied: "A noble kind hearted affable man he is. Easy to approach. I have conversed with him much. I asked him if there was any poisonous nature in the fruit of the forbidden tree. He replied, none what ever; that there was no physical or moral reason for not eating of the tree. But that the command was strictly positive in its nature. That God as his creator had the right to command him and that it was his duty to obey without any questions, and that he ought to have obeyed.

"But see! since we have been here several days," said Cleopas, "we are again to move, so it is announced, and this time we go to Padan, further along the old line upon which Moses led Israel.

To Moses all this may be familiar, natural scenery. To us new."

John remarked: "See! we move; once more the cloud that has given us light, and has shielded us as a covering arises from over us."

"Yes," said Titus, "we move, and now as before, we move as it were on the wings of the morning,

and at will, move as birds to their homes of retreat. The trumpet sounds the move, and an orchestra plays the Jubilee march. Such music only angels before have heard. Glory to God in the highest strains, and on earth peace it portrays yet to finally dawn. Oh, that the reign of peace to the world was ready to dawn instead of one of turmoil and war. This will have to come before the nations will submit to the Divine government of the Messiah. While we have overcome; are resurrected to incorruptibility, eternal life and immortality, and are therefore, safe, there is a dark picture before us for the nations. We move on and on toward Padan. But before the day is ended we will bivouac at that point.”

Here Josiah exclaimed: “How exhilarating this manner of travel—moving as of the eagle, yet without wings. It is by an exercise of the will. It is by the force of will power in us that we overcome gravitation. Our means of travel in the future may be by this means, if we choose so to exert the power. It must have been by this power that Jesus ascended when he left the disciples at Mount Olivet. But here we halt with a cloud still to rest over us as at Sinai and at Seir. An ever abiding covering, and light from our God.”

CHAPTER XVII.

“Here we are,” said Nathaniel, “at Paran, an old point of renown. Moses with Israel encamped here more than 3,400 years ago. Here it was that Moses smote the stone of Jacob, and brought water out of it for Israel: But above all I wish that Mordecai or some one else could tell us something of the coming contest upon the plains of Israel.”

“Yes,” said Cleopas, “how glad I also would be to hear how these contending armies are arranging themselves for the contest. Surely this must be the time Zechariah saw when he said, ‘Behold the day cometh when I will gather all nations against Jerusalem to battle.’”

“Certainly this must be the time thus referred to by Zechariah,” replied Nathaniel, “as also did Ezekiel, when he spoke of Gog in the latter days, when he will gather his hosts upon the plains of Israel. The contest will come, and though Rosh or Gog will triumph for the time, the end we know. He will go down. May be Mordecai has some intelligence to impart to us on these mo-

mentous events. He always appears to be ready upon these themes."

Here Mordecai arose in our midst, and said: "Tidings have come to me from the contending forces in the vicinity of Jerusalem. By vessels the Anglo-Saxons have succeeded in landing and throwing 750,000 available men into the vicinity of Jerusalem and to the east. They occupied a few days ago a base line from a point south east of Jerusalem along the valley of the Kedron leading south-east, ranging up over the eastern brow of Mount Olivet, and north to a point west of Jericho. The army of Rosh is composed of three divisions; the right is coming in from the north by the way of Mount Lebanon and west of the Jordan, the left rests in Edom, now in the vicinity of Bozrah, and collecting from all Arabia on the south as far to the south-east as Mecca. This, the left division, facing west, is said to be composed of 1,500,000 men. The right composed of the Mohammedan forces of the north, is said to be composed of 2,000,000 men, while the centre, composed of Cossacks, numbers 2,500,000 men. The centre division five days ago crossed the Jordan, spread out from the south point of the sea of Galilee to the north point of the Dead or Salt sea, and early in the morning two days ago engaged the Anglo-Saxons in battle. All day long for miles along the valley, up over the eastern

brow of Olivet and over the hills far to the north the battle raged. Hot, and sullen, was the contest with the odds in numbers in favor of the Cossacks. The Anglo-Saxons with advantage in position over Olivet, and the northern hills, stood in the contest as a stone wall and irresistible. But while their forces faced the foe all day long and mowed down their enemies by the tens of thousand, the Cossacks out numbering them by more than three to one were enabled by each onslaught to bring fresh troops to the front and hour by hour give relief to their tired soldiery.

The Anglo-Saxons were always enabled to resist and to drive back their foes and send them hurling down the hills and into the deep gulches, and back often far into the valleys, but dared not pursue them into the open fields, where they would have been overpowered by numbers.

Thus the battle raged from the south to the north till the darkness of the night closed in, and apparently by mutual consent both armies drew off their forces to count their losses, to care for their dead, and to form new base lines for the next work.

Reliable information comes that the Anglo-Saxon loss reaches 25,000 dead, 20,000 wounded and 5,000 missing, while the Cossack loss reached the phenomenal figures of 500,000 dead, 200,000 wounded and 50,000 missing. The great differ-

ence in loss is owing to the superiority of the Anglo-Saxon arms, and especially of the effective work of their long range artillery which mowed down tens of thousand in the ranks of the Cossack reserves in the distant valleys, combined with the superior skill of the Anglo-Saxons.

The Anglo-Saxons have well cared for their dead, but the Cossacks have not been enabled to yet care for theirs, owing to their large loss.

But now owing to the large odds between their numbers and even that of their opposition in front, now 450,000 men on one side and 1,750,000 upon the other, and then the certainty that the centre of the Cossack army will in a few days be joined by both their right and left wings which will give them an army of more than 5,000,000 men the Anglo-Saxons began a retreat to the west and now are drawing near the Mediterranean coast where they will be under the cover of their navy. The Cossacks have moved upon Jerusalem; captured it, destroyed much of it, rifled the houses of their wealth, and its inhabitants now rest in captivity. To-day the Cossack base lines for operations are from south of Jerusalem passing through the city, and on the north, facing west, with their prisoners in their rear to the east and south-east. The right wing composed of 2,000,000 men are encamped to the north of the sea of Galilee, reaching across through Naz-

areth, and extended well toward the coast. The right and the centre are strengthening their positions and waiting the movements of the left, 1,500,000 strong, which is now just east of Bozrah, and in all probability will camp in Bozrah and vicinity to-night. This terrible host is certain to possess the land, appropriate everything that is valuable, and once more reduce the Jews to poverty and slavery, if they do not even put them to the sword. □ The Jews now are completely at their mercy and marauding parties are at this very hour pillaging the cities and rifling the houses close in the rear of the retreating Anglo-Saxons.

Tidings from the east come telepathically to the effect that the eastern army of Rosh has passed Kuyber pass in myriad numbers, but have been met and destroyed by the Anglo-Saxon army of the east down upon the Indus. That this destruction is complete—more than a million of men upon their side slain in the series of battles there fought. The Russian army numbering some 10,000,000 men was outnumbered by the East Indian army reenforced by the troops of Australia, New Zeland, Borneo and Summatra, led on by Anglo-Saxon officers. This leaves the Anglo-Saxons complete masters on both land and sea in the far east.

But the provisional government of the Jews in Palestine is gone, without Divine aid. There is no other source from which assistance can come quick enough to save the utter destruction of their landed force beyond the reach of their men-of-war in the harbor. But most assuredly Divine aid will come. The prophets of old have seen the outcome of this contest, of which I will not now attempt to speak, but await developments."

"How glad I am," said Cleopas, "that our brother Mordecai has spoken; but how sad that our people, the Jews, have once more passed into captivity. I fear for them—their government gone and their land over-run and their wealth all lost. But we must not despair. I remember that we have passed all human affairs to us, and arise above all impossibilities to us. Our Lord is with us. He will do all things for the best. The outcome will yet be a triumph."

Nathaniel then exclaimed, "See! the cloud once more arises, and we are to move, though late in the day. The signal comes that we are now to move to Bozrah. Can it be possible that we are to reach Bozrah while the left wing of Rosh's army is encamped there?"

Here Silas replied to Nathaniel and said: "Intuitively I am impressed that this is our Master's intention, and that while there some terrible catastrophe will occur, not to our assembly, but I

feel impressed that the Lord, as of old, has a sacrifice yet to offer in Bozrah. But we move. And not as our former moves. More rapidly is our flight."

"Oh see! our covering!" said Titus; "the cloud broadens and reaches far out to the north in our advance. Remember, the cloud as Israel crossed the Red Sea became a light to Israel, and darkness to the Egyptians, and that the Lord fought for Israel."

"Yes, all this brother Titus," said Cleopas, "and when the Cloud came down upon Sinai it became a pillar of fire, the mountain quaked, and reeled as a drunken man, and the cloud sent out both lightnings and thunder. And as we are now nearing Bozrah see! the cloud takes upon itself a fiery and an angry appearance. The lightnings begin to play. Can it be possible that our Lord means destruction to Bozrah?"

Here Mordecai said: "Brethren, Companions, as you appear to be much interested in this scene which has just transpired here in Bozrah, I will say to you that the messenger has enabled me to see the events as they have occurred, and I have come now to speak to you of these. How momentous they are! The storm which was manifest in our overshadowing cloud has broken over Bozrah, and that great host has gone down. The fury of the Lord was upon it. Surely his arm

hath redeemed; and will further redeem our people and our land from this Assyrian enemy. Yes, the Lord is mighty, and he will triumph for his people.

That army, supposed a few days ago to number her 1,500,000, has during the past five days been increased by full 500,000 men till it reached 2,000,000 by all the Khurds and Bedowins of all Arabia flocking to it; and then it has drawn after it tens of thousands of others as followers and marauding parties. These the past day have been encamped in and around Bozrah and spread out for miles over the valley of Edom. But this host has as to life gone. Their bodies to-night lie in the valley, and Bozrah is but one slaughter house. The Lord has ridden upon the storm and dark clouds have been his pavilion. He said to Pilate the day he was crucified that he could, if he chose, call to his aid more than twelve legions of Angels. To-night he has drawn upon these for destruction. As his father sent the Angel of death through Egypt to destroy the first born in every family, he has here employed the winds, the lightning, the hail and the tempest as his messengers of destruction. The cyclone hath gathered them; it hath hurled them, it hath lifted them with their munitions of war high into the heavens and hath hurled them down again in confusion and destruction. Con-

sternation seized them when they saw his fury coming. Every man's hand was turned against his brother, and there was none to save: and there was none left to carry the news. No tidings hath gone out. Rosh doth not know what has befallen his hosts. He will expect them but there are none left to bear the tidings. Mighty in war hath been the Lord of hosts of old. But he hath not exceeded our Messiah in this contest. Our Messiah hath made a great sacrifice in Bozrah, and he hath trodden the wine press alone, and hath dyed his garments in the blood thereof. From Bozrah will he go forth with dyed garments to greater victories over Gog and his hosts. He will save the tents of Judah first, and then will he fill the land with the slain. All praise to his name. Amen. and amen.

CHAPTER XVIII.

“Now that another day has arrived,” said Silas, “and we have viewed the slain of the Lord—hundreds of thousands—we are ready to praise his holy name. And now that this mighty host has gone down into death—the left wing of Rosh’s army, as our brother Mordecai has described, will not our Messiah to-day move upon the other wings of the army and destroy these, as he has this host at Bozrah, and thus rid our land of her enemies, and redeem our people, the Jews? Most certainly this will have to be done before he can occupy Jerusalem, and establish his kingdom. Certainly he will not delay in this work. This seems to be due as his next work.”

Mordecai here said: “I again come to you for further conversation. As we were viewing the slain of Rosh’s mighty host by the terrible cyclone of last evening, tidings have come to me of further military movements by the remainder of the armies. During the last day and night the Cossacks, a million strong, have pressed westward from Jerusalem down upon the retreating Anglo-Saxons, have driven them completely under pro-

tection of their vessels at the coast, mowed down several thousands of them, took many prisoners, and captured hundreds of thousands of small arms, and much artillery and ammunition. Now the Cossacks are in full possession of every city and hamlet in Palestine from north to south, and from the Jordan hard down to the coast of the sea. They have taken the Jews in all these cities captives, and are transferring them to their rear to the east of Jerusalem. Clairvoyantly in connection with these armies and their movements continually, as I am, consternation has seized upon the Anglo-Saxons in view of the fact that Rosh is moving upon them with an army of almost ten times their number, and they with no chance of reinforcements in time for the decisive battle that is certain to come inside the next two or three days, as it is Rosh's policy to bring about the final contest before the Anglo-Saxons can receive reinforcements.

Desperation also has come to the Jews. It is certainly the time of Jacob's trouble spoken of by the prophet Jeremiah; but the Messiah will redeem."

"But see!" said Titus, "the cloud is rising to move away from Bozrah, this field of slaughter. There are none left of all the host of Rosh to bear the tidings of this great destruction, nor is there any left to bury these slain out of sight.

Are they to be left upon the field, and their carcasses to be given to the birds of the air and to the beasts of the field?"

"See! we move forward once more in order," said Silas. "The sight is as glorious as the sun, to us, and as terrible to Rosh, I trust, as an army with banners. Whither are we tending? From the study of Moses and the prophets Jerusalem is now our objective point, with nothing to intervene. Will our Messiah move upon the camp of Rosh there as he did here at Bozrah? We will not dare to predict, but await developments. But now we are well on our way; we can see the old land marks to the east and north of the Salt sea. Soon we certainly will come in sight of Rosh's camps."

"O, see the appearance of the cloud, our guide," said Cleopas. "It is spreading out in every direction toward the hills of Bashan, northward and toward the west. Its dark and fiery hues of yesterday evening were hardly to be compared to its appearance. Most certainly the Lord will turn his thunderbolts loose upon Rosh, and to-day we will, we hope, see his hosts go down."

Mordecai said: "I find that I am still in clairvoyant connection with the contending armies, and not only with these, but I fully see the Jews as prisoners spread out to the east of Rosh's army in the rear, as the great army is faced west, and

ready for a forward move upon the Anglo-Saxons, to be made this afternoon or tomorrow. The Jews number many thousand, as they have been the past two days brought in from all their cities. Among them are many old men and women, and children, and many thousands of Anglo-Saxon prisoners.

And now they have discovered an approaching cloud from the east, to them; and in it they discover a tempest spread out over the Salt or Dead sea, approaching with fury. They see the lightnings and hear the distant thunders, and see the dark and green hues it has taken on. And hark! they now fancy that they discover in that cloud, pictured upon its crest an image of some mysterious character. The whole camp of Jews in consternation are viewing the approaching tempest, and the mysterious character pictured upon its face. They speak one voice, 'Who is this that cometh, riding upon the storm, from Edom?' And now they discover more. His apparel to them is plainly to be seen, and they exclaim, 'with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? If thou art the God of Israel, then we pray thee deliver us, or we perish at thy hands. At thy hands we are but as dust and ashes. Save us we pray thee from this Assyrian, and save us O, Lord, from the vengeance of this approaching storm!

Just then some though it thundered, long and loud, others who were praying to Aloah heard a voice, 'It is I that speaketh in righteousness, mighty to save.' And now they reply. 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?' O, Aloah! do save us from this approaching——O, the storm! the storm!! Its furies are on us! what can we do to save? Our homes are gone, our cattle and our goods this Assyrian, Rosh, has taken; our tents are now swept away, and O, that the rocks of Mount Olivet and of these hills would fall on us and hide us from the fury of the tempest! O, the loud and continuous thunder! But hush thy confusion; it is a voice with audible words that speaketh from the clouds as continuous thunder: 'I have trodden the wine press alone; and of the, people in the contest, there was none with me: and thus the host of Rosh's army at Bozrah has gone down, and of these thine enemies I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my raiment. For the day of vengeance is in mine heart; and the year of my redemption is come. I looked upon you, and there was none to help you; and I wondered that the Anglo-Saxon power was so soon shaken, and that there was none to uphold: therefore, mine own arm will bring salvation unto me; and my fury will uphold me. And I will tread down this army in mine anger,

and make them drunk in my fury, and I will bring down their strength to the earth.'

"But O, see the cloud! its hues are changing," said Cleopas. "The light is transferred to the eastern portion, while darkness enshrouds it to the west."

"Yes," replied Mordecai, "and now see its movements! An extra arm is extending from the south up over the eastern brow of Olivet, and far to the north. But O, the camp of the Jews is swept away. The cyclone gathers them up; not one is left. The entire camp is gone. See! they are moving to the east into the Jordan valley, but slowly; gently; now they are set down safely beyond the control of Rosh and his hosts, while the guards over these prisoners have been gathered to the west. Surely the arm of the Lord hath here saved the Jews!

And here I remember a prophecy of Zechariah, 'Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. The Lord also shall save the tents of Judah first, that the glory of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.' Surely this is the fulfillment of this prophecy.

But see! O, the tempest! See how it rages over the land from south to north, and westward

toward the sea. The lightnings play and the fire runs continuously along over the land, till most certainly every thing will be consumed. Surely this is Peter's burning day when the heavens above will be melted, and all beneath will be burned. Hear how he sendeth out the thunder bolts! Surely the foundations of Lebanon to the far north, and Hermon and Carmel will be shaken, and the fountains of the deep will be broken up. The sounding of the artillery in the terrible battle that raged all long a few days ago in which Rosh lost 500,000 men killed would pale away compared to heaven's artillery now playing over the plains of Israel.

But, see further! He not only pleads with the fire, but with floods, to over-flowing, and with the hail, even to a talets weight, and with ten thousand cyclones, spread out over the plains. This is surely the destruction of Rosh or Gog and his host. The horse and his rider are overthrown in panic. Terror has laid hold upon the infantry till every man's hand has been turned against his brother till all are slain. The cyclones have picked up the artillery men and the leaders of the hosts and raised them high into the heavens, have hurled them round and round as drunken men, and then hurled them in fury to the ground till no life is left in one of them.

How art the mighty fallen! The Arabian fell at Bozrah 2,000,000 strong. The Cossack fell in battle a few days ago to the number of 500,000. The Cossacks to-day, as the locusts beyond the Euphrates, re-enforced, numbering 3,000,000 have perished as grasshoppers, and the Mohammedans of the north coming upon the plains as an army of catterpillars and army-worms numbering 2,000,000, have been swept away in the wrath of the Lord, while Rosh's far eastern army in India have been swept away by the Anglo-Saxon host. Thus 10,000,000 men have recently perished at the hands of the God of Sabaoth."

"How mightily the Lord our great leader hath fought against Gog and his host, hath destroyed them, and hath redeemed our land and the Jews. Fear will, I think, seize upon the nations," said Nathaniel.

"Yes," said Cleopas, "the tempest and the destruction is the entire conversation in the camp now. Many are the citations from the prophets of the visions they had in olden days when they saw this event. Zechariah, Hosea, Joel, Jeremiah, Isaiah, David and Moses have each spoken, and interesting have they made the theme. But all are awaiting to hear from Ezekiel to speak.

"Now that we know what the General Assembly thinks of this catastrophe," said Silas, "the most momentous of all history for destruction since the

flood, we would like to learn how the Jews and Anglo-Saxons have received the event."

To this remark Mordecai replied: "Notwithstanding all telegraphic and telephonic lines had had been destroyed, the Anglo-Saxons both upon land and in the harbors telepathically at the time the storm cloud began to gather over the plains of Israel yesterday, heard of the tempest of the day before at Bozrah, and the destruction of that host of Rosh's army. They supposed that it was but a repetition of a freak of nature that happened like the destruction of Senacharib's army of old when 185,000 of the Assyrian host fell in one night. They were debating as to the power, and the terror of the storm, and rejoicing greatly over the destruction of their enemies, when the cloud of yesterday was gathering. Orders went out over the landed and naval forces to prepare for the worst, fearing a visitation like that at Bozrah of the day before. Rapidly they saw the storm cloud gather and spread out over the plains of Israel. Soon they saw the fury of the cloud, and the lightning, and heard the rolling thunders that shook the earth upon which they were resting—even the thunders severely shook the waters and the vessels in the harbors. They saw the centres of apparently a thousand cyclones reaching far over the plains from south to north. They saw the debris of the Cossacks who were resting in sight on their east, and to the north the Mohammedan hosts raised

high into the heavens and let down again in destruction, a portion of which with tens of thousands of dead bodies were raised and carried westward into their camps. They were fully cognizant of what was going on among Rosh's forces, and that the heavens were fighting for them; but they were continually in fear lest the storm would break upon them. But finally it abated almost as suddenly as it came, its work being done. Then went up one universal rejoicing that God, if not in special providence, by nature, in his elements, had fought for them and had delivered them from imminent destruction at the hands of their enemies. They had supposed that in their strength, the provisional government they had established in Palestine was permanent, and that the Jews planted upon the land under the protectorate of Anglo-Israel, was perfectly safe. But for the past few days, till this overthrow, their hope has been broken, and now could they but fully realize that the hand of their long expected Messiah was in the overthrow, and be brought to see him face to face; or even his representative gladly would they accept of him, and surrender to him all governmental control over the land and the protectorate government. Never before were the Anglo-Saxons so willing to surrender control over territory.

“But while their military leaders in general either preserve silence, or advocate that the

tempest and the destruction were but freaks of nature, they believe that the Divine hand was in it. Yet they have so telegraphed the news homeward, and the papers all over Europe, and the western world, this morning have gairing heads of the catastrophe as a work of nature. Well enough for the world; and perhaps they will not know better for years to come. While the Anglo-Saxon officers so profess, there are not many of them but what realize differently and are hourly expecting tidings of the announcement of the presence of the Messiah.

“While this is the trend of thought with them they have been mindful of their own interest, and of any possible sufferings among their enemies, and have sent out scouting parties in every direction to learn how extensive the destruction has been, and to look after any that might have needed assistance. But word has been returned to their camp from all directions that the destruction upon Gog and his host is complete—not one left of all that host alive. And now are they organizing detachments for the burial of Gog and his hosts, to gather up the munitions of war left upon the plains of Israel, and to cleanse the land. But this will be a heavy piece of work and occupy many weeks of time.”

Silas then said: “As Mordecai has here given a graphic description of this catastrophe as seen by

the Anglo-Saxons, now the prophet Ezekiel is ready to speak to us."

Ezekiel arose and said: "Here we have in the destruction of Rosh or Gog and his hosts in Bozrah and on the plains of Israel a complete fulfillment of the visions shown to me of old, which I recorded as follows:

"And the word of the Lord came unto me saying, Son of man, direct thy face against Gog of the land of Magog, the prince of Rosh, Meshech and Thubal, and prophecy against him, and say, Thus hath said the Lord Eternal, behold, I will be against thee, O Gog, the prince of Rosh, Meshech and Thubal: and I will derange thee, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed in elegant attire, a great assemblage with bucklers and shields, all of them grasping swords. Persia, Cush, and Put shall be with them; all of them with shield and helmet; Gomer and all of its armies; the house of Togarmah out of the farthest north, and all its armies; many people shall be with thee. Be thou ready, and prepare thyself, thou, and all thy assembly about thee, and be thou a guard unto them.

After many days shalt thou be ordered forward; in the end of years shalt thou come into the land that is recovering from the sword, and is gathered together out of many people, which have been

ruined for a very long time; to a people that are brought forth out of the nations, and that now dwell in safety, all of them. Thou wilt ascend and come like a tempest, like a cloud to cover the earth wilt thou be, thou, and all thy armies, and the many people with thee.

Thus saith the Lord Eternal, It will also come to pass, at the same time, that, things will come into thy mind, and thou wilt entertain an evil device; and thou wilt say, I will go up over the land of open towns: I will come against those that are careless, that dwell in safety, all of whom dwell without walls, and have neither bars nor gates, to snatch up the spoil, and to take away the prey: to turn thy hand against the ruined places now inhabited, and against the people, that are gathered out of the nations, that have gotten cattle and goods, that dwell in the highest part of the land.

Sheba, and Dedan, and the traders of Tarshish, with all her young lions, will say unto thee, Art thou come to plunder the spoil? hast thou gathered thy company to carry off the prey? to bear away silver and gold, to take away cattle and goods, to plunder a great spoil? Therefore, prophesy son of man, and say unto Gog, Thus hath said the Lord Eternal, Behold, on the day when my people of Israel dwelleth in safety, shalt thou know my power. And thou wilt come

from thy place out of the farthest ends of the north, thou, and many people with thee, all of them riding upon horses, a great assemblage, and a mighty army; and thou wilt come up against my people of Israel, like a cloud to cover the land; in the latter days will this be, and I will bring thee over my land, in order that the nations may know me, when I am sanctified on thee, before their eyes, O Gog!

Thus saith the Lord Eternal, Art thou not he of whom I have spoken in ancient days through means of my servants the prophets of Israel, who prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time, on the day of Gog's coming over the land of Israel, saith the Lord Eternal, that my fury shall be kindled in my nose. And in my zealousness, in the fire of my wrath, have I spoken. Surely on that day there shall be a great earthquake in the country of Israel: and there shall quake at my presence the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and every creeping thing that creepeth upon the earth, and all the men that are upon the face of the earth, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall fall to the ground. And I call against him throughout all my mountains for the sword, saith the Lord Eternal: every

man's sword shall be against his brother. And I will hold judgment over him with pestilence and with blood-shedding; and an overflowing rain, and great hail-stones, fire, and sulphur will I let rain over him and his armies, and over the many people that are with him. Thus will I magnify myself, and sanctify myself, and make myself known before the eyes of many nations: and they shall know that I am the Lord.

But thou, O son of man, prophesy against Gog, and say, Thus hath said the Lord Eternal, Behold, I will be against thee, O Gog, the prince of Rosh, Meshech and Thubal; and I will derange thee, and lead thee astray, and will cause thee to come up from the farthest ends of the north, and I will bring thee upon the mountains of Israel; and I will strike thy bow out of thy left hand, and thy arrows will I cause to fall out of thy right hand. Upon the mountains of Israel shalt thou fall, thou, and all thy armies, and the people that are with thee: unto the ravencus birds, to every thing that hath wings, and to the beasts of the field, do I give thee for food. Upon the open field shalt thou fall; for I have spoken it, saith the Lord Eternal. And I will send a fire against Magog, and against those that dwell in isles in safety; and they shall know that I am the Lord. And my holy name will I make known in the midst of my people Israel; and I will not permit my

holy name to be profaned any more; and the nations shall know that I am the Lord Holy in Israel. Behold, it cometh, and it taketh place, saith the Lord Eternal: this is the day whereof I have spoken. And the inhabitants of the cities of Israel shall go forth, and shall burn and make fire for heating of the weapons, and shields and bucklers, of bows and of arrows, and of handstaves, and of spears; and they shall feed with them the fire for seven years; and they shall take no wood out of the field, nor cut down any out of the forests; for with weapons shall they feed the fire: and they shall spoil them, and plunder those that plundered them. saith the Lord Eternal.

And it shall come to pass on that day, that I will give unto Gog a place there for a grave in Israel, the valley where people pass over to the east of the sea; and it shall stop the passengers from passing: and they shall bury there Gog and all his multitude, and they shall call it The valley of the multitude Gog [Gay hamon Gog]. And the house of Israel shall be burying them in order to cleanse the land, during seven months. Yea, all the people of the land shall bury them; and it shall be to them as a renown on the day that I glorify myself, saith the Lord Eternal. And men constantly devoted to this shall they set apart to pass through the land, to bury with those that pass through those that remain upon

the face of the earth, to cleanse it: at the end of seven months shall they make a search. And those that thus travel will pass through the land; and when any one seeth a human bone, then will he set up a sign by it, till the buriers have buried it in the multitude of Gog. And also the name of the city shall be Homona. Thus shall they cleanse the land.

And thou, O son of man, thus saith the Lord Eternal, Say unto the birds, to every thing that hath wings, and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to my sacrifice that I do slaughter for you, as a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. The flesh of the mighty shall ye eat, and the blood of princes of the earth shall ye drink, —weathers, lambs, and he-goats, bullocks, fatlings of Bashan are they all of them. And ye shall eat fat till ye be sated, and ye shall drink blood till ye be drunken, from my sacrifice which I have slaughtered for you. And ye shall be sated at my table on horses and chariot-teams, on mighty men, and on all men of war, saith the Lord Eternal. And I will display my glory among the nations: and all the nations shall see my punishment that I execute, and my hand that I lay on them. And the house of Israel shall

acknowledge that I am the Lord their God from that day and forward.

And the nations shall know that for their iniquity did the house of Israel go into exile, because they had trespassed against me, and I had hidden my face from them; and I gave them up therefore, into the hand of their oppressors, and they all fell by the sword. According to their uncleness, and according to their transgressions did I deal with them, and hid my face from them.

Therefore, thus said the Lord Eternal, Now will I bring back again the captivity of Jacob, and, I will have mercy upon the whole house of Israel, and will be zealous for my holy name; and they shall feel their disgrace, and all their trespass whereby they had trespassed against me, when they dwell in their land in safety, with none to make them afraid: when I bring them back again from the people, and gather them out of the land of their enemies, and sanctify myself on them before the eyes of the many nations. And they shall know that I am the Lord their God; because I had exiled them among the nations, but gather them now unto their own land, and leave none of them any more there. And I will not hide my face any more for them; for I will have poured out my spirit over the house of Israel, saith the Lord Eternal."—Leeser's rendering of the Masoretic Hebrew text of Ezekiel, chapters 38-39.

CHAPTER XIX.

Cleopas remarked: "Now that Mordecai has given us an outline of the effect of this tempest upon the Anglo-Saxon army, and Ezekiel has spoken and made an application of his great prophecy to this destruction. I would like to know more of its effect upon the Jews saved from both the terror of the storm and the power of Rosh's army."

Nathaniel also said: "I too would be pleased to learn of its effect upon our people that have so long rejected our great teacher Jesus of Nazareth, as the Messiah. If they will not now be convinced and accept of him there can never be any display of miraculous power that will convince them; and possibly it would be just as well for them and for the good of the world, that, like with Korah, Dothan and Abiram in the days of Moses, the ground would open and swallow them down into hades."

"We here rest upon the plains of Israel away to the south of Jerusalem since the tempest, with our people, the Jews, removed to the valley of

the Jordan, we would be glad to have Mordecai speak to us of them," said Titus.

"As many of you desire me to speak more of the effect of the tempest upon the Jews," said Mordecai, "I have seen that they were terrified near unto death at its appearance, and when they were literally picked up by one of the cyclones and borne several miles away to the east, down along the Jordan valley many of them were frightened to death. But the tens of thousands who survived, after they were set down in safety, and protected by the cloud, began to reflect and to realize assuredly that the hand of God was in their preservation, and in the destruction of their enemies. And as they have reflected, many of them have returned to Jerusalem to view its ruin and fallen hosts. Their camps are now spread out from the valley over Mount Olivet and north and south. And now we find in them a fulfillment of the prophecy of Zechariah: 'And it shall come to pass in the day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall

there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Magiddo.'

Yes, they saw in the approaching cloud before the tempest one who had trodden the wine press alone in Bozrah, and since the tempest they have seen him who was crucified on Calvary many centuries ago. He has spoken to them from the cloud; they have mourned as Joseph's brethren mourned when in their great trouble they were brought back into Joseph's presence in Egypt and he made himself known to them.

Many have thus seen Jesus of Nazareth manifested in the cloud, recognized the wounds of the nails driven through his hands and feet, and of the spear in his side. They have acknowledged him as their Messiah. But some have rejected him. These are those who were before the invasion of Gog, men of great wealth. These are sending out to gather in the spoils of the fallen hosts; and are talking of repairing their homes in Jerusalem. The others—those who have accepted of Jesus as the Messiah—are now retreating to the east."

"Why this retreat?" asked Silas. "Has the Lord ordered it? Is there yet some terrible catastrophe to come upon the land, and upon Jerusalem, that these are being removed that they might escape?"

Mordecai replied: "When the Romans came against Jerusalem in A. D. 66 to 70, shortly after your death, Silas, the disciples of Jesus were all warned to flee, and they escaped to the east, beyond Jordan. There yet awaits a calamity."

"But what is to become of those who now reject Jesus as their Messiah, and are remaining in the land, and gathering the spoil" asked Cleopas.

"These are hardened beyond recovery," said Mordecai. "They are rebels to be purged out. Soon their destruction will come swiftly. Tomorrow they will rest in death. As soon as those who have accepted of the Messiah have escaped for safety the earth will swallow them up. But this day is far spent, with all Nature we will rest, and in the morning we will witness the Lord's doings."

Here the assembly as usual upon each evening sang their music of praise, and engaged in their worship to their Creator, and as it were rested, while for several days, the Jews, who accepted of Jesus as their Messiah, were moving across the Jordan, and beyond the hills of Bashan to the plains of Syria.

Cleopas, much interested, arose and said, "Now the time has come, as Abrahani in olden times went out on an eminence to see what had become of Sodon and Gomorrah, let us look and

learn what has become of the Jews—that have been on the march to the Syrian plains, and then await the destruction of the rebels, these hard hearted and stubborn Jews.”

Mordecai said. “During the past several days the Jews who have received the Messiah, by super-human power have all escaped to the Syria plain while the others are persistent in gathering the spoil of the land. They appear this morning to be sole occupants of the land, as the Anglo-Saxons who have been out as buryers of Gog have returned in some way to their camps along the coast.”

“But see!” exclaimed Titus, “the cloud is gathering over Mount Olivet, not so darkly though but what we can plainly see the outlines of the mountain as of old.”

“Yes,” said Cleopas, “I recognize where the Garden of Gethsemene once was, also where the home of Lazarus, and Martha, and Mary was. Also I see the very locality where we—several hundred disciples—stood when our Messiah ascended from us. O, that I could see that scene again, as it always afterward appeared to me as the most important event of all my former life.

“But hark! O, see! There is that form then seen, now descending from the cloud. Our Master once more upon Mount Olivet! O, that I could be with him!”

"Shall we go? Jesus once more back to earth back upon Olivet—returned as he went away in the cloud. O, see! he stands upon the mountain," exclaimed Nathaniel!

Then said Mordecai, "But oh, brethren do not draw nigh. He has a work to do, we shall behold but not nigh. See our Messiah stands with his feet upon the Mount of Olives. But oh, what is this? Is it a fulfillment of Zechariah. See the Commotion! the mountain reels! it sinks, it rises, it now rocks to and fro! And Mt Zion is gone! There! Mount Olivet is torn asunder from east to west! What a commotion in old earth, what a grinding, not one single landmark left! The mountain sinks again! See it rises but entirely changed! Oh, once more it sinks and its elevated parts are rolled back beyond Azal on the south and far away toward Lebanon on the north! Oh, Jerusalem, Jerusalem, has gone! Mt Moriah and Mt Zion are no more! What a valley now is left! How broad! How level! How much lower apparently than before! But how grand! The entire country from Jordan westward to the Mediterranean coast has under gone a change. Some of the lower portions have been raised by this earthquake while others, where the hills were, the country has dropped several hundred feet. Yes, Mount Olivet is gone, Mt Zion is gone, Mt Moriah is gone; the Kedron

or Cedar brook is no more, the Valley of Hinnom is gone; the new temple has sunk beneath the surface into a great cavity that we saw open, and then to close over it. All the beautiful new palaces of modern date that escaped the terrible tempests of a few days ago have sunk into the earth. The stubborn Jews who have rejected our Messiah, and who had returned to the city and have sent out men to gather spoils from the fallen hosts began to flee as their fathers fled from an earthquake in the days of King Uzziah, but the last one of them was overtaken and swallowed down by the opening cavities as they closed up. Horrible to contemplate, but they rebelled to the last and went down as Korah, Dothan and Abiram of old. They called for the rocks and mountains to fall on them, and surely their prayers were answered. More we have seen; not all by any means, but we have seen many ten thousands of Rosh's fallen hosts, together with their horses, chariots, artillery and munitions of war of every description go down.

On the coast terror again seized upon the Anglo-Saxon army, both on the land and sea, the terrible shocks of the earthquake shook that army till they were thrown prostrate upon the ground. Many of their horses were killed, and so terrible was the sea affected that the waters sank deep and rose till many of the smaller ves-

sels went down, others of medium craft were wrecked some driven inland, while others were driven by the waves far out to sea, and many of the larger war vessels were stranded upon the rocks, and the shores were greatly inundated.

But now look to the east! See the great change wrought there! While Mt Olivet is gone, while Mt Moriah is gone, and while the former hill country has been leveled down to one vast beautiful plain, the Salt or Dead Sea, the Jordan valley and the sea of Galilee have been lifted up several hundred feet till they are nearly on a level with the Great sea on the west.

The Jews that have been by Divine interposition removed to the east, have been terrified by this earthquake, and while the Bashan hills have been greatly shaken up, and have been somewhat changed not one of the Jews beyond these hills has perished. The earthquake has been terrible, and notwithstanding many of the old landmarks, dear in memory to many of our brethren here in our camp are now gone; forever gone; we have as it were here a new earth. How beautiful and grand it is! How fertile the soil! and soon will it be covered with green verdure and foliage. The exchange is a grand one. How thankful to our God, and to his anointed one that this change has been made! And yes,

as the prophet has said the site of Jerusalem has been lifted up somewhat above the plain." "What a beautiful valley is this, now our resting place" said Cleopas. "Yes, as Mordecai has said, this is to be our final abode. Now the Mount of Olives is gone. Fondly will its remembrance by all who have traversed its many roads, passed over its crags and peaks and frequented its gardens and olive orchards be cherished. Now one part is resting near the old rock Rimmon, on the north, and the other near the hill of Geba on the south, but these parts are nearly sunken to a level, while the country far toward Lebanon on the north, and to Beer Sheba—Abraham's wells—on the south. The hills are gone, the deep ravines and gulches where the robbers have held carnival have gone, the cities, both ancient and modern have been swept away, and this beautiful valley has taken their places. Jerusalem, with its ancient land marks, and modern buildings is gone. Moriah has gone down, Zion has gone, Calvary has gone, all sacred places we have seen ground into ruin by this earthquake. Bethany is no more. Bethlehem is in ruins, and Emmaus, to which Nathaniel and I walked, accompanied by the Messiah, is blotted out of existence. But in place of these we have this magnificent valley, and in its midst this beautiful plateau raised above its surroundings.

This is where Jerusalem stood, and this is the place where the new city most certainly will be builded.

Timothy then said to Cleopas, "Is not all this for the better? 'Tis hard, it is true, to give up all these ancient land marks and sacred places. But we shall have something more grand in the future under the Messiah's reign, to which the present landed features are the better adapted. And what a beautiful location is this plateau for the new city."

"And I too have been viewing the changes wrought to the east," said Silas, "by this earthquake. The high stoney ridge which arose full two thousand feet above the surface of the Sal Sea, south of that sea, has been removed and a beautiful valley now is spread out there, possibly as it was when Lot selected the plain for his pasturage, when he separated from Abraham almost 4000 years ago. Also a fissure like the bed of a large river has been opened and thus remains, reaching down to the Akaba Lake. Doubtless this is the old outlet of the river of Dan, as it existed before the plains, and cities of Sodom and Gomorah were burried and this stony ridge was upheaved."

"But now during the past day and night the Jews, who retreated to the hills beyond the Jordan, have been returning," remarked Titus.

Here Mordecai, said, "Yes; equal to their consternation, produced by the late tempest, they were terrified by the earthquake, as I yesterday said as the very foundations of the hills of Bashan were shaken beneath them. And as they viewed the earthquake to the west: and from the distance saw Olivet go down, and the hill country of Canaan melt away into a plain, they knew not at what moment the country where they were located would go down, and they with it. But they still saw our Cloud spread out over the country, and they relied on that for safety recognizing that their Messiah, and our Savior, rested in that. And as the terrible shocks of the earthquake subsided and they found that they had not been destroyed, or even injured, while the entire country west of the Jordan had undergone a radical change, then they realized that their removal to the hills was providential.

But now that the earthquake is past they are returning across the Jordan, realizing that there has come with the earthquake a gradual elevation of the Jordan valley all along from north of the sea of Galilee down to the Dead Sea, and also of these seas, especially the Dead Sea, of a few hundred feet, till both seas are almost on a level. They are also made to number many thousands who have now accepted of Jesus of Nazareth, our Great Teacher, as their Messiah.

CHAPTER XX.

After the earthquake was over and all had talked of its terrors and its consequences the cloud that overshadowed our camp moved some fifteen miles south of the former site of Jerusalem where we took up our abode in regular city order. The encampment here covered an area of a fraction over ten miles square on one of the most beautiful plateaus that now graces the entire earth. As the site where Jerusalem, in the newly made valley had by the earthquake been somewhat lifted up, so this site of the encampment also was lifted up above the surrounding country till from it we have a commanding view to the Great Sea on our west, the Jordan valley the Bashan hills, the vallies of Moab and Edom to the east and south-east, to Lebanon on the north, while to the south the peaks of the Sinaitic range are now visible.

As we here rested under the Cloud in this city with its broad avenues, with perpetual light, at once we realized that God was with us, and one so remarked that "God is with us," and as this remark fell upon the ears of Ezekiel, he said,

"yes, this is the city I saw and called it 'Yavah Shamma,' God with us. This city he said was for him measured out by our messenger by a reed which was six Chaldean cubits long, which cubit was 23.9812 inches. Practically two feet, thus making the city 54,000 feet square, just what we have here, or a circumference of 216,000 feet."

Then John the Apostle standing closely by said: "Exactly so. "This same messenger measured the new city for me, taking the ordinary cubit of 18 inches, and 12 of these measures taken 12000 times gives 12,000x12=144,000 cubits which is 216,000 feet for the city's circumference, or 54,000 feet, or 10 5-22 miles square."

"But hold a moment" then said Mordecai as he turned and read from his Bible which gives John's dimensions of the new city as 12000 furlongs, thus making the city 1500 miles square, and then asked, "How is this?"

To this John replied that, "I used the Greek word "stadion," which radically signifies "measure," whereas your translators have rendered it "furlong," and thus the erroneous measure."

This explanation here made by John gave much satisfaction to many resurrected ones who have lived this side of John's days, and since this error in translations has crept in.

Here we abode many days till the Jews had all returned from Syria, when some of us were

out to the north upon the old site of Jerusalem. And while there quite a distinguished man appeared upon the Jerusalem site with an instrument of some kind in his hands, and others carrying a measuring line, accompanied by David our Prince? When we asked who can these be? And what can be their mission, as they are laying out a plat of ground here where Jerusalem stood?

Mordecai then remarked: "This instrument is in modern—latter—days called a compass, and the man who carries it is the Chief Prince among the Jews, now returned; and those who carry the measuring line—a surveyor's chair—are his associates. Their mission now is to lay out the new city—the new Jerusalem—upon this beautiful plateau that has been lifted up by the earthquake, the location of the old city. But the new city will in dimensions far exceed the old. The measuring line these men are using will go over where the Valley of Hinnom was to the south, extend beyond where the Cedar was and far over Olivet, and to the north to where David used to go to view the old city, beautiful for situation; and then westward many miles. The streets and avenues of this city likewise will be much broader than ever the streets of the former city were, as we now see these men locating them. David of old seems to be dictating much of this

work, doubtless by Divine command and arrangement.

"If this man who carries the compass as you brother Mordica call it," said Silas, "is the chief representative of the Jews in their work, may not David be selected as a Prince to represent Jesus, our great teacher, in his work among the people?"

Mordecai said: "In all probability that will be David's mission. There are many scriptures that indicate this. The Jews will, and do, need a head—a Prince—as we see this man directing the measuring line: and our Messiah will need a consul to treat with, and direct them, as kings never confer with multitudes direct, but through their consuls. And who better prepared for this work than David, one whom the Jews, and later on Israel, would gladly receive? Jesus will not often manifest himself to humanity openly and visibly in person, but may do his work with them through his representative."

Here Silas exclaimed: "But here I look to the east and to the north, and I see the waters gathering in the Jordan: and now to the east I see the Salt sea is greatly filled, and the water is inundating the surrounding low lands, and marshes, and salt fields, till this sea is almost twice its former size, while the Jordan has become a formidable river upon which large vessels could go."

Mordecai said: "Yes, this is of Divine provi-

dence. This land will not always remain waste, but it will be inhabited, cities will spring up, The rail roads now destroyed will be rebuilt, cities will be founded, and commerce will come; and then this inland, sea and the Jordan as a river upon which galleys of the largest size can ply will be utilized."

Silas again called attention, and remarked: "But see to the south-east further! that stony ridge as we saw a few days ago was gone; and then, whereas we saw a large fissure across that country to Akaba, now that fissure has been filled with water, and it too has become a large river as an outlet of the sea! What changes have been wrought in this land by the mighty hand of God!"

"But here," said Cleopas, "Who are these aged men arrayed in white now coming out from the Jewish camp headed by this Prince, who was but recently laying out the city, and under whose direction this work of locating the city is still moving on?"

"These men," said Nathaniel, "have been met by David, and they now are in conversation. These appear to be venerable men, with hair as white as wool. Now they appear to be in waiting."

Mordecai remarked: "These, I have been informed, are the Elders of the Jews, gathered to

confer as to future government. They are consuls appointed for that especial purpose."

"But now look to the west, see!" said Cleopas; "Here comes a retinue of soldiers from the Anglo-Saxon camp down upon the coast. What can be their mission? This is the first appearance of the Anglo-Saxons in this vicinity since their burial companies mysteriously disappeared before the earthquake. But now the earthquake over they venture here into this land—this new land—again. They possibly are on a reconnoitre to view the wonderful changes wrought."

Mordecai replied; "No brother Cleopas, this is not exactly their mission. While they are surprised and amazed at the changes, their mission is far different. These venerable men you see are Anglo-Saxon consuls, coming here for governmental purposes. Their home nations in the west have heard of the terrible tempest and destruction of Gog and his host. They have recognized that the hand of our God is in the work. They have been appointed by their nationalities—Germany, England, America, Denmark, Sweden and Nerway; with their colonies to come here and to confer with, and to turn over their governmental authority over the land to this power, as they think; evidently Jesus of Nazareth the Messiah, has returned to earth to reign."

"A grand mission then is theirs. But who are

these in military costume in this retinue?" asked Cleopas.

Mordecai replied: "These are the chief military and naval officers accompanying these consuls. These serve as a body guard, and likewise are much interested in this work. They are interested in the changes wrought by the earthquake, but they are much more interested in seeing him, if possible, who has been mighty in battle in destroying Rosh and his hosts. They are ready to acknowledge his power and to do homage to his person. They have been so directed by their home governments."

"But how stately these men! How venerable! As the elders we have viewed recently, of the Jews, these men are aged, and the hair of their head is as pure wool," said Cleopas.

"But see!" remarked Nathaniel, "these two companies, the Elders of the Jews, led by their Prince accompanied by David, and these consuls of the Anglo-Saxon nations accompanied by their military and naval officers, meet, and during the coming evening and night in all probability will confer while our camp will rest under the cloud."

CHAPTER XXI.

As another day was ushered in Mordecai said: "I join you again this morning for further visit. And brother Nathaniel, you was right in your supposition last evening, that this company from the Anglo-Saxon camp and the Elders were to hold a council. This they held during the night. David was with them in council, and invited me to attend with him; and I accompanied him. David's noble and kingly appearance greatly attracted their attention. They wondered much as to who he was, and they likewise demanded of me my name, as I manifested a fair degree of knowledge of their nationalities, but we purposefully evaded their questions. David made many remarks of Israel as a nation in former days, and dropped some thoughts as to customs and events in his day which led them to the thought that he was one of the ancients raised from the dead. This they discovered among themselves, keeping an interesting eye upon him. They discovered from my features, and remarked that I was an American, and then inquired as to locality, when I departed from there, date of my birth, and why here. When I informed them of the date of my

birth, as being more than four score years past, they wondered at my present vigor and youthful appearance, and again discussed among themselves as to whether I was not one raised from the dead.

They all entertained the idea that Jesus has returned, that his dead have been raised, and that these great displays of power—the recent tempests and destruction of their armies, and the earthquake, are but manifestations of his power. All these points they fully discussed, and many were the grand speeches made, and graphic were the descriptions given by the military and naval officers of the appearance of the cloud that enveloped the land on the day of the tempest, of its destructive powers, of how despondent and hopeless they were of success against Rosh, and how they rejoiced when the tempest had passed, and Rosh was destroyed, and they saved. The Jewish Elders gave extensively their experiences and impressions, and of how they had seen outlined upon the face of the cloud one coming up from Bozrah with died garments, how they had been saved by the cloud, and how they had after their salvation seen and looked upon in the cloud the crucified one, and where the nails had been driven, and the spear thrust, and that they had received him as their Messiah, and were going to place themselves under his control and government.

They talked much of how he had removed them beyond the hills of Bashan before the earthquake, of its terrors, how they had passed unharmed, and how they had now returned, while some of their people, who would not accept of Jesus as their Messiah had been left in the land and had gone down in the earthquake.

After this I asked them to hearken to me, and they readily gave me a hearing. I then made them a lengthy speech. I outlined to them the history, and their identity as the Anglo-Saxons and Tutons. Of this they had many questions to ask, and some of them made intelligent speeches on these points, till about all of them were convinced that they were Israelites by descent, and desired that the government of Palestine be turned over to this power manifested in the cloud.

David then advised them that they send delegates into the land to represent them in the division of the land according to their tribes; and they agreed that this should be done. So when the time comes for the division of that land we may expect that all the tribes will be represented by delegations, from England and America especially.

They talked much of their original articles of incorporation in the establishment of the provisional government for the Jews years ago, of how they had been driven into straits in its defense.

against Rosh, of how deliverance had come, and agreed by universal resolution, both, by their consul and the Jewish Elders to turn over this government to-day to the representative of the Messianic power. We will have some demonstration on this line to-day.

Cleopas here remarked to Mordecai: "How much I have enjoyed your talk, and to learn of this conference and its descisions. I have well understood that the introduction of the kingdom is near. That this is the next event marked on the horoscope, but how this would be brought about I have not comprehended. Now this appears to me plain, except one point I have so often read in the prophecy of Daniel, and that is, that Jesus, the Son of man, is to be invested with power by the Ancient of Days."

Mordecai in reply said: "But did you not see in these Elders of the Jews and the Anglo-Saxon consuls a description of Daniel's Ancient of Days—men aged, venerable, and heads as white as the northern snows? Men having authority. Men whose governments have cast down—placed for occupation thrones, and sit upon these thrones these many, many years, and therefore, have authority to give a kingdom which will grow into an extensive dominion?"

"But see this venerable council," said Silas, "comes forth from the camp of the Jews! What

noble characters they appear to be. How white their heads and how grand their attire! Surely these are Daniel's Ancient of days."

"Yes," said Mordecai, "rather representatives of a people from of old, of ancient days. These are none other than the representatives of ancient Israel. This is the Ancient of Days as seen by Daniel."

"But see," said Cleopas, "our cloud is drawing nigh to this company! How Daniel's prophecy is here fulfilled! One like the Son of Man comes in the clouds of heaven, and is invested in power. And see! David goes forth. He is the Lord's Prince and representative. These incidents are national secrets that are for prudence generally withheld from the masses. But here Jesus is rendered manifest, and David becomes known to them as to who he is, and that he is the Messiah's representative from the cloud, while the Prince of the Jews here becomes his representative upon the plane of humanity."

Nathaniel then remarked, "See, David and the Prince from the Jewish camp join each other. And now they approach these representatives of a people of Ancient Days."

"The transfer of power is here to be made under the canopy of the Cloud, lifted up by the light of Divine presence," said Mordecai. "What a grandeur presented in this Cloud to this com-

pany! If possible a grander scene presented here than Peter, John and James saw upon the top of the mountain when in vision Moses and Elijah appeared with Jesus. A grander scene than when the Law was given at Sinai, but not so terrible.

“And now see, a chief spokesman of these consuls addresses the Jewish Prince and David, and transfers the original protectorate papers, and documents of transfer of power and authority, and the Kingdom, and a promise of a dominion to follow. Yes, they are ready to transfer their entire kingdoms. But David is not authorized to receive more, but in an address he informs them that they are God’s battle axe for the breaking of the nations, and that their alliance and power will be needed and called for.”

“Now that the transfer has been made and Jesus is invested with power as the Father has ordered it,” said Cleopas, “the cloud rises from over the scene, David returns to the General Assembly, the Jewish Elders with their Prince return to the Jewish camp, and the Anglo-Saxon consuls, with the retinue of officers, move away to the west to their encampments.”

Paul then remarked, “We now have received a kingdom, of its permanency, I saw as one that can not be removed.”

Mark said, "I penned down Jesus' language as Peter gave it to me, in which it is described as a stalk of corn: first the germ, then the blade, then the stalk, then the full corn in the ear. Thus our kingdom, now limited to the lands from the Euphrates to the river of Egypt, is to grow unto full stature and perfection."

"I recorded likewise the language of our Savior when he said, 'The Kingdom of Heaven is like unto a mustard seed, which is the smallest of all seeds. which, when it is sown grows to be a mighty tree in which the fowls of the air can lodge,'" said Matthew. "Again he said, 'The Kingdom of God is like leaven, which a woman hid in three measures of meal till all was leavened.' Thus he taught that notwithstanding this, our kingdom is the smallest of all kingdoms, yet that it would grow till it became mighty, and till it would leaven and thus bring under its influence the entire population of the earth."

Daniel here remarked, "It was shown to me that this kingdom which has now been received and begun upon the land of prophecy, now small as to territory, and as to subjects, as compared with the other kingdoms and empires of the world, as we now learn, is like a small stone cut out of a mountain, which is to roll or move on and grow till it will fill the entire earth."

Section Four.

FROM THE KINGDOM TO THE MILLENNIUM.

CHAPTER XXII.

“I remember,” said Philip, “that Jesus taught us when here he sat upon an eminence, and his disciples were before him, to pray, and that in our prayers we should say to our Father who art in heaven, ‘Thy kingdom come.’ This prayer certainly has now been answered.”

“Yes,” said Andrew, “my companions, with whom I often walked as Jesus sent us out, two and two, on our mission, but the next part of that prayer, ‘Thy will be done on earth as it is done in heaven,’ is not yet fulfilled, nor do I see by vision that it will be for many long years yet to come. There is much to be done before the nations of earth will be conquered, all enemies destroyed, and all individuals do God’s will and give praise to his name.”

Barnabas replied: as he once more joined in our conversation, "Yes, this is but the beginning of the kingdom, and the reign eternal. The city of Jerusalem is to be rebuilt once more with its magnificent temple as seen by Ezekiel in his visions. the land is to be divided by lot as he has made dimension; Israel is to be regathered, and the powers of the nations are to be broken before the reign of peace is introduced."

"But here I see the man, called the Prince of the Jews, who Nathaniel some days ago saw, and to whom he called our attention," said Cleopas. "Yes, once more he has his instrument, Mordecai called a compass. His company which carried the measuring line are with him. They once more are to measure something."

Nathaniel here remarked: "Their work cannot be to measure the city again, for under the direction of the Prince the city has been measured, and is now being rapidly rebuilt. Also the temple after the order as described by Ezekiel is now under construction.

Isaiah here remarked: "This work now under construction I long centuries ago saw. I saw these strangers here now at work as masons, and mechanics, and burden bearers doing this very work, building up this city. I saw that the Gentiles would come bending, and that the kings of the earth will bring their wealth here for this very work now proceeding."

“But the Prince, with his associates, who carry the measuring line, appear to be preparing for a tour somewhere,” said Nathaniel, “may be to measure the land.”

Mordecai said: “Yes, they, with an ancient record as field notes, are going north-west upon the coast to measure the land. This first line will touch upon the Euphrates river where that river turns from its southerly course at almost a right angle to the east. They are to measure across the land promised to the fathers from the Great Sea eastward, and to lay out the land in strips from the west to the east, as Ezekiel prophesied; fifty miles in width. There are to be seven of these strips, thus making a total in width of 350 miles. These are to be occupied by seven of the tribes of Israel as shown by Ezekiel in the following order:

- The first division is for Dan,
- The second division is for Asher,
- The third division is for Naphtali,
- The fourth division is for Manassah,
- The fifth division is for Ephraim,
- The sixth division is for Reuben,
- The Seventh division is for Judah.

After this will come an eighth division measuring from the west to the east, of the same size in both length and width. This eighth division is to be an oblation unto the Lord. In the cen-

tre of this from the north to the south will be the City of Jerusalem near where we now are. Thus the figures are correct—375 miles from the river Euphrates down to the city of Jerusalem. This oblation will be divided into three parts. The first part will be from the west to the east of full length of the oblation and from the north to the south in width 20 miles, This will be for the residence of the Levites. The next division will be likewise as this from west to east the full length of the oblation, and in width from north to south 20 miles. This will be for the residence of the Priests. In this division 5 miles from its north side will be this city of Jerusalem now in construction. South of this City will come another, the third division, the same as the others in length from west to east, but only half the width—10 miles—of the former divisions. This will be also, as Ezekiel has shown, divided into three parts. To the west is a division 20 miles in length from the west to the east and taking up the full width—10 miles—of this portion of the oblation. Then comes the second division, the full width of this division of the oblation—10 miles, and also 10 miles from west to east. Then the third division is still further to the east and as the first—20 miles from west to east—reaching to the east boundry of the oblation, and the full width of this portion of the oblation. These three several divisions have

their inhabitants. These two portions to the west and to the east, 10 by 20 miles each are suburbs to the city, and are for the residences of those who will wait upon the city, while the central portion of this third division of the oblation—10 by 10 miles—is the location of another city directly south of Jerusalem, where we now are encamped, and over which our cloud is now extended. This city Ezekiel has named, as before stated YAVAH SHMMAH—'The Lord is there—The Yavah body. This city is for us—the Assembly—Jesus and his immortal saints, while Jerusalem will be for Israel yet in the flesh. In Jerusalem will stand the new temple now in construction, while in our city—the Yavah city—there will be no temple."

Isaiah then said: "This city I saw in vision in my day, and saw that this cloud would overshadow it, as the Shekinah covered the mercy seat, and as the cloud rested down over the tabernacle in Moses' day. I saw that this cloud would become a protection from the heat of the sun, and give light unto the the city. And therefore, that they—we—would not need the light of the sun nor of the moon, but that the Lord—Yavah—would become our light. Therefore, that our sun and moon—the cloud as our source of light would no more go down."

John the apostle then remarked: "This city here,

now spoken of by Mordecai and Isaiah—the city of the Yavah body I saw in vision while upon Patmos, and described it as the New Jerusalem, for my people that I then addressed could not well be otherwise reached. The city I saw had in it no temple, nor sacrifices, and needed no sun, but as Isaiah has just said Yavah is the light thereof. Also the dimensions of this city, ten miles square, is the same as that I saw. “And he measured the city with the reed, 12,000 measures as explained a few days ago in conversation; the length and the breadth thereof are equal; and he measured the height thereof; 144 cubits, according to the cubit measure as measured upon the forearm of the angel. In this city is the throne of our great teacher.”

Mordecai then said, “But again to the measure of the land. South of the oblation there are to be five divisions same as the the former.

The eighth division is for Benjamin.

The ninth division is for Simeon.

The tenth division is for Issachar.

the eleventh division is for Zebulun.

The twelfth division is for Gad.

These divisions fill the land exactly from the Euphrates upon the north to the river of Egypt upon the south, a distance of 650 miles.

“But here once more are the Anglo-Saxons; what now can be their mission?” remarked Silas,

Mordecai replied, "Their mission, as they spread out over the land in detachments is the same as it was before the recent earthquake, that of cleansing the land of the carcasses of Gog's great host that fell by the tempest. Many of this host went down in the earthquake, together with the 2,000,000 stiff necked and stubborn Jews who would not accept of the Nazarene as their Messiah, but there are hundreds of thousands of carcasses yet resting upon the plains of Israel, yet to be removed and buried, though many days have passed since their death by the tempest. They are sent out for this work, and after the masses of these are buried out of sight then will fishers be sent out to search the land and to cleanse it that the land may not be polluted, as Ezekiel has written. While this work of cleansing the land is progressing the surveying party now out dividing the land will pursue and complete their work, so that the work of reoccupation and restoration may progress rapidly. We may soon expect delegates here from the Anglo-Saxons representing all the ten tribes, as the consuls lately in session here have agreed to send them to occupy their portion of their land till a fuller return can be arranged. When this delegation reaches here and take their places in the land along with the Jews then will the apostles take up their governmental work over them.

CHAPTER XXIII.

“We have now awaited a fortnight for tidings from the surveying party that went out to measure and divide the land,” said Titus. “Yet the time thus elapsed has not proven tedious, uninteresting or unprofitable, for many have been the grand speeches made, lessons imparted, and much the information gained. Also strains of music given us led on by David and Miraim have been grand and exalting.”

Silas replied: “Yes, this has been, if possible, beyond our anticipations. And our camp or assembly has come to its permanent location, and assumed its city form, laid out now in regular order, with broad streets and avenues. The Grand Palace is to the centre and in this is the Great White Throne. Notwithstanding our great teacher a month ago was by those of Ancient Days invested with power to reign, yet not till to-day has the Great White Throne been brought to view and located in the Grand Palace that is of recent erection. Nor has he been formally coronated king. This throne is to be occupied by him to-day, and the coronation is to take place.

The exercises I learn are not to be with ostentation as the coronation of military chieftans and the kings of the nations, but in simplicity, in meekness, and as it becometh a king who is to reign in peace and righteousness. Yet these exercises will be grand beyond description. And while we may not expect a minute description of them, we may have a mention of a few incidents”

Cleopas remarked: “As just announced the coronation of the Messiah now begins. The cloud lends its splendor to the occasion; all the Assembly are in readiness and waiting in expectation. See, now the Messiah comes accompanied by Moses and Elijah in the advance, and next comes the apostles! See, these are followed by Abraham, Isaac and Jacob! Then comes the four living creatures representatives of Israel as seen by Ezekiel, in the removal of the kingdom of Israel, and then the return of that kingdom, and as they represented the four divisions of Israel when encamped in the wilderness around the tabernacle. Next come four and twenty aged men—Elders. These are Israelitish in origin and in form, but they are I see gathered out of every nation and tribe and tongue. And lastly here comes a delegation of Ante-diluvians headed by Adam and Enoch, Noah in advance as the representative of two worlds! This entire retinue is headed by trumpeters.

Now they near the Grand Palace. Hear the trumpeters cry out in one voice to those in charge of the Palace, who seem to be angels, 'Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.'

But hark! hear those within! They cry, 'Who is this King of glory?' Listen to the reply: "The Lord strong and mighty, the Lord mighty in battle—in overcoming Rosh. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in.' But listen from within, the angels ask, 'Who is this king of glory?' Hear the reply from these Angel trumpeters without. "The Lord of hosts he is the King of glory.'

"See! the gates of the Grand Palace now open wide, and now the procession enters."

Mordecai said, Hark! I hear the music and the words of a grand piece common in my day, thus:

' All hail the power of Jesus' (Yavah's) name,
Let Angels prostrate fall."

(And here the angels fell upon their faces and worshipped him).

"Bring forth the Royal diadem,
And crown Him lord of all."

(And here a crown having many diadems in it was placed upon his brow).

But now see: the cloud enters the Great Palace and lightens up all above the brightness of the sun. But here come Peter, John and James prostrate at Messiah's feet while Moses and Elijah sit with him. Here, see, Moses arises and addresses the Messiah and surrenders to him all his rights and claims as to a law giver and takes his seat at his feet as subject to his will. And now Elijah as a chief of the prophets addresses him in the same way as did Moses and sits at his feet. But Hark! hold! what is this voice from the cloud! Hear its words: "This is my beloved Son, in whom I am well pleased; hear ye him."

Now that the Ancient of days have invested our Messiah with their power; that Moses has surrendered his claims as a law giver; that Elijah has surrendered as a prophet his claims, and that God has commanded us to hear the Messiah truly he is invested with all power to reign."

Cleopas here said, "But Mordecai, I see now in the hands of the Messiah a book that is sealed. Can it be that there are revelations yet to be made? Or does it contain in it some new law, or may it not be the book of judgments to be yet visited upon the world? O, could we know! But patiently we will await and hear of this later and learn of its contents."

Mordecai replied: "Yes, this book you see in the Messiah's hand is one I saw delivered to him by the Ancient of Days some weeks ago when the Ancient of Days invested him with power. But see, an angel arises. He appears to be troubled. He is inspecting the book! He is examining the seals of the book. Listen, he cries with a voice that can be heard not only throughout all the Great Palace but all over the entire City, 'Who is worthy to open the book and to loose the seals?' And now the angels converse and finally decide that there is none among all their retinue in heaven, nor of those who have been changed on earth, nor of those of the saints raised from the dead that are worthy."

"Can this book be that spoken of in the prophecy of Daniel—the book or books of judgment, verdicts and executions upon the nations? It must be this book," exclaimed Cleopas. "If so, when opened we may expect terrible scenes."

During our conversation John the Apostle had drawn near to us, and hearing the last remark, he said, "This book of which the angels have spoken is the book containing in it the Revelation Jesus signified to me when I was on Patmos, which as to events, all lie out in the future, except the introduction and the letters to the seven churches. It is a book that was sealed in my former day, and remains sealed yet. It is

a book of Judgements to be visited upon the nations between this date and the introduction of the age of peace, which reign of peace was signified to me as a thousand years of duration. Be not disturbed, this book will in due time be opened. The Lion of the Tribe of Judah, the root of David hath prevailed and will loose the seals and open the the book at the right time."

Cleopas then exclaimed: "But hark! Listen to the music from within the Great Palace and from the throne! This music comes from the four living creatures and the Elders. Listen! what do they say? Now I hear distinctly their words accompanied by harps. To the Messiah they sing: 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.' And when they had thus sung we found that we had sung, and that the entire camp had joined in, and that their voices had gone up as the voice of many waters."

Nathaniel then said; "But Listen! Here we have an explanation of these symbolical characters. They are the redeemed from the nations, the kindreds, the tongues and the peoples of the earth—the General Assembly here collected from all the past ages."

“Yes, a valuable lesson now,” said Mordecai. “But one of greater moment and interest to me is, to know that this book has not been opened, and that the scenes described under the seven seals, seven trumpets and the seven plagues or seasons of God’s wrath upon the nations are yet future. Will the apostle John explain these further to us?”

“Yes,” replied John. “Now that the coronation services are about over, Jesus made our king, and his kingdom established in minature, I will as desired, give an outline of these scenes in the book soon to be opened. The opening of the book is the next event on the horoscope awaiting. I will present to you a diagram of the book that you may the more easily comprehend. This diagram you will perceive is in order, and just as the scenes of the book were to mesignifie.l. No confusion attaches to it. God, is a God of order in his desigus. Notice these seals are not opened at random. butas they were written in order. The first, then the second, then the third, and so on through. Note again, these seals are not all opened, even thus in consecutive order, the same day, but when the first one is opened the second does not follow till all the scenes under the first have transpired.” Here is the diagram:

AN OUTLINE OF THE BOOK OF REVELATION.

1st Seal.

2d Seal.

3d Seal.

4th Seal.

5th Seal.

6th Seal.

7th Seal.

1st Trumpet
2d Trumpet
3d Trumpet
4th Trumpet
5th Trumpet
6th Trumpet
7th Trumpet

1st Plague.

2d Plague.

3d Plague

4th Plague

5th Plague

6th Plague

7th Plague

John further remarked: "I have learned that many have been confused in this, and have wrested the book to destruction. But why this I can not see. I gave the book when signified to me as plainly as it could be written. This confusion must arise from a disregard of order.

Be careful then again, the opening of the seals and the sounding of the trumpets are not parallel as to time and event. Not one single event under any of the trumpets occurs till we reach the opening of the seventh seal; and then this seal is divided into seven sections denominated the seven trumpets. These trumpet scenes likewise come in their order, and the last one, the seventh likewise is divided into seven sections denominated the seven vials—seasons—of God's wrath to be poured out upon the nations.

The seventh seal covers all the events of the seven trumpets, and the seventh trumpet covers all the events of the seven seasons of wrath upon the nations. Therefore, the seventh seal covers the sounding of all the trumpets and the pouring out upon the nations all the seasons of God's wrath, and therefore, reaches down to the close of the subjugation of the nations when the beast and the false prophet are slain as national powers and they are given into the burning flame—go into the lake—a symbol of political execution.

Mordecai here asked of John: "Can you tell us how long before these events reach us, and how much time they will cover?"

John replied, "No, I cannot. This to me was not signified, nor did I then, nor do I now have means of determining. I think they will reach over many years, as there are many terrible scenes to occur. The earth will be drenched with human blood before they end. The nations will not surrender without a struggle. But as Jeremiah predicted Israel is God's battle axe for the breaking of the nations, we know that the Anglo-Saxons—Anglo Israel, as you Mordecai, call them, will prevail; the work will be done."

Mordecai replied: "God's will be done; we will abide the time patiently, knowing that it will all be well in the end."

CHAPTER XXIV.

Nathaniel began, "Another fortnight has passed and now tidings come that the division of the land is complete and ready for occupation. And O, what wonderful developments the past month in the rebuilding of the City of Jerusalem to our north! How many buildings are complete in their walls. The earthquake threw to surface from under the debris of ages many of the stones used ages ago in stately buildings in the ancient temples and in the walls of the city; many of these have been used. The foundations of the temple have been laid and work proceeds. But this temple is not as was the one looked upon by us constructed and beautified by that Idumean Herod, nor the temple builded by Solomon."

Cleopas then exclaimed: "But who are these we see now coming from the west? They are headed for Jerusalem. They are not the detachments of the Anglo-Saxons left in the land to bury Gog. Can it be that the Anglo-Saxon army has returned to occupy or to pass through our land brought back from the hands of strangers?"

"No, not this," replied Mordecai, "but these are the delegate detachments of the ten tribes sent back here from the Anglo-Saxons of the west, as those venerable consulates promised us, to enter upon the re-occupation of the land. As shown us some weeks ago, and as the land is now divided seven of these detachments will be placed north of Jerusalem while five detachments will be south of us. Judah is to occupy the first division north of the oblation, while Benjamin will be the first on our south. Judah is now well in his allotted home to the north as he has come to comprehend his place leaving only a few of the wealthy and the Prince in Jerusalem to superintend the rebuilding of the city. But while the oblation is set apart for the Levites, the Priests, our city and the attendants for the cities, yet all the tribes will have an interest there. The Prince, we have seen several times, will have his home there; will direct the national affairs from that point much after a notional premier or secretary of state under the direct supervision of David, and he under the supreme control of the Messiah."

"Doubtless these will be conducted to their respective divisions in the land and move for occupation, cultivation and improvement in all lines. This land cannot, with the curse removed, remain long in idleness. These in the land, the mission of the apostles will soon begin as

their respective tribal governors," said Cleopas.

Mordecai then said: "Tidings have reached me from the west, which I will give out to you my immediate associates. Since the fall of Rosh's army in the far east on the Indus, then at Bozrah, and then on the plains of Israel the news of these terrible disasters in which Rosh has lost full 10,000,000 of men has shocked the world, and demoralized the Russian empire as its great wealth and flower of its military power has gone. And now more so since all communication with their allies to the west have been put off. And these powers begin to realize that their days possibly are numbered as their navies are now gone, with no possible hope of creating more.

Further, the combined navies of the Anglo-Saxons which were upon our coasts when Rosh's host went down, realizing that their mission there was done, the past fortnight have moved north into the sea of Mamora and up the straits, known to you as the Hellespont or Golden Horn, have cleared these waters, have captured Constantinople—old Byzantium—always said to be the military key to the world, have moved further north into the Black—old Euxine—sea, and are now masters of all the ports around this sea. While this has been moving along as naval victories, the inland army from Germany, Denmark, Sweden, Norway and the Netherlands, together with

England at home have held the Austrian empire and Italy, a part of old Rome in the south, and France—old Gaul—Hispania and Portugal on the west in check, and have moved on Rosh to the east, have driven him at every point, mowing them down by the tens of thousands in every contest; and driven him from all his possessions in south eastern Europe. They have also moved upon the Mohammedan or cressent power and driven this completely out of all European possession and across the Hellespont to the east.”

John then said: “The book we saw a fortnight ago in the hands of the Lion of the tribe of Judah has been opened, and this scene Mordecai has described is the first seal. Israel is symbolized by the white horse, and these victories are those that the Anglo-Saxons have gained over Rosh. But when the next seal is opened the Anglo-Saxons will not make the attack. The attack will come from one seated upon a red horse. He will come from the south of Anglo-Saxon territory. To him will be given a sword and power to take peace from the earth.”

Mordecai said: “This attack most certainly will come up from the Austrian empire. His territory contiguous to that just taken from Rosh, and Mohammedanism in south-eastern Europe is now being overrun; and for this, naturally, they will

fight. But they will be defeated. But what of the third seal? Will John tell us of this?"

John replied: "This horse, black in color, comes up from the west and south—allied powers—and means war to the end unless an arbitration can effect a peace. A peace will be patched up, but it will be of short duration. For soon will follow the scenes of the fourth seal, when all the powers to the south and to the west will come forth symbolized by the pale horse which signifies death. In fact death rides upon this power, and hades or the grave follows. He is delegated to kill with power over the fourth part of the earth, to kill with the sword and with famine."

Mordecai here said: "Plain now even before the scenes transpire. As matters from a military standpoint now stand the power of Rosh is broken, the Mohammedan power is crippled, and now the Anglo-Saxons intervene so that there is no possible chance for any re-enforcements from his allies to the west, with the Austrian empire broken as it soon will be under the scenes of the second seal and with the arbitration tried to be effected under the third seal, then for life, this fourth seal must mean a concerted action by all the Latin states in the south and in the west. It is an alliance of the old Roman element as indicated by the term 'Wild Beast' in the scene. The struggle will be terrible, fierce and stubborn in-

land. But as the Anglo-Saxons now control the seas these, and their inland armies with the hosts drawn from America to the west, will prove more than a match for the Latins. But hundreds of thousands will be slain and much of their territory will be over-run."

John here said: "But the scenes, under this seal will not end the contests between these two powers. When the resurrection came and the living saints, though but few they were, were taken out of these Latin nations the 'Little Horn' power renewed his persecutions, till they became as sore as of old. When resurrection came some of these mentally and morally were prepared for a change, but were unprepared physically, and a voice comes up from these speaking as it were from the dead. But the time for their resurrection will not arrive till the scenes of these seals are ended. Then they will live and reign with the Messiah for a thousand years. But when the sixth seal is opened then will come a renewal of war. The very foundations of the old beast—sun worship power—will be shaken up, as if it were an earthquake. This sun worship power will become by the rage of battle as black as sack-cloth, the contest will extend to the east, and the moon or crescent power will come with myriads to the west, but he will not succeed; he will fall. Then many of the smaller powers will fall, and the po-

litical heavens, transfer of governmental powers will come, the old relationship will end as a croll rolled together when one is done reading. This contest will rage till all these western kingdoms as moutains and islands are moved. Terror will seize upon their kings till they will, as it were call upon the rocks and the mountains to fall upon them and to hide them from the Anglo-Saxon power. They will be seized with terror, fearing that they may be overtaken as was Kosh in the tempest months ago upon the plains of Israel. They will fear that the day of God's wrath has come, and that they will not be able to stand."

Mordecai said: "This is an interesting section. The turning of the moon into blood and the falling of the stars denote that there will then come a transfer of the Balkan states carved out of the northern part of Greece in Europe, to Anglo-Saxon territory. Also the foundations of the Latin states will be shaken—their destruction in part come, but not entire, as they appear in the scenes further along."

Simon of Joppa, who had preserved silence for a long while said: "I have with great interest listened to all the remarks made in our several conversations, and it appears that there is yet to be much carnage and blood shed. Terrible times to come! O, that the world could submit to the

government and control of our Messiah, without any resistance!"

John replied: "Yes, brother Simon, when I made my frequent visits to your house in Joppa we often talked of the resistance the nations would finally make to our Messiah's government when it would first be established. We then thought these scenes were near at hand. But now nineteen hundred years have rolled by and they are just beginning to transpire. But long after your death it was signified to me by the angel when upon Patmos that they would come and that they would be bathed in blood several times over before submission will come. . Before this submission both church and state will be allied in a holy war against us, but victory will be ours. Israel will break these nations, and as nations, they will be destroyed, and the church order will be entirely removed to give way to the kingdom."

CHAPTER XXV.

Cleopas said: "Brethren, since our last conversation as to human events, many months have passed. The tribal delegations sent us by the Anglo-Saxons have been properly located upon the land, under the new division, and they are doing well improving their land brought back from desolation: they are building houses, and cities are springing up. The several railroad lines crossing the land destroyed by Rosh, and then by the earthquake have been rebuilt and are now in operation. Our city is now permanently established for all ages, with her beautiful foundations and gates, and her golden paved streets. And Jerusalem, the earthly metropolis, is about completed to present demands, while the beautiful temple in construction is drawing near to completion."

"Yes, Cleopas," now remarked Nathaniel, "I am glad of another interview. I have been up to Jerusalem, and have walked through broad streets and magnificent avenues. I have encompassed her dimensions, and have examined her new temple, the finest building the world has ever

known, only surpassed by our Grand Palace where the Messiah's throne is established. 'Beautiful for situation is Jerusalem,' to become eventually, the joy of the whole earth."

"Yes," exclaimed Silas, "Paul and I traveled together in Asia Minor and over in Europe, and often we talked of the pictures drawn of these cities, and of this land by the prophets Isaiah, Jeremiah and Ezekiel. This was our theme while in prison at Philippi just before we prayed and the prison doors were opened. O, how we prayed for, and wished for these days. These are the scenes in part Paul had a vision of, referred to in the Corinthian letter when he spoke of having been enraptured in vision to paradise, or the third or new heaven. When contemplating these things our ecstasy raised us to where at times we could hardly tell but what our change from corruptibility to incorruptibility had come. Of this Paul wrote to the Philippian church: He did not desire to live nor did he desire to die, but his constant desire was—as it was mine—that our Lord would return and that we might be changed to incorruptibility, and thus ever be with the Lord as it now is with us since our resurrection has come."

Mordecai replied: "Brother Silas, since you have referred to these incidents in your life, in connection with Paul, I wish to ask, as many since your day have taught that the desire was

that you might die and go right away to heaven for happiness without awaiting resurrection; did you ever entertain any such idea?"

"No such idea did we ever entertain," said Silas. "Some of the Pharisees among our people, not all, entertained such ideas, and so did all the Greeks and Romans; but Paul and myself, and all the other apostles, and all the disciples of our day entertained no such idea. We taught that the future life was to come through our Messiah by a resurrection from the dead, instead of inheritance through Adam. Such an idea as you suggest belonged to Paganism. And the Pharisees who held that idea obtained it from that source.

Our prophets, the Messiah, and the apostles never believed it, nor taught it."

Mordecai here remarked: "But now since our last conversation many changes among the nations have come. The opening of the second, third, fourth and fifth seals have come, and the incidents as our beloved John briefly showed, have transpired. They have been terrible in their nature. Millions upon millions have been slain, till western Europe has been almost decimated of men for military service. At every turn, and in every engagement the Anglo-Saxons or Israel, have been victorious, and driven the enemy, captured their important cities, and held a large part of their territory. The Latin and

the Latin church must go down in the contest.

We are now under the sixth seal. Many, and terrible are the events of this section of the book. Possibly the severest of these have passed, as there now appears to have come a lull on the military line, while another work is progressing.

Fishers from Judah and from the tribal delegations that have been sent into our land have been sent out, not among the Anglo-Saxons, but among the other nations of the earth to fish out, and to gather together the people of Israel that are among these nations before God's wrath consumes them. God watched over Israel to scatter and to sow them among all nations, and now he is watching over them to gather them out of these nations. John has shown us that the number is to be 144,000, out of all these twelve tribes; out of each tribe 12,000. I would like to ask John if this 144,000 is a definite and a fixed number?"

John replied: "No, not a definite, but a definite put for an indefinite number. A vast number—a multitude—of these are being found, identified, and sealed from among the nations to the north, from the south, from the east and from the west. As it were four great angels—great divisions of the Anglo-Saxons—are holding the winds—the tempests of destruction—till these are gathered. After this work then will follow the opening of the last seal under which will come the sounding

of the trumpets and the pouring out of the seven seasons of God's wrath when national destruction will be complete. But the work of fishing, sealing and regathering has far advanced, as it began months ago, and for some time the sealed ones have been returning to the land."

Cleopas then remarked: "These must be the parties entering the land we have the past few weeks been hearing from. The delegations sent from Anglo-Saxons came into the land before these, while these are from the lands of old Assyria, from Egypt, and Pathros, and Cush, from Elam, from Shinar, from Hamath and from the Islands of the seas in every direction. The Jews have been hunting these out."

Mordecai then said: "Yes, they have brought, are bringing, and will bring only those whom they can fully identify, and who will accept of Jesus as their Messiah. There may be many more among these nations, yet their identity can not be established. There are others there whose identity can be, and have been established, yet they will not believe upon, and accept of Jesus as their Messiah. They hold that all the displays in our land of recent date, are but those of nature, and hold that the work now in progress is not of divine order, but provisional in nature, and that it will come to naught."

Paul here spoke, and said: "As now the work of

conversion among the Gentiles ceased several years ago, when resurrection took place, and the Messiah has come to Zion, and has, and is, removing ungodliness from Jacob, the establishment of the New Covenant with the House of Judah and, with the House of Israel will soon be in order, as I wrote to the Romans in my day, and as Jeremiah and Ezekiel both wrote. Jeremiah wrote: 'Behold, the days come saith the Lord, that I will make a new covenant with the House of Israel and the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break. although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sins no more.'

Ezekiel wrote: I will set up one shepherd over Israel, and he shall feed them, even my servant David; he shall feed them, and he shall be their

shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.”

I wrote: ‘For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And all Israel shall be saved: as it is written, There shall come to Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them; when I shall take away their sins.’”

Cleopas here said: “Thus I see, brother Paul, that Jeremiah, Ezekiel and you all agree that the New Covenant is to be made with the House of Israel and the House of Judah when Israel is restored to their land. Now that Israel has been, and is being restored to their land, may we not expect this covenant soon to be made?”

Paul replied: “Yes, when these tribal representatives are in, then we may expect that as the next event in order.”

“You speak of tribal representatives,” said Cleopas; “are there to be simply tribal representatives and not the return of Israel entire?”

Paul replied, "Evidently only a tribal representation. The descendants of Judah are in the land in large numbers. Yet there are many of Judah's descendants who will not return, who are in sympathy with the movement, and who also understand that the kingdom of God has been established. So of the Anglo-Saxons—Anglo-Israel.

They number by the hundred millions. The land would not contain them. They have a mission and home, as they feel, and are content to be here representatively. When all these representatives are in then most assuredly this New Covenant will be made. The Sinaitic covenant grew out of the Abrahamic covenant as the necessities of the people required. That covenant the people broke. So the New Covenant will also grow out of the Abrahamic covenant as the necessities will require. And when made it will continue along parallel with the Abrahamic and Davidian covenants, even unto a thousand generations; yea, down through the ages to all eternity."

CHAPTER XXVI.

Our company were together again, when Timothy remarked: "Long months have passed since our last conversation as to human affairs. We have been absorbed in the school of the prophets, led on by our Messiah."

Titus joined in: "Yes, grand have been our lessons. We have learned more fully the mission of Israel in the world, both in the land and in the world abroad. And better now than ever before do we comprehend the mission of the apostles in the land over the twelve tribes. At the proper time the Messiah will announce through David, the Prince the terms of the New Covenant. David will deliver these to the apostles, and they will carry to, and teach them to Israel as regathered in the land, while the resurrected saints as a part of the mediation body will dispense these to the nations."

But O, the grand lessons that have been given us in the Assembly on the sciences!" said Cleopas. "How grand are the Siderial heavens as opened up by the new telescopes in possession of right recent inventions. The brightest astronomers of

the old world, such as the Shepherd Kings, who constructed the Egyptian pyramids, Job, Ptolemy, Dick, Hirschell, Mitchell, Newton and many others have expressed themselves as amazed at the displays these newly constructed instruments bring out."

Here Mordecai said: "Our Messiah too has condescended to give us some lessons on geology and the creation of the heavens and earth which revolutionizes the teachings of former days on these subjects."

"I too have been interested in these men of modern date, of the far west," Nathaniel remarked, "such men as Benjamin Franklin, who was the first man to chain the lightnings, and Edison, who has made so many developments in the line of electricity. These things are the wonders of the world."

Cleopas remarked: "Then the application of that electric power for lighting in the cities and for propelling vehicles of every description and the transportation of commerce. How vast are the improvements over my days, when our pack mules bore the burdens of what little commerce we had."

Nathaniel said: "Just a few days ago I was up to Jerusalem, and at night stationed upon every corner were large electric lights, and these in their effect upon the large magnificent buildings

and broad streets made an imposing sight surpassed on earth, only by our city where the shekinah of God from our cloud lightens every part of the city both by day and by night. And then in Jerusalem the moter street service made everything so easy and nice as compared with our former days."

Mordecai then remarked: "Notwithstanding, the terrible wars abroad and the great draws made upon capital there for these necessary expenses there have been a large number of corporations of late all over our land asking for franchises for the building of railroads, factories, mills, machine shops and every conceivable line of enterprise. But the Prince has refused them all, giving them to understand that all these will as they are needed be builded and operated by the government at national expense, and for the benefit of all alike, that here there will be no millionaires nor mendicants, that there will be no favored and fostered few, nor oppressed many. Also many syndicates have visited the land desiring to purchase large bodies of real estate, to gain possession of favored locations in cities, especially corner lots in Jerusalem; and whole town cites for speculation. But the Prince has forbidden all this, giving them to know that the old landed system of Israel has been re established, and that real estate does, and can only belong to Israel,

and that there will be permitted even no landed traffic between the several tribes to break up tribal boundaries.

These corporations and syndicates have withdrawn from the land in disgust, and on leaving they informed the Prince that their wealth should not be allowed to enter that land for investment or improvement in any manner. The Prince thanked them for their decision, and said to them that he did not think that their capital would be needed, that the government had power to make all the money necessary for their purposes as the exigences demanded, and that the day was, he feared for them, not far distant when the value of their exceeding wealth would be worthless the world over, unless backed and sustained by the government of Israel. So they, and the Prince separated; they in a rage, and he in pity for them."

Nathaniel here asked: "Don't you think this decision of the Prince the best that could have been made."

Mordecai replied: "Most assuredly the very best. The landed system of Israel has never been surpassed in all the world in all the past ages. Were these corporations allowed to purchase real estate here for speculation it would not be twenty-five years more till nearly all the land would pass into their hands, and they would soon

have control of all landed interests, then would follow oppression of the poor in the land. Glory to God in the highest, that the Kingdom of God has come, that the Messiah sits enthroned and will rule in justice to all, and all former wrongs will be righted. Never more will these corporations and syndicates trouble this land. Their day is about ended.”

While in Jerusalem I visited the new temple, now completed. Soon the dedication is to take place, and I learn that when that comes then will the New Covenant with Israel be made.”

Cleopas remarked: “Yes, and as this brings to view the official work of the apostles, it reminds me of the grand lessons given us recently by the Messiah of government—the positions all the saints will soon occupy—we will all be appointed to positions over the nations, to which position we may be adapted. Our instructions in governmental affairs have been excellent, and there are more to follow. According to adaptability some will be placed in charge of cities, some over countries, and some will be sent on missions of evangelization.”

“I have just returned from Jerusalem this morning,” said Silas; “and now that the temple is completed a great fountain has broken out from beneath the temple and flows eastward across the valley created by the earthquake and

goes down into the Salt sea. There was a man along the margin of this river, and he invited me to walk along with him. We walked out a thousand cubits, and the river was a broad gentle stream; only about ankle deep however; but as clear as crystal, and the purest sweetest, and the best water I ever tasted, save that which began to issue out from beneath the throne in our city just after the coronation of the Messiah, which now runs toward the Great sea. But we walked on another thousand cubits, and then stopped and we waded into the river, and the water was just knee deep. I had noticed, as we walked leisurely along, and I saw many springs pouring their waters into this river. Then we walked on another thousand cubits, and we again stopped, and he asked me to wade with him; and we waded, and found that the depth had increased to the loins by reason of more newly made large springs emptying into it. Then we walked on another thousand cubits and stopped. Now we were out four thousand cubits or about six thousand feet from the east gate of the city, about the location of old Olivet's brow. The man invited me to wade with him again, and in we went, hand in hand, but soon we got beyond our depth, and we had to swim. So we swam over this river, and viewed its opposite shores, and then we swam back, talking freely as we swam; and then we

walked along down this beautiful stream, and O, how it reminded me of our river flowing westward from beneath the throne! The man again suggested that I should drink, and we drank of this beautiful stream. Then he said this was the river of life. I then asked him of the trees of life, and he said, these trees were not there then, but that they would be planted there, or that God would cause them to grow there in the near future, as soon as the king who dwells in the clouds to the south would make a covenant with the people, and bid these to grow as Ezekiel has said. Then he said to me, do your best to obey the king that I might be permitted to eat of these trees when planted and live forever. He then appeared to be amazed when I replied that I would be glad to eat of the fruit of these trees, but that I would not need their healing properties. He, interestingly, asked me why? I informed him that I had lived nineteen hundred years before this, and had been the companion of, and labored with Paul, had died, had slept these long centuries, and had been raised from the dead to incorruptibility, to eternal life and to immortality, and therefore, would never more experience sickness and pain. Amazed, he asked me where I dwelt, when I told him in yonder golden city, overshadowed by yonder cloud. Then he had many questions to ask of our city, of our king,

and of the camp of the saints, when I told him many things, and that we there dwelt in the golden city of which he had read in John's writing. I then replied to him, 'be faithful, keep the king's laws that you may have a right to these trees of life when restored, and then you may enter through the gates into the city. He enquired of the inhabitants of the golden city, and was much delighted when I told him that Abraham, Isaac and Jacob, Moses, the prophets, apostles, and all of God's faithful ones were there.

As I returned I found another stream had issued out from the south and connected itself with the fountain beneath the temple. I followed this river all along, tasted its waters, waded across it, swam in it, and saw many fish in its clear limpid waters, till I reached our city: and still I followed on and found it connected under the throne in our Grand Palace with that stream that has issued out from under the throne. Thus these streams are all connected, and connected with the Great sea to the west, and with the Salt sea upon the east. But of the fish in this stream as I walked along south I found perfectly bidable, and that as I would call to them they would come into my hands. This reminded me that the saints would control the fish of the sea."

CHAPTER XXVII.

“Again we meet in conversation as to human events,” exclaimed Cleopas. “Since our last meeting of this kind the dedication of the temple in Jerusalem has come—grand and imposing, yet simple in its rites. Connected with this has come the enunciation of the New Covenant; much after the order of the old Sinaitic covenant, yet a change in many respects over the old. The decalogue is held as the moral law basis, taught not so much in specification as in principle. The system of Sabbaths which ran through the entire old economy as types now disappear as the anti-type appears.”

Nathaniel said: “Now that Israel from among the nations has been regathered and planted upon their land to be pulled up no more, that the New Covenant has been given, and that both the temple and the throne have been placed, the kingdom of God is now established ready for effective work, and this work is moving on.”

“Yes,” remarked Titus, “the work now begins; a number from our Assembly, of Israelitish de-

scent, have accompanied the apostles out on their mission of government over the twelve tribes. and no doubt, will be appointed to places among these twelve tribes to assist the apostles."

Silas replied: "Yes, this good and glorious work moves on. The school of the prophets led by Moses before the coronation of Jesus, and by the Messiah since, has developed the governmental talent in all. And now I learn that thousands of our Assembly, gathered from among the Anglo-Saxon nations, will in a very short time go out on missions among these nations."

Mordecai now said: "Our blessed Messiah has addressed many of us, and to us that the time has come for this work to begin. He has said that professors and teachers for schools and colleges will be sent out among the Anglo-Saxons to educate the rising generations, not only in the true principles of science, but in morals and political economy, that evangelists will go out by the tens of thousands to teach, to evangelize, and to enlist the people as subjects of our kingdom, and that governors will go forth for the cities and villages and districts to govern the people. By these the present governors, if honest will be assisted for the time, but if not honest, then will they by these be supplanted till righteous rule will become universal, just as the apostles will do their work among the twelve tribe here in the

land. As the Anglo-Saxons are descended of Israel their governments can be, and will be transformed over into the kingdom of the Messiah without military force, but on the other hand they are God's battle axe for breaking the nations."

"Brother Mordecai, do you expect soon to be sent out on a mission of this kind?" said Cleopas.

Mordecai replied: "Yes, our Messiah has so signified. I may not go out in the advance detachments, but must go soon. Our interesting conversations which we have been holding from time to time must soon terminate, and occur only as we shall happen, or by arrangement, meet here on our return to the Assembly.

Cleopas here asked: "Do you, my brother, think our returns will be frequent, and that we will spend much of our time here in our golden city?"

Mordecai replied: "Yes, when once our work is in order then, I think we will frequently return to the city, enjoy each others society."

"Has our Messiah yet informed you to where you will be sent, and on what line of work you will be engaged?" asked Nathaniel.

Mordecai replied: "I have been appointed to a mission in my far away native land in America; and my mission will be at the head of a college for general direction and management, and then I shall have charge of a missionary field also."

“Will your labors be on the plain of mortality, or immortality? that is will you manifest yourself to the people visibly or invisibly?” asked Cleopas.

“Both,” replied Mordecai. “In leading an educational work it will be a visible work, and I shall hold a place as general director or Chancellor over an extensive institution, but my work with the professors for instructions and in many parts will be invisible, and through the law of telepathy. This will be necessary, that my will may become supreme. It will be the same way as to evangelization. While I will speak to the people direct, yet, I will by telepathy be enabled to influence and direct them for good.”

Here Silas said: “I have seen tens of thousands of messengers go out from our city. What can this mean? What is their mission?”

Mordecai replied: “Their mission is among the nations. And their message is to exhort to ‘fear God and to give glory to his name, for the hour of his judgment—government—has come.’

But now another work comes before us. You remember brother Silas, that the old ecclesiastical law terminated at the crucifixion of Jesus, and that the church order began at the first subsequent Pentecost, yet the people did not so understand, and the law order of sacrifices did not

pass away fully till the Roman army came up in A. D. 66, and waged a war for four years, captured Jerusalem and burned their temple. So here in the establishment of the kingdom, the legal terminus of the church came when Jesus came, and the resurrection came, but the final disposition of the church order has not come till now, sometime after the kingdom has been established. The church order is now giving way to the establishment and march of the kingdom. But as this work is now in progress it will not be complete for sometime to come. The false prophet will along with the beast make one more stand for the mastery, when the two will go down together at the hands of him who will be seated on the white horse."

"But who is this Third body of messengers? They forbid parties worshipping the beast under penalty of death?" asked Silas.

Mordecai replied: Yes, this prohibition is made. Under the long career of this second beast, for forty and two months, twelve hundred and sixty days, or twelve hundred and sixty years, this beast caused parties under penalty of death to worship the first beast—to wear his mark, but now the messengers of God are sent out restraining them under penalty of death from such worship. These conflicting orders in the land where this second beast holds, and exercises power—

over Latin territory, is trying the patience of the saints, and many of them have fallen, and will still fall at the hands of the second beast during the little time that he yet has to continue. But John wrote, 'Blessed are the dead which die in Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' They are far beyond access to the tree of life, which has but recently—since the New Covenant has been made with Israel—been made to grow upon the banks of the river of life, and therefore, are killed with the sword. But these we shall see further along arise.

"So these shall arise from the dead at some subsequent date. Can you tell us when, and what will be their place?" asked Mrs Mansfield.

Mordecai replied: "They will arise in the future, but of their place I much prefer having John the apostle tell us, as he had all these things signified unto him, and remembers well of the construction of his language, some of which the several versions through which it has passed has rendered doubtful. We will call John to speak for us on these points at some subsequent date when he returns to the golden city, as he is now out on his mission on organization and government for the tribe of Israel over which he has been appointed. We will await his return and then call these points up."

“Silas has handed me a copy of John’s Revelation,” said Simon, “and as I have read further, beyond the rest of those who thus die in the Lord, I see there is a white cloud, quite evidently, the cloud that overshadows our city, or one similar; and seated on this is the Messiah with a sharp sickle in his hand. He is then called upon to thrust in this sickle and he thrusts it in, and gathers the clusters of the vine, and casts them into the great wine press and treads them till the blood thereof comes out to the space of 1600 furlongs or 200 miles. Is this a description of the treading of the wine press at Bozrah years ago, and the the next day upon the plains of Israel? Or is it another work.”

Mordecai replied: “This is not a description of our Messiah’s work at Bozrah and on the plains of Israel, but of another scence in the drama among the nations.”

“Then have we past this scene, as there has of late been much carnage among the nations to the far east?” asked Nathaniel.

Mordecai replied: “This scene has just past. And it was, as you have remarked in the far east. We saw as mentioned in our last preceeding conversation that Russia was as a mountain lifted up and let down into the sea—sea of people—Her European territory was shorn largely. Yet a place upon the map was left for her. She has

once more rallied to the far east. Full one hundred years ago Russia began a campaign against the Circassians in the Caucasus mountains, and led on this campaign against those people for forty years, till their leader, Schamuel, was captured A. D. 1854. Since that date Russia has ever been pushing eastward and southward till almost all central and northern Asia has bowed to her feet. She and England have for a hundred years raced for possession, and divided territory clear through to the Pacific coast, partitioning at their will the Chinese empire. Russia in Europe now gone Russia in Asia once more has rallied for existence and come up to the contest with the Anglo-Saxon with her millions from the far east. But more decisive than was her defeat a few years ago upon the banks of the Indus, has been her defeat all along the long line of battle array in the far east. Once more has the God of Saboath girded himself and gone to the battle. As the cloud hung with fury over Bozrah, and with terror over the plains of Israel, and poured out destruction to the hosts of Rosh years ago, and later upon the Mohammedan power, when one third of that power was crushed and taken, so has the cloud spread out to assist the Anglo-Saxon over China's plains. To the space of sixteen hundred furlongs the battle raged. He that sat on the cloud thrust in his sickle and gathered the clusters—divisions

of Rosh's hosts into the wine press, and fought for the Anglo-Saxons and caused them to tread Rosh down on every hand. Long did this carnage continue. The series of battles raged day after day for weeks, till ten millions of Rosh's hosts gathered from the northern fields of old China, from the old Tartars and Siberia to the north, were gathered and trodden in the contest.

This contest, and destruction upon Rosh's host has not come so suddely as that upon the plains of Israel, yet it has been more destructive as to the numbers slain, and has left all the far east in the hands of the Anglo-Saxon. Now all India, all the old Chinese empire, Siberia, Thibit, Burmah, Bokhara, Afghanistan, old Persia, all south of the Caucassus mountains and east of the Caspian sea are in the hands of Anglo-Saxons, and is now Anglo-Saxon territory. Anglo-Israel now poossesses the world with the exception of a small portion of Russia to the north of the Black or old Euxine sea, a part of the Mohammedan empire, the Latin nations of Europe and some of the islands of the sea. The seven last plagues or judgments of God yet to be poured out will dispose of these. Then will begin the reign of peace."

CHAPTER XXVIII.

“Happy indeed am I thus to meet and to greet all of our company again after a long absence,” exclaimed Josiab, as he came bounding toward us.

Then Nathaniel said: “As I am a Benjaminite my mission among my tribe is a very pleasant one, just south of our city a few miles, and always in sight of our overshadowing cloud. So I am in our city quite often. While here I miss the society of our company here to day, save that of my ever bosom companion, Cleopas, but during your absence we have made the acquaintance of many gathered in here from among the Gentiles, or more properly as they are ‘the out-casts of Israel, or the dispersed among the Gentiles.’ To many of these we have become very much attached, and from them we have learned much as to the history of the world during our long sleep.”

“And how happy am I to meet our much esteemed company again after an absence of five years,” said Silas. “My mission has been over in the Grecian islands, my native land, yet I am of Israelitish descent—one of the ‘out-casts of Israel.’ This country, now under Anglo-Saxon control

furnishes an excellent field for my labor there as a missionary. To these people I am appointed, and have under my charge and direction many hundreds of evangelists who are doing a good work. To them we have carried the terms of the New Covenant established upon better promises than were the old Sinaitic, and the masses are embracing this covenant and thus becoming willing subjects of the Messiah's kingdom."

"And happy am I to thus be permitted to meet our old associates once more in conversation," now remarked Timothy. "My mission, as that of Silas, is the charge over the Missionary work, not of western Greece, but of the eastern portion, known as Asia Minor, my native land. My father was a Grecian of the old Dannaan extraction, while my mother was a Jewess, of the tribe of Judah. I labored with Paul in my own native land, on both sides of the Hellespont, and down in Antioch, and now my mission is to the east of that arm of water in the territory where, as I learn John's seven churches of Asia were located. This territory has lately, under the sounding of the fourth Trumpet been wrested from the Ottomans by the Anglo-Saxons, and thus forms a good field for our work. I have under my direction many disciples among whom Paul and I labored in former life. These, as we, have been raised from the dead. We have car-

ried to these inhabitants of Asia Minor the terms of the New Covenant, and have universally said to them, 'Fear the Messiah and give glory to his name, for the time of his government has come. Many, hundreds of thousands have obeyed and have become willing subjects to the Messiah's rule; but we have in our territory many Moham-madans—followers of one Mohammed, whom they claim was a true prophet, who arose several hundred years after we lived. These are rebellious, and give us much trouble, and I fear that many of these will have to be executed, and will be, if they prove in their actions to impede the work."

Titus then said: "Five years I have been out of the City, having been sent to Crete, my old field of labor only a few days after our last conversation. In former life my labor was in Asia Minor, over in Macedonia, and for a long while in the island of Crete. As Crete has for many years been under Anglo-Saxon rule, I find my field an easy one. The people of the island, as the Mohammedans, of whom Timothy speaks, are almost all gone, I find to be ready for the reception of the truth—the terms of the New Covenant. They listen readily to the proclamation of the message. I anticipate that in the near future the inhabitants of the entire island will be heartily enlisted under the banner of the Messiah."

Cleopas remarked: "I am a Benjaminite, and therefore, my mission is close to that of Nathaniel just south of the golden city, and in close connection with the work of Paul, who now governs our tribe. Our work in that tribe is advancing rapidly. We have now many railroads propelled by electricity, running on every section line both from north to south, and from east to west. We have fine cities now in construction. We have a wireless telegraph and telephone system. We have an untrammelled commerce, a perfect system of landed laws, and more, we have the old hygienic laws, improved till more vigor under their observance is coming to the people, and doubtless this followed up will extend the longevity of life. Our school system is being perfected for the rising generations."

"To this conversation I have listened so far with much interest, and how glad, I am to learn of the work that is progressing under the supervisions of the Messiah. We could not expect or wish for more," said Mordecai.

"Now that we have from Silas, Timothy and Titus heard of the work over in Crete, in Asia Minor and in Greece we would like to hear from Mordecai of the work in the far west where he has been located," remarked Cleopas.

Mordecai in reply said: "my mission is in the far west, in America, my native home. But I found

on embarking for my mission that I was to be accompanied by thousands of ministers to be located all over that land; and all these by David, under whose supervision the entire dominion of the kingdom has been placed by the Messiah. On our voyage in Anglo-Saxon vessels David and I were placed in company much of the time as companions, and a very enjoyable season indeed had we.

He gave me a better comprehension of the covenant God made with him respecting his kingdom, his throne, and of the Messiah upon that throne than I ever had before. Then we conversed much of the Messiah and his position under the Messiah, and informed me that his position was that of a Prince, next in the kingdom to the Messiah, and appointed now to go out and to superintend the introduction of all governmental work among the nations, as he had done in setting the machinery at work for the apostles of late in Israel. He accompanied me to America; and on the way we conversed of that country, of its former policy and form of government, of its perplexing questions: of the money question, the syndicates, the trusts and corporations, the race question, the tariff question, and the rum question, as they existed during my former life.

We conversed of the corruptions in elections, in legislation, and in courts. He replied that these should all be adjusted in time: and that the

changes would be rapidly made, and that it would be only a few years till they would all be effected.

This voyage was five years ago. Since then we have met frequently, and talked of these changes, and from time to time he has informed me of the progress of his work, and I know from observation that much has been accomplished.

During the past five years the policy of the government has completely undergone a change on the rum question. till now prohibition is the law of the land, and completely enforced. There is not now one single distillery or brewery in all the land nor one single place where intoxicant liquors are sold either by wholesale or retail in all the American government porper; and this policy is now being extended over all the American colonies and protectorate governments.

The Race question is on a much better basis. The African, the Aboriginal tribes, the Latins, and the Anglo-Saxons are all finding their appropriate and apparantly natural place as relative to all others. The Anglo-Saxons are born to rule, while all others concede this and willingly take subordinate places.

All church rule, prejudices and despotism of former ages has passed away, and among the people but one system is now being advocated. All concede that the government of the east is of divine authority, and that this government is now

governed by Palestine influence and policies; and the people are largely in sympathy with this.

The policy has completely changed on the tariff question. Now we have absolute free trade, and all revenues, what little are required, are raised upon the advalorem basis.

During the past five years all railroads, electric lights, telephones, telegraphs and many other lines of work, and corporations have passed under governmental control. All trusts and syndicates are now things of the past, and before many years the Palestine order of landed property will be adopted. It is being favorably considered.

The money question is no longer one of trouble to the people. The Palestine government has issued money, backed by the government, as it has needed, ignored all efforts by syndicates, corporations, trusts and capitalists to trade and furnish the supply, till now the American government has followed in the same line. This policy has not suited the ideas and inclinations of the capitalists. They at first, as usual in former years, threatened to produce panics, but those threatening to do so, and moved out on that line, were soon dispatched. And these gone one by one, and their estates broken up, all opposition now has stopped.

To all other reformers save that on the rum question there has been but little opposition.

Some of the railroad magnates were loth to let go and to have the water squeezed out of their stock, but the government was firm and the water had to go.

On the rum question in the outset arrests were made for retailing after the prohibitory laws were enacted, and as usual in past years witnesses began to equivocate as to what they had drank and as to what they had seen, but no sooner had they done this in court than strangers (from the golden city, sent out to govern, who had hitherto been invisible) appeared in the midst of these courts stood up as accusers and at once smote down these equivocating witnesses, with the Spirit, and had the carcasses of these carried out. This line of work followed out in hundreds of localities over the nation has struck terror to all, till perjury is now a rare thing in the land.

In one judicial district alone three judges who had been elevated to their places by the rum venders, in trying cases rendered false verdicts, favoring their constituency. At the very moment their verdicts were announced strangers appeared, hitherto invisible, upon the judicial seats with them, corrected the verdicts, rebuked these judges severely, called for the county sheriffs to carry them out, and as these sheriffs laid hold upon these judges, they became dead men. These things repeated, courts have been greatly purified.

In another case in a state court where a great principel was involved one of the parties to the case paid over a large sum to a majority of the state justices to procure a decision. The contest in the court was long and stubborn, the evidence appeared plain, the citizens of the state were almost unanimous as to the verdict to be expected. The decision of the court was long delayed, and at last when the court met, a stranger, no one knew where from, walked into the room and seated himself among the attorneys. No one dared ask him his name, nor demaud of him his rights there. The court proceeded to deliver their opinion. Four out of the seven who had received the bribe deliberately read their opinion and decision in the case. The other three read their opinion in oppssition. But they were in the minority. The descision as given out by the majority, was universally denounced as an otrage to truth, to justice and to principle. No sooner had these opinions been read than this stranger arose, and demanded justice. The court, indignant, ordered his arrest, but the high sheriff did not proceed to discharge the order, and the stranger proceeded in his speech. He reviewed the entire case, accused these judges of corruption in cffice, told them of the bribes they had received in the case, told when the money was paid over to them, and of the amount each one had received. He then demanded that the party to the case who

had paid over the money stand up with these judges. Then he told them that as a messenger from the Messiah he had been ordered into that state to dispense justice, that these men had rendered their last verdict, and then ordered the sheirff to take charge of them, and to take them to the undertakers. As he finished his speech he became invisible to the multitude so that no man saw him depart from the court room.

The past session of the American congress has been a very remarkable one. So many congressmen have died suddenly of paralysis, that it has become alarming. The same disease effected the lobbyists till toward the close of the session there was not a lobbyist in all Washington, and not a congressman that would undertake to force a bill through, as so many of those who have died were stricken down the moment they began an unjust measure. The work in the senate has been no less remarkable. So many were stricken down in both houses that a quorum during the last month of the session could not be found.

But last year was in that country a year for a national campaign. The campaign as usual began with what has been called 'opening days' in almost all the states; toward the last the custom through fear was abandoned, as in forty of these cases straight through the principal speakers as they were speaking were stricken down. After

this the speakers in a majority of the rallies, as they were called, were stricken down till the work of stumping, as they called their public speakings, were abandoned. But the election was held, and was very close. The cry of fraud was raised, and excitement ran high. All things had been arranged for their inauguration. Several battallions of the army were present, tens of thousands of citizens from all the states and colonies were present to witness the ceremonies; high noon arrived when the usual promenade about the grounds and the capital continued till the president elect, with the chief justice of the nation appeared upon the corridor, the one ready to receive, and the other to administer the oath of office. But just as the chief justice was ready to begin his ceremonies a strange man who had till then been unobserved, without ticket, without invitation, without escort, and without ceremony or word stood by the side of the president elect, and in front of the chief justice, and arrested the proceedings.

The cry was raised at once of, anarchist and assassin; and orders were at once given out to arrest the man. Hands were at once laid upon him but each man who touched him for arrest was as if in contact with a live electric battery of a thousand volts, stricken dead, the chief justice and the

president elect both being among the number slain. The military officer in command repeatedly ordered the arrest of the man to be made, but no man dared to further touch him. He then ordered the way cleared, and the soldiery to advance and to shoot the man down. But as the order went out of the commanding officer's mouth he fell dead, and no man could move forward.

The way cleared and order partially restored the man then announced his mission, reviewed the incidents and the methods of the past election, with all its bribery, and corruptions, forbade the installation of the vice president elect, and appointed men to fill these places, brought the men forward, strangers, to the nation, and then announced that he had been behind all reform legislation in that country during the past five years, as so ordered by the king who sits upon the throne in the golden city. As he spoke a nimbus appeared around his head—a mystery to the people, but to those who know, recognized as the Holy Spirit. He bade the people to retire, and to be careful to obey these magistrates appointed, as they would soon renovate and purify the entire order of government in all of its national departments, at home and in its colonies.

The next morning the daily papers all over the nation, and Europe, were filled with thrilling reports. Many denounced them as false, some cried

out a preconcerted plan and usurpation by the opposing party. while the more sober and rational portion of the press decided that the hand of God was in it. When I read of it I at once saw the hand of David in it, and that he was the mysterious party that had appeared there. In fact in our last preceding visit before that date we had talked all this over, and he had decided on this work, and that thus he would without revolution, but by this means have this government to completely pass under control of the Messiah and the saints; and thus the transition has come.

The election of another president in America will never come. Likewise the American congress is a thing of the past. The terms of the New Covenant will become the law of the land. Corrupt courts will be abolished and righteous rulers will take their place, as the work has thus begun.

The change wrought in Washington March 4, 19— was quickly followed by the appointment of strangers to the people, but known to us as saints to make up for the time being the American cabinet. A set of entirely new men have been appointed to fill all the appointive places all over the nation and all of its dependencies.

Similar changes and reforms are, I learn proceeding in all Great Britain and Germany and in all their colonies.

CHAPTER XXVIII.

Nathaniel said: "Now that Mordecai has in our last conversation told us of the reforms being wrought in America, and said that these same reforms were being extended to Great Britain and Germany, I wish to ask if any changes have been made there in either of these governments as to the crowned heads and subordinates?"

"Yes," replied Mordecai; "a hundred years ago a noble young lady, called Victoria, of Israelitish descent; and of the house of David, and of the house of Judah through both lines, of Zarah and Pharez, began to reign in Great Britain. She was an excellent God fearing Queen. Her reign lasted well nigh to seventy years. Several years before her decease she said she would be glad to lay her crown down at the feet of Jesus of Nazareth. Her descendants upon the throne have had, and have manifested the same disposition, and as they have occupied both, the thrones of the British and the German empires, during the last year, the emperors of both these empires have thus abdicated in favor of one appointed by the king who rules from the golden city. All the appointive

places in these empires have not yet been filled, but the work is moving on. And I heard while on my voyage here, of late that the king in the Netherlands contemplates a move of the same kind in the very near future.

Cleopas said: "During the past five years we have heard much of war, and carnage to the north and east, and to the west; and that many human governments have gone; and that the territory of these have become incorporated into the dominion of the Messiah. And our information most certainly is correct, as many thousands of saints from the golden city have gone out to occupy places in all this territory. Can you give us anything like a detail of these late contests? We have heard, but possibly we have not comprehended all."

In reply Mordecai said: "The progressive work of the Messiah's kingdom has not all been confined to the transactions I have spoken of over Anglo-Saxon territory, but the work has been carried on by the Messiah through the Anglo-Saxons—Anglo-Israel—as God's battle axe in breaking the nations and clearing them out of the way for the full sway and dominion of his kingdom. During these five years just past, while yet under the opening of the seventh seal, and the sounding of the seventh trumpet, the seven last bowls—seasons—of God's wrath have been poured out upon

the nations, and terrible have these seasons been.

The first of these was a scourge upon the remaining forces of the beast as existent among all nations beyond Latin European territory. The last of these have perished.

The second was a naval contest, quick, sharp, and decisive. During the several intervals of peace the last two decades the Latin nations had been creating navies. But at last the Anglo-Saxons fell upon these, and put down, every vessel, and every crew, till every soul in these perished. Thus the naval powers of these nations are all swept from the oceans and seas.

The scenes of the third, fourth and fifth seasons were of the same nature and proved to be a landed contest against Austria and Italy; and finally Rome; the seven hilled city was taken and burned, together with the Vatican library, and all libraries and the stately old church edifices went down. Here a lull in military operations in the west ceased. Yet there was still smouldering wrath left in the ancient city, for men blasphemed the very existence and name of the Anglo-Saxon and of the reign of the king to the east; and they gnawed their tongues, and when again called upon to 'fear God, for the hour of his government had come,' they still would not repent.

Then the scene of carnage was turned to the east, when the sixth scene of judgment was poured

out. This was upon the Mohammedan power. As one-third of this power fell under the sounding of the fourth trumpet, this scene proved the finishing work of this power. One more time this power had raised its myriads to come against the Anglo-Saxons to defend its territory. Its numbers were almost equal to those Rosh had raised about thirty years before when they fell upon the plains of Israel, or in the later contests in the far east, when all their eastern territory was to them lost. But these Mohammedans by millions faded away, and when their armies had gone 'the kings of the east' from the golden city came in and took control; and now all this territory is incorporated into the dominion of our Messiah's kingdom."

"This is as we have learned it in the recent past. But how interesting to hear Mordecai detail it to us again," said Cleopas.

Mordecai continued: "One more visitation of wrath remains. As the reforms of the past five years have been moving on among the Anglo-Saxon nations, there have been large emigrations from these nations and their colonies into all the European Latin nations, till all those among these nations and colonies who wore the mark of the beast had gone. These proved indignant and very hostile. Hundreds of thousands of these enlisted in the armies of these nations, till full five millions

of soldiers have thus come in from the American colonies alone. They seemed to have been stired for a religious war; and determined for either victory or death. They realized that one last struggle for existence must be made. From other Anglo-Saxon territory there must have been full five millions more enlisted. These Latin nations thus strengthened mustered their entire force, full ten millions more, and were elated till they felt more than confident of success. The entire territory of Austro-Hungary, Italy, France, Spain, and Portugal were covered with these Hosts. These hosts covered the old Roman territory left to them, and were symbolized as the beast, the old Roman beast—Pagan Rome—while as a religious power they were symbolized as the False Prophet, holding forth the principles of the old Red Dragon—the teachings of mystery Babylon. The other side, the Anglo-Saxon—Anglo-Israel was symbolized by the man on the White Horse—The Man and White Horse. It was a contest for life. One of the two must go down. The two now had come face to face in all their strength. They were deadly foes. They had been thus for full six thousand years. This serpent, now a a full grown dragon, had then in the garden with our primitive parents withstood God and given him the lie. When God said to Adam, that in the day thou eatest thereof thou shalt surely die, this dragon then small, and a

liar from the beginning, said thou shalt not die, with its consequent doctrines.

For this contest the Anglo-Saxons were ready. Their armies moved out all along the long lines. It is said that Joshua of old planned the campaign, and by the power of intuition saw all the movements, moment by moment, and ordered the attacks. One by one were the victories gained, and division by division went down. From the contest all along the lines as the battles raged, in Austria, in Italy, in France, in Spain and in Portugal there was no retreat. Clouds like ours over the golden city covered the many battle fields, many of these, simultaneously. These clouds hedged in the enemy on every hand from retreat, and fought for Anglo-Israel with fire and hail, and flood, and cyclone, till the last enemy has gone. Terrific were the cyclones in their work as they played upon every field of battle.

These were followed by earthquakes till all the chief cities were destroyed. Lisbon, Madrid, Paris, Marsailese, Toulon, Vienna, and hundreds of others, and the Imperial city was shaken up into three parts and these separated from each other by wide fissures. Also nearly all the dead slain upon the battle-fields, together, with those slain by the earthquakes sank down into the pit, and the birds of the air were invited to come for supper and to devour the remainder.

Thus the old Roman Beast, the False Prophet and Mystery Babylon are, as military powers gone. These governments composing this Roman beast, together with the false prophet, now have their territory taken by the Anglo-Saxons and incorporated into Anglo-Saxon territory, and soon this territory will be incorporated into the Messiah's kingdom as a part of his dominion."

"Of late I have read this book written by John called 'Revelation,' and I see that the beast and the false prophet powers go into the lake. What of this?" asked Nathaniel.

Moedecai replied: "Upon these battle-fields the military powers of the beast and false prophet were destroyed. But when this host was destroyed there were yet about 100,000,000 more left at home in these nations. These together with their governments had to be disposed of. As they were political governments they must then go into political condemnation and execution."

"This then does not signify an individual execution," remarked Cleopas.

Mordecai continued: "No, not an individual, but a national execution. This territory yet exists, the people who did not fall in the contest still exist. The terms of the New Covenant are being proclaimed to them, and all who will accept will be received as subjects, while those who reject, will in time be rejected and executed."

Section Five.

THE MILLENNIUM—ITS ORDER.

CHAPTER XXX.

After a long silence Simon, of Joppa, remarked: "Again we are assembled in conversation. I have listened with pleasure to each of you, all through the last conversations, and especially to Mordecai's account of how well the nations are coming under our Messiah's rule. And now I will ask that he may tell us again of how extensive is the dominion of the Messiah? It appears to me that it is about from sea to sea, and from the rivers unto the ends of the earth."

In reply Mordecai said: "Since the destruction of the beast and the false prophet power—all Latin Europe—as I described in our last conversation; all North and South America, the islands of the seas, Australia, Africa, all Europe, and all Asia, except a small portion of territory to the

north of the Black Sea reaching over to the north of the Caspian Sea. yet left to Rosh or Russia, is now incorporated into the dominions of the Messiah's kingdom, as once before mentioned under the sounding of this, the seventh trumpet, when all the kingdoms of this world become the kingdom of the Messiah. .

“But I see from the reading of this book I have, written by John, that he wrote of the Dragon to be bound. What does this mean? And what power is this to be disposed of?” asked Cleopas.

Mordecai continued: “As I remarked in a former conversation several years ago in talking of the ‘mark of the beast,’ so I will again remark:

1 That the dragon here brought to view is but the old serpent, sometimes by people spoken of as a Satan—Adversary—and Devil, grown up into full stature and power.

2 This Dragon is he, as the Serpent in the garden, who tempted our parents, Adam and Eve, who was a liar from the beginning, and withstood God when God said to Adam, of the tree, ‘In the day thou eatest thereof thou shalt surely die,’ and said to Adam and Eve ‘thou shalt not surely die, but thou shalt become as wise as gods.’

3. This lie, has continued on in the world with its outgrowth of doctrine till it has become of enormous proportions.

4. It has had its seat with the nations, moved from place to place, wherever any particular nation has been in the ascendancy for the time. At one time its seat of power was with pagan Egypt. At another time in Assyria, at another in Babylon, at another in Greece, and lastly in Rome—Pagan Rome.

5. some of its doctrines as the natural outgrowth of its primitive lie 'Thou shalt not die,' are:

- A. Dual nature for man.
- B. Immortality of the soul
- C. Eternal misery to the impenitent.
- D. The Greek Hades—Roman Purgatory.
- E. Saint worship.
- F. Spiritualism.
- G. Demonology.
- H. Demi-gods.
- I. God begotten ones.
- J. Triads.
- K. Polytheism.
- L. And many other forms of corruption.

6. These were some of the doctrines of Pagan Rome which were taken up by Papal Rome and transferred over into the church. And in this transfer Pagan Rome was made alive, and made to live in Papal Rome, and thus Papal Rome became the very image in doctrine of Pagan Rome, and all the world were, so far as Papal Rome's power extended, made to worship this image,

and in these doctrines made to wear these as the mark of that beast—Pagan Rome.

7. As ancient Egypt lost her supremacy over the world she ceased to be the Dragonic power, but these doctrines were transferred to, or were self existent in the next supreme power, and that became the exponent of the Dragonic power, thus so on till Pagan Rome, and then Papal Rome arose. Now that both Pagan and Papal Rome are destroyed in this last contest and have been consigned, as Daniel says to the burning flame, and as John says to the lake—have as a power gone into political condemnation and execution, all Dragonic exponents are gone, but these doctrines continue in the minds of many adherents.

8. But as there is not now, nor will there arise for many long centuries an exponent, these doctrines, will be discredited, restrained and crushed out, and the truth will take their place. Thus the great adversary—adverse doctrines are, and will be bound and cast into the abyss—oblivion—for the next thousand years.

“Now I comprehend better than ever before,” said Cleopas. “I have since resurrection conversed much with John, I have not interrogated him on this point, as to what he comprehended of it. But now that the territory is clear of all military and national opposition it appears to me

that we are just at the introduction of that age of peace characterized by John as the Millennial age."

Nathaniel said: "Yes, most certainly, if the beast and the false prophet power has been overcome, and disposed of, if the Dragonic power—Dragonic teachings are bound, as Mordecai has shown, then the introduction of the Millennial age is the next event on the horoscope."

John, son of Simon, then had just joined our company, and said: "Let me speak: I have just this day returned from America, where people say all war is over, and that their children will not have to learn the arts of war; and their big war vessels are now being changed into vessels of commerce. They say the Millennium has come."

Mordecai remarked: "Yes, that is the next event. But that event has already begun, in the governmental, educational and the evangelistic work among the Anglo-Saxon nations as mentioned in our last conversations, and now being extended over the Latin nations recently subjugated."

Simon said: "Let me ask, who are those John describes as follows: 'And I saw thrones, and they sat upon them, and judgment—government—was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had re-

ceived his mark upon their foreheads or in their hands; and thy lived and reigned with Christ a thousand years.'”

Mordecai replied: “Here are brought to view two classes:

1. ‘And I saw thrones, and they sat upon these thrones, and government was give unto them.’ These are the saints of our Assembly, raised when Jesus first returned to the earth, when we were raised.’

2. ‘And I saw the souls—persons—that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with the Christ a thousand years. This is the first resurrection.’ These are as designated, those who had fallen at the hands of the Papacy, not during the long run of his career, for these come up with us, but during his short career of 42 months, or 1260 literal days after he was brought to view in this book, chapter 14. Of these in verse 13, of that chapter John wrote, ‘Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’ These new have been raised from the dead to incorruptibility, to eternal life and to immortality, and have places assigned

them over the people of these nations where they were slain, along with other saints just given places.

“Blessed and holy are those thus raised: On such this second death—political extermination, being visited thus by the judgment of these saints, will, upon these saints, have no power. But they too will be kings and priests of God and of the Messiah, and will reign during the thousand years.”

“But here I see still another party,” said Cleopas. “You, Mordecai, in your citation have passed over verse 5, of this 20th chapter, which reads: ‘But the rest of the dead lived not again until the thousand years were finished.’ What of these?”

Here Mordecai replied: “In our investigations during my former life we found this language by many authors, and in some of the oldest manuscripts marked doubtful. Even if the language should have a place anywhere in the record it should come directly after verse 6, where I closed my citation. I wish we could see John the Revelator, and consult him on the language. He could tell us if he ever penned this, and if so the exact location it should have.”

Cleopas here said: “John is in the city at this present time, or at least he was early this morning just before we began our conversation. I informed him where Nathaniel and I were going, and

he remarked he would be glad to meet with our company as formerly he had; and would drop in if he could."

Nathaniel exclaimed; "But hold, there John comes now to join us. Brother John, how much we have desired to have you here; to have you read this book of Revelation you wrote near the close of your former life, and tell us of 20: 5, and if that verse is as you wrote it."

John took the book, and read, and said: "I penned of this verse only the words immediately after the close of verse 4, and then verse 6 should follow descriptive of those of verse 4, who were beheaded for the witness of Jesus and who bore not the mark of the beast. These now have been raised from the dead, and along with those formerly raised when the Messiah first returned as we were, will reign with him."

Cleopas here asked: "But now John what of this expression: 'The second death shall have no power over them?'"

John replied: "The beast and false prophet power here has just been overcome as a power. Its army has gone down, and those of this power left at home must now be disposed of. These making up the nationality--the nationality must be disposed of. To denote the certainty of destruction, and a destruction from which there is no possible relief or escape they are said to go into the

lake. As Daniel described, "given to the burning flame. In contrast with these, those who have among these nations been slain are now exempt from such a condemnation and execution."

Cleopas still asked: "But again of this expression in verse 5, 'The Rest of the dead live not again till the thousand years are finished;' is there any ground for such an expression—are there any others to be raised—to be raised at the end of the thousand years?"

John here replied: "I will remark of this language.

1. That I never penned it. Some later hand has added it. And also that he has misplaced it. If it were to be interpolated it would read better to come at the close of verse 6.

2. Next, I will say that now there are no others now dead that are at any time to be raised.

3. But there are parties all over the dominion of the kingdom who will all along not have access to the tree of life, which is for the healing of the nations. These, as faithful and true subjects of the Messiah will die, and at last at the end of the thousand years will come up. And when they arise, then death, the last enemy to God's people will be destroyed. If you will apply this expression, 'The Rest of the dead,' to these, I have no objection to the introduction

of the phase. In this sense it will be true, but in no other."

"But next we discover from your book 20 : 10 that this Dragonic power is not to be exterminated during the thousand years. How of this? Asked Nathaniel. John replied: "No not exterminated; only his doctrines taught from the beginning, 'Thou shalt not die,' are and will be bound—restrained—during this thousand years; but toward the close of this period, Rosh of the far north; the only political power now left outside of the dominion of the Kingdom, will become the exponent and the seat of the doctrines of the Dragon. This power will become very bold and defiant. But finally his army will fall as his armies of the recent past have fallen. And then he as too, the beast just recently, will go into the lake—political execution, all his subjects, small and great will come in for trial and governments, small and great in distinction and position, and all who will not obey the Messiah will go into the lake—be executed. Beyond this will be perfect peace in the earth, and the Father's will, then will be done on earth as it is in heaven."

Cleopas again asked, "But again Bro. John, as you wrote of the saints, "They lived and reigned a thousand years," are we then to infer that they will not reign on beyond that period?"

John to this question replied: "No not at all; the phrase was thus penned because of the rebellion that it was seen would arise. During the thousand years the doctrines of the Dragon—the old serpent will exist but greatly restrained so that they will not deceive the nations in the dominion of the Kingdom to the extent that they will find an exponent as a seat among them. But beyond that period and Rosh is completely destroyed then these doctrines will become entirely extinct by the casting into the lake—execution of every individual who holds any part of them.

"One more point in your writings, Bro. John, I will ask of," said Cleopas. "You have in connection with the final destruction of the Dragonic power written that death will be destroyed. Then further along you have written that God will wipe away all tears from the eyes of his people, and that there will be no more death. I would enquire if these two expressions as to death refer to the same period? And as to how this will be brought about and parties, the finally impenitent, left in death?"

John replied to these questions;

1. "As just before stated; in the final destruction of the Dragonic power, it will in the described contest, be a military contest, in which Gog's last army goes down. Next will come the

political execution of those of that power who were not in the army, but at home. These as a nation rest under condemnation to destruction, death. And hence, all, small and great in position stand for execution, before God. And all of these who will not obey will be literally executed while those who will obey will become subjects in the Messiah's Kingdom. This is the disposition of these.

2. As before, in explanation of the expression of 'The Rest of the dead,' during the thousand years there will be many in the remote parts of the earth who will obey the commands of the New Covenant that will not have access to the healing properties of the tree of life, as in Rosh's territory, that will die by reason of their nature. These will now at the opening of a new epoch be raised. And thus all of God's people will be out from under the dominion of death. To God's people there will be no more death—death to them will thus be destroyed.

3. During the past ages, when you and I lived, as well as during other ages, the general tendency of humanity was to sin. Crime was the rule, while righteousness was the exception. Crime became so habitual that these habits were transmitted from parent to child till they became instinct. But then down to the next age, when the Messiah's rule becomes universal in the earth

the people will learn righteousness, till right doing will be the rule and crime will become the exception. Then as age after age passes on and generation after generation of humanity comes and passes the transmitted habits of right doing will pass from parent to child, till all inclination to evil will disappear, and finally there will be none left to disobey and go down in death, but all will obey, have longevity of life and final access to the healing properties of the tree of life and thus live on. Therefore, as a result death will to humanity finally disappear. It is then that all tears will be wiped away and the prayer, 'Thy will be done on earth as it is in heaven;' will be completely answered.

No more will the tocsin of war be sounded; no more will funeral dirges be sung: no more will the black horse with his nodding plumes appear upon the streets of any village, but joy and peace and eternal life will reign supreme. Amen and Amen.

"The outcome is glorious, all that one could wish," remarked Cleopas.

"But now that the Millennium has begun, and is moving on," said John Adams and his sisters, Misses Mansfield and Reynolds, we have been of late on a tour to the north through the territory of the seven tribes north of the oblation, and we have found that the land under present improved

cultivation has become as the ancient garden of Eden."

Moses the Hebrew then remarked: "I have been on an extended tour south to the river of Egypt, and I can report the same of this country belonging to the five tribes South. And more, all the worms, grasshoppers and insects, and the thorns and thistles have disappeared."

Josiah, who had for a long time remained silent said: "I have just returned from a several years mission in America, and while there all crop evils disappeared. When there but a short time I was in the west, and witnessed the gathering of a number of those terrible western cyclones; for many long years the terror of the people. As these appeared I said to them: 'Peace be still,' and they would immediately subside. I spoke upon several occasions when upon the Mexican Gulf coast to the high rolling waves: 'Be still' and they obeyed. And the saints in that land now command the rains and the climates till all extremes have disappeared. And now during the past few years a variation of twenty-five degrees covers the difference between winter and summer, till tropical fruits now grow far to the north."

John Adams then said: "Just before our tour to the north of the oblation, my sisters and I had returned from a mission over in old India and

while there we had occasion to travel frequently through the jungles of that country. In our travels we very often encountered the Bengal tigers. They always appeared glad to see us, and were always at our bidding and played with us as freely as did ever the domesticated cats and dogs. Also the large serpents to us were perfectly bidable."

And here two saints who had been on a mission in Africa came into our presence, when one of them arose and said: "While we were on our mission in Africa we found that the wild beasts of the fields were at our commands. Also as we passed over the lakes out upon the head waters of the Nile we found that the fish of all these lakes were subject to us, and came as we called. From these lakes we passed to the north and west, and as we traversed the dense forests of the Congo we found all the fowls, even those of the most beautiful plumage came to our calls and joined our company, and remained with us by day and by night, and shared in our hospitalities."

Mordecai then said: "These reports are coming up from every quarter of the earth now. And why not all this? God's purposes in man's creation were:

1. That man should fill the earth with his progeny.
2. Subdue the earth—by cultivation.

3. And have dominion over the beasts of the field, the fowls of the air, and the fishes of the sea; and now God has extended this authority of the saints over all the aerial elements, even to the subjugation of the storms and the control of the seasons; and then the government of the nations.

David now returned from the west, joined us and said: "General progress now marks the onward march everywhere. The earth with the curse almost entirely gone is yielding her fruits in her seasons abundantly. As the Messiah reigns and his reign extends the inhabitants of the earth are all learning righteousness, till crime and iniquity are fast disappearing. Under geological researches the earth begins to speak in unmistakable tones of the epochs of the past, and is yielding up her treasures as never before. Discoveries upon the aerial and electrical lines now surpass all former human conception. Mind communicates with mind telepathically upon the etherial waves at will.

And under the powerful telescopes now in use "The heavens declare the glory of God, and the firmament showeth his handiwork: as I never comprehended when I wrote the words in former life. 'Blessed be the Lord God, of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with His glory: Amen, and Amen!'"

INDEX.

- CHAPTER 1**—Preparation for, and voyage of Mordecai and Josiah from America to Joppa. Visit to Jerusalem. 5-13.
- CHAPTER 2**—Cleopas and Nathaniel up from the tombs in Joppa. Meet Simon, the Tanner. Simon's family gathered from the dead. Visit with a Hebrew. 14-37.
- CHAPTER 3**—Mordecai and Josiah return from Jerusalem. Meet with resurrected ones. Are changed to incorruptibility. 30-52.
- CHAPTER 4**—No change wrought between death and resurrection. A vision as to who raised. Why some are not raised. 53-69.
- CHAPTER 5**—A discussion of where the saints will gather. Joseph joins the company. Many texts explained. 70-90.
- CHAPTER 6**—Two in a field, one taken and the other left. Two in one bed, one taken and the other left. What others think of reports of resurrection. Others join the company. Jerusalem papers on. 91-104.

CHAPTER 7—Stephen, Philip, Titus, Silas and others in the company. 105–119.

CHAPTER 8—From Hebron to the general gathering. Manner of travel. Texts discussed and explained. 120–127.

CHAPTER 9—The Camp reached; entered; and all assigned places. Paul and Stephen meet. Tour through the camp. Introduction to Adam. 128–150.

CHAPTER 10—Second tour about the Camp. The Messiah, Adam, Noah, Shem, Melchisedec and Job address the Camp. 151–163.

CHAPTER 11—A third tour about the Camp. Addresses by Moses, Joshua, Samuel, David Elijah and Elisha. 164–179.

CHAPTER 12—A visit with the astronomers. Isaiah and David. A paraphrase of Psa. 72. John and Daniel explain visions. Ancient of Days. Jeremiah, Hosea, Ezekiel and Amos apply prophecies. Queen Victoria's genealogy. 180–196.

CHAPTER 13—All before the judgment seat. The Christ body. Position the saints will have. Paraphrase of Isaiah 60. New heavens and earth. Ezekiel applies prophecy. 197–212.

CHAPTER 14—Jerusalem from A. D. 66 to close of Gentile times. War now to follow. The contending parties. 213–221.

CHAPTER 15—Fourth tour about the camp. The redeemed from the four quarters of the earth. Who they are and why saved. Among the astronomers. 222-232.

CHAPTER 16—Jesus speaks. Move to Mount Seir. Manner of travel. Move to Paran. 233-240.

CHAPTER 17—Palestine filled with armies. Divisions of Gog's army. Battle between Gog and Anglo-Saxons. Gog's eastern army slain. The Cloud moves upon Bozrah, and Gog's left division destroyed. 241-249.

CHAPTER 18—The wine press trodden. The Cloud moves against Gog. The Jews saved. Gog's host destroyed by a tempest. Zechariah, Hosea, Joel, Jeremiah, Isaiah, David and Moses apply scriptures. Ezekiel concludes. 250-267.

CHAPTER 19—Manifestation of Jesus to the Jews. The Jews removed east. The earthquake described. Changes wrought. 268-278.

CHAPTER 20—Changes discussed. Size of the Holy City. Jerusalem laid out. Ancient of Days appears. 279-285.

CHAPTER 21—Ancient of Days surrenders the provisional government to Jesus. 286-292.

CHAPTER 22—Division of the land anew. Position of the tribes. Location of Jerusalem, and of the Golden City. 293-299.

- CHAPTER 23—Coronation of the Messiah. Outline of book of Revelation. 300-309.
- CHAPTER 24—Events under the opening of the seven seals of John's Revelation. 310-317.
- CHAPTER 25—Sixth seal opened. The 144,000 sealed. The New Covenant. 318-325.
- CHAPTER 26—Policy of the kingdom as to syndicates, trusts, land laws. etc. The River of Life. River connecting the cities. 326-333.
- CHAPTER 27—The New covenant. The appointment and mission of the saints. 334-342.
- CHAPTER 28—Mission and work of Timothy, Titus, Silas, Mordecai. Reports of. 342-355.
- CHAPTER 29—Contest between the Beast and False Prophet, and the Man on the White Horse. The Lake. 356-362.
- CHAPTER 30—The Dragon bound. Rev. 20 discussed. No more death. General improvements. 363-377.

ERRATA.

There are no books free from errors. Grammatical errors usually come from the oversight of the author, while typographical errors come from the oversight of the printer; and both kinds often escape the detection of the proof reader. The typographical errors are many, which we will not mention; but the others are as follows:

Page 24, 5th line from top add the word "hundred" after the word "eighteen;" and omit the word "over" in the same line.

Page 43 add the word "where" after first line.

Page 48, 9th line from top read "Man of sin."

Page 51, 13th line from from top read "knew."

Page 54 read "Chapter IV."

Page 70, last line read "Timothy" instead of "Titus."

Page 110, 2d line from top read "two days."

Page 125, 9th line from top read "dispersed."

Page 137, 8th line from bottom read "begun."

Page 143, 7th line from top read "formed."

Page 174, 17th line from top read "Midian."

Page 183. 3d line from top read "hadiwork."

Page 230, 7th line from bottom read "tend."

Page 233, 8th line from top read "intuitive."

Page 237, 8th line from top read "though."

Page 239, 9th line from bottom read "Paran."
instead of Padan; same also page 240, 14th line.

Page 144, 12th line from top read "750,000."

Page 287, 9th line from top read "Gog" instead
of "their."

After page 302, read pages "303 and 304" in-
stead of "304 and 288." The figures were wrong-
ly placed in the make up of the form.

Page 312, 12th line from bottom read "cut off"
instead of "put off."

Page 326, 2d line from bottom strike out the
words "in possession."

Page 356, read "Chapter XXIX."