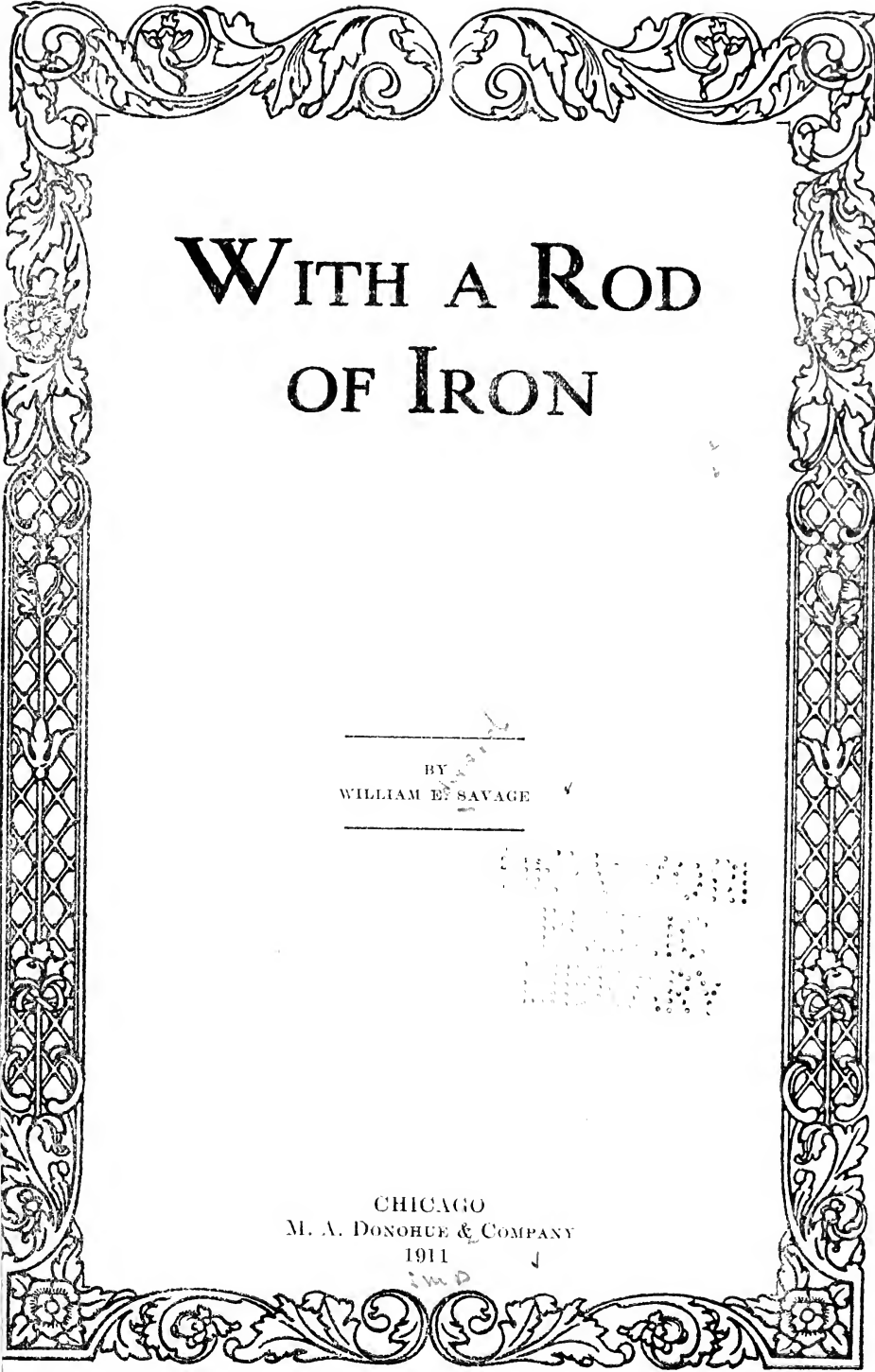


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WITH A ROD OF IRON

BY
WILLIAM E. SAVAGE

CHICAGO
M. A. DONOHUE & COMPANY
1911

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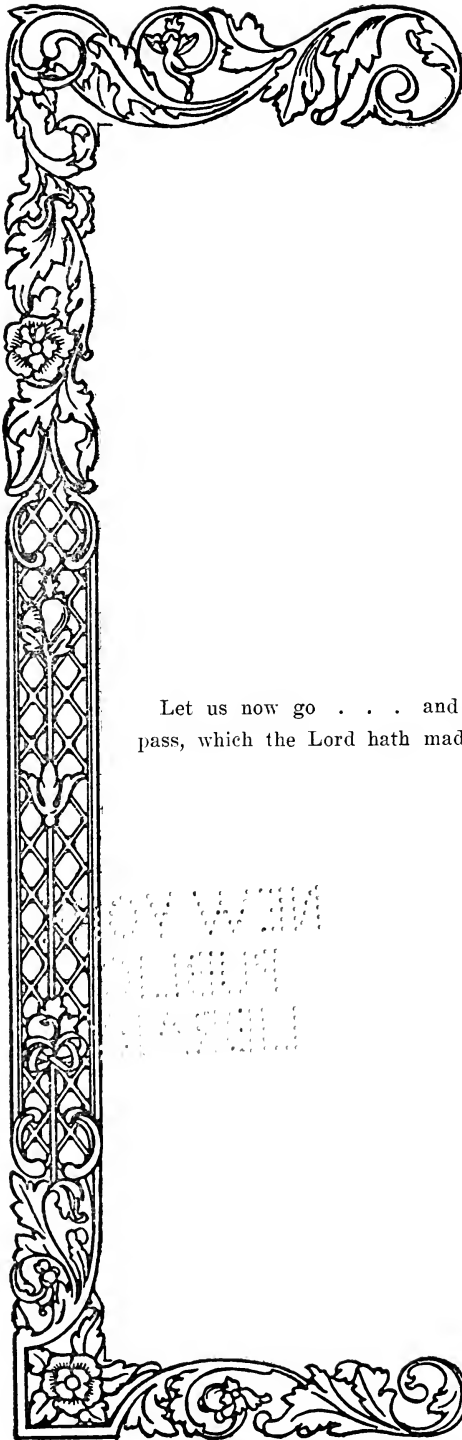
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FOREWORD

So far from claiming originality in what appears in these pages, the writer is glad to acknowledge his indebtedness to the labors of Rev. S. D. Baldwin, a man who lived and wrought under the guidance of the Holy Spirit three-fourths of a century ago. The result of his labors was given to the world in his "Armageddon, or The United States in Prophecy," in 1854, and from this source come largely the thoughts that have found expression in this little volume. For himself, he has only to say: "I believed, and therefore have I spoken."

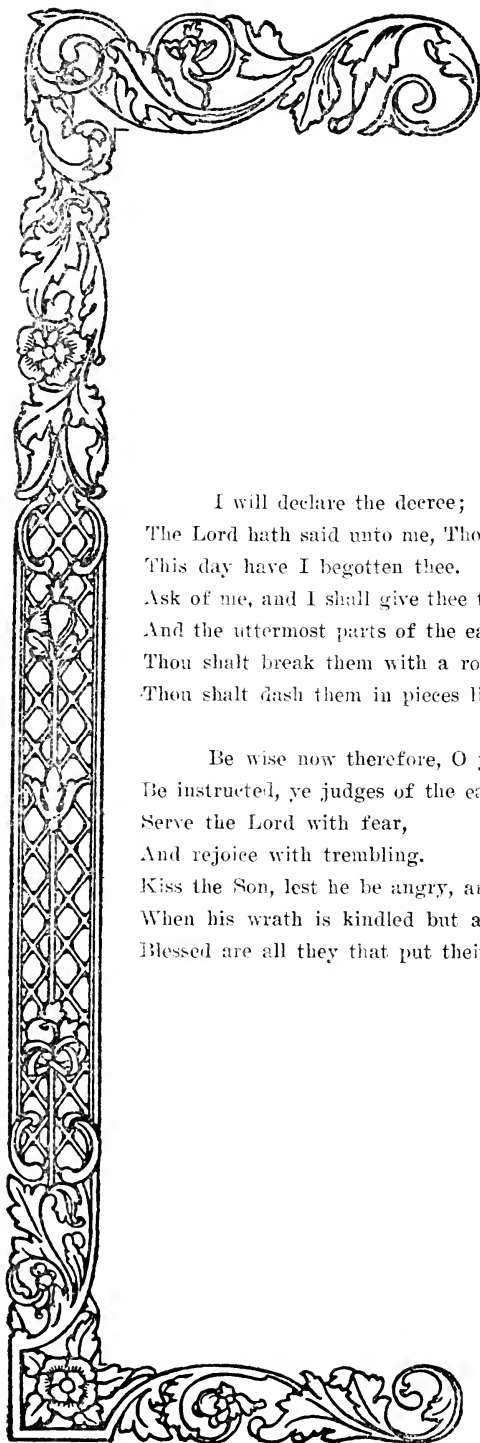


Let us now go . . . and see this thing which is come to
pass, which the Lord hath made known unto us.

—The Shepherds.

THE
SHEPHERDS
AND
THE
KING





I will declare the decree;
The Lord hath said unto me, Thou art my Son;
This day have I begotten thee.
Ask of me, and I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings;
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son, lest he be angry, and ye perish from the way,
When his wrath is kindled but a little.
Blessed are all they that put their trust in him.

—Psalm 2:7-12.

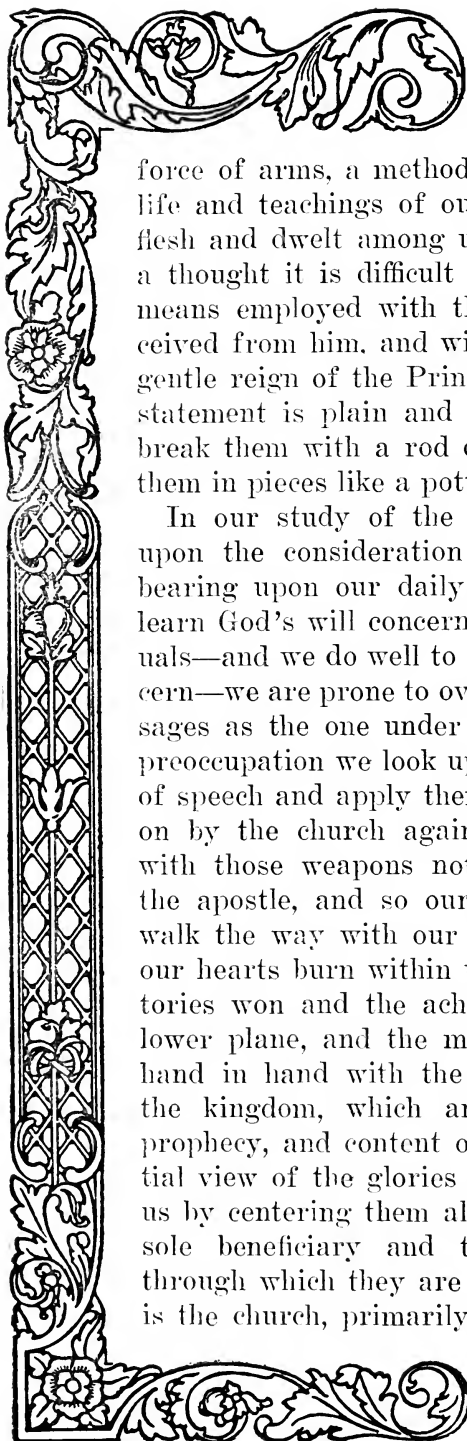


WITH A ROD OF IRON

I.

A Decree from the Most High God, Maker and Possessor of heaven and earth, by whom kings reign and the nations are counted as the small dust of the balance; made known to us by a voice out of the measureless past; entered of record by the inspired Psalmist for our admonition upon whom the ends of the age are come. Graphic of diction; forceful in utterance; portraying to the mind with vividness the everlasting truth that the Lord God Omnipotent reigneth; that he concerning whom the decree was spoken shall be made heir of all things—the nations—the uttermost parts of the earth. That he shall break them with a rod of iron; dash them in pieces like a potter's vessel. How often have we read the familiar yet forceful words with little or no conception of their weight and momentous import; but when we pause to give them more than a passing thought, what a limitless view opens up before us. Thou shalt break them—Dash them in pieces—the complete ascendancy of the Son of God. With a rod of iron—the irresistible force with which he shall ultimately overthrow and destroy the nations of the earth preliminary to the establishment of his undisputed sway throughout the world. The thought conveyed by the language used clearly is that the overthrow and the destruction shall be accomplished by violence and



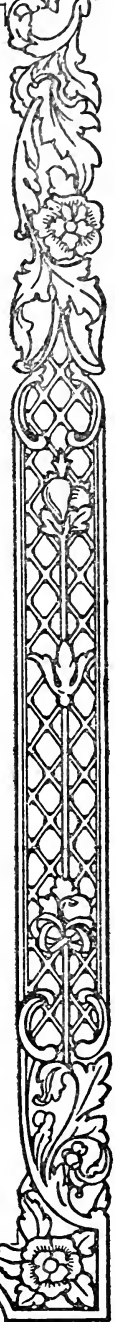


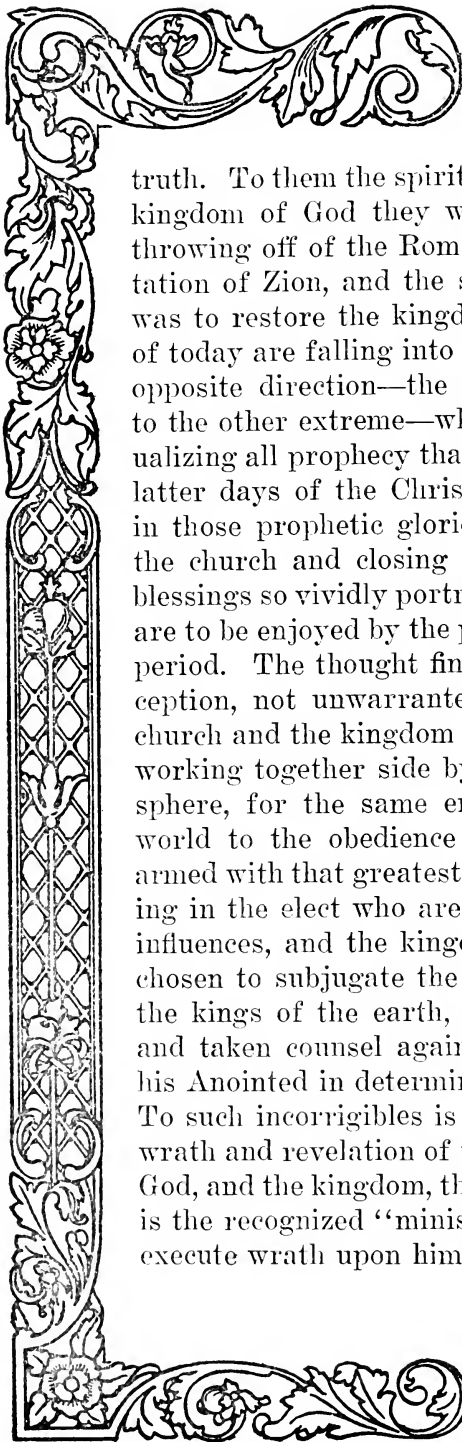
force of arms, a method so at variance with the life and teachings of our Lord when he became flesh and dwelt among us, if we give the matter a thought it is difficult for us to harmonize the means employed with the precepts we have received from him, and with our conception of the gentle reign of the Prince of Peace; and yet the statement is plain and emphatic: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

In our study of the Bible, so intent are we upon the consideration of the spiritual truths bearing upon our daily lives and in seeking to learn God's will concerning ourselves as individuals—and we do well to make these our chief concern—we are prone to overlook such vigorous passages as the one under consideration, or in our preoccupation we look upon them as mere figures of speech and apply them to the warfare carried on by the church against spiritual wickedness, with those weapons not carnal, enumerated by the apostle, and so our eyes are holden as we walk the way with our Risen Lord, and though our hearts burn within us we fail to see the victories won and the achievements gained on the lower plane, and the material blessings that go hand in hand with the triumphant progress of the kingdom, which are clearly prefigured in prophecy, and content ourselves with but a partial view of the glories that shall be revealed in us by centering them all upon the church as the sole beneficiary and the sole instrumentality through which they are to be brought about. It is the church, primarily, but it must not be for-



gotten that the living church having gained a foothold in the earth must of necessity exert an influence upon the world at large, reaching numberless individuals who may not become adherents of the church, and yet whose lives will be changed for the better by that influence, thus affecting social conditions and moulding public opinion beyond the limits of her authority as a church, reaching political affairs and leaving its definite impress upon the laws and institutions of the earthly governments with which she is associated. It is the church to which the world is indebted for the vast improvement in human affairs throughout all christendom which recent centuries have witnessed; but while the agencies through which these changes were wrought emanated from the church, the beneficial effects resulting therefrom are far reaching and extend to those without the pale of the church, who make no pretensions to sainthood and who cannot by any stretch of the imagination be called saints, but who enjoy their share, and undoubtedly their full share, of the material benefits accompanying the engrafting upon society and upon the state—imperfect though they be in their operation—of the teachings of the Master. It must be insisted that the spiritual teachings of the Bible far outweigh in importance all things else and should always have preëminence, but if in our zeal for these we ignore other portions of scripture that are also profitable for doctrine, for reproof, for correction, for instruction in righteousness, we do wrong. The fatal error of the Jews in their conception of the character and mission of the Messiah abundantly illustrates this





truth. To them the spiritual meant but little. The kingdom of God they were looking for was the throwing off of the Roman yoke and the rehabilitation of Zion, and the sole office of the Messiah was to restore the kingdom again to Israel. We of today are falling into a similar error, but in an opposite direction—the pendulum having swung to the other extreme—when we insist upon spiritualizing all prophecy that has its fulfillment in the latter days of the Christian dispensation, seeing in those prophetic glories only the expansion of the church and closing our eyes to the material blessings so vividly portrayed by the prophets that are to be enjoyed by the people of God during that period. The thought finds expression in the conception, not unwarranted by scripture, that the church and the kingdom are two separate entities, working together side by side, each in its proper sphere, for the same end, namely, to bring the world to the obedience of Christ. The church, armed with that greatest of all forces, love, gathering in the elect who are susceptible to its benign influences, and the kingdom, the agency God has chosen to subjugate the children of disobedience, the kings of the earth, who have set themselves and taken counsel against the Lord and against his Anointed in determined rebellion against him. To such incorrigibles is reserved indignation and wrath and revelation of the righteous judgment of God, and the kingdom, the ruler bearing the sword, is the recognized “minister of God, a revenger to execute wrath upon him that doeth evil.”



II.

In the Second Psalm, called by Spurgeon "The great Psalm of the Messiah the Prince," where the words "with a rod of iron" are first recorded, we have the annunciation of a decree that was declared far back in the endless cycles of eternity, and from thence the message goes winging its silent way down the ages, until from the Island of Patmos comes ringing back the threefold echo, "He shall rule them with a rod of iron." As we ponder the words in their impressive setting in this Psalm and meditate upon the possibilities involved, we are overwhelmed with awe and amazement at the unspeakable grandeur of the vision that opens up before us.

As a preface the Psalmist presents to our view the nations, the kings and rulers of the earth, raging and conspiring together against the Lord and against his Anointed, in vain opposition to the determined purpose of God to exalt his own Son and to give him the nations for his inheritance and the uttermost parts of the earth for his possession. The opening heavens disclose to our view the Almighty Ruler of the Universe looking in derision upon the puerile demonstrations of the valiant dust that would defy the authority of the king upon his holy hill of Zion, concerning whom the decree has gone forth, "Thou art my Son, this day have I begotten thee." As we read the words and meditate upon them, consider their environment, by whom and of whom they were spoken, their meaning expands and we are swept out into the infinite, even to that illustrious Day in the





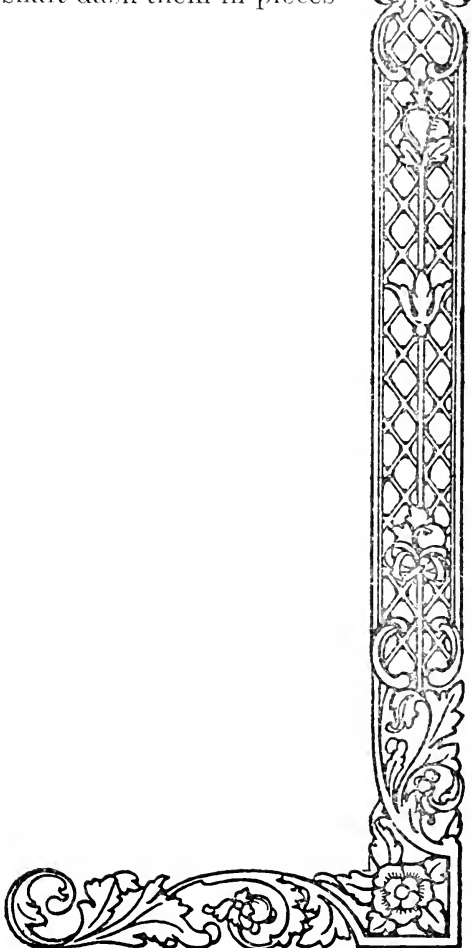
boundless ocean of eternity when the Eternal Son of God was begotten. Before Abraham was, before history began, before the mountains were brought forth—how the mind staggers as we vainly endeavor to measure the pregnant words! Before time was, before the morning stars sang together over the new made world; back through the measureless cycles of eternity when our earth with its teeming millions had an existence only in the mind of the Supreme Architect, to the Day when He was begotten who is the first born of every creature; He, by whom all things were made and without whom was not anything made that was made; He, by whom are all things, whom God hath appointed to be heir of all things, by whom and for whom all things were created, who is before all things and by whom all things consist; that inconceivably glorious Day from which emanate the primordial outshinings of all things terrestrial, called by Moses and by St. John, "The Beginning."

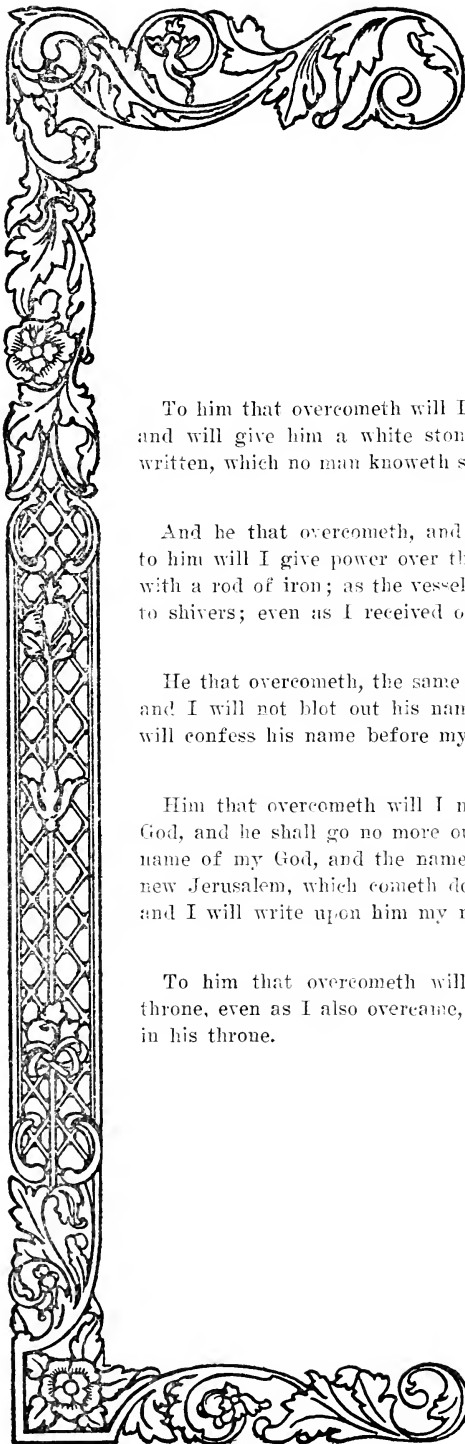
From this beatific vision, this glance into the infinite, we are led by the promise, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," down through the ages to the time of victory, when He shall rule them with a rod of iron and as the vessels of a potter shall they be broken to shivers; when he shall have put down all rule and authority and power and put all enemies under his feet; when at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.





This recital in the Psalms can have but one meaning. Here the God and Father of our Lord Jesus Christ promises to his Son on the day when he was begotten, the nations for his inheritance and the round world for his possession. The promise is from the Father to the Son, without other condition than the asking; the promise of ultimate sovereignty throughout the earth, even to its uttermost parts. "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."





To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

—Revelation 2:17.

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.

—Revelation 2:26, 27.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

—Revelation 3:5.

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

—Revelation 3:12.

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.

—Revelation 3:21.

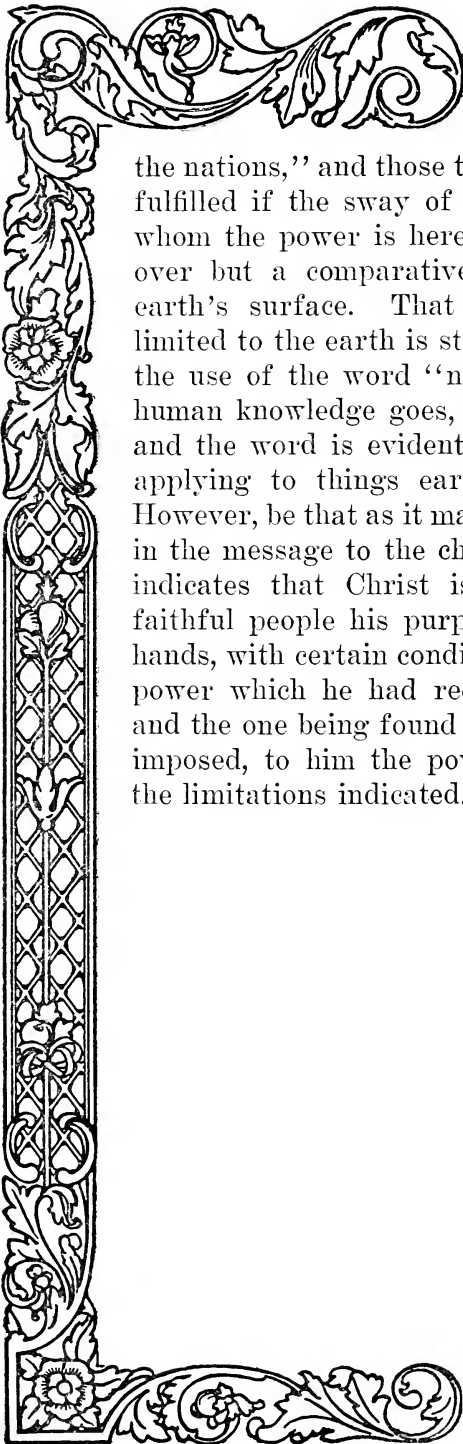


III.

The words again appear in Revelation 2:27, where they are spoken by Christ in his message to the church at Thyatira, in the promise: "To him 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."

Here we are presented with a new phase of this power over the nations with its accompaniment of the rod of iron. In its general outlines the proposition submitted seems to be simple, and on the face of it unequivocal in its statement. The exalted Son of God having received from the Father the power and the rod promised to him in the beginning, on the day when he was begotten, now makes known his purpose to delegate the same to other hands, not without condition or limitation, but only "to him that overcometh and keepeth my works unto the end." And whereas the power which he received from the Father was by the terms of the promise limited to "the uttermost parts of the earth," and as the power proposed to be delegated is based upon the original grant, "even as I have received from my Father," it necessarily follows that the power delegated must also be limited to things terrestrial.

A still further limitation is also possible, since by the terms of the covenant it reaches only "to



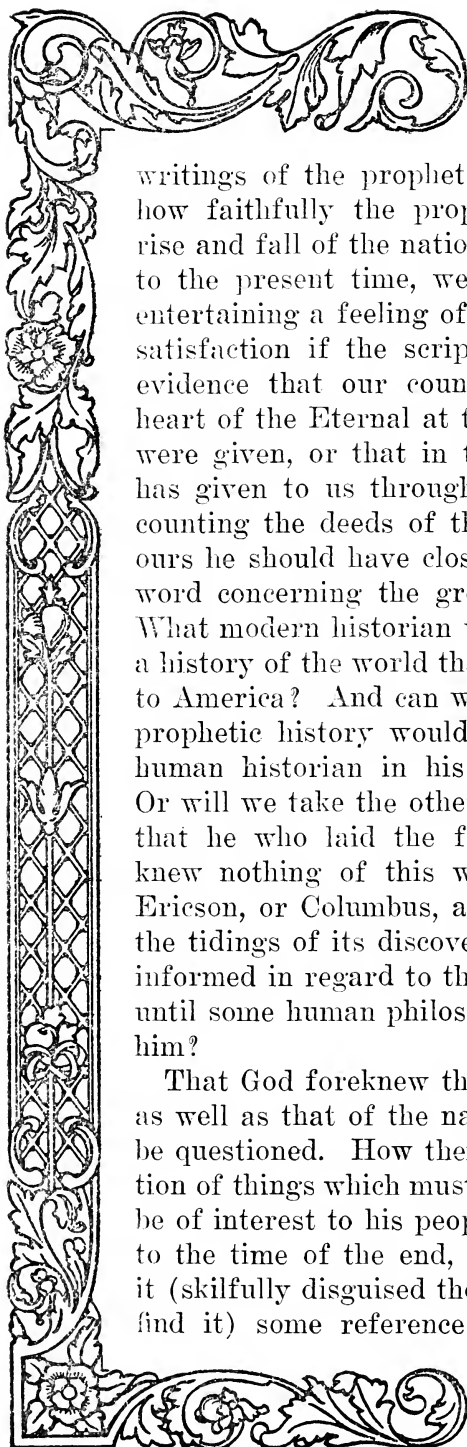
the nations," and those terms would be completely fulfilled if the sway of the subordinate ruler to whom the power is here promised should extend over but a comparatively small portion of the earth's surface. That the grant of power is limited to the earth is still further emphasized by the use of the word "nations" which, so far as human knowledge goes, exist only on this earth, and the word is evidently used in that sense, as applying to things earthly, in this connection. However, be that as it may, the language used here in the message to the church at Thyatira plainly indicates that Christ is making known to his faithful people his purpose to delegate to other hands, with certain conditions and limitations, the power which he had received from his Father; and the one being found who meets the conditions imposed, to him the power will be given within the limitations indicated.



IV.

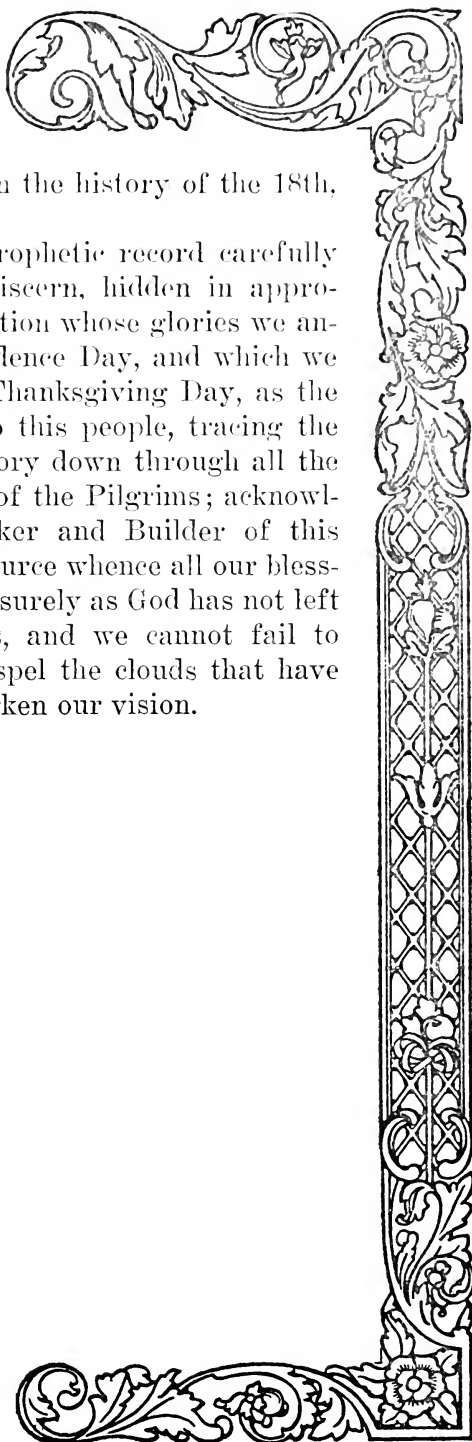
A very important factor to be considered in connection with the study of prophecy relating to the latter days of the Christian dispensation, which should be taken up before proceeding farther, is the discovery of America, an event, the importance of which in its bearing upon modern history, and consequently upon the hidden meaning of prophetic history concerning that period, cannot be overestimated; and since history in its relation to God's revelation is but the unfolding of prophecy, to fail to take into consideration the history of the new world in connection with our study of Daniel, and Isaiah, and Ezekiel, and St. John, is to commit as serious a blunder as did the Jews in their interpretation of the Messianic prophecies at the beginning of our era. And to the unwillingness of modern expositors to accept this palpable truth is undoubtedly due much of the obscurity in which those prophecies are involved.

A mere suggestion and a moment's reflection should make it clear to the simplest mind that to ignore the new world and this great Christian Republic that has grown up here is to close our eyes to a force that has done more perhaps to make history than aught else since the incarnation of the Son of God. And how unreasonable it is to suppose that we should find no hint of this event, no mention of this great world power, in the



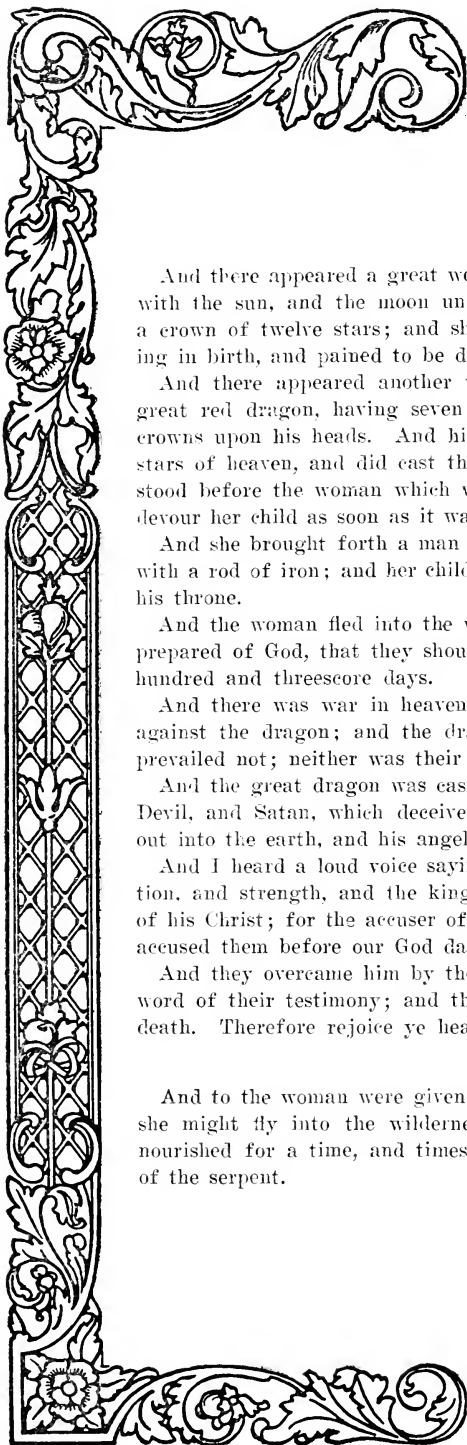
writings of the prophets. Indeed, when we see how faithfully the prophets have recorded the rise and fall of the nations of the old world down to the present time, we might be pardoned for entertaining a feeling of disappointment and dissatisfaction if the scriptures revealed to us no evidence that our country had a place in the heart of the Eternal at the time those prophecies were given, or that in the revelations which he has given to us through the prophets, after recounting the deeds of the nations that preceded ours he should have closed the volume without a word concerning the great work of this nation. What modern historian would venture to compile a history of the world that contained no reference to America? And can we believe that God in his prophetic history would be less faithful than a human historian in his record of past events? Or will we take the other alternative and assume that he who laid the foundations of the earth knew nothing of this western world until Leif Ericson, or Columbus, appeared before him with the tidings of its discovery? Or that he was uninformed in regard to the rotundity of the planet until some human philosopher demonstrated it to him?

That God foreknew the history of this country as well as that of the nations of Europe will not be questioned. How then could he give a revelation of things which must come to pass that would be of interest to his people, and continue it down to the time of the end, without incorporating in it (skilfully disguised though we should expect to find it) some reference to this nation and the



part it should perform in the history of the 18th, 19th and 20th centuries?

Let us examine the prophetic record carefully and see if we cannot discern, hidden in appropriate symbolism, the nation whose glories we annually extol on Independence Day, and which we exalt, year by year on Thanksgiving Day, as the direct gift of Heaven to this people, tracing the hand of God in our history down through all the years from the landing of the Pilgrims; acknowledging him as the Maker and Builder of this mighty fabric and the Source whence all our blessings flow. It is there as surely as God has not left himself without witness, and we cannot fail to find it if we will but dispel the clouds that have gathered about us to darken our vision.



And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them.

—Revelation 12:1-11.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

—Revelation 12:14.



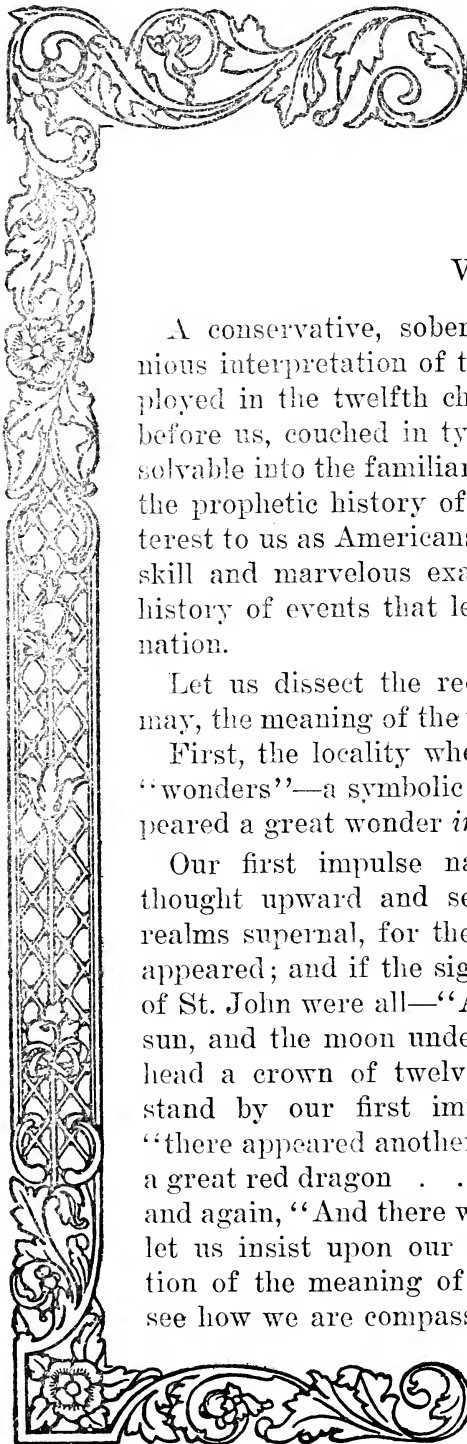
V.

In Revelation 12:5, where the words next appear, we find the record of the birth of the one into whose hands the sacred trust—power over the nations—is to be committed; the man child born to the woman in the wilderness, as we shall see as we proceed farther with our study.

That this man child is not Christ, as some commentators assert, is evident:

First, from the fact that the book of Revelation purports to be, and is, a revelation of “things which must shortly come to pass;” and since the book was not written for nearly a century after the birth of Christ, if this passage recounts that event it is history and not prophecy.

Secondly, the mother of this man child fled into the wilderness where he was brought forth, and where she was nourished “a thousand two hundred and three score days,” whereas Christ was born in the little town of Bethlehem, and after a short sojourn in Egypt, the mother and child returned to their home in Nazareth, “where he was brought up,” and not in the wilderness.



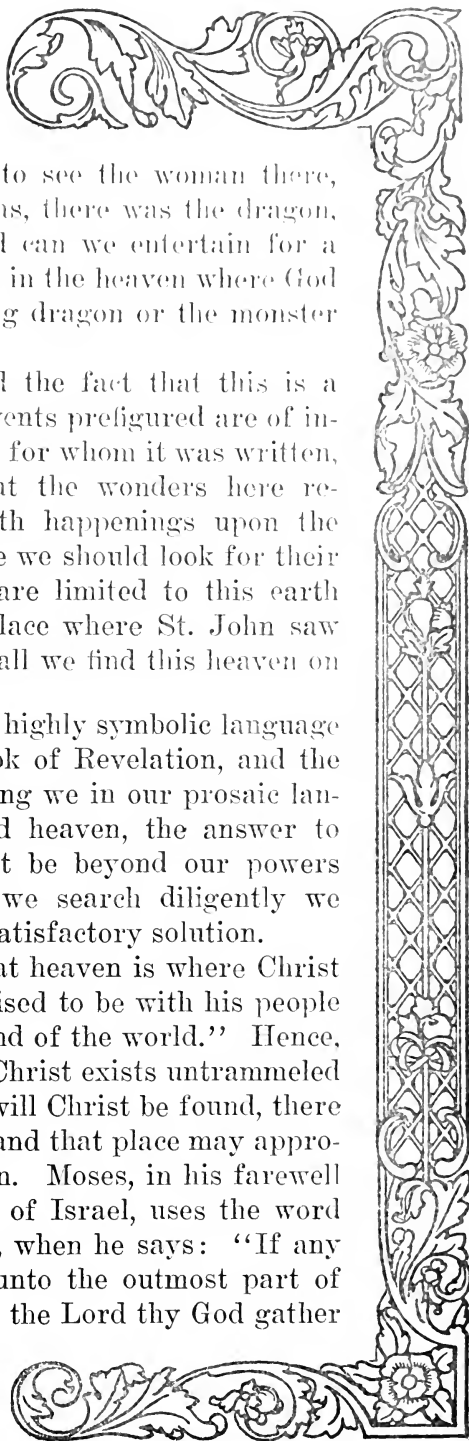
VI.

A conservative, sober, consistent and harmonious interpretation of the beautiful imagery employed in the twelfth chapter of Revelation lays before us, couched in type and symbol easily resolvable into the familiar terms of our vernacular, the prophetic history of an event of supreme interest to us as Americans, portraying with infinite skill and marvelous exactness an outline of the history of events that led up to the birth of this nation.

Let us dissect the record and discover, if we may, the meaning of the various symbols used.

First, the locality where the revelator saw the "wonders"—a symbolic heaven: "And there appeared a great wonder *in heaven.*"

Our first impulse naturally is to turn our thought upward and seek beyond the stars, in realms supernal, for the place where the wonder appeared; and if the sight that first met the eyes of St. John were all—"A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"—we might well stand by our first impressions; but presently "there appeared another wonder *in heaven* . . . a great red dragon . . . to devour her child;" and again, "And there was war *in heaven.*" Now let us insist upon our first and natural conception of the meaning of the word "heaven" and see how we are compassed about with difficulties.

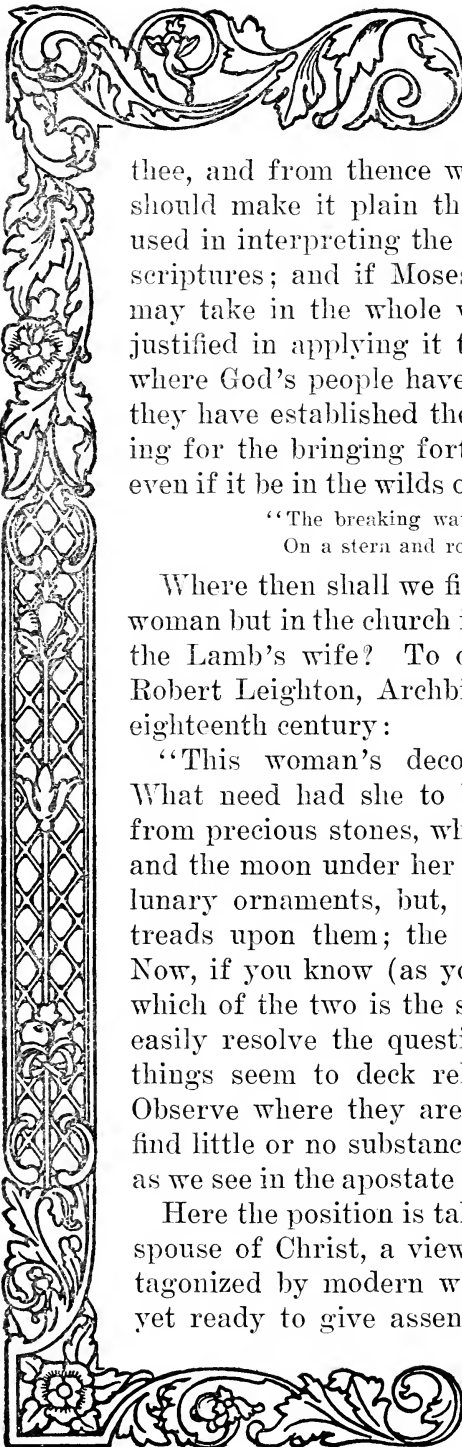


We are quite prepared to see the woman there, but where the woman was, there was the dragon, and there was war; and can we entertain for a moment the thought that in the heaven where God resides, a child devouring dragon or the monster war ever was seen?

Now, keeping in mind the fact that this is a prophecy and that the events prefigured are of interest to the human race, for whom it was written, it naturally follows that the wonders here recounted have to do with happenings upon the earth, and there is where we should look for their fulfillment. But if we are limited to this earth in our search for the place where St. John saw these wonders, where shall we find this heaven on earth?

When we consider the highly symbolic language used throughout the book of Revelation, and the various shades of meaning we in our prosaic language give to the word heaven, the answer to this question should not be beyond our powers of penetration, and if we search diligently we should be able to find a satisfactory solution.

It will be conceded that heaven is where Christ is, and Christ has promised to be with his people "always, even unto the end of the world." Hence, wherever the church of Christ exists untrammelled and in its purity, there will Christ be found, there will God's will be done, and that place may appropriately be called heaven. Moses, in his farewell address to the Children of Israel, uses the word even in a broader sense, when he says: "If any of thine be driven out unto the outmost part of *heaven*, from thence will the Lord thy God gather



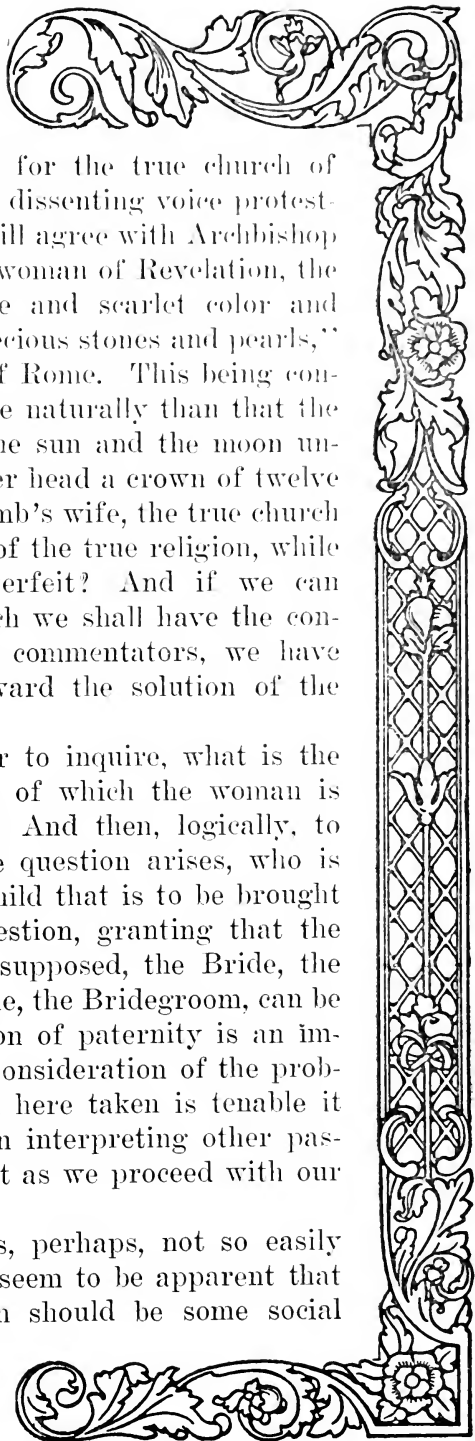
thee, and from thence will he fetch thee." This should make it plain that some latitude may be used in interpreting the word as we find it in the scriptures; and if Moses uses it in a sense that may take in the whole world, we may surely be justified in applying it to a portion of the earth where God's people have found refuge and where they have established themselves and are preparing for the bringing forth of a Christian Nation, even if it be in the wilds of New England, where

"The breaking waves dashed high
On a stern and rock-bound coast."

Where then shall we find the counterpart of the woman but in the church itself, the Bride of Christ, the Lamb's wife? To quote from a sermon by Robert Leighton, Archbishop of Glasgow, in the eighteenth century:

"This woman's decorament is all celestial. What need had she to borrow light and beauty from precious stones, who is clothed with the sun and the moon under her feet? She wears no sublunary ornaments, but, what is more noble, she treads upon them; the moon is under her feet. Now, if you know (as you do all, without doubt) which of the two is the spouse of Christ, you can easily resolve the question. The truth is, those things seem to deck religion, but they undo it. Observe where they are most used and we shall find little or no substance of devotion under them as we see in the apostate church of Rome."

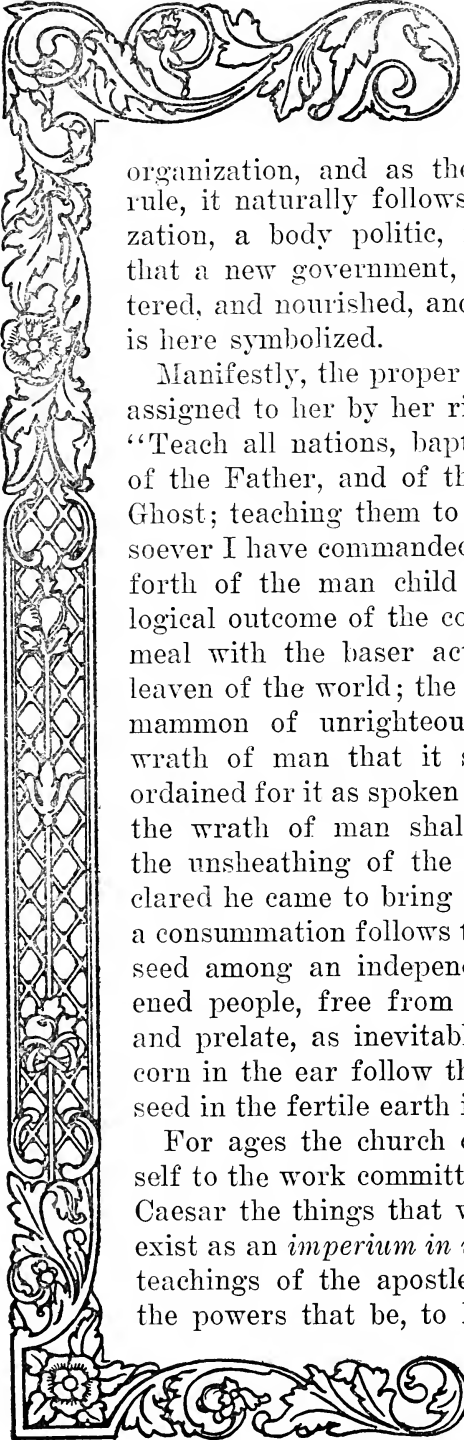
Here the position is taken that the woman is the spouse of Christ, a view that is not strongly antagonized by modern writers, but if we are not yet ready to give assent to the proposition that



the woman here stands for the true church of Christ, almost without a dissenting voice protestant Christians at least will agree with Archbishop Leighton that the other woman of Revelation, the one "arrayed in purple and scarlet color and decked with gold and precious stones and pearls," is the apostate church of Rome. This being conceded, what follows more naturally than that the woman "clothed with the sun and the moon under her feet and upon her head a crown of twelve stars," is indeed the Lamb's wife, the true church of Christ, the exponent of the true religion, while the other is the counterfeit? And if we can agree upon this, in which we shall have the concurrence of many able commentators, we have made a long stride toward the solution of the abstruse problem.

And here it is proper to inquire, what is the nature of the offspring of which the woman is about to be delivered? And then, logically, to complete the figure, the question arises, who is the father of the man child that is to be brought forth? To the last question, granting that the woman is, as we have supposed, the Bride, the Lamb's wife, Christ alone, the Bridegroom, can be the father. The question of paternity is an important element in the consideration of the problem, and if the position here taken is tenable it will aid us materially in interpreting other passages that we shall meet as we proceed with our study.

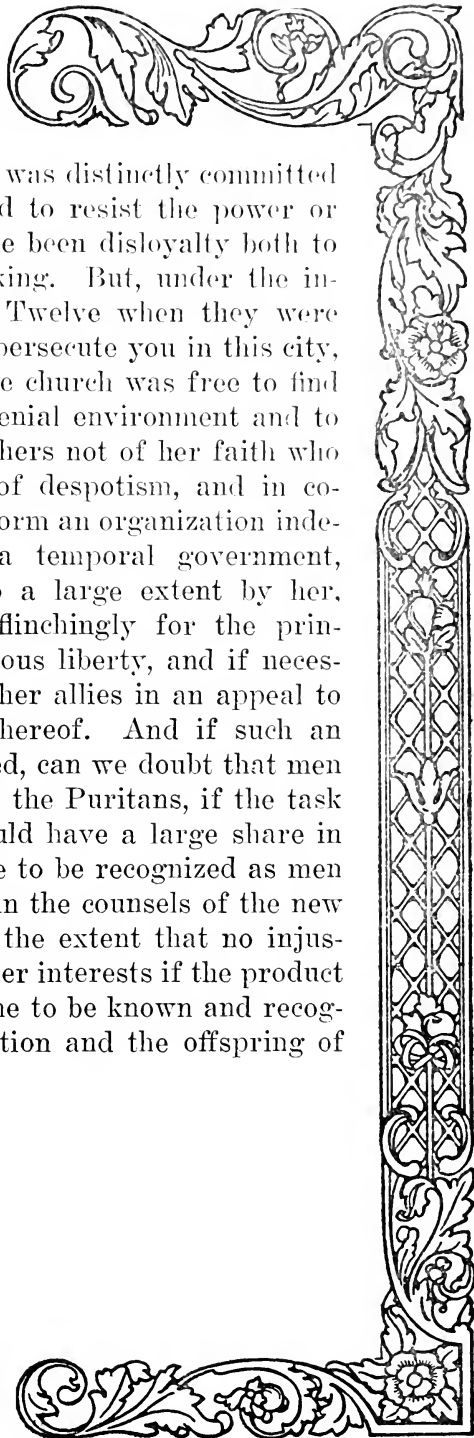
The other question is, perhaps, not so easily answered, but it would seem to be apparent that the child of the church should be some social



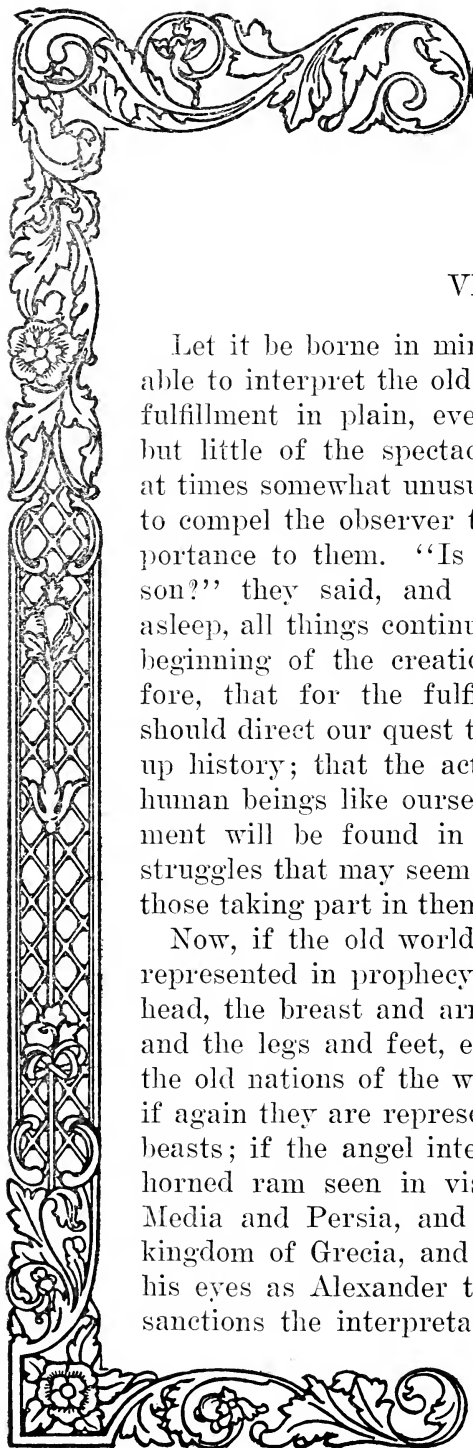
organization, and as the child was destined to rule, it naturally follows that a political organization, a body politic, is here prefigured, and that a new government, brought forth, and fostered, and nourished, and moulded by the church is here symbolized.

Manifestly, the proper work of the church, that assigned to her by her risen Lord, was and is to "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" and the bringing forth of the man child is but an incident, the logical outcome of the commingling of the gospel meal with the baser activities contained in the leaven of the world; the making of friends of the mammon of unrighteousness; so directing the wrath of man that it shall fulfill the purpose ordained for it as spoken by the Psalmist: "Surely the wrath of man shall praise thee," even to the unsheathing of the sword which Christ declared he came to bring rather than peace. Such a consummation follows the planting of the gospel seed among an independent, brave and enlightened people, free from the interference of king and prelate, as inevitably as blade, ear and full corn in the ear follow the deposit of the fruitful seed in the fertile earth in the spring time.

For ages the church consistently devoted herself to the work committed to her, rendering unto Caesar the things that were Caesar's, content to exist as an *imperium in imperio*; observant of the teachings of the apostles to be in subjection to the powers that be, to honor the king. To this



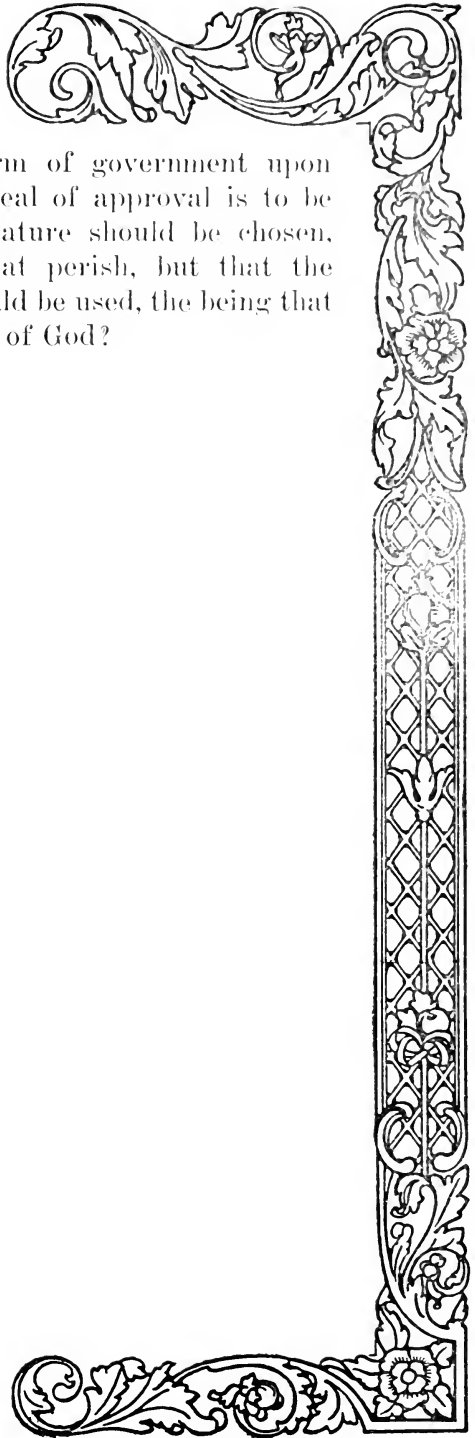
policy of submission she was distinctly committed by her Divine Lord, and to resist the power or the ordinance would have been disloyalty both to the Master and to the king. But, under the instructions given to the Twelve when they were sent out: "When they persecute you in this city, flee ye into another," the church was free to find for herself a more congenial environment and to associate herself with others not of her faith who had felt the iron heel of despotism, and in cooperation with them to form an organization independent of her own, a temporal government, molded and directed to a large extent by her, which should stand unflinchingly for the principles of civil and religious liberty, and if necessity required, join with her allies in an appeal to the sword in defense thereof. And if such an organization were formed, can we doubt that men of rugged character like the Puritans, if the task should fall to them, would have a large share in the enterprise, and come to be recognized as men of rank and distinction in the counsels of the new commonwealth, even to the extent that no injustice would be done to other interests if the product of their joint labors came to be known and recognized as a Christian nation and the offspring of the church?



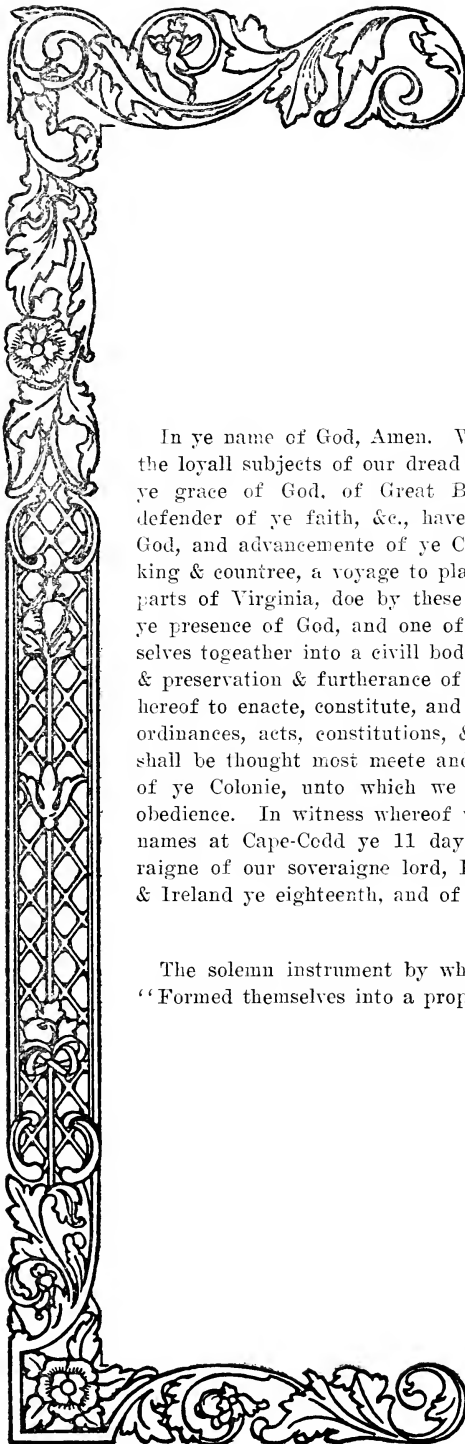
VII.

Let it be borne in mind that so far as we are able to interpret the old prophecies we find their fulfillment in plain, everyday occurrences, with but little of the spectacular or the miraculous; at times somewhat unusual, but not so strange as to compel the observer to attach any special importance to them. "Is not this the carpenter's son?" they said, and "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." It is plain, therefore, that for the fulfillment of prophecy we should direct our quest to events that go to make up history; that the actors in those events are human beings like ourselves, and that the fulfillment will be found in human experiences and struggles that may seem trivial in their nature to those taking part in them.

Now, if the old world empires are admittedly represented in prophecy by a human image; the head, the breast and arms, the belly and thighs, and the legs and feet, each in turn representing the old nations of the world in proper sequence; if again they are represented by divers ravenous beasts; if the angel interpreter identifies a two-horned ram seen in vision as the kingdom of Media and Persia, and a rough he-goat as the kingdom of Grecia, and the single horn between his eyes as Alexander the Great, and if history sanctions the interpretation, why should we not



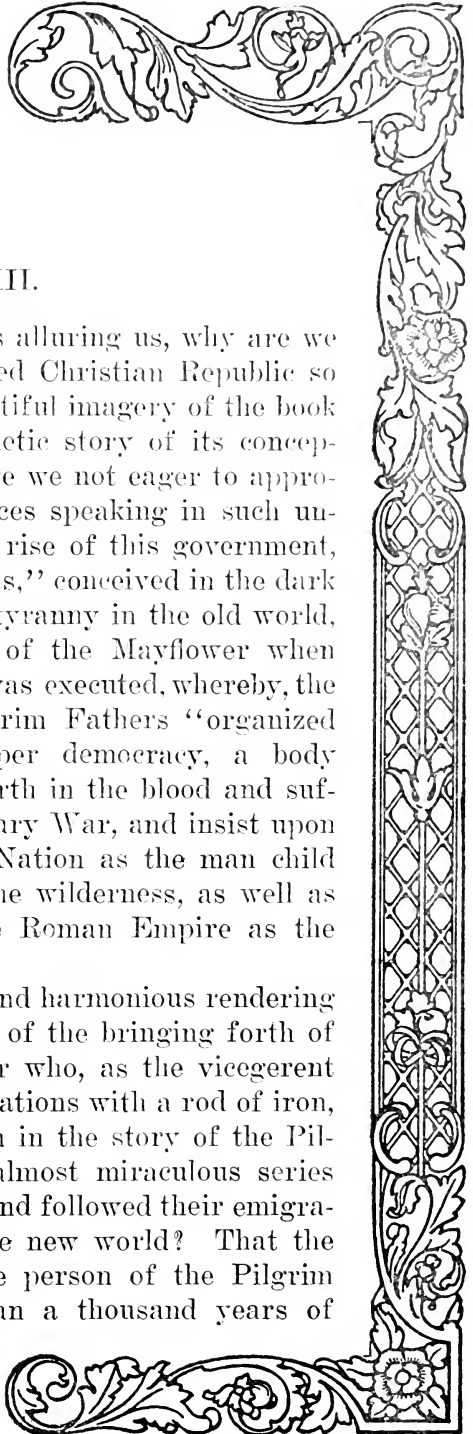
expect that when a form of government upon which God has set his seal of approval is to be symbolized, a living creature should be chosen, not from the beasts that perish, but that the noblest work of God should be used, the being that was created in the image of God?



In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, France & Ireland king, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countree, a voyage to plant ye first colonie in ye Northern parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another covenant & combine our selves togeather into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute, and frame such just and equall lawes, ordinances, acts, constitutions, & offices, from time to time, and shall be thought most meete and convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cape-Codd ye 11 day of November, in ye year of ye raigne of our soveraigne lord, King James, of England, France, & Ireland ye eighteenth, and of Scotland ye fifty fourth.

—Ano. Dom. 1620.

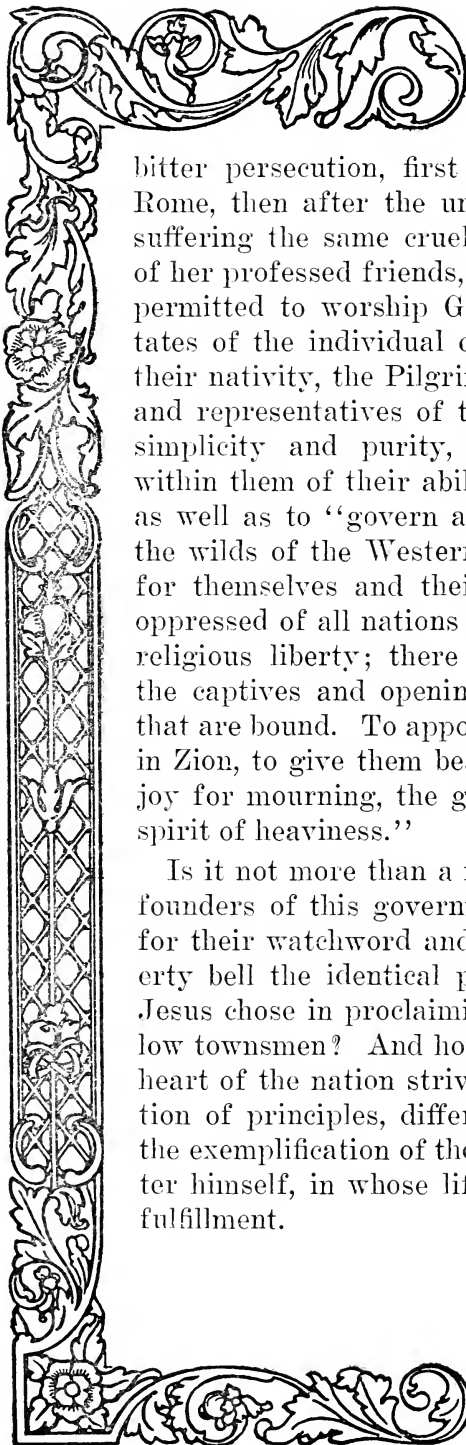
The solemn instrument by which the Fathers of New England
“Formed themselves into a proper democracy.”



VIII.

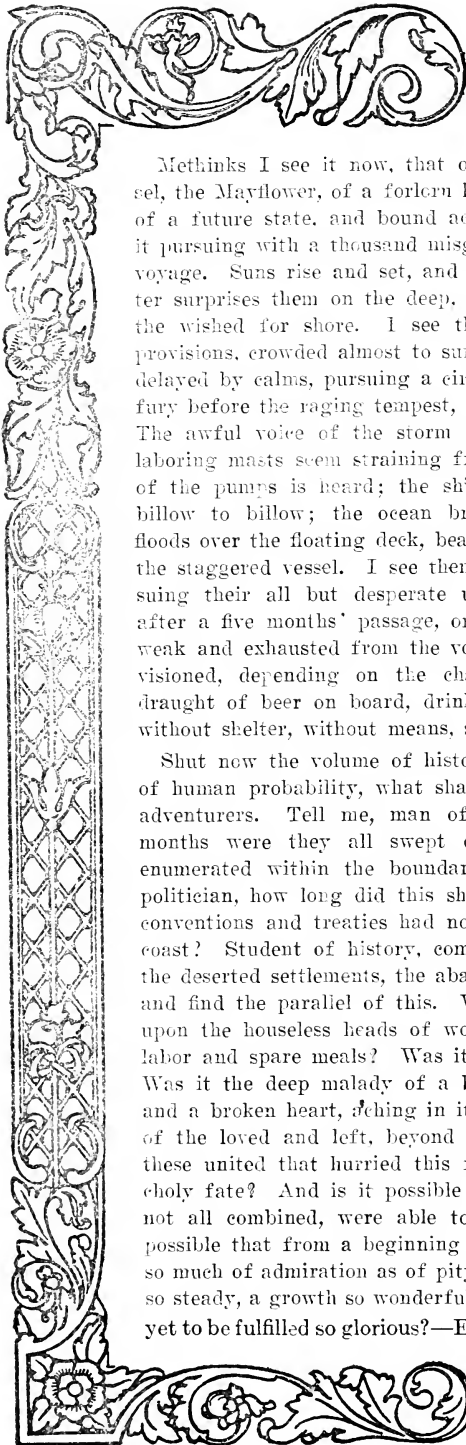
With such possibilities alluring us, why are we of this divinely appointed Christian Republic so slow to trace in the beautiful imagery of the book of Revelation the prophetic story of its conception and birth? Why are we not eager to appropriate the prophetic voices speaking in such unmistakable terms of the rise of this government, the "Desire of all Nations," conceived in the dark days of oppression and tyranny in the old world, quickened in the cabin of the Mayflower when that immortal compact was executed, whereby, the historian says, the Pilgrim Fathers "organized themselves into a proper democracy, a body politic," and brought forth in the blood and suffering of the Revolutionary War, and insist upon the recognition of this Nation as the man child born to the woman in the wilderness, as well as the identification of the Roman Empire as the great red dragon?

What more beautiful and harmonious rendering of the prophetic history of the bringing forth of that wonderful character who, as the vicegerent of Christ, is to rule the nations with a rod of iron, can we hope to find than in the story of the Pilgrim Fathers and the almost miraculous series of events that preceded and followed their emigration to the shores of the new world? That the church of Christ, in the person of the Pilgrim Fathers, after more than a thousand years of



bitter persecution, first at the hands of Pagan Rome, then after the union of church and state suffering the same cruel treatment at the hands of her professed friends, despairing of ever being permitted to worship God according to the dictates of the individual conscience in the land of their nativity, the Pilgrim Fathers, the vanguard and representatives of the church in its pristine simplicity and purity, with the consciousness within them of their ability to govern themselves as well as to "govern angels," sought refuge in the wilds of the Western World, there to secure for themselves and their posterity and for the oppressed of all nations the blessings of civil and religious liberty; there "to proclaim liberty to the captives and opening of the prison to them that are bound. To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Is it not more than a mere coincidence that the founders of this government should have chosen for their watchword and engraved on the old liberty bell the identical passage of scripture that Jesus chose in proclaiming his mission to his fellow townsmen? And how earnestly has the great heart of the nation striven to follow this declaration of principles, differing only in degree from the exemplification of those principles by the Master himself, in whose life alone they find perfect fulfillment.



Methinks I see it now, that one solitary and adventurous vessel, the *Mayflower*, of a forlorn hope, freighted with the prospects of a future state, and bound across the unknown sea. I behold it pursuing with a thousand misgivings, the uncertain, the tedious voyage. Suns rise and set, and weeks and months pass and winter surprises them on the deep, but brings them not the sight of the wished for shore. I see them now, scantily supplied with provisions, crowded almost to suffocation in their ill-stored prison, delayed by calms, pursuing a circuitous route, and now, driven in fury before the raging tempest, in their scarcely seaworthy vessel. The awful voice of the storm howls through the rigging. The laboring masts seem straining from their base; the dismal sound of the pumps is heard; the ship leaps as it were, madly from billow to billow; the ocean breaks, and settles with ingulfing floods over the floating deck, beats with deadening weight against the staggered vessel. I see them, escaped from these perils, pursuing their all but desperate undertaking, and landed at last, after a five months' passage, on the ice-clad rocks of Plymouth, weak and exhausted from the voyage, poorly armed, scantily provisioned, depending on the charity of their shipmaster for a draught of beer on board, drinking nothing but water on shore, without shelter, without means, surrounded by hostile tribes.

Shut now the volume of history, and tell me on any principle of human probability, what shall be the fate of this handful of adventurers. Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes enumerated within the boundaries of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures of other times, and find the parallel of this. Was it the winter's storm beating upon the houseless heads of women and children? Was it hard labor and spare meals? Was it disease? Was it the tomahawk? Was it the deep malady of a blighted hope, a ruined enterprise and a broken heart,aching in its last moments at the recollection of the loved and left, beyond the sea? Was it some or all of these united that hurried this forsaken company to their melancholy fate? And is it possible that neither of these causes, that not all combined, were able to blast this bud of hope? Is it possible that from a beginning so feeble, so frail, so worthy, not so much of admiration as of pity, there have gone forth a progress so steady, a growth so wonderful, a reality so important, a promise yet to be fulfilled so glorious?—Edward Everett, December 22, 1824.



IX.

Let us now set side by side with events connected with the birth of this nation some of the salient features of this vision and note how strikingly type and symbol find realization. The prophetic details are not voluminous, but ample if we approach the subject with willing mind.

“And the woman fled into the wilderness, where she hath a place prepared of God.”

The Pilgrim Fathers, representing the church of which the woman is a symbol, sought refuge in the New England wilderness; and who that believes in an overruling providence can doubt that the new world was prepared of God for that purpose and kept hidden until the time appointed, that here the suffering church might find a refuge when she was ready to escape from her bondage in “spiritual Egypt” and enter into the rest prepared for her on the other side of the flood?

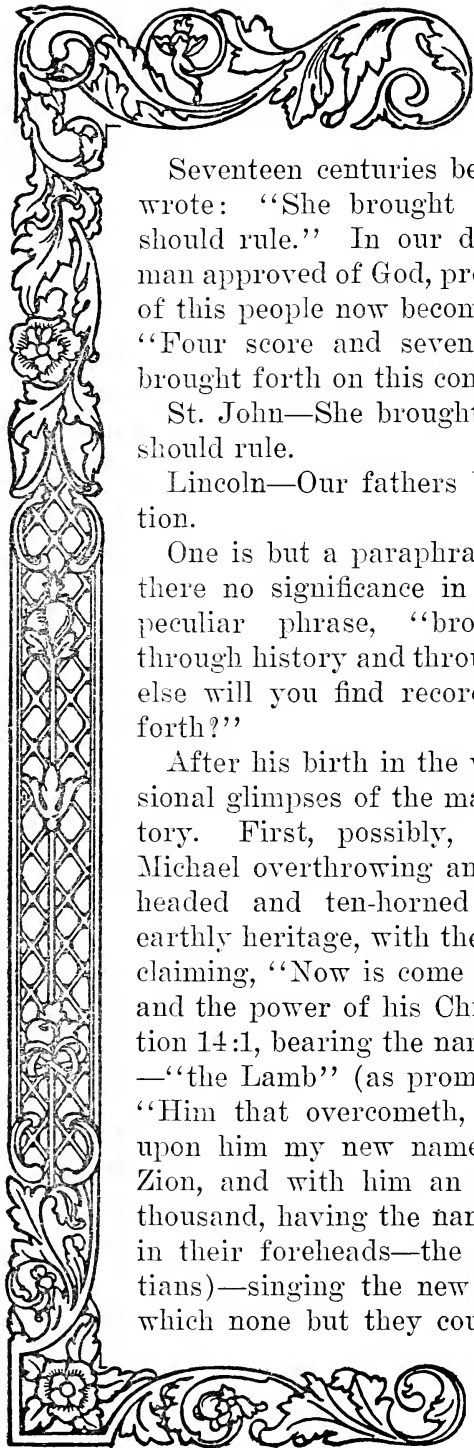
“To the woman were given the wings of a great eagle, that she might fly into the wilderness, into her place.”

A familiar figure for the sails of a vessel, which we have no difficulty in applying to the sails of the Mayflower, “of a forlorn hope, freighted with the prospects of a future state.”

“And she brought forth a man child who was to rule.”

“Our fathers brought forth on this continent a new nation.”





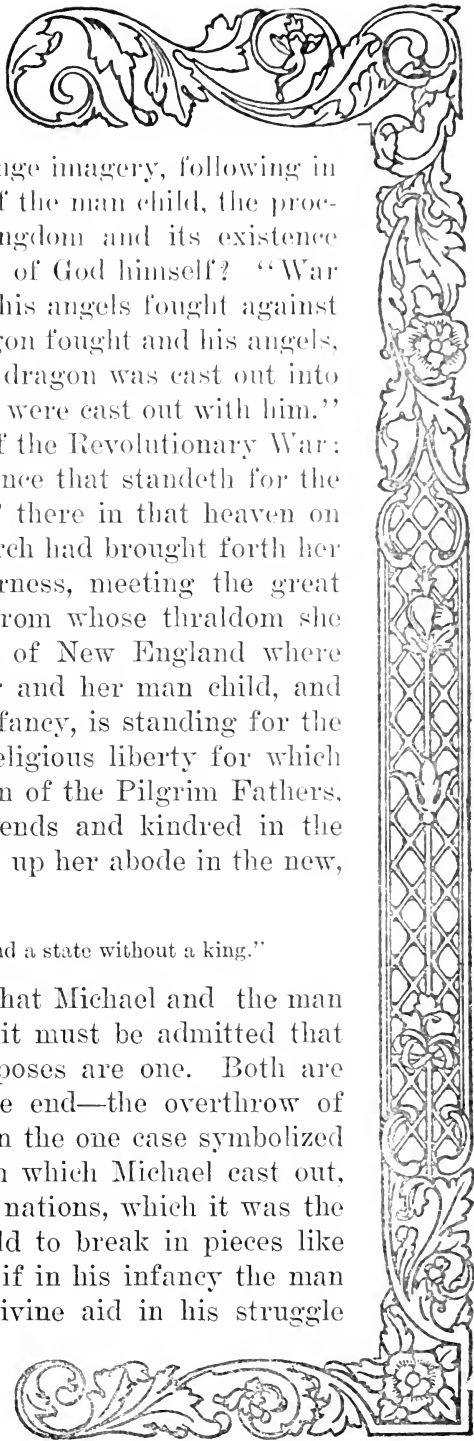
Seventeen centuries before the event, St. John wrote: "She brought forth a man child that should rule." In our day, Abraham Lincoln, a man approved of God, presiding over the destinies of this people now become a great nation, wrote: "Four score and seven years ago our fathers brought forth on this continent a new nation."

St. John—She brought forth a man child that should rule.

Lincoln—Our fathers brought forth a new nation.

One is but a paraphrase of the other. And is there no significance in the use by each of the peculiar phrase, "brought forth?" Search through history and through literature, and where else will you find record of a nation "brought forth?"

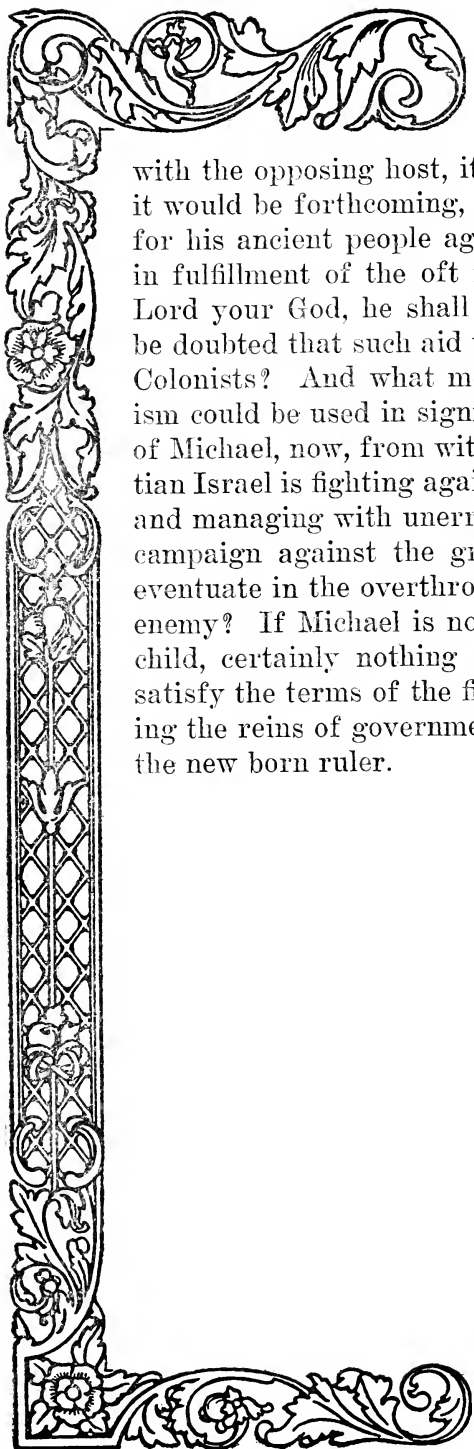
After his birth in the wilderness we have occasional glimpses of the man child in prophetic history. First, possibly, in Revelation 12:7, as Michael overthrowing and casting out the seven-headed and ten-horned red dragon from his earthly heritage, with the voice from heaven proclaiming, "Now is come the kingdom of our God and the power of his Christ." Again in Revelation 14:1, bearing the name of his Father—Christ—"the Lamb" (as promised in Revelation 3:12; "Him that overcometh, . . . I will write upon him my new name"), standing on Mount Zion, and with him an hundred and forty-four thousand, having the name of his Father written in their foreheads—the name of Christ (Christians)—singing the new song before the throne which none but they could learn. What can be



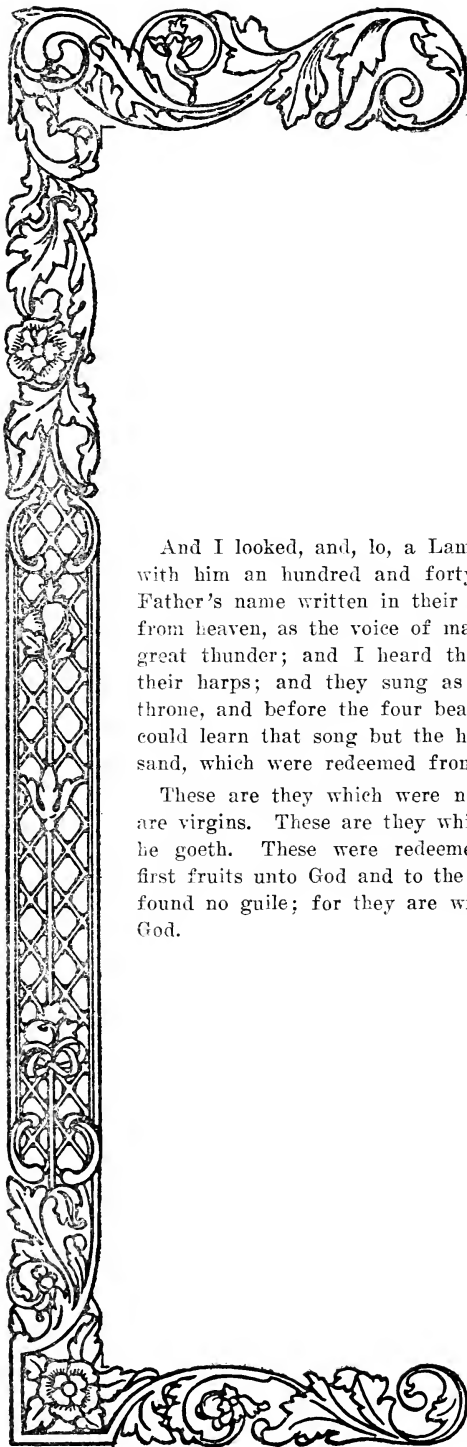
the meaning of this strange imagery, following in proper order the birth of the man child, the proclamation of the new kingdom and its existence under the fostering care of God himself? "War in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, . . . And the great dragon was cast out into the earth, and his angels were cast out with him." What a striking figure of the Revolutionary War: Michael, "The great prince that standeth for the children of thy people," there in that heaven on earth where mother church had brought forth her first born in the wilderness, meeting the great red dragon, to escape from whose thralldom she had fled into the wilds of New England where God was caring for her and her man child, and where he, even in his infancy, is standing for the blessings of civil and religious liberty for which his mother, in the person of the Pilgrim Fathers, had forsaken home, friends and kindred in the old world and had taken up her abode in the new, there to establish

"A church without a bishop and a state without a king."

It need not be urged that Michael and the man child are identical, but it must be admitted that their interests and purposes are one. Both are struggling for the same end—the overthrow of the kings of the earth, in the one case symbolized by the great red dragon which Michael cast out, and in the other by the nations, which it was the mission of the man child to break in pieces like a potter's vessel. For, if in his infancy the man child was in need of divine aid in his struggle



with the opposing host, it cannot be doubted that it would be forthcoming, even as the Lord fought for his ancient people against their enemies, and in fulfillment of the oft repeated promise, "The Lord your God, he shall fight for you." Can it be doubted that such aid was given the struggling Colonists? And what more appropriate symbolism could be used in signifying such aid than this of Michael, now, from within the veil, when Christian Israel is fighting against great odds, directing and managing with unerring skill and wisdom the campaign against the great dragon which shall eventuate in the overthrow and casting out of the enemy? If Michael is not identical with the man child, certainly nothing short of a regency will satisfy the terms of the figure, with Michael holding the reins of government during the infancy of the new born ruler.



And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

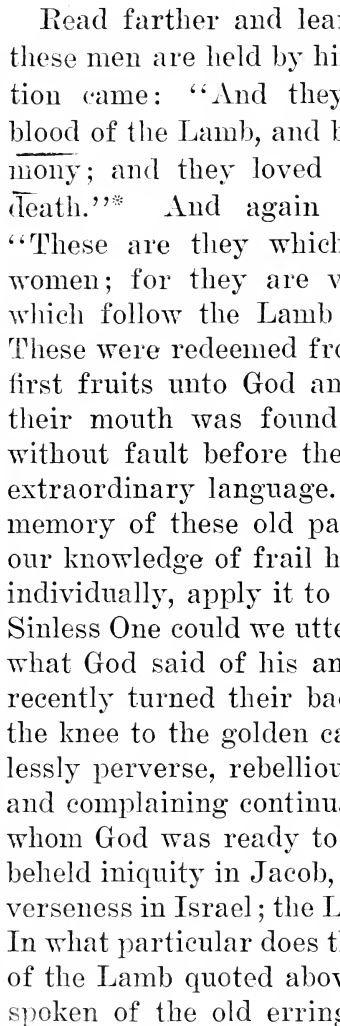
These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

—Revelation 14:1-4.



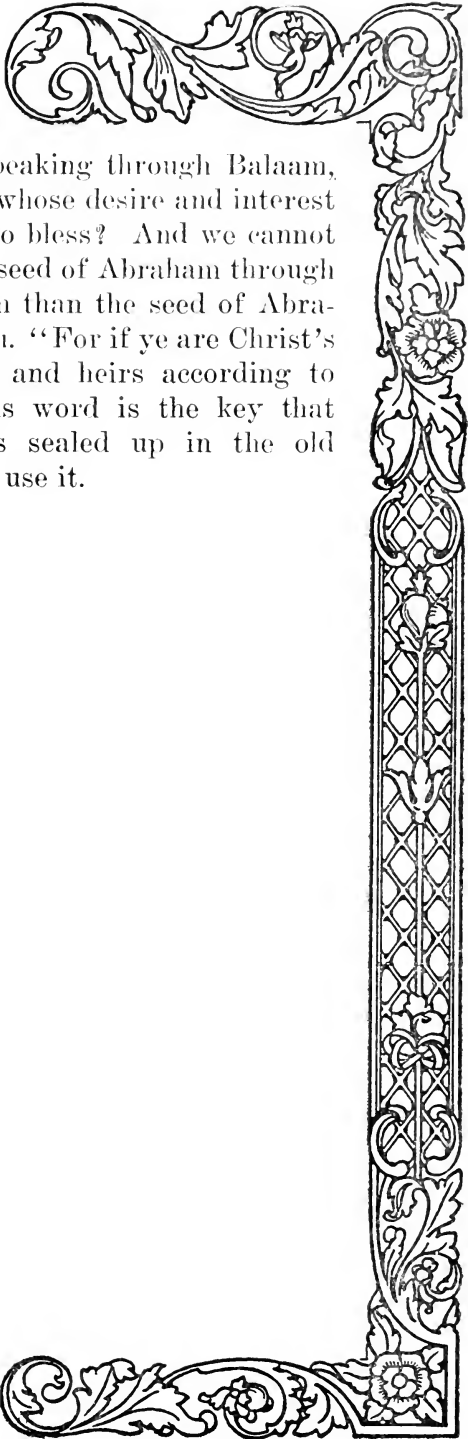
X.

Recurring again to his appearance on Mount Zion, bearing the name of his Father—The Lamb—surrounded by the rejoicing Christian host—“The ransomed of the Lord come to Zion with songs;” what can be the cause of their jubilation? What but the casting out of the great red dragon and his angels, the red-coated hosts of Great Britain? Now, take in connection with this scene of rejoicing the statement of an earnest, prayerful student of prophecy, that careful computation shows that this number, one hundred and forty-four thousand, represents approximately the number of adult professing Christians in the colonies at the time of the Revolutionary War, which seems by no means improbable, and the figure here used is most beautifully realized in the exultation of the followers of the Lamb over the victory of the Continental troops over the hosts of Great Britain, “cast out into the earth,” the territory of the old Roman Empire, known as “the earth” when the prophecy was written. This is further emphasized by the statement in Revelation 12:10, immediately following the casting out of the dragon: “Now is come salvation and strength, and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night.”

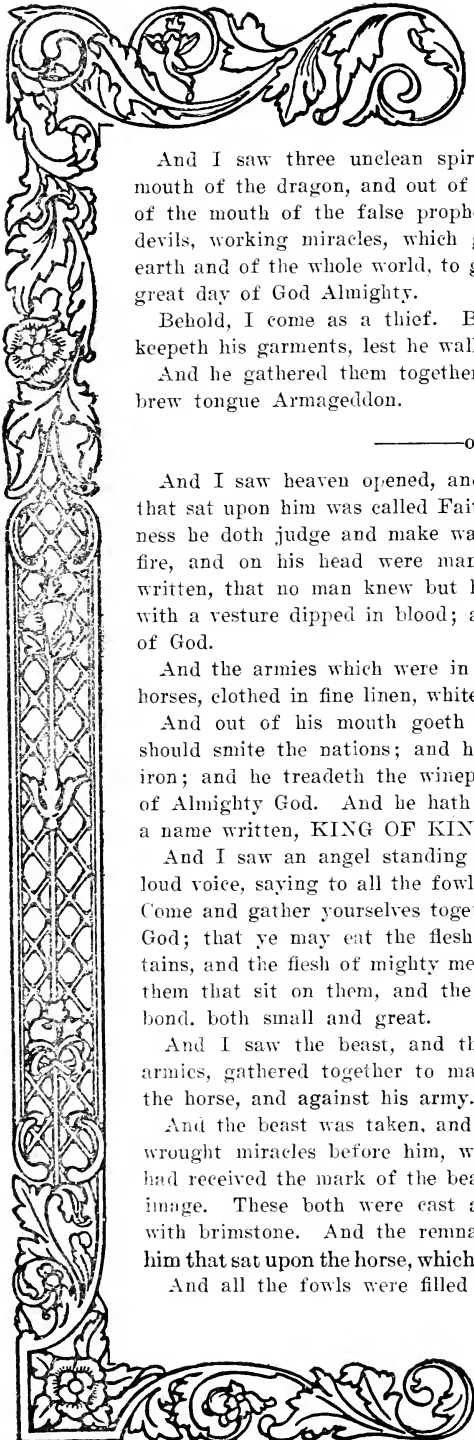


Read farther and learn the estimate in which these men are held by him from whom the revelation came: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."* And again in Revelation 14:4, 5: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Most extraordinary language. Much as we revere the memory of these old patriots, how can we, with our knowledge of frail human nature and of men individually, apply it to them? Of whom but the Sinless One could we utter such praise? But read what God said of his ancient people who had so recently turned their backs upon him and bowed the knee to the golden calf; to human view hopelessly perverse, rebellious, mutinous; murmuring and complaining continually; a stiffnecked people whom God was ready to destroy: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him." In what particular does the eulogy of the followers of the Lamb quoted above exceed that which was spoken of the old erring Israel? And who will

*Compare this with the closing paragraph of the Declaration of Independence: "And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred honor," and see how one is but a paraphrase of the other.



deny that it was God speaking through Balaam, an unwilling instrument whose desire and interest it was to curse and not to bless? And we cannot think that God holds the seed of Abraham through Christ in any less esteem than the seed of Abraham according to the flesh. "For if ye are Christ's ye are Abraham's seed and heirs according to the promise." And this word is the key that unlocks many mysteries sealed up in the old prophecies if we will but use it.



And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.
—Revelation 16:13-16.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.

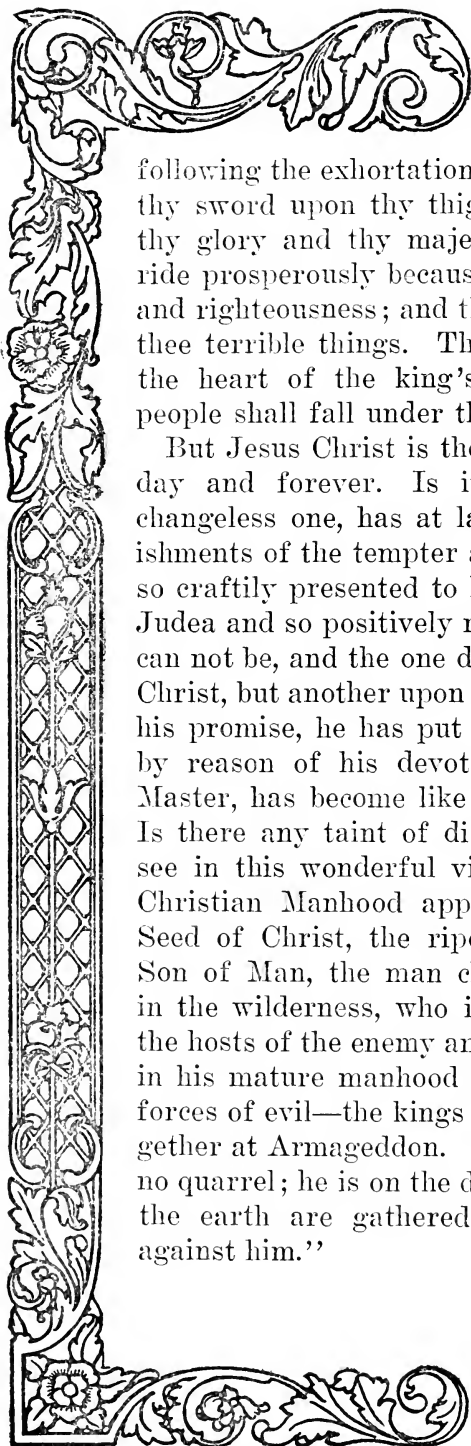
And all the fowls were filled with their flesh.

—Revelation 19:11-21.



XI.

For the last time in prophetic history, Revelation, 19, a prophecy not yet fulfilled, we behold the chosen one upon whom Christ has bestowed this power over the nations, to rule them with a rod of iron, in the full vigor of mature manhood, sitting upon a white horse and the armies of heaven following him upon white horses, "clothed in fine linen, white and clean; and in righteousness he doth judge and make war." Here the words again appear, "And he shall rule them with a rod of iron;" identical with the language used in Revelation 12, in connection with the birth of the man child. Why should there be any doubt that this is indeed the same personage, now a man of years and with long experience in human affairs and in the science of government? "In righteousness he doth judge and make war." But awestruck with the appearance of this heaven-born being clothed with majesty divine; bearing the names hitherto borne only by Christ himself, dare we, in the presence of this divine mystery, in the face of such attributes of divinity as are ascribed to this august personage by the revelator: "Faithful and True;" "A name that no man knew but he himself;" "His name . . . The Word of God;" "KING OF KINGS AND LORD OF LORDS." "He shall smite the nations, . . . rule them with a rod of iron." Dare we say that this is any other than the Lord Christ himself,



following the exhortation of the Psalmist: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people shall fall under thee."

But Jesus Christ is the same yesterday and today and forever. Is it possible that he, the changeless one, has at last yielded to the blandishments of the tempter and adopted the methods so craftily presented to him in the wilderness of Judea and so positively rejected at that time? It can not be, and the one described above is not the Christ, but another upon whom in accordance with his promise, he has put his own name, and who, by reason of his devotion to the cause of his Master, has become like Christ. Is it sacrilege? Is there any taint of disloyalty to Christ, if we see in this wonderful vision the embodiment of Christian Manhood approaching fruition? The Seed of Christ, the ripened grain sown by the Son of Man, the man child born to the woman in the wilderness, who in his infancy overthrew the hosts of the enemy and cast them out, and now in his mature manhood awaits the attack of the forces of evil—the kings of the earth gathered together at Armageddon. A man of peace, he seeks no quarrel; he is on the defensive. "The kings of the earth are gathered together to make war against him."

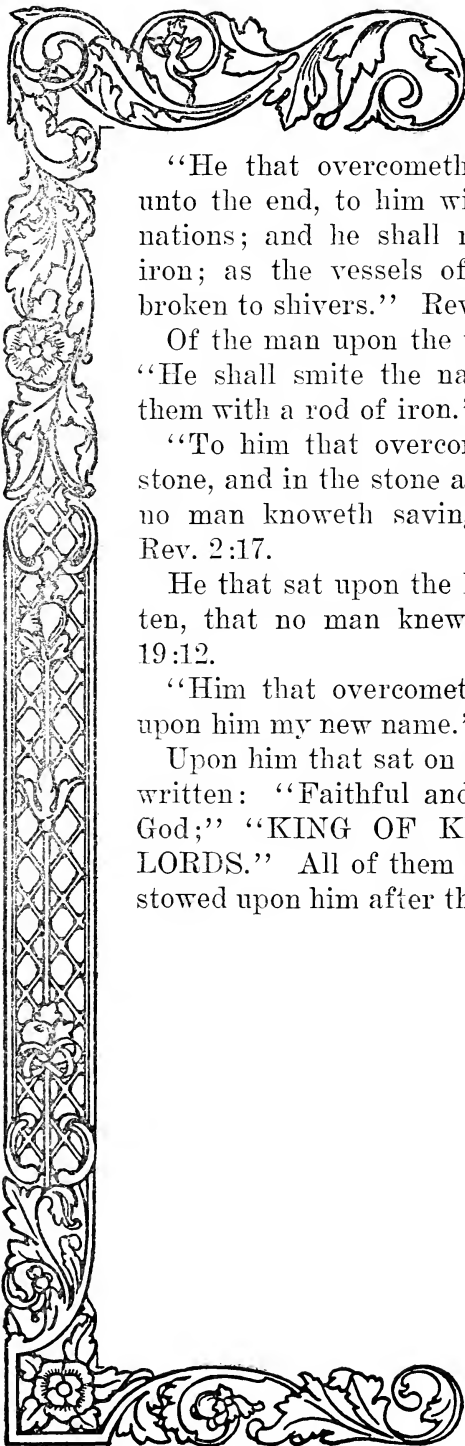


XII.

What can we gather from this vision but the foreshowing of a fearful conflict between organized hosts of armed fighting men—men of flesh and blood—the like of which the earth has never yet witnessed, attended with frightful carnage—a fight to the death? Read the call of the divine herald to the birds of the air: “Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of them that sit on them, and the flesh of all men, both free and bond, both small and great.” And the outcome of the battle: “And the beast was taken, and with him the false prophet . . . and the remnant were slain with the sword of him that sat upon the horse. . . . And all the fowls were filled with their flesh.”

How unmistakably and how forcibly do both language and symbolism here indicate that Armageddon is to be fought by human forces; on one side the kings of the earth and their armies, and on the other the armies of a free, intelligent, self-governing people acknowledging no king but God, commissioned and recognized by the King of kings and Lord of lords as the divinely appointed instrument for carrying out his purposes.

As for him that sat upon the horse, let the book interpret itself:



“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.” Rev. 3:26, 27.

Of the man upon the white horse it is written: “He shall smite the nations; and he shall rule them with a rod of iron.” Rev. 19:15.

“To him that overcometh . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Rev. 2:17.

He that sat upon the horse had “A name written, that no man knew but he himself.” Rev. 19:12.

“Him that overcometh . . . I will write upon him my new name.” Rev. 3:12.

Upon him that sat on the horse were the names written: “Faithful and True;” “The Word of God;” “KING OF KINGS AND LORD OF LORDS.” All of them new names of Christ, bestowed upon him after the incarnation.

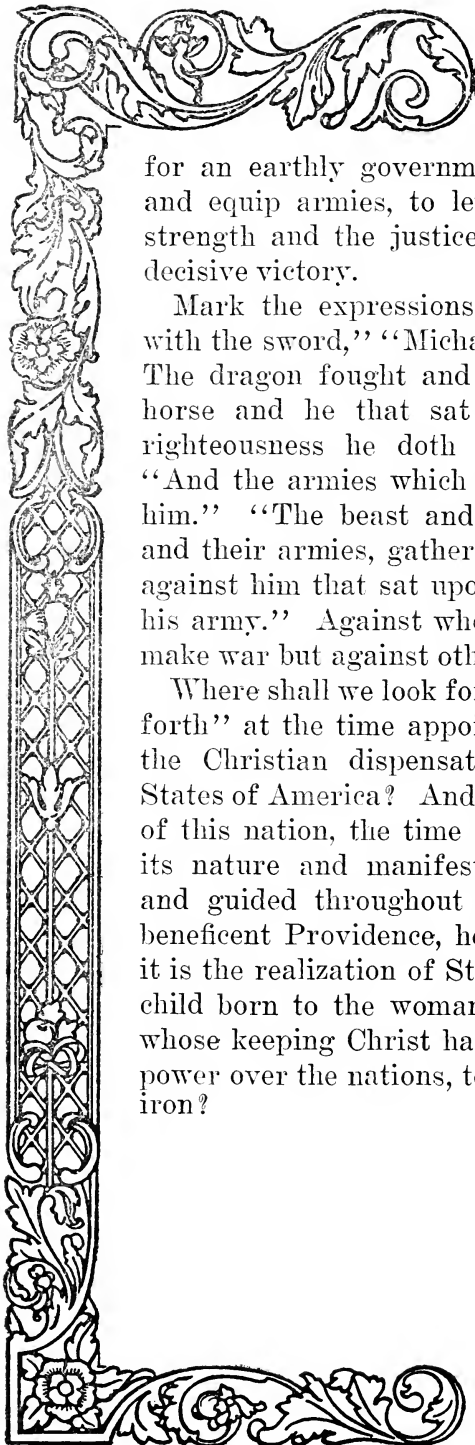


XIII.

With such an array of promise and fulfillment, promises from Christ himself—and these promises cannot be held to mean that Christ, who had already received the power from his Father is here bestowing it upon himself, but that in fulfillment of his promise in the message to the church at Thyatira he is conferring the power and the rod upon him that overcometh, namely, the man child born to the woman in the wilderness, and in fulfillment of the promise in the message to the church at Philadelphia, has written his name upon him.

The achievements to be won, the blessings promised and received, and the symbolism employed, would seem to comport, not with an individual as the recipient, but with a political organization—an earthly government—of a character diverse from that of the kings of the earth, of sufficient magnitude eventually to command the respect of the powers of the world, and of sufficient strength to cope with the combined forces of the kings of the earth. The character of such a government should obviously be as unlike that of the old as a free government differs from a despotism.

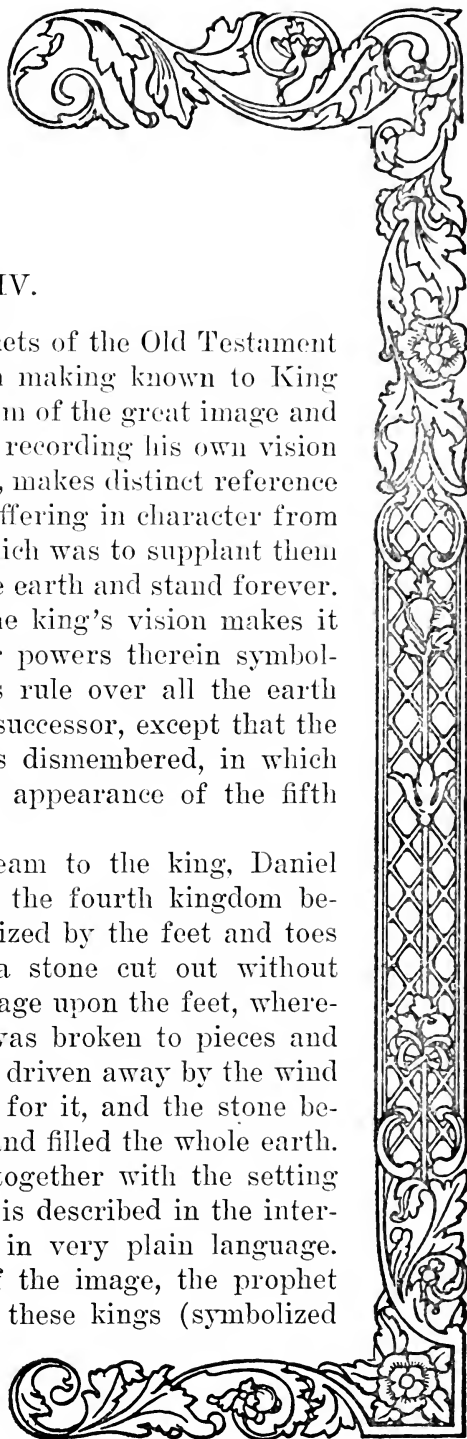
The imagery used in describing the contest between Michael and the dragon, and the preparations for war between the man on the horse and the kings of the earth, clearly indicates that Michael and the man on the horse are but symbols



for an earthly government with power to raise and equip armies, to levy war; a nation whose strength and the justice of whose cause lead to decisive victory.

Mark the expressions used: "War," "Slain with the sword," "Michael fought and his angels. The dragon fought and his angels." "A white horse and he that sat upon him . . . in righteousness he doth judge and make war." "And the armies which were in heaven followed him." "The beast and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." Against whom do kings of the earth make war but against other nations?

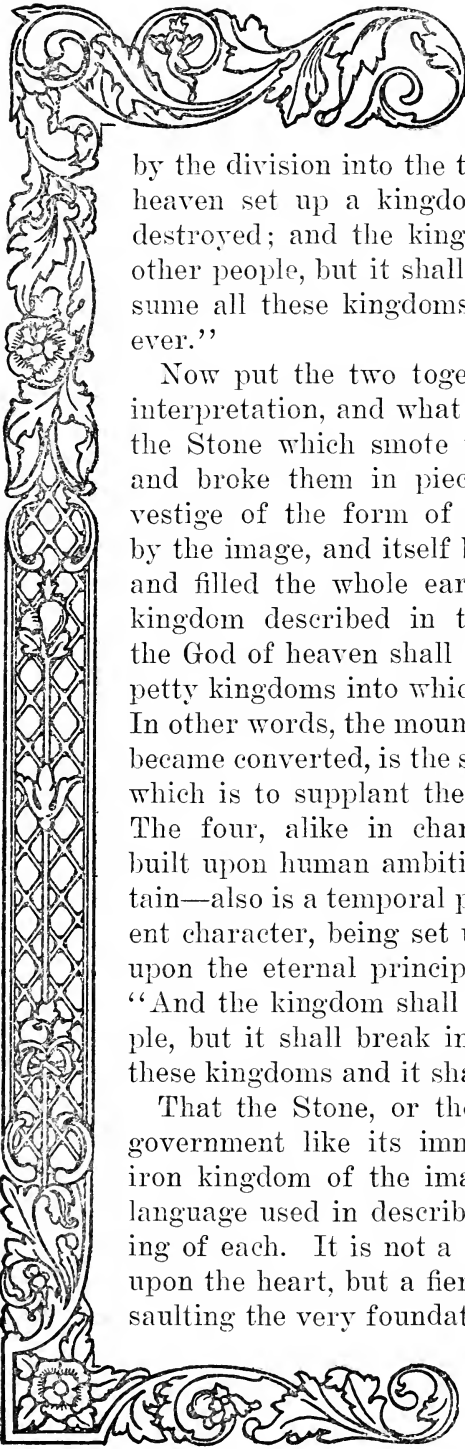
Where shall we look for such a nation, "brought forth" at the time appointed—the latter days of the Christian dispensation—but in the United States of America? And knowing of the existence of this nation, the time and manner of its birth, its nature and manifest destiny, watched over and guided throughout its entire history by a beneficent Providence, how can we doubt that in it is the realization of St. John's vision—the man child born to the woman in the wilderness, into whose keeping Christ has delivered the promised power over the nations, to rule them with a rod of iron?



XIV.

To this give the prophets of the Old Testament witness also. Daniel, in making known to King Nebuchadnezzar his dream of the great image and its meaning, and also in recording his own vision of the four great powers, makes distinct reference to a fifth government, differing in character from the four preceding it, which was to supplant them and bear rule over all the earth and stand forever. The interpretation of the king's vision makes it very clear that the four powers therein symbolized, each in turn bears rule over all the earth until overthrown by its successor, except that the fourth kingdom becomes dismembered, in which state it exists until the appearance of the fifth kingdom.

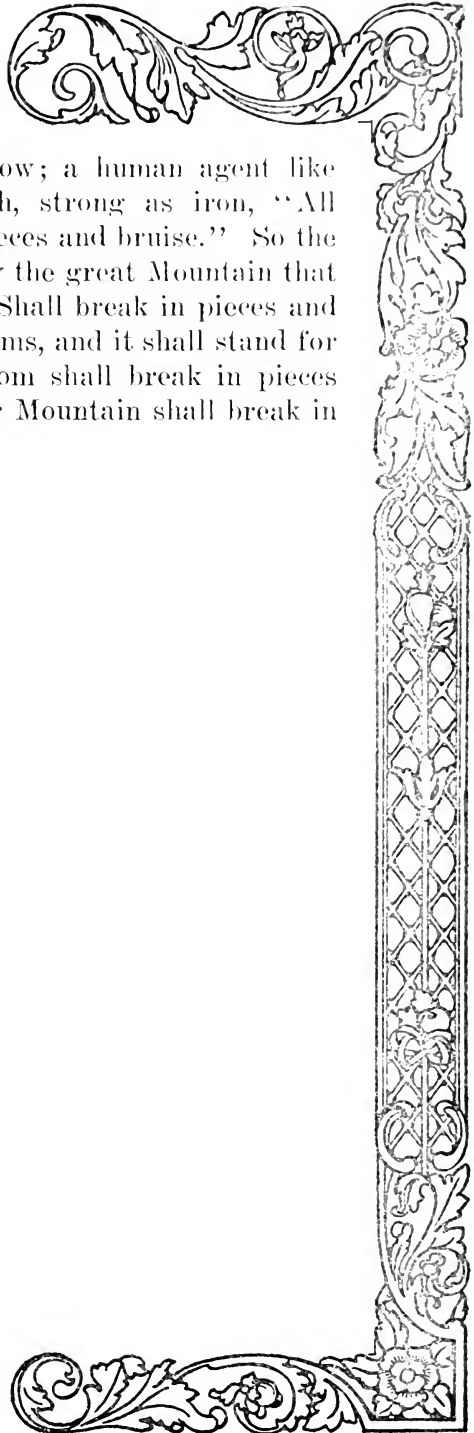
In recounting his dream to the king, Daniel reminds him that when the fourth kingdom became divided, as symbolized by the feet and toes of the image, he saw a stone cut out without hands that smote the image upon the feet, whereupon the entire fabric was broken to pieces and became as chaff and was driven away by the wind and no place was found for it, and the stone became a great mountain and filled the whole earth. The same catastrophe, together with the setting up of the new kingdom, is described in the interpretation of the vision in very plain language. Speaking of the toes of the image, the prophet says: "In the days of these kings (symbolized



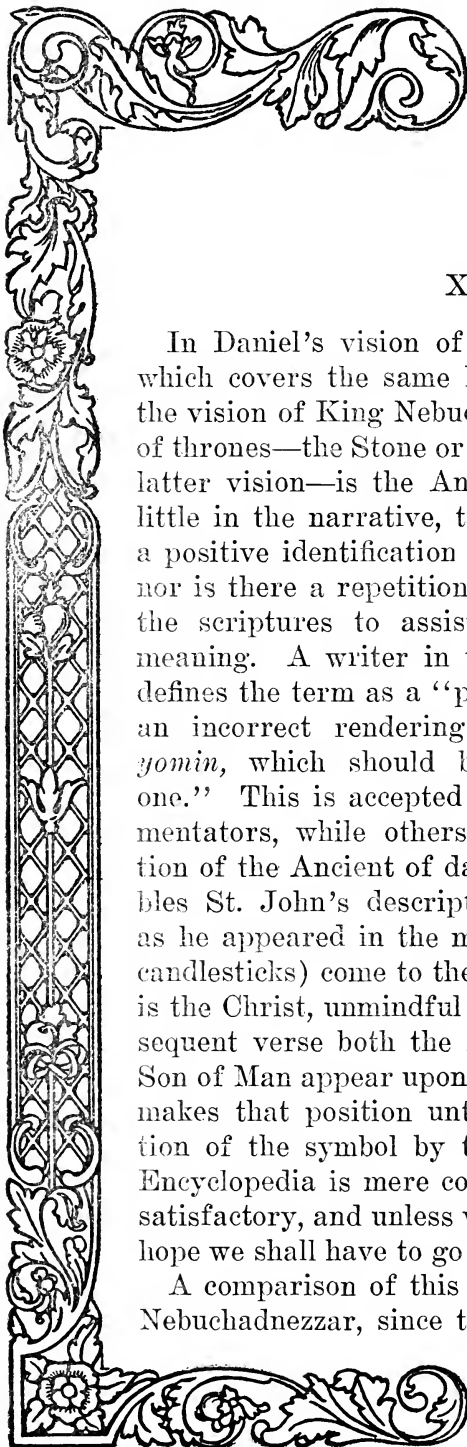
by the division into the ten toes) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Now put the two together, the vision and the interpretation, and what can be plainer than that the Stone which smote the image upon the feet and broke them in pieces and destroyed every vestige of the form of government represented by the image, and itself became a great mountain and filled the whole earth, is identical with the kingdom described in the interpretation which the God of heaven shall set up in the days of the petty kingdoms into which Rome became divided? In other words, the mountain into which the Stone became converted, is the symbol of the government which is to supplant the four which preceded it. The four, alike in character, temporal powers built upon human ambition; the fifth—the mountain—also is a temporal power, though of a different character, being set up by the God of heaven upon the eternal principles of right and justice. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever."

That the Stone, or the Mountain, is a human government like its immediate predecessor, the iron kingdom of the image, is evident from the language used in describing the method of working of each. It is not a spiritual influence acting upon the heart, but a fierce, belligerent power assailing the very foundation of the government it



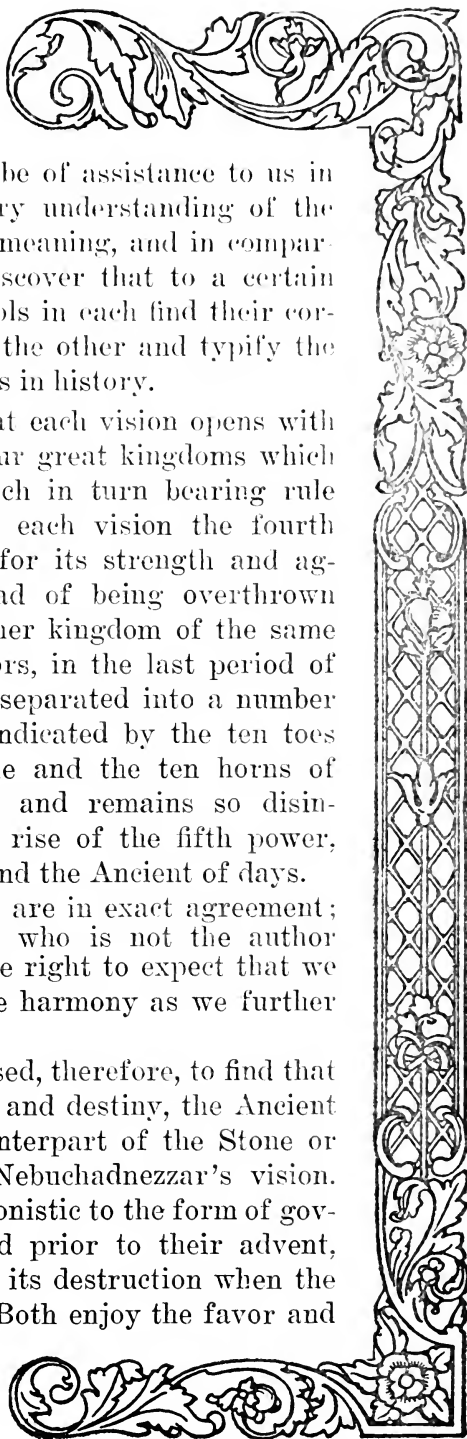
is appointed to overthrow; a human agent like the iron kingdom which, strong as iron, "All these shall it break in pieces and bruise." So the Stone, out of which grew the great Mountain that filled the whole earth, "Shall break in pieces and consume all these kingdoms, and it shall stand for ever." The iron kingdom shall break in pieces and bruise; the Stone or Mountain shall break in pieces and consume.



XV.

In Daniel's vision of the four great empires, which covers the same historical period as does the vision of King Nebuchadnezzar, the destroyer of thrones—the Stone or Mountain kingdom of the latter vision—is the Ancient of days. There is little in the narrative, taken by itself, to justify a positive identification of this unique character, nor is there a repetition of the title elsewhere in the scriptures to assist us in determining its meaning. A writer in the Jewish Encyclopedia defines the term as a “poetical epithet” for God, an incorrect rendering of the Aramaic, *attik yomin*, which should be translated “an aged one.” This is accepted by many Christian commentators, while others, misled by the description of the Ancient of days (which closely resembles St. John's description of the Son of Man as he appeared in the midst of the seven golden candlesticks) come to the conclusion that this also is the Christ, unmindful of the fact that in a subsequent verse both the Ancient of days and the Son of Man appear upon the scene together, which makes that position untenable. The interpretation of the symbol by the writer in the Jewish Encyclopedia is mere conjecture and is far from satisfactory, and unless we are willing to abandon hope we shall have to go elsewhere for light.

A comparison of this vision with that of King Nebuchadnezzar, since the two deal largely with

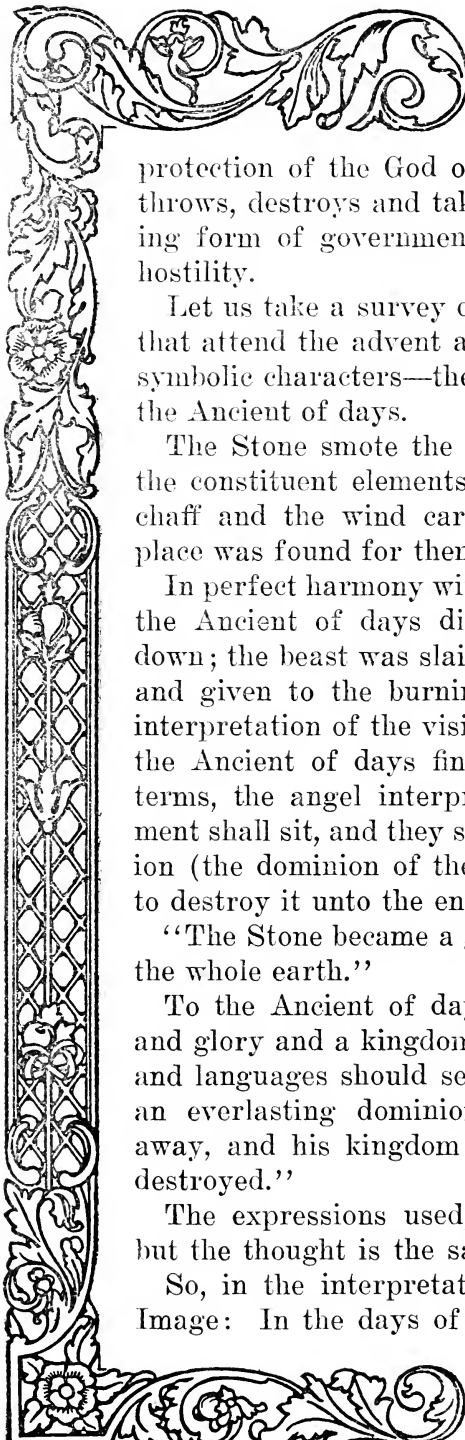


the same events, should be of assistance to us in arriving at a satisfactory understanding of the symbols used, and their meaning, and in comparing the two we shall discover that to a certain extent the various symbols in each find their correspondence in those of the other and typify the same events or characters in history.

It will be observed that each vision opens with symbols representing four great kingdoms which succeed one another, each in turn bearing rule over all the earth. In each vision the fourth kingdom is preëminent for its strength and aggressiveness, and instead of being overthrown and supplanted by another kingdom of the same class, like its predecessors, in the last period of its existence it becomes separated into a number of petty kingdoms, as indicated by the ten toes of the image in the one and the ten horns of the beast in the other, and remains so disintegrated until after the rise of the fifth power, the Stone or Mountain, and the Ancient of days.

So far the two visions are in exact agreement; both coming from God, who is not the author of confusion, we have the right to expect that we shall meet with the same harmony as we further compare them.

We need not be surprised, therefore, to find that in character, office work, and destiny, the Ancient of days is an exact counterpart of the Stone or Mountain kingdom of Nebuchadnezzar's vision. Both are intensely antagonistic to the form of government which prevailed prior to their advent, and make quick work of its destruction when the time for action comes. Both enjoy the favor and



protection of the God of heaven, and each overthrows, destroys and takes the place of the existing form of government which has incurred its hostility.

Let us take a survey of the various phenomena that attend the advent and progress of these two symbolic characters—the Stone or Mountain, and the Ancient of days.

The Stone smote the image upon the feet and the constituent elements of the image became as chaff and the wind carried them away that no place was found for them.

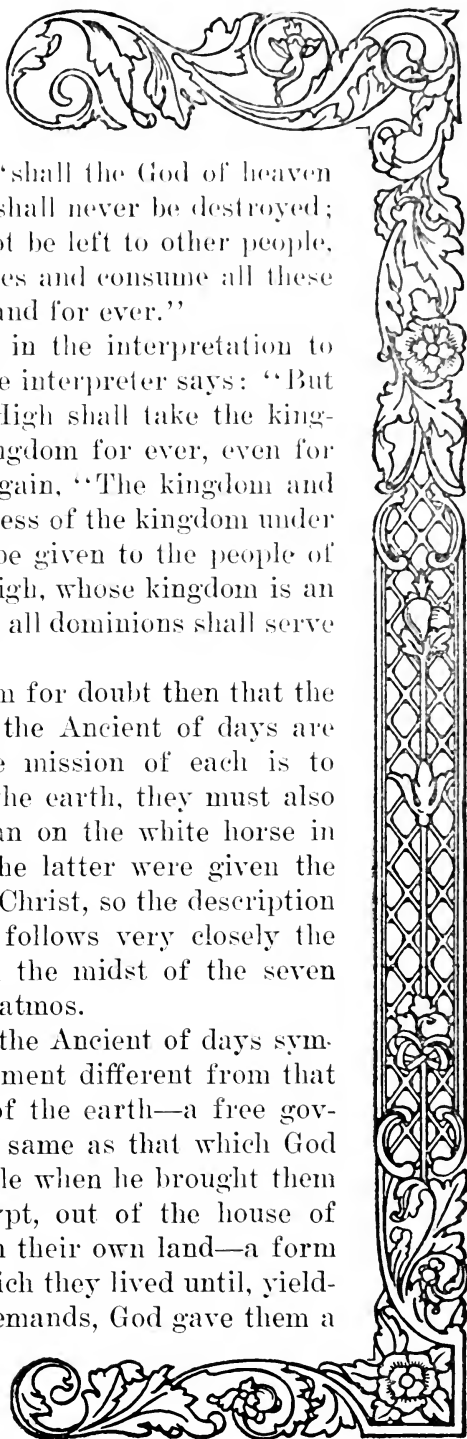
In perfect harmony with this achievement, when the Ancient of days did sit, thrones were cast down; the beast was slain and his body destroyed and given to the burning flame. Again, in the interpretation of the vision, where the triumph of the Ancient of days finds expression in plainer terms, the angel interpreter says: “The judgment shall sit, and they shall take away his dominion (the dominion of the beast), to consume and to destroy it unto the end.”

“The Stone became a great Mountain and filled the whole earth.”

To the Ancient of days was given “dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.”

The expressions used, and the figures, differ, but the thought is the same.

So, in the interpretation of the vision of the Image: In the days of the petty kingdoms into

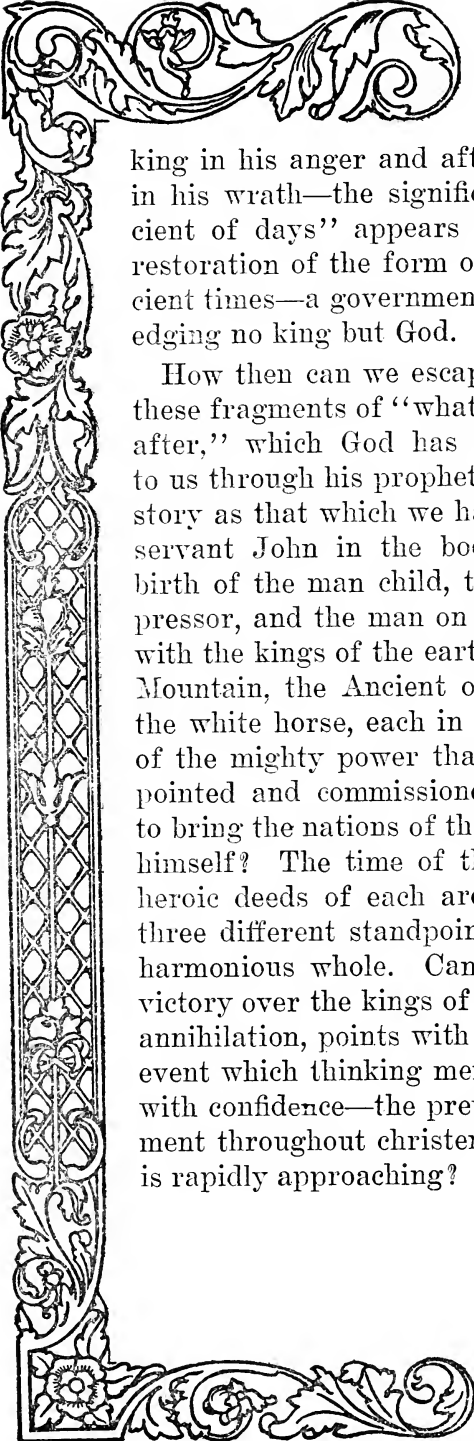


which Rome is divided, "shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

This finds its parallel in the interpretation to Daniel's vision, where the interpreter says: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." And again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him!"

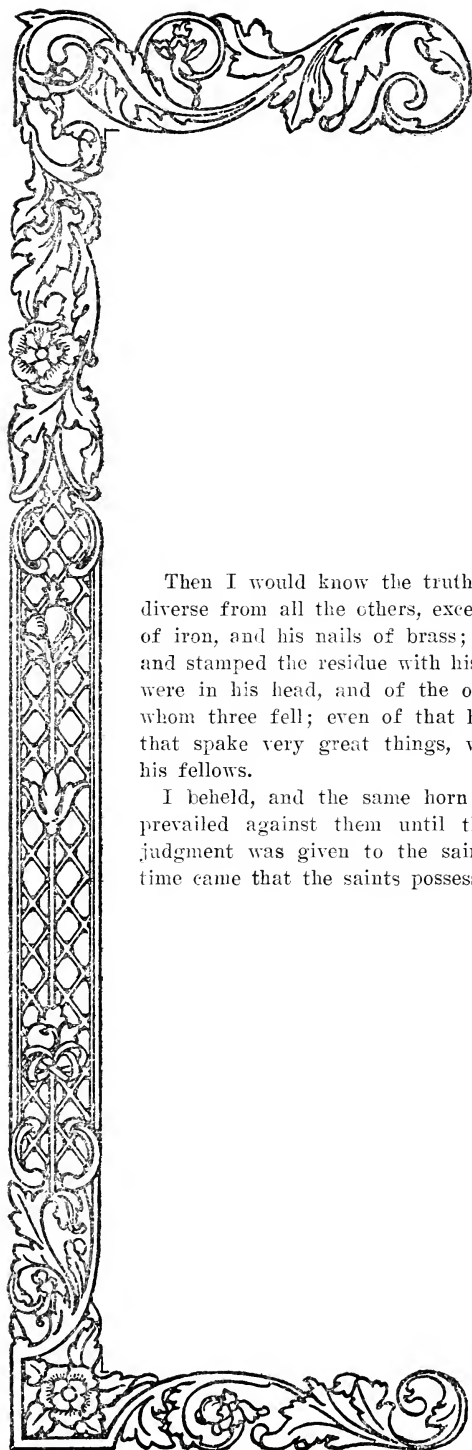
There seems little room for doubt then that the Stone or Mountain and the Ancient of days are identical; and since the mission of each is to overthrow the kings of the earth, they must also be identical with the man on the white horse in Revelation; and as to the latter were given the names and attributes of Christ, so the description of the Ancient of days follows very closely the description of Christ in the midst of the seven golden candlesticks on Patmos.

If it be conceded that the Ancient of days symbolizes a form of government different from that exercised by the kings of the earth—a free government, practically the same as that which God gave to his ancient people when he brought them out of the land of Egypt, out of the house of bondage, and set them in their own land—a form of government under which they lived until, yielding to their persistent demands, God gave them a



king in his anger and afterwards took him away in his wrath—the significance of the title, “Ancient of days” appears in the fact that it is a restoration of the form of government of the ancient times—a government of the people, acknowledging no king but God.

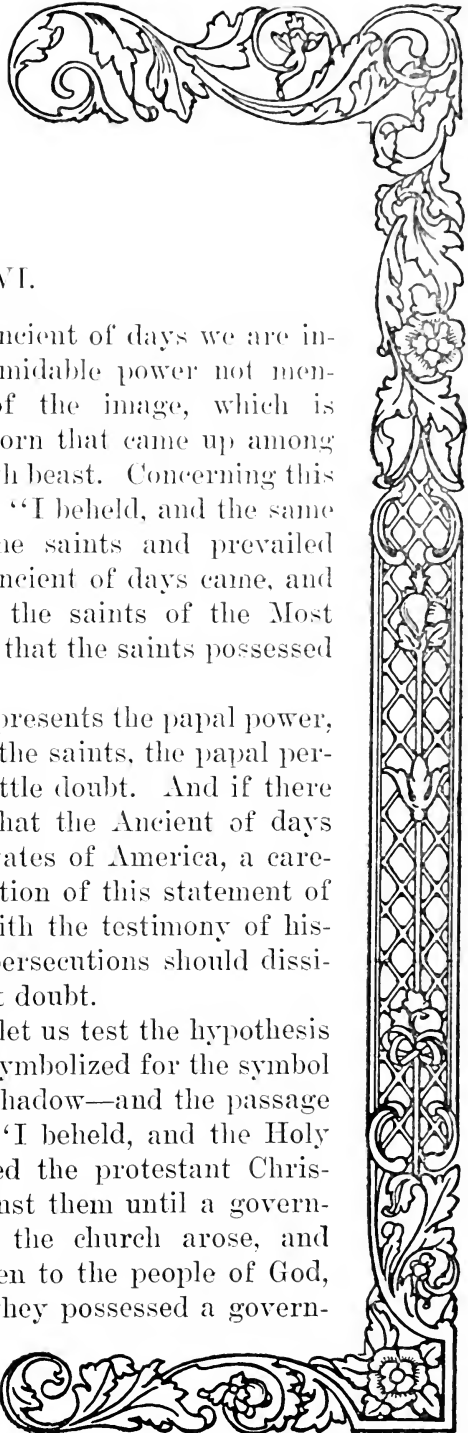
How then can we escape the conviction that in these fragments of “what shall come to pass hereafter,” which God has graciously made known to us through his prophets, is portrayed the same story as that which we have received through his servant John in the book of Revelation: The birth of the man child, the overthrow of the oppressor, and the man on the white horse battling with the kings of the earth; and that the Stone or Mountain, the Ancient of days and the Man on the white horse, each in turn stands as a symbol of the mighty power that Christ has chosen, appointed and commissioned as his representative to bring the nations of the earth into subjection to himself? The time of their appearance and the heroic deeds of each are identical, viewed from three different standpoints, and together make a harmonious whole. Can we not agree that this victory over the kings of the earth and their utter annihilation, points with unerring certainty to an event which thinking men are looking forward to with confidence—the prevalence of a free government throughout christendom, the time for which is rapidly approaching?



Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

—Daniel 7:19-22.

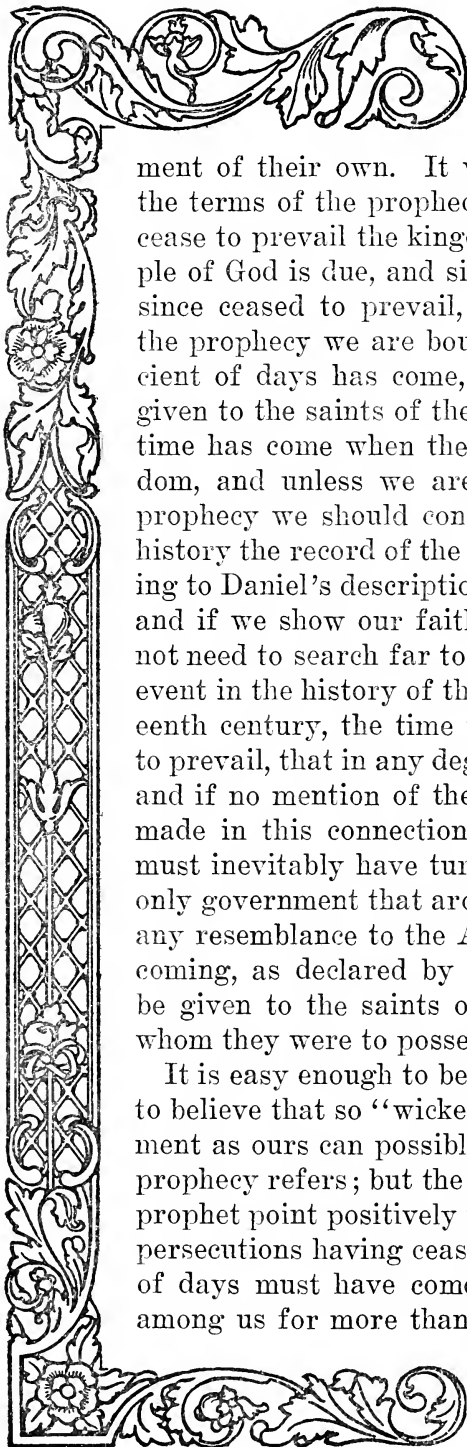


XVI.

In the vision of the Ancient of days we are introduced to another formidable power not mentioned in the vision of the image, which is represented by a little horn that came up among the ten horns of the fourth beast. Concerning this little horn, Daniel says: "I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

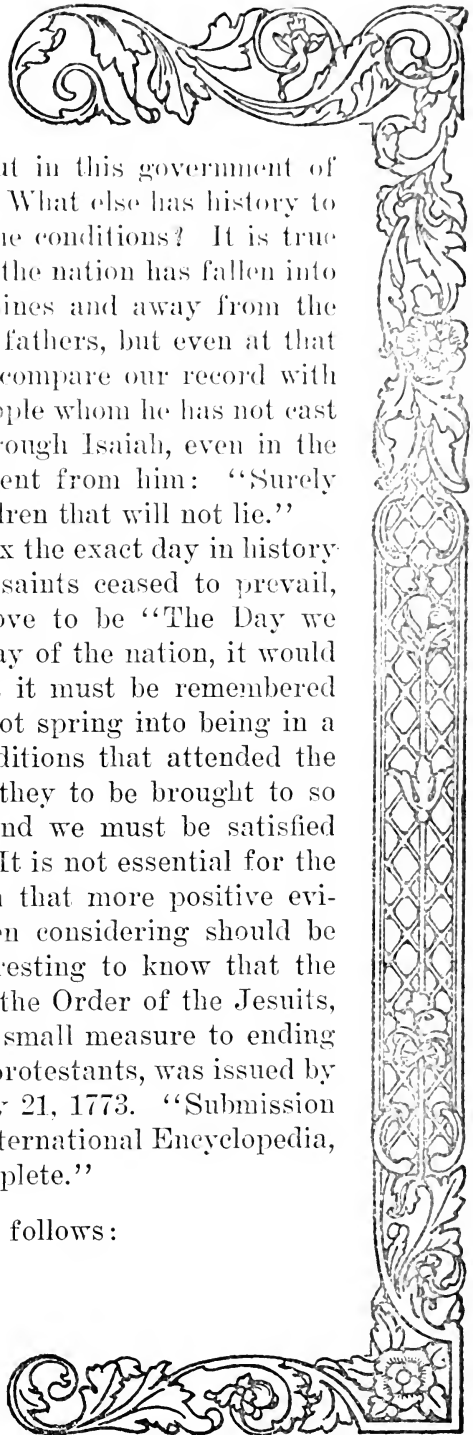
That this little horn represents the papal power, and the warfare against the saints, the papal persecutions, there can be little doubt. And if there is any lingering doubt that the Ancient of days symbolizes the United States of America, a careful and candid consideration of this statement of Daniel's in connection with the testimony of history in regard to these persecutions should dissipate every vestige of that doubt.

With this end in view, let us test the hypothesis and substitute the thing symbolized for the symbol—the substance for the shadow—and the passage just quoted will read: "I beheld, and the Holy See grievously persecuted the protestant Christians and prevailed against them until a government brought forth by the church arose, and self government was given to the people of God, and the time came that they possessed a govern-



ment of their own. It will be observed that, by the terms of the prophecy, when the persecutions cease to prevail the kingdom promised to the people of God is due, and since the persecutions long since ceased to prevail, if we take any stock in the prophecy we are bound to insist that the Ancient of days has come, that judgment has been given to the saints of the Most High, and that the time has come when the saints possess the kingdom, and unless we are going to repudiate the prophecy we should confidently expect to find in history the record of the rise of the power answering to Daniel's description of the Ancient of days; and if we show our faith by our works, we shall not need to search far to find it. There is but one event in the history of the latter part of the eighteenth century, the time when the warfare ceased to prevail, that in any degree fulfils the conditions, and if no mention of the United States had been made in this connection the mind of the reader must inevitably have turned to that power as the only government that arose in that period bearing any resemblance to the Ancient of days, in whose coming, as declared by Daniel, judgment was to be given to the saints of the Most High, and in whom they were to possess the kingdom.

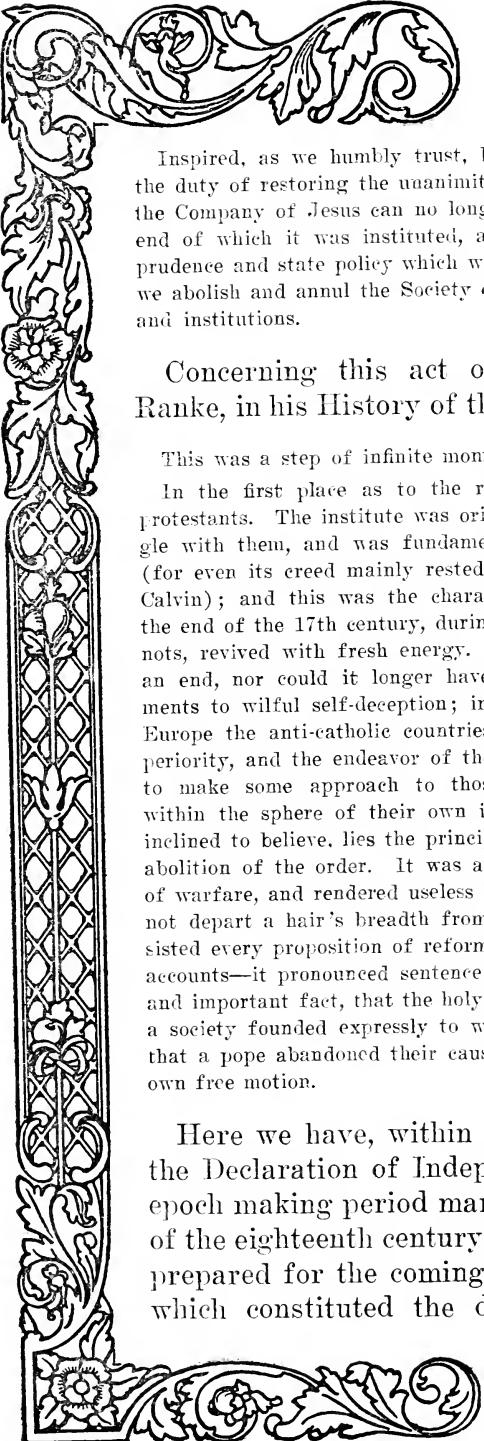
It is easy enough to beg the question and refuse to believe that so "wicked and corrupt" a government as ours can possibly be the one to which the prophecy refers; but the unequivocal words of the prophet point positively to the fact that, the papal persecutions having ceased to prevail, the Ancient of days must have come; that he has now been among us for more than a century, and we knew



him not. And where but in this government of ours will you find him? What else has history to offer that at all meets the conditions? It is true that in these latter days the nation has fallen into the hands of the Philistines and away from the standards set up by the fathers, but even at that we need not hesitate to compare our record with that of God's ancient people whom he has not cast off, of whom he said through Isaiah, even in the time of their estrangement from him: "Surely they are my people, children that will not lie."

If it were possible to fix the exact day in history when the war with the saints ceased to prevail, and the day should prove to be "The Day we celebrate" as the birthday of the nation, it would be most convincing; but it must be remembered events of that kind do not spring into being in a day, nor, under the conditions that attended the papal persecutions, are they to be brought to so abrupt a termination, and we must be satisfied with less definite data. It is not essential for the purpose of identification that more positive evidence than we have been considering should be produced, yet it is interesting to know that the papal brief suppressing the Order of the Jesuits, which contributed in no small measure to ending the warfare against the protestants, was issued by Pope Clement XIV. July 21, 1773. "Submission to the brief," says the International Encyclopedia, "was immediate and complete."

The document reads as follows:



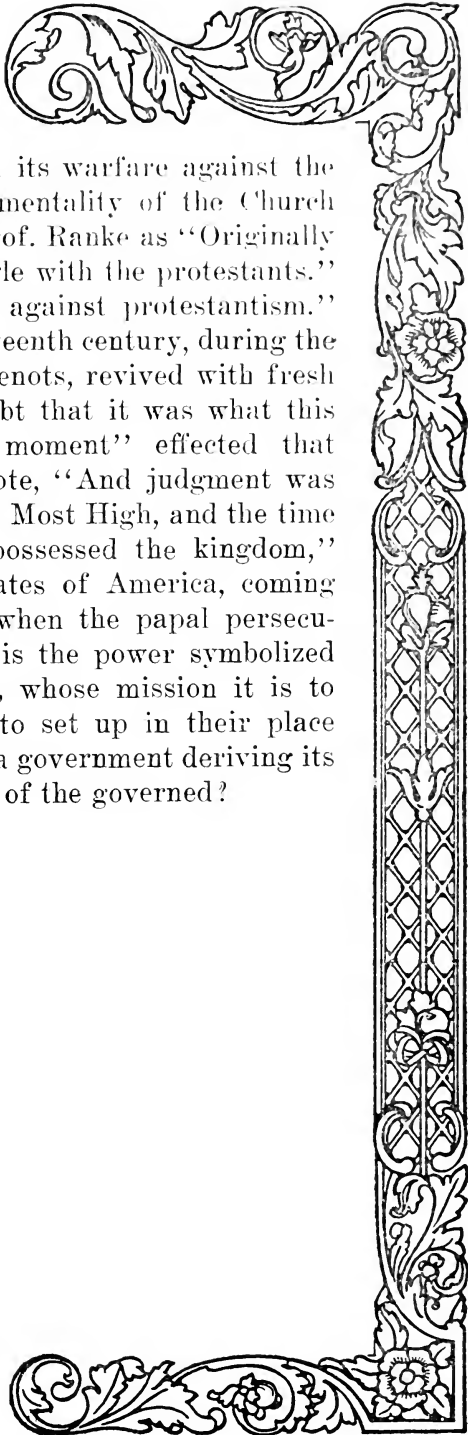
Inspired, as we humbly trust, by the Divine Spirit, urged by the duty of restoring the unanimity of the church, convinced that the Company of Jesus can no longer render those services, to the end of which it was instituted, and moved by other reasons of prudence and state policy which we hold locked in our own breast, we abolish and annul the Society of Jesus, their functions, houses and institutions.

Concerning this act of Pope Clement XIV. Ranke, in his History of the Popes of Rome, says:

This was a step of infinite moment:—

In the first place as to the relation of the holy see to the protestants. The institute was originally calculated for the struggle with them, and was fundamentally adapted to that purpose (for even its creed mainly rested on its contradiction to that of Calvin); and this was the character which the Jesuits, even at the end of the 17th century, during the persecution of the Huguenots, revived with fresh energy. This struggle was, however, at an end, nor could it longer have afforded any material inducements to wilful self-deception; in the great political relations of Europe the anti-catholic countries possessed an incontestable superiority, and the endeavor of the catholic states was now rather to make some approach to those powers, than to draw them within the sphere of their own influence. In this change, I am inclined to believe, lies the principal and the deepest cause of the abolition of the order. It was an institution framed for a state of warfare, and rendered useless by peace. As, however, it would not depart a hair's breadth from its course, as it obstinately resisted every proposition of reform, necessary as that was on other accounts—it pronounced sentence on itself. It is a very striking and important fact, that the holy see had not the power to uphold a society founded expressly to wage war against protestantism—that a pope abandoned their cause, not on compulsion, but of his own free motion.

Here we have, within less than three years of the Declaration of Independence, and during the epoch making period marked by the closing years of the eighteenth century, while the way was being prepared for the coming kingdom, the official act which constituted the death blow to the chief



agency of the papacy in its warfare against the protestants; that instrumentality of the Church of Rome described by Prof. Ranke as "Originally calculated for the struggle with the protestants." "Founded to wage war against protestantism." "At the end of the seventeenth century, during the persecution of the Huguenots, revived with fresh energy." Who can doubt that it was what this document "of infinite moment" effected that Daniel saw when he wrote, "And judgment was given to the saints of the Most High, and the time came when the saints possessed the kingdom," and that the United States of America, coming into being at the time when the papal persecutions ceased to prevail, is the power symbolized by the Ancient of days, whose mission it is to cast down thrones and to set up in their place throughout christendom a government deriving its powers from the consent of the governed?



XVII.

Hear the concurrent testimony of Isaiah and Micah.

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

—Isaiah 2:2-4.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

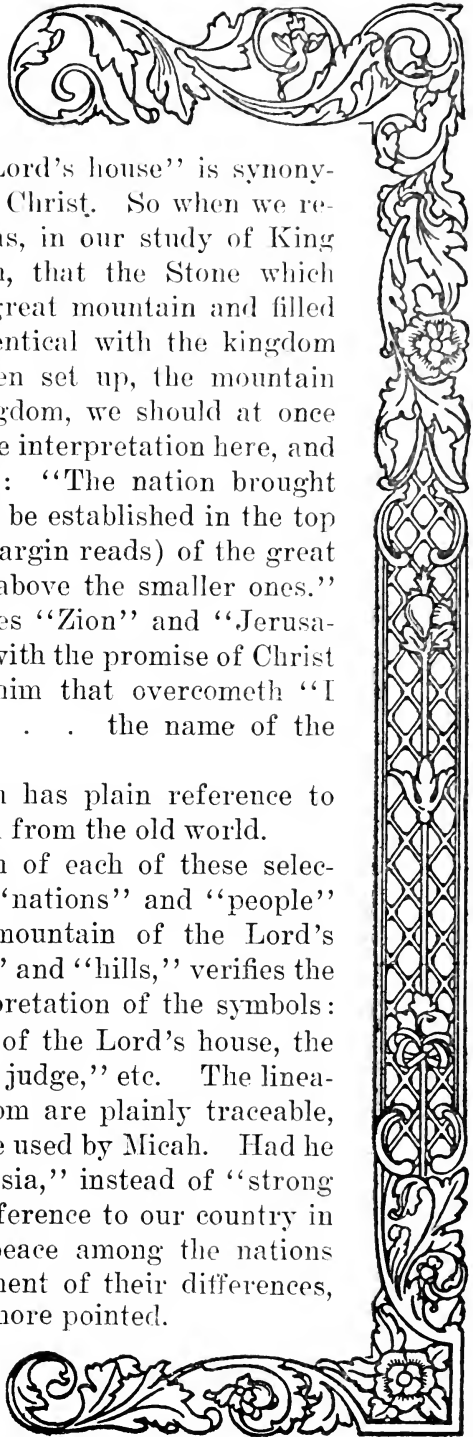
And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

—Micah 4:1-3.

It is evident that in this joint production of Isaiah and Micah we have an epitome of the history of the nations of christendom from the coming of the Ancient of days, or from the time when "the saints possessed the kingdom," down to the millennium, when wars shall cease.

The only symbols used that are at all obscure are, "The mountain of the Lord's house" and "The mountains and hills." In this age of the



world the expression "Lord's house" is synonymous with the church of Christ. So when we remember how plain it was, in our study of King Nebuchadnezzar's vision, that the Stone which subsequently became a great mountain and filled the whole earth was identical with the kingdom which the God of heaven set up, the mountain there symbolizing a kingdom, we should at once proceed to apply the same interpretation here, and the passage would read: "The nation brought forth by the church shall be established in the top (or at the head, as the margin reads) of the great nations, and be exalted above the smaller ones." The use of the old names "Zion" and "Jerusalem" is quite in keeping with the promise of Christ in Revelation 3:12, to him that overcometh "I will write upon him . . . the name of the city of my God."

The second paragraph has plain reference to the immense immigration from the old world.

The closing paragraph of each of these selections, where "he" and "nations" and "people" are used instead of "mountain of the Lord's house" and "mountains" and "hills," verifies the correctness of our interpretation of the symbols: "And he (the mountain of the Lord's house, the promised kingdom) shall judge," etc. The lineaments of the new kingdom are plainly traceable, especially in the language used by Micah. Had he written "Japan and Russia," instead of "strong nations afar off," the reference to our country in its efforts to promote peace among the nations and the amicable settlement of their differences, would hardly have been more pointed.



XVIII.

Ezekiel, too, saw the people of God in the latter days, in possession of an earthly inheritance divided into thirteen portions, located in "The land that is brought back from the sword, and is gathered out of many people, . . . the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." "The land of unwallled villages," occupied by "them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." "The desolate places that are now inhabited." "The people that are gathered out of the nations, which have gotten cattle and goods." The thirteen portions composing their "inheritance" are described as lying side by side, fronting a sea on the east and a great sea on the west.

The accuracy with which these various expressions describe the condition of our country from the time when it had been "always waste" to the time when it became inhabited and the people had "gotten cattle and goods," even to the "Old Thirteen," is worthy of note. And as the portions "according to the twelve tribes of Israel" became thirteen by the assignment of two portions to Joseph, so by the separation of New Hampshire from Massachusetts, that which was twelve before became thirteen.



When it comes to the sea on the east and the great sea on the west, if one is tempted to limit himself to Palestine as the only possible country in which this splendid conception is to be realized, let him take a map of that country, and finding a frontage on a sea on the east for the thirteen divisions, extend the boundary lines to the great sea on the west and see what impossible results follow the experiment.

On the other hand, shift the scene to America where the "Old Thirteen" were planted side by side on the Atlantic, extend the boundaries through to the great sea on the west, and not only does the partition meet the demands of the prophetic description, but also of the Great Patent for New England of November 3, 1620, "The foundation of all subsequent grants of territory in New England," by which was conveyed all that part of America extending from the 40th to the 48th degree of North Latitude, and between these parallels from the Atlantic to the Pacific—a sea on the east and a great sea on the west. Here only, of all possible localities, can the conditions of this prophecy find their fulfillment.

In this vision of Ezekiel's, the combined forces of what was once the old Roman Empire, all of Europe and portions of Asia and Africa, are represented as invading, under one leadership, the mountains of Israel that have been always waste, where they dwell safely all of them; the land of unwall'd villages having neither bars nor gates, inhabited by people that are gathered out of the nations, which have gotten cattle and goods, their land lying between the sea on the east and the

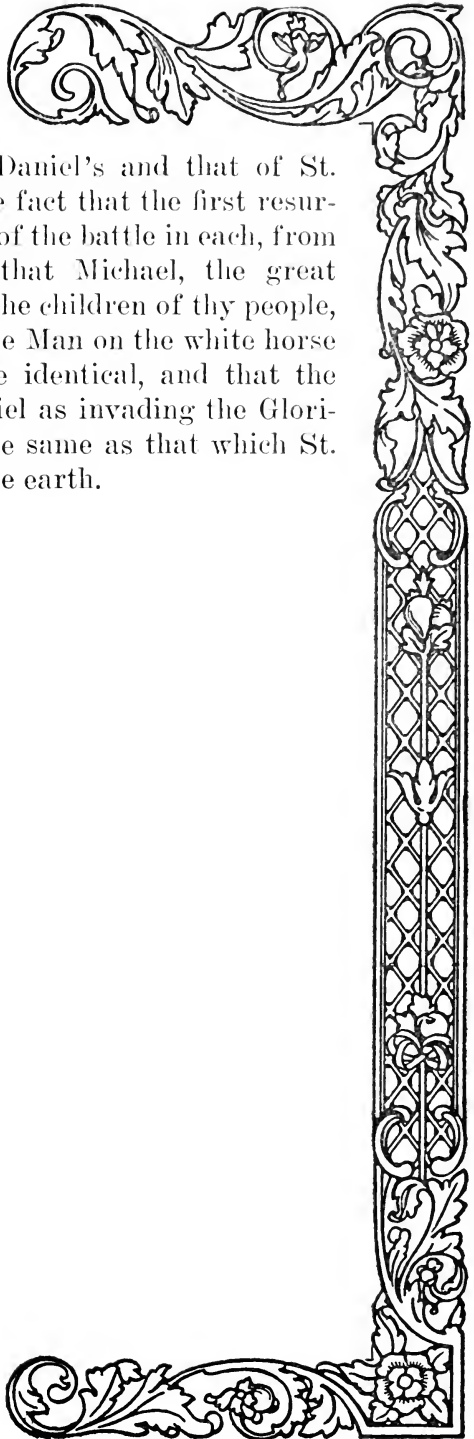




great sea on the west; where the invader meets with utter rout and destruction like the kings of the earth at Armageddon, gathered together to make war against him that sat on the horse. And here, as in Revelation, the invitation goes out to the carnivora to Assemble yourselves together on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. And ye shall eat fat till ye be full, and drink blood till ye be drunken. Thus shall ye be filled at my table.

Daniel, in his last great vision of the first year of Darius the Mede, makes mention of a power like this in Ezekiel which, at the time of the end, shall go forth with great fury to destroy and utterly make away many, "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The use in the two narratives of the expressions "mountains of Israel" and "the glorious holy mountain," and the description of the country invaded as lying between the seas, in each case, establishes an intimate connection between the two. Moreover, like each of the other visions we have had under consideration, the scene being laid in the latter days and all culminating in the same great battle, in which the kings of the earth are overthrown, which marks the end of the age, the events portrayed are of necessity the same, viewed from different points of observation and expressed in varying symbols. A special bond of agreement





between this vision of Daniel's and that of St. John in Revelation is the fact that the first resurrection follows the story of the battle in each, from which we may gather that Michael, the great prince that standeth for the children of thy people, of Daniel's vision, and the Man on the white horse of St. John's vision are identical, and that the power described by Daniel as invading the Glorious Holy Mountain is the same as that which St. John calls the kings of the earth.



XIX.

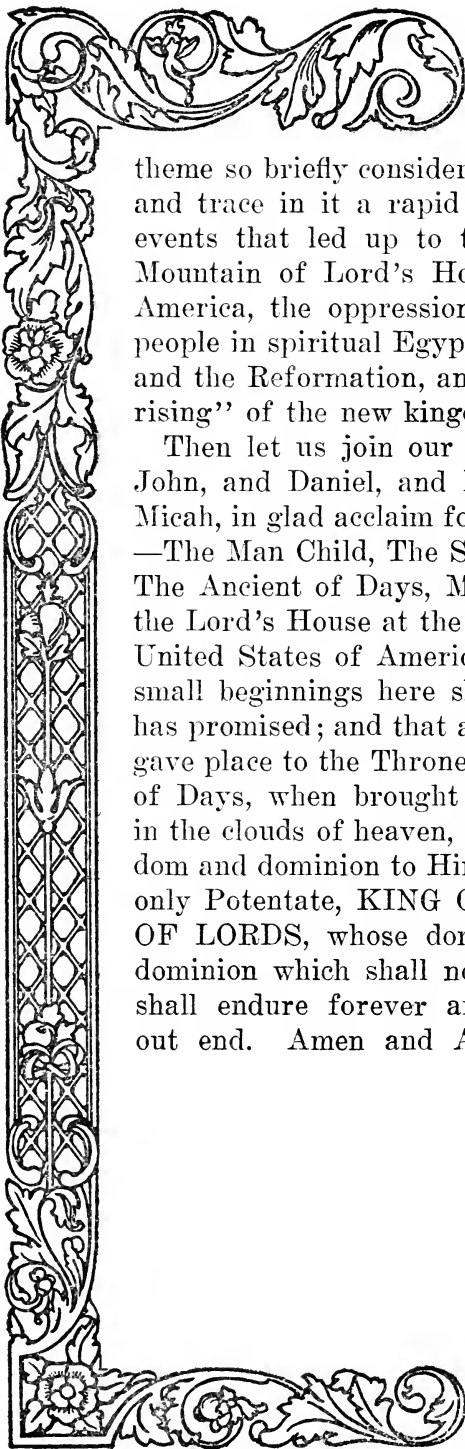
And now, as a fitting climax, will you read the sixtieth chapter of Isaiah, and having read it, looking back with enlarged vision, are you not willing to hope that what Isaiah there records is the dawn at the coming of Luther with his glorious company, dispelling the gloom of the dark ages—the darkness that covered the earth and gross darkness the people—and bringing in the Reformation. The isles waiting for Him—the American wilderness where He hath prepared a place for the Woman and her Man Child. The ships of Tarshish first—and the best authorities now agree that Tarshish was in Spain—first, not on a chance visit like the Norseman, but first as permanent settlers, bringing thy sons from far, their silver and their gold—their personal effects—for the glory of God, to make their home there. Then, they that shall also become citizens of the new Republic, that fly as a cloud, and as doves to their windows, gathering themselves together, they come to thee, thy sons and thy daughters to be nursed at thy side. Lift up thine eyes and see them, and see the Gentiles and the kings coming to the brightness of thy rising. See wealth from the abundance of the sea brought unto thee. Thy gates open continually to receive the wealth of the Gentiles: The multitude of camels, the dromedaries of Midian and Ephah, the gold from Sheba, the flocks of Nebaioth. The sons of stran-



gers building thy walls—performing thy menial tasks; the sons also of them that afflicted thee coming bending unto thee and all them that despised thee bowing down at the soles of thy feet. For brass, gold; for iron, silver; for wood, brass, and for stones, iron; thine officers peace and thine exactors righteousness. And they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. (“I will write upon him the name of the city of my God.”) I will make thee an eternal excellency, a joy of many generations. The Lord shall be unto thee an everlasting light and thy God thy glory. Thy walls salvation and thy gates praise. In my wrath I smote thee, but in my favor have I had mercy on thee, and the days of thy mourning are ended. Thy people shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. I will make the place of my feet glorious. A little one shall become a thousand and a small one a great nation; I the Lord will hasten it in its time.

Do not depart one jot or tittle from the teaching we have received that this joyous anthem rehearses the triumphs of the gospel. It is true, every word of it, but the material prosperity here depicted goes hand in hand with the spiritual conquests of the gospel and is the direct result of those conquests. Houses and lands, even to an hundredfold, are promised by our Lord to the faithful, self-sacrificing believer, as well as persecutions here and eternal life in the world to come. Then how can we fail to discern in this marvelous recital in Isaiah an enlargement of the





theme so briefly considered in his second chapter, and trace in it a rapid review of the historical events that led up to the establishment of the Mountain of Lord's House? The discovery of America, the oppression and bondage of God's people in spiritual Egypt; the Dark Ages, Luther and the Reformation, and the "brightness of the rising" of the new kingdom.

Then let us join our voices with those of St. John, and Daniel, and Ezekiel, and Isaiah, and Micah, in glad acclaim for the advancing kingdom—The Man Child, The Stone become a Mountain, The Ancient of Days, Michael, The Mountain of the Lord's House at the head of the nations, The United States of America, not doubting that the small beginnings here shall stand forever as he has promised; and that as the Hebrew democracy gave place to the Throne of David, so the Ancient of Days, when brought before the Son of Man in the clouds of heaven, shall deliver up the kingdom and dominion to Him who is the Blessed and only Potentate, KING OF KINGS AND LORD OF LORDS, whose dominion is an everlasting dominion which shall not pass away, but which shall endure forever and forever, world without end. Amen and Amen.

