

Time Features

**Bible Students' Convention, Asbury Park, New Jersey
Monday Morning, July 23, 1906**

**Discourse by Bro. John Edgar, of Scotland,
who was introduced by Bro. Williamson, as follows:**

BRO. JOHN EDGAR, of Scotland, is with us today and will present some features of the Lord's truth along the lines of time and its relation to the Divine Plan. In the Lord's providence Scotland has made an exchange with America on this occasion, and while we have sent our dear Bro. Barton to Scotland, and he is today no doubt preaching to the dear friends there, we have with us a representative of Great Britain to take his place. I believe I am safe in saying that if Bro. Barton was not there, and if the Lord's providence permitted him to be in this country, and in health, he would be here; so we are glad to have such a substitute for him as our beloved Brother Doctor Edgar.



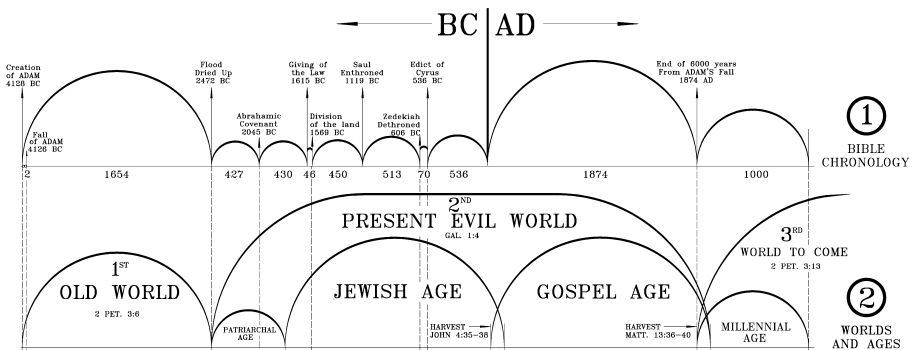
— Bro. John Edgar —

Bro. Edgar's discourse was in substance as follows:

DEAR Brethren and Sisters in the Lord: It gives me great pleasure indeed to meet you in the flesh. I trust we shall be able by the Lord's grace to impart rich blessings to each other, which shall be not only for ourselves but also for the dear ones we have left in our respective homes.

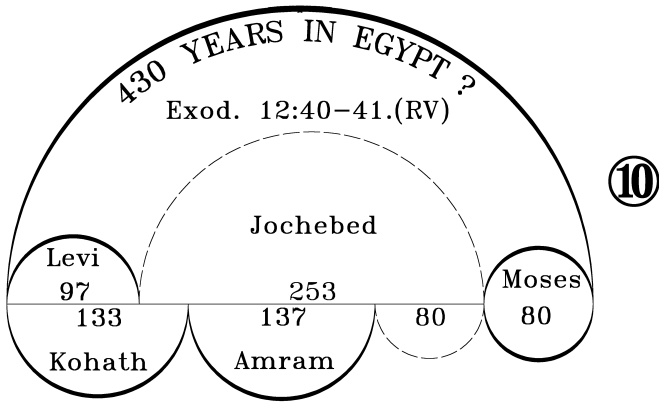
Our subject this morning is "Time and Its Relation to the Plan of God." I suppose you are all aware that our motto for this year is "In Due Time." There are none who can appreciate the significance of these words so much as we can. When we begin to study the plan of God in this matter of the relation of its time features, we find such a mass of details interwoven that it requires careful and reverential study of these details and their relationship to each other in order to perceive the harmony which exists. It is just as if we were to take one horizontal line representing 7,042 years and then arrange upon it all of the curves you see in these charts. The result would be complex and very confusing. If, on the other hand, we were to isolate the details, as has been done in these charts, the harmony, and, as we study it, the simplicity of the plan of God, will be seen.

Now, dear friends, I have not time to discuss each of these charts in detail. I shall refer to a few of them, and then describe one or two more particularly.



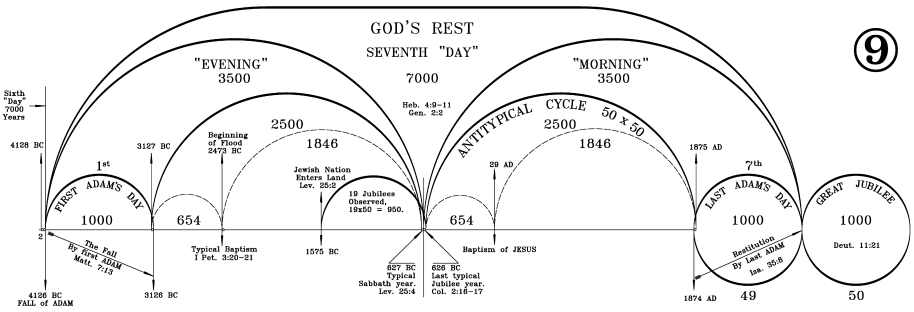
This chart (No. 1) represents the Bible chronology as a chain. The different links of this chain will stand the closest investigation, although at first some of them might appear to be rather weak. Take for example the period of 430 years from the Abrahamic Covenant to the giving of the Law. The latter half of this link is generally regarded as a very weak period; that is to say, most authorities think that a period of 215 years is far too short for the great multiplication of the Israelites during their residence in Egypt. It is for that reason that on the Revised Version the translators have adopted the Septuagint version of Exod. 12:40. They say there very emphatically: "The sojourning of the children of Israel,

which they sojourned in Egypt, was 430 years." If this were correct, it would completely nullify Bro. Russell's explanation of that verse which we find in the second Vol. of Millennial Dawn; but it is not correct. It is an example of the mistakes into which men, however wise and good they may be, will be sure to fall whenever they think they are wiser than the Word of God. The Old Testament gives its own refutation of that statement, as we shall see in the chart which represents the period from Jacob's entrance into the land of Egypt until the exodus. According to the Revised Version and many other authorities, this was a period of 430 years, but according to the Old Testament it was only half of that period, viz., 215 years.



This chart (No. 10) shows the genealogy of Moses. His mother, Jochebed, was the daughter of Levi. As Joseph had entered upon his fortieth year when Jacob came into Egypt, and Levi was older than Joseph, it follows, that if the period of residence of the Israelites in Egypt were 430 years, Jochebed must have been at the very least 253 years old when Moses was born. Again, Moses' father, Amram, was the son of Kohath, and Kohath was one of the 70 who entered Egypt. Now Kohath lived 133 years, and Amram lived 137 years. Therefore, if we were to imagine that Kohath was just a new born babe when he entered the land of Egypt, and Amram was not born until the year after his father's death, there would still remain, if the whole period were 430 years, a gap of 80 years between the death of Amram and the birth of Moses. In other words, it would mean that Moses was born 80 years after his father's death.

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The next chart I wish to draw your attention to is No. 9: This large arch represents God's Sabbath day, the Rest Day, or the 7,000 years. Before that there were six similar days of 7,000 years, so that altogether the seven days of God have lasted seven times seven or 49,000 years. This represents the forty-ninth thousand year, and the next one the fiftieth thousand year. We know that each day had an evening and a morning, and here we find the evening and the morning represented in this way, the junction being just here at the last typical jubilee year. This day of seven thousand years is also compared in the scriptures to a week, each day of which represents one thousand years. The first day of one thousand years is the First Adam's day, and the seventh or last day of one thousand years is the Last Adam's day, the Sabbath Day for man. It is during this Sabbath Day that the Times of Restitution of all things will take place.

Now, God arranging all of this beforehand and desiring to show us his purpose, arranged that the Israelites, his typical people, would mark time in weeks of years, and that after a cycle of seven of these weeks—forty-nine years in all—the next year, the fiftieth year, would be a jubilee year, a year of great rejoicing and a time of restitution. It was a great time of rejoicing for the poor and oppressed. This means that at the end of each cycle there were two rest years together; the forty-ninth year was a Sabbath year, and the next, the fiftieth, or jubilee year, was also a rest year, and a period of much more rejoicing. In this way God showed beforehand this great rest year, the forty-ninth from the beginning of creation, a time of rest for the world, followed by the fiftieth or grand jubilee of jubilees. In addition God so arranged his plan that there would be nineteen jubilees observed, then the last jubilee would just give time for the great antitypical cycle, 50 x 50, which would terminate in the antitypical jubilee, or time of restitution, which began in 1874 A.D.

We will not take up much time with this chart because the majority have studied the second and third volumes of Millennial Dawn, but I want to direct your attention particularly to this: That God so arranged his plan that the last typical jubilee year, with its preceding Sabbath year, the forty-ninth year, would fall just exactly in the center of the

seven thousand year period, as shown on the chart. He so restrained evil in this typical kingdom that that was the result. In the same way we have two rest years at the beginning; these are the two rest years from the creation of Adam till the fall. Thus are these two rest years in the beginning and two rest years in the middle, both point forward to the two great rest years at the end. In the first of the two rest years at the beginning Adam was created and began to learn the use of his faculties; he began also to learn his environment, the animals and plants, etc., and to take possession of all things.

This matter of learning the use of our faculties is a thing we do not appreciate very well, because we learned to use our faculties in childhood and cannot remember, but I will give you an example which will enable you to appreciate it. In Glasgow last year there was a man who was blind from birth, owing to a cataract in each eye. He was a young man of between twenty and thirty years of age. Last year an operation was performed on his eyes and he saw for the first time. He was unable to use his eyes at first; he could only distinguish light and darkness and some objects vaguely before him. He had to learn to appreciate the size and shape of objects and the measurement of distance. It was very curious to see him when he was walking toward an obstacle how he would notice it and stop when it was still some distance from him, because he had yet to learn the measurement of distance. Now we can understand that it would be just the same with Adam at the beginning; that he would require to learn the use of the faculties God had given him, and to learn the appearance and use of all the different things around him, and to take possession of all things. We can understand that as he was a perfect man he would learn quickly. Soon he began to appreciate what many of us have learned to appreciate the need of companionship; the need of some one with whom to share his joys, some one with whom to enter into his various schemes, some one who would be a help-mate unto him, and God in his love gave him this help-mate. He sent him into a deep sleep and after a short period of trouble Eve was presented to him, and so we can understand that the second year was a much more joyous year than the first one, although we cannot appreciate the degree of joy that the perfect man and woman would have in their companionship with each other.

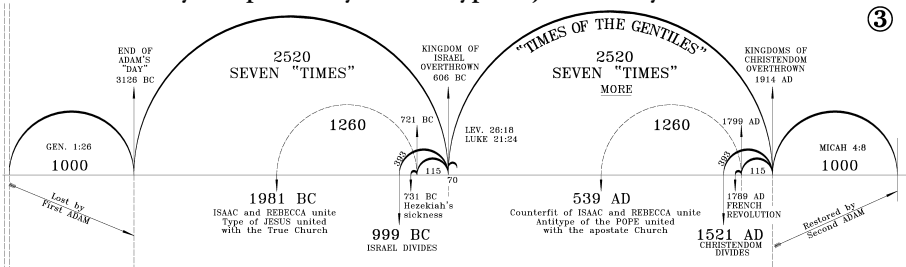
It is evident that God must have so restrained matters that the fall did not take place until two years had elapsed, in order that these two years might pre-figure the two great last years at the end.

Exactly in the center of the seven thousand year period there are again two rest years, the years 627 and 626 B.C., the former a Sabbath year and therefore a time for rest and refreshment, and the second a jubilee year, or times of restitution, a great time of rejoicing for the poor and oppressed, and especially for the humble and the pure

hearted, but eventually for every one. At the beginning of the jubilee year there must have been a considerable amount of trouble. In the same way, at the end we have two great rest years. The former, the time of Christ's reign upon the earth, is the time of which Christ spoke when he said he was the Lord of the Sabbath, a time of rest for the world. In it man will begin to learn the use of his new-found faculties. The faculties we possess are insignificant compared to the faculties a perfect man will possess, and the perfect man will require to learn the use of these faculties just as Adam did at the beginning. He will also require to learn his environment, the perfect earth, and he will require to take possession of all things in that great millennial day. Then will follow the second great rest year, at the beginning of which there will be a short time of trouble, when Satan is let loose to test the perfect man, and then the dominion will be handed over to all the obedient under the sovereignty of God. That will be the grand jubilee of jubilees, the time of unalloyed rejoicing, because of the knowledge that there will never be an end to the happiness of that time,—no more death, sorrow or sighing.

Just as God has shown that he has devoted a period of seven thousand years for man to learn first the lesson of evil, then the lesson of righteousness, and to bring about the restoration of the earth and of human perfection lost by Adam, so he has also shown forth the fact that the dominion would be handed over to man after a certain time.

Chart No. 9 is the Rest and Restitution Chart, but this other chart (No. 3) is the Dominion or Kingdom chart. It may be regarded as probable that God has set apart a period of 7040 years from the fall to the time when man will get complete dominion over the earth under the sovereignty of God. This period of 7040 years God marked exactly in the center in the year 606 B.C. by causing the typical dominion of the typical people of God to cease in that year, just as he marked the center of the 7000 years period by the last typical jubilee or year of restitution.



At the beginning Adam had dominion over the earth under the sovereignty of God, but at the end of two years, owing to his disobedience, he lost the dominion. The period of 1,000 years which followed is the first Adam's day towards the end of which he died. Next follows a period of 2,520 years called "Seven Times," in the latter part

of which Israel held her typical dominion under God, and “Seven times more,” the “Times of the Gentile,” and lastly the last Adam’s day which, like the first is to be a period of 1,000 years.

In passing I would like you to notice the fact that the number 2520 is a very peculiar number. It is the least common multiple of the figures from one to ten. That is to say, it is the smallest number which can be evenly divided by each and all of the numbers from one to ten.

After the Kingdom of Israel was overthrown in 606 B.C. the land “enjoyed her sabbaths” for 70 years. We are to understand that when God promised the Holy Land to Abraham and his seed for an everlasting possession, he meant not only the literal land of Canaan, but over and above that the whole world of which the promised land was a type (Rom. 4:13). Just as the typical land of Canaan was the kingdom of the typical children of God, so will the whole earth be the kingdom of Abraham and his seed in the Millennial Age, and thereafter the kingdom of all men when they have been delivered from the bondage of corruption into the glorious liberty of God. The 70 years’ rest which the land enjoyed after the transfer of the dominion from Israel to Nebuchadnezzar, the head of gold, I understand to be typical of both these periods of rest. It is made up of two numbers, seven and ten. Seven represents perfection, particularly the perfection of time, as shown in the week, and ten represents numerical completeness. When we measure by numbers, after we reach ten then we must begin at the beginning and use the multiples of ten. Moreover, the number ten seems to be usually associated with the idea of government, as the 10 toes of the image, the 10 horns, etc. So with the number seventy: 7×10 represents a complete period of government, during which in the type we are considering, the land, the world, will enjoy her rest.

With the overthrow of the dominion of Israel in the year 606 B.C. the Seven Times of the Gentiles began. These seven times last 2520 years, from the year 606 B.C. until October A.D. 1914, when we expect that Christ will take his great power and reign. During this period of the Gentiles there have been four universal empires, holding dominion over Israel (1) Babylon for 70 years, (2) Medo-Persia, from 536 B.C. till the time Alexander the Great; (3) the Grecian period from Alexander the Great till the beginning of the Roman empire; (4) after that the Roman empire till the end. Springing from the Roman Empire is Christendom, the great church-state system which professes to be, as its name indicates, the kingdom of Christ on earth, but which is really the last phase and a very important phase of the Gentile Kingdoms. This is indicated by the name “Babylon the Great,” given by God (Rev. 17:5), and by the fact that it is symbolized by the feet of the great image (Dan. 2:41-43), and by the little horn which grew from the head of the fourth beast and whose “look was eventually more stout than his fellows” (Dan. 7:20-27).

The First Babylon A Type of Christendom

THIS is shown by the name “Babylon the Great,” given to it by God in Rev. 17:5.

One of the most prominent features of all forms of insanity is an exaggeration of egotism, either in the form of self-exaltation or of self-depression. Egotism implies a want of judgment. Every one in this world has more or less of this form of insanity; and it is one of the great objects of the children of God to endeavor by the grace of God to subdue self, to develop the spirit of a sound mind and realize our dependence on God. Nebuchadnezzar had the insane idea that he could rule the world, and God knowing that he could not do so in his fallen condition, nevertheless allowed him to attempt it. The result was confusion, misery and death. Just in the same way the apostate church, tired of waiting for the coming of the great King, had the insane idea that she could rule the world, and God knowing that she could not do it nevertheless allowed her to attempt it. The result in her case also has been confusion, misery and death. God has allowed all of the phases of the gentile powers to attempt to rule the world in order that man may learn a valuable and lasting lesson, namely, his dependence on God. Just as Nebuchadnezzar, after seven years of insanity, was able to appreciate the almighty power and loving beneficence of God, so man after the Seven Times of the Gentiles have passed, will learn under the rule of Christ their own weakness and dependence upon God and will have their reason restored to them.

Babylon Also Represents the Whole Times of the Gentiles

There are several proofs for the statement: (1) that Babylon was the head of gold, and the head represents the whole in the same way that Jesus, the Head, represents the whole Christ; (2) the duration of her universal empire was 70 years. It seems strange at first why this great power should have such a short period of dominion over Israel, so much shorter than the others; but the reason is plain when we understand the symbolic significance of the number 70. The 70 years' government of Babylon typified the whole period of Gentile government. (3) In Dan. 4:16, 25 we read that by God's command “seven times” of insanity passed over Nebuchadnezzar and then his reason returned to him. (4) During the whole Babylonian reign the Israelites were in captivity in Babylon, and the holy land of promise was left desolate; so prefiguring that during the whole times of the Gentiles the Israelites, the people of God, will be in captivity under the Gentile powers and during all that time the world, Christ's inheritance, will be lying desolate. With the establishment of the millennium things will be different and Christ will reign and set the captives free. (5) The events at the end of the Babylonian empire foreshadow closely the events at

the end of the Times of the Gentiles, and so prove that Babylon represents the whole “Seven Times” and also typifies the closing phase of the Gentile Kingdoms, Babylon the Great.

In the 44th and 45th chapters of Isaiah we find it recorded that Babylon would be overthrown and the captive Israelites would be set free by a certain one Cyrus who was called by his name before he was born. I suppose everyone here understands that while this prophecy referred to that heathen King of Persia who in 536 B.C. overthrew the first Babylon, it referred through him to a greater Cyrus, our Lord Jesus Christ, who in due time, in the year 1915 A.D., will overthrow Babylon the Great. The parallelism is remarkable. The name Cyrus means sun. Cyrus, King of Persia, was a “sun” to the captives in Babylon, shedding light and warmth on them, allowing them to go free from captivity and return to their land, but the greater Cyrus is the great Sun of Righteousness, who will arise with healing in his wings, shedding light (truth) and the warmth of love on the whole race, giving life to all, and sustaining life in all.

Just as Cyrus liberated the Israelites from Babylon, but did not compel them to come out, so when the time comes the greater Cyrus will liberate his people, Israel, from their captivity in Babylon, but it will not be compulsory—it will be voluntary.

When the Israelites left Babylon and returned to the land, they built the temple and the walls of Jerusalem. So, in October, 1914, the spiritual Israelites will return to the promised land and will build the great anti-typical temple and the walls of the heavenly Jerusalem.

When Cyrus overthrew Babylon he became King over the whole world—king of kings, lord of lords—with the dominion over Israel included, and so the greater Cyrus will become King of Kings and Lord of Lords over the whole world, Israel included. Lastly, just as the kingdom of the first Cyrus was a dual kingdom, formed of two parts, which were not divided but united, so the Kingdom of Christ will be a dual kingdom composed of two phases, the heavenly and the earthly. As shown by the fact that in the vision of the bear, representing the Medo-Persian kingdom, the bear was raised on the one side, and in the vision of the ram with two horns, which also represented the Medo-Persian empire, the one horn was higher than the other, the one power, the Persian power, to which Cyrus belonged, was a far greater power than the other, the Kingdom of the Medes. In this way was prefigured the fact that in the dual kingdom of our Lord Jesus Christ, the one power, the spiritual phase of that kingdom, to which Christ belongs, will be so much higher than the earthly phase as the heavens are higher than the earth. In the Old Testament we read and it has passed into a common proverb, that the laws of the Medes and Persians were unchangeable. However true this may have been of the original Medo-Persian Kingdom, it will be certainly true of that time when “out of Zion

shall go forth the law and the word of the Lord from Jerusalem” (Isa. 2:3).

Thus, dear friends, we see that the short period of the Babylonian Empire represents the whole period of times of the Gentiles; that the heathen king Cyrus represents the true King; and that the Medo-Persian Empire represents the Kingdom of Christ. When this is appreciated we are able to understand the significance of the three ribs in mouth of the bear which represents the Medo-Persian Kingdom (Dan. 7:5). The mouth represents speech. This bear was speaking forth concerning three ribs. A rib undoubtedly represents a woman (Gen. 2:2-23). This power, then, the Medo-Persian Empire, under Cyrus the Great, was speaking forth concerning three women. Who were they? Our dear Bro. McPhail was telling us last night how in Eastern countries marriages were arranged by the parents who selected the bride for their son, and so we understand that God has been selecting a bride for his Son, Jesus Christ. The first one he selected was the first Jerusalem, the old Jerusalem. We know how these people were selected to be the bride of Christ, how they fell into idolatry and were chastised by God, and how in this year 536 B.C. they were released from Babylon and returned with rejoicing to their land, and a great period of reformation took place. God was long suffering with these people. We know how during the seventy weeks of special favor, they fell away gradually, with the result that when the king, the bridegroom, came unto his own, his own received him not (John 1:11). They saw no beauty they could desire in him; he was not their ideal, and so they despised and rejected him. They were in consequence cast off from being the bride of Christ. And shortly after, in the year 70 A.D., this city or government, the old Jerusalem, was destroyed. After Israel was cast off God “did visit the Gentiles to take out them a people for his name,” i.e., to be the bride of Christ (Acts 15:14). These people became the Church. But the Church likewise fell away and God was long suffering with them; he tried means time and again to reform them, but matters got worse. In the year 539 A.D. the apostate church took to herself a new head, a new husband, the pope; but still God was long suffering with her and in due time the reformation came, but, like Israel, she fell away gradually with the result that when the King, the Bridegroom, came in 1874, she despised and rejected him and in consequence was cast off. The third rib is the true church, the despised remnant of both the Houses of Israel. She has been chaste and faithful to the Lord all down the age and will become “the holy city, the new Jerusalem,” “the bride, the Lamb’s wife” (Rev. 21:2, 9). As the last Eve, she will become the mother of all living. The reason why God selected the two houses of Israel to be espoused to the Lord and then cast them off was to demonstrate the fact that God’s ways and thoughts are as much higher than man’s as the heavens are higher than the earth.

Now, dear friends, we have shown how Babylon, in its limited aspect, is the head of and so represents the whole period of the Times of the Gentiles. In the same way "Babylon the Great" in its limited aspect from the beginning of its power in 539 A.D. till its partial overthrow in 1309 A.D. is the head of and represents the whole period of Christendom.

The Various Phases of Gentile Powers Typical of the Various Phases of Christendom

Just as the Gentile Powers went through various phases during the Jewish Age from 606 B.C. till the end in the year A.D. 70, so Christendom, Babylon the Great, has also gone through various phases, and these phases are chronologically parallel.

This is spoken of in the 13th chapter of Revelation (Rev. 13). There we read that a peculiar beast rose up out of the sea, and it was like a leopard with four heads; it had the feet of a bear, and spoke with the voice of a lion. Now we know that in Daniel, Babylon is represented as a lion. The lion is the king of animals, as the eagle is the king of birds. This Babylon had the voice of a lion which represents the spirit of kingly power, and which was really the spirit of Satan, the Old Dragon—the spirit of pride and arrogance. Now that is the spirit which dominated the first Babylon, and that is the same spirit which dominates Babylon the Great. Then the second animal was like a bear, and the third animal like a leopard with four heads, and the fourth animal was like an animal which could not be named, it was so ferocious, and so peculiar in many respects. Here we have the four empires shown.

The animal that was like a leopard with the feet of a bear and the mouth of a lion represents a certain phase in Christendom. The first period I have already mentioned where Babylon represented Babylon the Great. The second is the Medo-Persian period.

I have already mentioned that the downfall of Babylon and the setting up of the Medo-Persian Empire typified the downfall of Babylon the Great and the setting up of the Kingdom of Christ. That will be the complete fulfillment of this type. But you all know that in the scriptures there is often a complete fulfillment, and a partial fulfillment also. To give you one good example of that, you know that Elijah typifies the Church in the flesh during the Gospel Age; and that is the complete fulfillment; but there was also a partial fulfillment in John the Baptist. And so this Babylonian empire was completely fulfilled in the whole period of Christendom, and partially fulfilled in the time of the power of papacy. The papacy began to assume the temporal power in 539 A.D., in 799 A.D. the papal millennium began, and after 840 A.D. the pope became king of kings and lord of lords. Then in 1309, the year in the Gospel Age which corresponds with the year 536 B.C., the power

of the Papacy began to be broken, and the events of this time form the partial fulfillment of the events connected with the overthrow of Babylon in 536 B.C.

How do we find out the corresponding dates? How do we find the date in the Gospel age which will correspond with a certain date in the Jewish age? The way to do it is to remember that each period, the Jewish and the Gospel, lasted exactly 1845 years; therefore if we take any date in the Jewish period and add on 1845 years to that date, we shall get the corresponding date of the Gospel period. For instance, if we take the first year of this Jewish age and add on 1845 years, we get the first year of the Gospel age. And if we start ten years after the beginning of the Jewish age, and add 1845 years, we get ten years after the beginning of the Gospel age. 1845 years after 536 B.C. give you the year 1309 A.D., because 536 and 1309 added together equal 1845.

This is one way to find corresponding dates. It is a very simple matter, and you can find any number of them. To have chronological parallels, the events must correspond as well as the dates.

The year 1309 is just in the middle of the papal millennium; five centuries of papal supremacy had passed by this time; and so we understand that the popes were at the height of their power. In that time there was a certain pope, Boniface the Eighth, who was extremely arrogant, although a very clever man. He claimed to be king of kings and lord of lords; to be over not only the spiritual affairs of this world, but also over the temporal affairs of the world, over kings as well as people. This man published a famous bull called "Unam Sancti," in which he claimed it was not possible for anyone in this world to gain eternal salvation except by his permission. This was towards the end of the Dark Ages when men were beginning to get enlightened. The king of France, Philip the Fair, repudiated the bull and was excommunicated. Philip then did something which had never been done before: During the period of papal supremacy he made the pope a prisoner, just as Napoleon did five hundred years later. Yet the result was that the pope, being an aged man, died from the indignities and injuries received. Then a new pope was appointed who died within a year, and finally another pope who had sold himself to the king of France was appointed. This man, Clement V, was afraid to set up his seat of empire in Rome, because the people would have risen up against him on account of the fact that he was under the king of France, so he had to retreat to Avignon, which was under the dominion of France; and there the power of the Papacy was broken, not completely, as the Pope still had temporal power, but he was not now king of kings and lord of lords as he had been before, because the people of Britain, Germany and other countries would no longer refer to the pope as their umpire or arbitrator. Before that whenever they had any quarrels among themselves they brought them before the pope and he settled them, but

now they knew that if they did that, they would be knuckling to the king of France, because the pope was under the king of France. This meant that affairs were just the opposite from what they had been before. Till then the spiritual head, the pope, had been over all, but now the civil power was in the ascendancy. It means then that Babylon was overthrown, and that there was an opportunity given to the spiritual Israelites indeed to escape from Babylon and build the temple of the reformation, and it means that from that time onward until the time of Martin Luther, Christendom was a dual empire—double but not divided; there was a spiritual and a civil power there, just as there will be a heavenly and an earthly phase in the millennial kingdom. But here the temporal or civil power was the higher and the spiritual the lower, just the reverse of what it will be during the millennial kingdom of Christ. Why? Because this is the period of the times of the Gentiles. Cyrus in this partial fulfillment of the type was the king of France. He was the great deliverer who freed the captive spiritual Israelites. During this time we know that the power of the people was small. The laws of the civil and spiritual (papal) power of the time were unchangeable, the people could not interfere. It was different after the time of Martin Luther. The people were only beginning to emerge from the dark ages at that time. In the parallel of the 70 weeks we see that course of this second period, the Medo-Persian, or bear period, in the two ages, the Jewish and Gospel, there was a period of Reformation in both the Houses of Israel beginning with the freedom from Babylon and the laying the foundation of the temple in the corresponding years 536 B.C., and 1309; then the building of the, temple in the years 521-517 B.C. and 1324-28 A.D.; next the bringing of the golden vessels back to the temple from Babylon in 467 B.C. and 1378 A.D., and finally the commission to build the walls of Jerusalem in 454 B.C. and 1391 A.D.

The dual kingdom, the Medo-Persian Empire, which had permitted the Reformation of the fleshly House of Israel, was brought to an end by Alexander the Great, who originated the Grecian Empire, the leopard with the four heads. The corresponding dates in the Gospel Age bring us to the time of Martin Luther, who overthrew the preceding dual kingdom corresponding to the Medo-Persian empire, which had permitted the Reformation of the Spiritual House of Israel, and was brought to an end by Martin Luther, who originated the third phase of Christendom corresponding to the Grecian period, the leopard with the four heads. Alexander the Great was crowned in the year 336 B.C. He was only 20 years of age at the time. Immediately he began his series of conquests and in 12 years he had the world at his feet. In the year 324, when he was at Babylon, he received embassies from all parts of the world. Then early in the next year, 323, while projecting an expedition into Arabia, he sickened of a fever and died. His four generals at once began to strive against each other, and the result was that in a year or two the great Medo-Persian Empire of Alexander the Great was divided

into four main parts and many smaller parts, as predicted in the book of Daniel.

Here was the leopard with four heads as we read in Daniel. Now that prefigures exactly what occurs in the Gospel age. The years 336 to 324, the 12 years of conquest of Alexander the Great have their corresponding period in the Gospel Age from 1509 to 1521 A.D., as you can easily reckon for yourselves. It was in 1509 A.D. that Martin Luther received his commission as a reformer. It was in 1521 that he brought his conquest to an end. Shortly before the year 1509 Luther, at that time a monk, had been appointed as professor of philosophy in the University of Wittenberg. Being required to teach philosophy day after day, he had no time to study his Bible, in much distress wrote to a friend that he was longing for some appointment by which he would be able to study the Word of God for himself. It was in 1509 that he received the degree of B.D. with an appointment as professor of Biblical theology, with the stipulation that he was to teach the Bible. Like many of us, he began with one of the difficult books of the Bible—the Psalms, but very soon found he could not make much headway with them—they were too strong meat for him. Accordingly, in the same year, 1509, he took up the Epistle to the Romans and gave his lectures on this Epistle day by day. All of the rest of his time he studied in his cell. In this year in the very first chapter and the 17th verse, he was struck with the phrase, “the just shall live by faith.” These words burned into his mind, and became the keynote of the Reformation. He there received his commission as reformer. From that period his conquests went on, and it was in October, 1517, that he nailed his 95 theses to the church door at Wittenberg; but the conquests were not yet at an end. In the year 1520 he was excommunicated by the pope, but that was only the first bull. A second was required, and was promised to be sent in two months if he did not recant. Two months elapsed and still another and still another, and the second bull did not come. Why? Because it was not God’s due time. In December, 1520, Martin Luther took the matter into his hands and built a great fire in the public square and cast into it the bull of excommunication and the book of canon law. This was an act of defiance, an open throwing off of allegiance to Rome. The result was that on the 3rd of January, 1521, the pope sent him the second bull of excommunication and he was there formally put under the ban of the church. Then in April, 1521, just exactly three and a half years after the 95 theses had been nailed up on the church door at Wittenberg, Martin Luther was summoned before the Diet of Worms, and there refused to recant, with the result that he was now not only under the ban of the church but also under the ban of the Emperor. But the result was not as Rome had anticipated. Rome had anticipated now that this Reformation was overcome, but it was not so. The people of Germany, Switzerland and England were looking to this great leader and were following him. The result was very great, a new empire had

been established, the old dual (Medo-Persian) empire had come to its end, and then the next year, 1522, Martin Luther died as a reformer—not actually, as he lived for several years after that, but he died as a reformer, he ceased to be any longer a reformer. He began to strive with other reformers who had been hitherto in the background. As a result, in a very short time Christendom was divided into four great parts (the leopard with the four heads), Roman Catholicism, Lutherianism, Presbyterianism and Anglicanism. These we understand were not merely church systems, but church-states; they were four Gentile powers. Here we have the leopard with the four heads. Martin Luther's work had been work which is detailed in the 13th chapter of Revelations as a fatal wound to one of the heads of the beast, but owing to this division and strife among the reformers, the wound had healed; a marvelous recovery took place. This was just the opportunity for papacy to regain its power, and all the world wondered after the beast.

You will notice that Martin Luther remained a Roman Catholic up till the time of his excommunication. He was not one of those spiritual Israelites who had been previously freed from Babylon the Great and had been building the temple walls of the spiritual Jerusalem. His work, however, would not have been possible but for the preceding work of Marsiglio, Wycliffe and Huss. That is why the leopard in the 13th chapter of Revelations (Rev. 13) stands on the feet of a bear, meaning by that that this period from Martin Luther onward was resting on the foundation of the previous period, the dawn of the Reformation, but still through it all the voice was the same; it was the voice of the old Babylon, the voice of pride and arrogance. Like the original Babylon the Great the four great Church-State systems of the time stated that they were Christendom, etc., that Christ's kingdom was set up on the earth, though this is quite contrary to the Word of God, which asserts that the church should be under the powers that be, and that the time when Christ shall reign is at the end of the times of the Gentiles, the end of the "seven times."

You remember that Alexander the Great, when visiting Jerusalem, was received by the High Priest and others, and you remember the vision he had and how it was fulfilled. It was just the same with Luther. When he appeared before the Spiritual Israelites as a Reformer he was received by them. The four parts of Christendom claimed to be Reformed Churches, the spiritual Jerusalem, although God recognized them still as Babylon the Great.

Now during the time of Babylon we know that Rome, the fourth empire, was in existence, but was a very feeble power. In the time of Medo-Persia it was growing in strength; in the time of Greece it was still stronger, and then the due time came when Greece was overthrown by Rome in 197 B.C.; at first peace was established between them, but shortly afterwards Greece was absorbed by Rome, and the conquests

went on little by little. In the time of Julius Caesar great conquests were made, and the world was practically at the feet of Rome. Then, in the time of Caesar Augustus, the zenith of her power was reached. After that she began to diminish. It was during the time of the Roman Empire that our Lord Jesus Christ came, suffered and died and then was resurrected. It was at that time that Israel was cast off, and it was in the year 70 A.D. that Israel was destroyed because the Israelites had fallen away from the faith.

I understand, dear friends, that Rome, this ferocious animal with ten horns and iron teeth, represents the power of the people. In the time of Babylon the Great the people had very little power. During the time of this period from Avignon up to the time of Martin Luther their power was stronger; then after the time of Martin Luther their power increased much more because of the work Martin Luther had done. And in this leopard period the four great church-state systems were quarreling among each other and not only allowing papacy to get stronger, but also allowing the power of the people to get stronger; eventually the Protestants and the Papists got into conflict with each other and war broke out between them. This was called the "Thirty Years' War," because it lasted for the long period of thirty years—from 1618 to 1648 A.D.—with the result that the people were completely sickened of all religious differences, and the outcome of that was that the war was brought to an end by the peace of Westphalia in the year 1648. From that time onward religion ceased to be the dominant factor in politics in the Gentile powers, quite different from the preceding times, and the power of the people has increased more and more—the power of Rome, this ferocious animal.

In the original Rome the power of the people was very much greater than in any of the other preceding kingdoms. "Vox populi" (the voice of the people) was the watchword of ancient Rome, but after the Papacy gained its power it ceased to be true till the 17th century A.D. There is no doubt that the power of the people began to be manifest at that time. One of the first manifestations was in the year 1620, when a band of pilgrims sailed from England to this land, which is called the land of the free, the land of the people. By the middle of the 17th century, immigration to this country had become steady; the power of the people was showing itself; they were sick of the restriction of their liberty in Europe, and they wanted to assert themselves. A Century later there arose the great War of Independence, by which they threw off the fetters of Europe. Following their example, the people of France rose up in the year 1789 and overthrew the church-state system of France. There was the power of the people asserting itself. The period of the French Revolution, the end of the power of the papacy, corresponds to the time of Julius Caesar. Julius Caesar made many conquests and added greatly to the power of Rome, just as the people at the end of the

eighteenth century made many conquests and added to their power.

In Revelations 9 a period of five months (150 years) is referred to during which men would be tormented but God would not suffer them to be killed. It is suggestive that the period from 1648 to 1798, during which Babylon was tormented by the increasing power of the people, due to their growing intelligence, was exactly 150 years. In the following year, 1799 A.D., the lease of power of the Papacy came to an end. This may or may not be the true explanation. No doubt we shall find out later on.

We shall now consider the end of the Jewish Age and compare it with the end of the Gospel Age. Natural Israel was under the dominion of the Gentile kingdoms, just as in the Gospel Age spiritual Israel has been under the dominion of the Gentile kingdoms. In 29 A.D. Christ came to his own, but his own received him not, and they were cast off. In A.D. 70 Jerusalem was destroyed. So in the corresponding year 1874 A.D., Christ came to his own—Christendom—this church-system which claimed to be his bride, but his own received him not and they were cast off. In 1915 Babylon, that Great City, which pretends to be spiritual Jerusalem, will be overthrown.

Now I would like to mention a few points with regard to the history of these later years to show the possible correspondency. There can be no doubt whatever, dear friends, that this year 70, with the event, that happened in it, corresponds to the year 1915 with the events which shall happen in it. It is shown not only by this parallel but also wonderfully by this other parallel which I have not time to enter into. Just as the papal millennium began in 799 A.D., so the true millennium began in 1874; and just as at the end of the 40 year period, in 840 A.D., the pope became king of kings and lord of lords, with the complete dismemberment of the great Western empire of Charles the Great, so in the corresponding year, 1915, there will be a dismemberment of Christendom when Christ shall become the king of kings and lord of lords.

We are told that this Day of the Lord will come as travail upon a woman with child. That is to say, it will come in spasms with intervening periods of peace, and each spasm will be worse than the preceding one. Now we find in studying this parallel that in the year 830 A.D., and again in the year 833, the sons of Louis the son of Charles the Great and Emperor of the whole of Western Europe rose up against their father and imprisoned him. The trouble of 833 was greater than that of 830. The corresponding dates now are 1905 and 1908. Now we know that 1905 was a year of great trouble in Christendom. For instance, we know that in France the church and the state became separated; that in Russia the people rose up in revolt against the power of the Government; that in Norway the people refused any longer to be under the King of Sweden and asserted their own rights; that in

Austria-Hungary the same thing was demanded; that in Germany and Britain the power of the socialists became very great, much greater than ever before; and in the United States the people began to protest against corruption and graft. This year is a period of comparative peace, but we may expect in the year 1908 that there will be a time of greater trouble, which will be followed again by a period of comparative peace.

Let us come back to events at the end of the Jewish Age. In December of the year 66 A.D., which corresponds to December of the year 1911 A.D., Cestius Gallus came with a Roman army and besieged insurgent Jerusalem. The city seemed as if it were within his grasp, when for some mysterious reason, no one can understand why, the Roman army retreated. The Jews could scarcely believe their eyes at first, but when they realized the position of affairs they rushed from the city after the Romans and converted the retreat into a rout. Six miles west in the Pass of Bethhoron six thousand of the Romans were slain. It was the most disgraceful defeat ever experienced by Roman arms in the East. In the next two years, 67 and 68, the Roman general Vespasian, came with his army and invaded Palestine, but did not attack Jerusalem directly. He captured many of the smaller towns. In the year 69 he was made emperor, Nero having died the previous year, and in that year Vespasian said "Let the wild beasts tear each other to pieces in their dens, there will be less work for the Romans." There were three factions in Jerusalem at the time. These united against the common enemy, Rome, but in the intervening periods they were warring against each other. The three factions were: one in the temple, one on Mount Zion, and the third in the lower city. Then the next year, 70, Titus, son of Vespasian, came with his army and in the course of six months besieged and utterly destroyed Jerusalem, with the result that the Israelites were scattered among all nations. As the Jewish Age was a type of this age, it is possible that these events may have corresponding events in the close of this age. What I am about to say is given more in the nature of a suggestion than as a positive statement.

Just as Rome was the master, and the City of Jerusalem was the servant of Rome, so now the people are the real masters, and the governments are the servants of the people. The Jews, in their boldness and arrogance, constantly asserted "we have no lord nor master but God," and would not acknowledge the power of Rome over them; just so we find the governments of this day saying that the people have not any rule over them, that they have no lord nor master but God. It was in consequence of this rebellious spirit of the Jews that Cestius Gallus besieged Jerusalem in December, 66.

So it is possible that, for the same reason, in December, 1911, the corresponding date now the people may rise up against the governments, under their leaders, and when the governments (represented by the city of Jerusalem, are within their grasps, they may retreat, perhaps

because they are still partially under the power of the old superstitious dread of the divine right of governments.

The governments not believing their eyes at first when they come to realize the situation will come down upon the people and restrict their liberties. In the next two years, 1912 and 1913, the leaders of the people will see that they have made a partial mistake, and will not attack the governments so directly. Then in the following year, 1914, they will leave the different parts of the government alone, saying "let the wild beasts tear each other to pieces in their dens, there will be the less work for the people."

What do the three factions, one in the temple, one in Mount Zion, and one in the lower city, represent? We know that a city represents a government and that Jerusalem represents the millennial government of Christ. The temple represents the church glorified as priests unto God. Mount Zion, where David's palace was built, represents the church glorified asking unto God. These two parts were joined by bridges, so representing the fact that these two in the millennial kingdom will be one. The church glorified will be the Royal Priesthood, Kings and Priests unto God. The lower city will represent the lower phase of the government, the earthly phase, because the law is to go out of Zion and the word from Jerusalem. This lower phase will be composed of the Old Testament worthies and those associated with them. They will not enact the laws, but carry them into effect.

Now in Christendom we have a counterfeit of this. The temple is represented by the ecclesiastical powers, Mount Zion is represented by the kingly powers, the kings and parliaments or senators who enact the laws, and the lower city represents the lower parts of the governments, from the judges down to the common policemen and soldiers—those who carry out the law passed by the kings and parliaments and presidents and congresses. These three parts are even now striving against each other, although united against the people. We saw in France last year the church and the state separated. But in the year 1914 we may expect that these three parts of the government will be at great enmity with each other, destroying one another, and so there will be less work for the people to do in 1915. In that year we know that the people under their leaders will rise up in their might and demolish all governments. This will be a time of anarchy and trouble such as never was since there was a nation.

In the 9th chapter of Revelation we read that "four angels were loosed which were prepared for an hour and a day and a month and a year, for to slay the third part of men." A prophetic year represents 360 days or years and a prophetic month 30 days or years. Accordingly a day, a month and a year equal 391 years.

It is possible that this period of years represents the period from the time of Martin Luther to this time. If so, let us see what it means. In

October, 1517, Martin Luther nailed up his 95 theses. Three hundred and ninety-one years after that brings us to October, 1908. That corresponds with what we have seen, that in the year 1908, the people will protest against the government. Martin Luther represented the voice of the people in his time. He was one of the people, protesting against the government of the time, the Medo-Persian empire; I would understand, then, that in the year 1908, possibly October of that year, the people will enter a protest against the government very forcibly. From there to Oct., 1915, is exactly seven years, and the middle point of that time is April, 1912, three and a half years after Oct., 1908, the date when Martin Luther appeared at the Diet of Worms. Here we have Martin Luther from Oct., 1517, to April, 1521, three and a half years. What happened during those three and a half years? Possibly what happened there during those three and a half years may correspond with what will happen during the three and a half years from Oct., 1908, to April, 1912. The protest was nailed up in Oct., 1517, corresponding to Oct., 1908; then followed a short period during which a growing work was going on, but no open manifestation. The next act was in June, 1520, when the first bull of excommunication was sent to Martin Luther. This corresponds to June, 1911, when we might understand that the ecclesiastical systems will warn the leaders of the people to desist. In Dec., 1520, Martin Luther publicly burned the bull of excommunication, the book of Canon Laws, and the Forged Decretals. This was an open act of defiance against the government. The corresponding date to this is Dec., 1911, which, as I have said, corresponds to the year when Cestius Gallus brought his army against Rome. These two events exactly correspond. Then we may expect in Dec. 1911, the people will rise up and openly defy the governments, with the result that the governments will come down upon the leaders of the people, just as the governments came down upon Martin Luther. First of all the church in January, 1521, excommunicated Martin Luther, so possibly the ecclesiastical systems will pass their ban upon the leaders of the people in January, 1912; then in April, 1912, corresponding to the Diet of Worms, there will be an open rupture between the two, the governments and the people, and just as the emperor put his ban upon Martin Luther at that time, so I would understand that all liberties will be restricted in April, 1912, and there possibly the dark night wherein no man can labor will begin. Now you will understand that I am only giving this as a suggestion and not as a positive statement; it seems probable that something like this will be the course of events. Doubtless all who advocate the present truth will be included by church and state as leaders of the people.

I trust that what I have said to-day will help to establish our faith in the power and the wisdom and the love of God. I do not want you to be troubled about remembering figures or to worry about them; the point is to see that God knew all these things beforehand and that he

brought them about or permitted them to happen for our instruction.

Then, dear friends, when we realize the loving favor of our Father, our hearts go out to him in more faith and love, as it is evident that he so overruled past events that they should correspond in the wonderful way we have seen, we can look forward with confidence to 1915, and see that his plans will just as surely come to pass then. The time is very short; there remain only eight years at the most before us. Thirty-two years of this harvest are already gone and possibly there will be only five or six years of reaping work, So it means that there remains very little time for us to make our calling and election sure, and very little time for us to gather the Lord's saints together unto him, those who have made a covenant with him by sacrifice. We are not to be over anxious, however, but in quietness and confidence, relying not on ourselves, but on the Lord, who is our strength. The time till the marriage is now very short. Whatever comes during the interval of waiting, we can lift up our hearts and rejoice, knowing that the time of our deliverance is very nigh. I would like in closing to quote the 46th Psalm (Psa. 46):

PSALM XLVI.

God is our refuge and strength, a very present help in trouble.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

5. God is in the midst of her; she shall not be moved; God shall help her, and that right early.

6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8. Come, behold the works of the Lord, what desolations he hath made in the earth.

9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

“In Due time”

In Thy due time, our Heavenly Father, shall be known
 Thy gracious plan, which now is hid
 Except unto Thy saints alone.
 O, glorious day, when Thine All-wisdom, justice, power and love
 The whole creation shall approve.

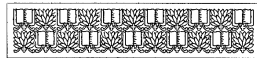
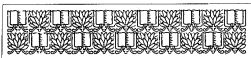
In His due time, O blessed Jesus, thou shalt see
 The travail of Thy soul, and shalt
 Be satisfied eternally;
 Thine agony on Calvary,—the price that Thou didst give,
 Shall cause the dead again to live.

In God’s due time, O pilgrim in the “narrow way,”
 Thy painful journey ended, darkest
 Night shall turn to brightest day;
 Thine every trial, then, Thine every tear, shall prove a gem
 To beautify Thy diadem.

In His due time, O weary, groaning sin-cursed Earth,
 The Lord will wipe away your tears,
 And bring the promised “second birth”;
 And there shall be no pain, nor any death, in that blest day
 When sin and sorrow flee away.

In His due time angelic choirs shall sing again
 The grander strain that heavenly message,
 “Peace on earth, good will toward men.”
 And every knee shall bow, and every loving heart confess.
 The Christ who comes to reign and bless.

— G.W.S., Jan. 25, 1906



Time, and Its Relation to the Divine Plan

Bible Students' Convention, St. Paul, Minnesota

Tuesday Evening, August 14, 1906, 7:30 P.M.

Discourse by Bro. John Edgar

Brother Edgar's discourse on "Time Features," was in substance as follows:

DEAR Friends: It gives me great pleasure indeed to meet you all. I have come all the way from Scotland to meet you, and to bring to you the warm greetings of the friends over there. I see the same spirit displayed here that I see there;—we all have the one Lord, the one faith, the one baptism, and the one spirit.

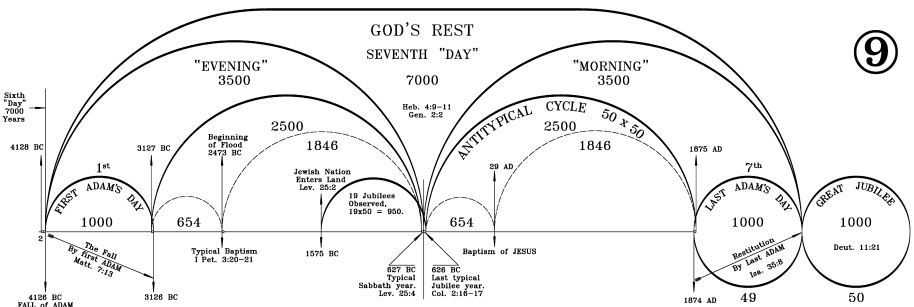
Before making up our minds to come, my wife and sister and I sat down and counted the cost. It meant a considerable sacrifice of money and of time, and of ease; but after we did make up our minds, and especially since we came, the sacrifice has turned into pleasure, and I suppose you all recognize that it is the Lord's way of doing. We have not come to study the customs, or see the sights of the country, but we have come for the sake of the truth; we have come to meet the "Truth" people; we have come to be filled somewhat more with enthusiasm in the Lord's cause, and to carry that enthusiasm back and invest our brethren over the sea with that enthusiasm, and I want you all, dear friends, to help us as much as you can, because the time is now so short. We have been helped a great deal today by our dear Brother Russell's address, and for the valuable hints Brother Cole gave us. All of these things are great helps to the Lord's people everywhere, and we over in Britain need that help perhaps more even than you do.

Now, dear friends, as you are all aware, the first and most important study for all the Lord's children is how to develop the graces of the spirit. The time prophecies are altogether secondary to that. In order to be an overcomer we must understand what the graces of the spirit are, and how to develop them; and we must put that knowledge into practice. Nevertheless, the time features of God's plan are of great importance. There are some of the Lord's people who have no great talent in the way of figures; some cannot understand the time prophecies very well, and such are required to take a good deal on faith from those who do understand them. But the more we do understand these matters, the more we become established, and the more we increase in faith toward God, and the more we have confidence in His wisdom, and love and power; and we get a clearer understanding of that wonderful book, the Bible, and a clearer knowledge of God's wonderful plan of salvation. The time prophecies have been hidden in the past, but are now revealed so as to give us an understanding of the time in which we now live—the time of the harvest of the Gospel age, the time of the end. It is very important that as the Lord's children we should direct our energies in the way in which God wants us to direct

them; and unless we do understand that we are now in the harvest period, we cannot do this. But if we do understand and fully comprehend that this is the harvest period, then we shall hear the Master's voice, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is the harvest message. It is no longer the time for going out and sowing the seed only, but the special work now is a reaping work, the harvest work; and these come in the time prophecies. We now know how to direct our energies, and our hearts are lifted up as we see that the time is so near when we shall be forever with the Lord. No wonder Daniel exclaimed, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." We have come to that time. We understand that time expired in October, 1874, and we are now in that blessed time, the time for the unveiling of all the mysteries, the time for the knowledge of the time prophecies, the time to understand that the Gospel age will soon be finished, and the Bride will soon have made herself ready. When we realize these facts, we want to get established in the matter of the time prophecies. You know our motto for this year is, "In due time." It is a very important message, and none but those who understand Millennial Dawn recognize the true significance of those words "In Due Time."

In the talks I shall give there will be nothing new, but it will all be confirmatory of what is already taught in the second and third volumes of Millennial Dawn. I was not always sure that Brother Russell's interpretation was correct, but now I am positive that the interpretations of time prophecies in the Dawn are absolutely correct. That is a great thing to be able to say, dear friends, and I hope that every one of you will be able to say the same thing.

There are a great many things to speak about, and it is impossible in the course of two talks to mention all there is in reference to all the charts before us, but it will be necessary to make a selection.



We will first take up this chart, called the Rest and Restitution chart. You know God used the people of Israel as a typical people, to carry out certain types and shadows for our admonition. One of the important things God had these people do was to observe times and

seasons; he had them divide time into periods of weeks or years, from the time they entered the land of Canaan. The seventh year was to be held as a Sabbath year, a rest year, a year in which they were not to work on the land; the land had its rest. Then after a cycle of seven of those periods, the next year, the 50th, was to be observed as a jubilee year, and during that year the Israelites were to get back all the possessions they owned fifty years before, or that their forefathers had owned at that time. In this way God was showing forth the great times of restitution, about which we all know—the great Jubilee which began in October, 1874.

Some who do not understand much about these subjects may say, “Well, if the great times of restitution of all things began in October, 1874, we do not see the things restored yet. How does that come about?” Simply because these great times of restitution fill the whole period of a thousand years. This is the great antitype. If you look back to the typical times of restitution you can easily comprehend that in the first month of that time, corresponding to the first forty years of this time, there was a great deal of unrest; there was nothing restored during that first month; that was the time for the poor and the oppressed, and the slaves, to cry out, “Liberty,” “equality,” “fraternity,” “the land for the people,” “the rights of man,” etc., which are the same cries we hear today. That was the time for the poor to call for their own; that was the time for the rich to cling to what they had, and to refuse to give it up—a time of great trouble, requiring the whole jubilee year to get things fully restored. So it will require the whole thousand years for the times of restitution of all things to what they were before the fall.

The last typical jubilee that was held was in the year 626 B.C., and there the type ceased. Now, we know Jesus said that not one jot or tittle of the law would fail until all be fulfilled. But some one will say, “Well, here we have the last typical jubilee year, and here we have the great anti-typical jubilee, beginning in 1874; evidently, then, we see the type must have ceased, because there is such a long interval from that last typical jubilee in 626 B.C. and this great anti-type beginning in 1874.” Dear friends, the type ceased at that time, but the anti-type did not begin merely in 1874. Why is that? Because we must remember this: That not only was the jubilee year a type, but the cycle leading to that jubilee year was also a type. Therefore we have here during a period of 950 years, 19 jubilee years, the last one occurring in the year 626, and there the anti-type began at that year; first with the great anti-typical cycle, and then with the great anti-typical jubilee.

The next point that puzzles many is this: As these small cycles there leading to the typical jubilee years were periods of 49 years, why then do we take the anti-typical cycle as a period of 50 x 50 years? Why do we not take them as a period of 49 x 49? Some might say, we take them 50 x 50 because that brings us to the proper year as shown by other

prophecies. No, that is not the reason. The reason is, because the type shows that is what we have to do. How does the type show it? In this way: These cycles of 49 years were arrived at in this way by the smaller cycles. These smaller cycles were periods of 6 years, followed by a Sabbath year, and then when the larger cycle came, the larger cycle was not 6×6 , but it was 7×7 . And just so from these smaller cycles of 49 years leading up to the fiftieth year in each case; when the anti-typical cycle came; it was not 49×49 , but 50×50 .

Then the last point is this: If this anti-typical cycle comes to October, 1875, as we know, why do we go back a year and begin the anti-typical jubilee year with October, 1874? The reason of that is simply this: That if the jubilee years had been observed all this time, then that year 1875 would have been a jubilee year, beginning with October, 1874 and ending with October, 1875. Now the anti-type always replaces the type, so the anti-typical jubilee began in October, 1874. So we see, then, a beautiful thing pictured in God's word in this way,—this series of 19 jubilee years leading to this great anti-typical cycle and great times of restitution.

But there is another picture given us by these jubilees with their cycles, a larger picture than that, as shown by Brother Russell in his works. Brother Russell understands, and it seems very reasonable as we go along, that God's rest began at the fall, and will extend right on until the times of restitution; comprising, therefore, a period of 7,000 years. That is God's rest-day, God's Sabbath. If that be the case, then the previous six days of creation were also periods of 7,000 years. Now we regard each of these days as a week, each week containing seven days of one thousand years each. As there are seven of these altogether, this thousand year day is the 7th of the week, but it is the 49th of the whole series; it is, therefore, a Sabbath day; besides being from one point of view the time of restitution of all things, from this point of view it is a Sabbath day, and the Bible calls it that. You remember Jesus said He was the Lord of the Sabbath, and therefore He became King in 1874, being the Lord of the Sabbath. Then again He said that man was not made for the Sabbath, but the Sabbath for man. And that we can understand, because this day was set apart for the giving of salvation to man. This is the great Sabbath day, the 49th day of the series, and then the next thousand year day is the 50th. That is the grand jubilee of jubilees. By the end of this thousand year Sabbath day we understand that all things will be restored back to the perfection lost by Adam, and then when it is finished, in the year 2874, Satan is to be loosened for a little season in order to test man's obedience and loyalty to God and to righteousness, and all those who refuse to obey at that time will be cut off in the second death; but all who are obedient will get the first dominion restored to them; and then there will be no more death, no more sorrow or crying, for all the former things will have passed away,

and the great jubilee of jubilees, the great times of rejoicing, will never cease, but will extend throughout all eternity.

Some may inquire why, if this is God's rest-day, did He work on this day. Did not God raise our Lord Jesus Christ from the grave, as the beginning of the New Creation, and set him at His own right hand? Was not that work? Yes, dear friends, it was work after a measure, but God's law did not prevent that kind of work. Why? Because as our Lord shows, if a sheep or an ox were to fall in the pit on the Sabbath, God's law would not prevent one from pulling it out, but rather encourages it. This was an act of mercy. Love dictated it. God's law could not prevent it. Now, if an ox falling into the pit could be raised on the Sabbath day, and God's law not be broken, how much more could our Heavenly Father raise His well-beloved son out of the pit, the death state, on this great Sabbath day!

If this be the Sabbath day, then, as we say, it is divided into an evening and a morning—the evening and the morning of the seventh day. You will notice on the chart how these two parts come in here just in the middle, between two rest years, namely, this one, 626 B.C., the last typical jubilee, and the previous year, the year 627 B.C., the 49th year of that series of Sabbath years,—two rest years. And just as we carry the cycle 2500 years from the end of that year 626 and come to October, 1875, overlapping here a year, so to get the symmetry we would do the same backwards: we would begin at the beginning of this year 627 and go back 2500 years, overlapping here a year, and there we have the first Adam's day, a thousand years, the 2500 overlapping a year; then two rest years in the middle, then again 2500; then the last Adam's day, again overlapping a year. So here we have two rest years exactly in the center of this whole period of 7,000 years, and again we have two rest years at the beginning before the fall, and again we have two rest years on an anti-typical scale at the end.

Now, we will study these rest years and see how they apply. First of all, in regard to these two rest years: Adam was created in the first of these years. What did Adam require to do then? He required to learn to use his faculties. Could he not just use his faculties at once? No, dear friends, the time that you learned to use your faculties was when you were little children, and you do not remember about that now. But I can give you a case in point: In Glasgow, Scotland, last year a man was blind from his birth had his sight restored to him; he had cataracts in both eyes which were removed. He was between 20 and 30 years of age. When that man had his sight restored he could at first see light and darkness; he could see objects, but could not determine the shape nor the size, nor the distance. He had already educated his touch, so that he could begin to educate his eyes now. When he saw an object he had to take it and feel it in order to determine its size and shape. And that is the way he educated his eyes. When he was walking across the room

and saw an object in front of him he could not tell its distance away from him, and would stop, thinking it was near him; so he had to put out his hands then go cautiously up to the object until he touched it. He had to learn how to use his eyes. So it must have been with Adam at the first; but being a perfect man, of course he very soon was able to do that. He had to learn the use of his eyes and ears, and all his other senses; he had to learn also his environment; he had to learn about the animals and the plants, and all the other things around, and he had to take possession of all these things. And then he found out something; he found out his need for a companion; he found out he required some one who could enter with him into his schemes, some one with whom he could share his blessings and joys, and so God gave him Eve. God sent him into a deep sleep, and after a short time of trouble Eve was presented to him. So, while we understand the first year was a time of rejoicing, nevertheless we should understand that the second year, after Eve was presented to him, must have been a time of great rejoicing. We cannot conceive the degree of rejoicing that the perfect man and perfect woman had in their companionship with each other. And then came the fall, when all was lost, only to be restored seven thousand years afterwards.

In the middle our picture shows two rest years; the first of these years was a Sabbath year; a time, therefore, of rest, and pleasure; but the second year, being a jubilee, was a time of much more rejoicing. As we have already said, at the beginning of it there was a good deal of trouble, but eventually it was a time of rejoicing for the poor and oppressed; and more especially for the pure in heart it was a time of great rejoicing.

Now, when we come to the last two anti-typical rest years we find the same thing presented to us. In the first of these, namely, the Millennium, as we know it, we find that will be a time of rest, that it will be a great rest year, during which the world, the inheritance of our Lord Jesus Christ, will have its rest, a time when man will have his rest, the time when man will get faculties which he possessed only in a very imperfect degree before, and the time when he will learn to use those faculties. We cannot use the faculties we have now because we are too imperfect, but at that time man will get perfect faculties given to him gradually, and he will gradually learn how to use them, and he will gradually learn his environment, and all about the plants, animals and minerals, and all this wonderful world contains. What a wonderful time that will be, when all this knowledge comes to mankind! And then he will require gradually to take possession of all these things—all just as Adam did at the beginning. Then at the end will come a short time of trouble, when Satan is loosed, and which will be followed by the grand jubilee of jubilees, the time of unalloyed rejoicing.

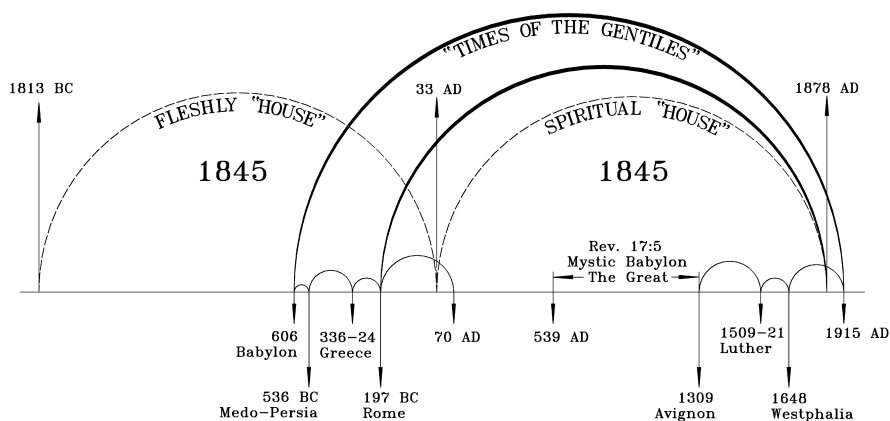
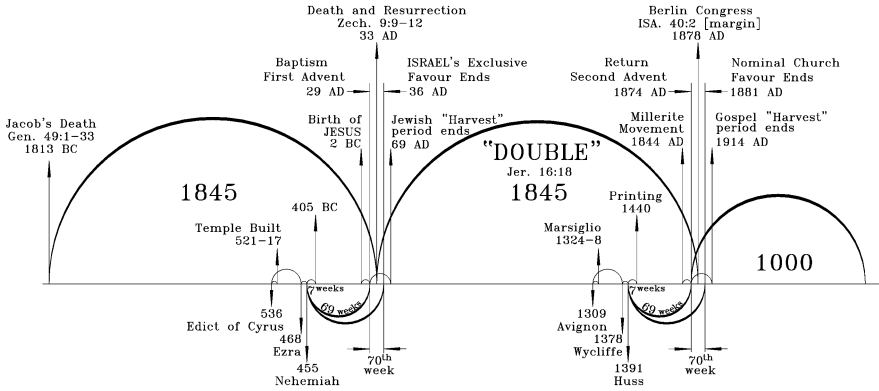


Chart No. 7

This is the chart which shows the Times of the Gentiles. This is what I call the “dominion” or “kingdom” chart. We would understand, then, when the 7,000 years are complete man will be restored to perfection, but dominion will not yet be his; it will require a period after that before the dominion is his. How long that period will be it is impossible to say, but there is some good reason for thinking it may be a period of 40 years, making altogether, then, from the fall a period of 7,040 years until the times when the dominion will be completely restored to man, under the sovereignty of God. Here on the chart we have this period of 7,040 years. Before that comes the two years during which Adam had the dominion under the sovereignty of God, then the fall. Then comes the 1,000 years of the first Adam’s day, the time of the fall and loss of the dominion; then comes the “seven times” period of 2,520 years, during the latter part of which the typical people and the typical kingdom, had favor with God, as the typical children of God, and at the end of which time, in the year 625 B.C. they lost that dominion; then follows the “seven times” more, the Times of the Gentiles, which will end in October 1914, when Christ, the second Adam, will take His great power to reign, and He will reign for this thousand years, to 2914 A.D., when the dominion will be restored to man under the sovereignty of God, as it was in the beginning. So you see what God did. God is a God of order. Order is the first law. What God did was evidently this: That He divided the 7,000 years exactly in the middle here at the last typical jubilee year, which pointed to the time of restitution because at the end of the 7,000 years the restitution will be complete. With regard to the dominion He likewise divided the 7,040 years exactly in the middle, and this time, exactly in the middle, He made the typical people lose the dominion. The other features of this chart we will come to by and by.



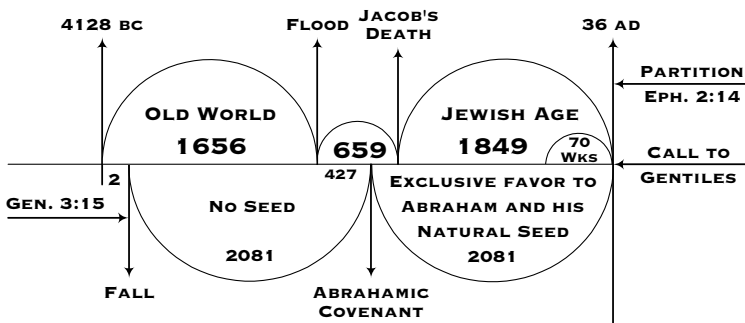
Now, we shall take up the next chart. This chart, as you perhaps saw at a glance, refers to the parallel dispensations, the Jewish age and the Gospel age. You all know that God set apart this typical people, the nation of Israel, and He said to them, "You only have I known of all the families of the earth." And when Christ came He would now allow his disciples to go into the Gentiles, or Samaritans; they were to go only to Israel. Now, this special favor of God began at the death of Jacob, and ended at the death of Christ, when Christ cast them off, saying, "Behold, your house is left unto you desolate." There they were cast out of God's favor. Brother Russell shows in the second volume of *Millennial Dawn* that the period of disfavor would be exactly equal to the period of favor. He proves that from Zechariah, Isaiah and Jeremiah, as we all know—the "double." Therefore, it is an easy matter to find out when the favor would return to Israel. Paul tells us that blindness has happened in part to Israel until the fullness of the Gentiles be come in. Therefore, the time when favor would begin to return would be the time also when the fullness of the Gentiles would be come in.

Now, we start from the death of Jacob, when the Jewish age began; it could not begin before because the Patriarchal age did not cease until then. So we start from the death of Jacob, the founder of the Jewish age, and measure to the death of Christ, and find the period to be 1,845 years. Therefore, we have simply to add 1,845 to this year 33, and we get the year 1878 as the end of the Gospel age.

Some are apt to say, "Well, surely the Gospel age is not finished yet; 1878 is a long way past." No, dear friends, it is not finished yet, because there is something more. You remember that in this year 33 A.D., about five days before his death, Jesus said, "Behold, your house is left unto you desolate." There the system, the nation of Israel, was cast off, but we know further that the nation was not dead right there and then; the fall began at that time, but the fall was not complete until the year 70 A.D., when Jerusalem was destroyed and the Israelites were scattered over all the earth, and since then they have been a nation no more.

There was the end of the 1,845 years, and then the fall occupying 37 years. The harvest ended in October, 69, and the next year, 70, the nation was destroyed. And so we expect then, seeing that this was a typical people, that from the death of Jesus there was a period of 1,845 years, at the end of which Christendom was cast off; and since that time, the spring of 1878, there has been a gradual fall of Christendom, the end of the harvest being October, 1914, and the next year, 1915, seeing the destruction of this "present evil world." And all the signs of the times point to that, as you are all aware.

Three and one-half years before the end of the Jewish age Christ came, in this year, October 29. You remember Jesus at His birth was not the Christ. Jesus did not become the Christ until He was baptized, because the word Christ is the same as the word Messiah, and simply means "anointed." So it was only when Jesus was immersed in the waters of Jordan, symbolizing His consecration to the will of God unto death, and after He was raised up out of the water in symbolism of His rising in newness of life, receiving the holy spirit, that He became the Christ, and that was in October, A.D. 29, all together a period of 40 years from October, 29 to October, 69, the Jewish harvest. Similarly when we came to this time, 3½ years before the spring of 1878, our Lord came the second time, and from there is a period of 40 years, ending in October, 1914, the end of the harvest of the Gospel age. Now, we have a great many prophecies pointing to October, 1874, and we have a few of them shown here, and we have also some others pointing to 1914; and so this wonderful chart simply corroborates what the other prophecies state.



What I want particularly to draw your attention to now is this period at the end of each of these "days." You will remember how Daniel was promised that his people would get 70 weeks of favor from the time the commission was given to build the walls of Jerusalem, and in the beginning of the seventieth week Messiah was to come, and in the midst of that week he was to be cut off, and at the end of that seventieth week the **exclusive** favor was to be ended. This part of the

chart pictures the 69 weeks up to the coming of Jesus as Christ in 29 A.D., and this part pictures the 70th week of years—a period of 70 years. He came in 29, and He was cut off in 33, and then in October, 36 the end of the 70 weeks had come, which was the end of the exclusive or special favor for Israel. What favor? The favor of the **high calling**. What a wonderful favor that was! Just think what that favor means! It means that those who are invited to be partakers of this high and heavenly calling are invited to be joint-heirs with our Lord Jesus Christ. As our Brother Brenneisen said in opening this convention, it would be a very great favor to be invited to become president of this nation; most men would consider it was an honor perhaps too high for them, and some might be carried away altogether by such an honor being given to them; but what is that honor compared to the honor of being called to sit down on the right hand of Jesus Christ, to whom all power in heaven and earth has been given! And to sit down there, not for a period of four years, but for all eternity. It is a matter really too vast for our minds to comprehend fully, dear friends. Just think of the highness of your calling. And so during that period, up until October 36, none but the Jews had that wonderful privilege; not a single Gentile was allowed to enter into that high calling. And then, because of the unbelief of the nation, it was cast off as a system in the midst of the week, and as individuals at the end of the week, and in October, 36 the exclusive favor had ended, and it was then that the first Gentile, Cornelius, received the holy spirit as an earnest of his inheritance.

Now, dear friends, Brother Russell points out in the second volume, in the chapter on parallel dispensations,—which is a beautiful and a wonderful chapter, and I would advise you to re-read it several times and get to understand it well,—that this week of years is paralleled at the end of this Gospel age, as shown here: That just as Christ came the first time in October, 29, so at the corresponding time, October, 1874, He came the second time; just as Christ here cast off the fleshly house of Israel in the year 33, so at the corresponding time here in 1878 the spiritual house of Israel (Christendom) was cast off; and, correspondingly, favor began to return to the fleshly house of Israel. That was the year of the Berlin congress, when favor began to return to them, as you all know.

Then in this year B.C. 1813 Jacob died, and the Jewish age began, and here in 33 A.D., Christ died and was resurrected; so we understand in the spring of 1878 the members of the body of Christ who died during the course of the Gospel age were also resurrected, and from that time henceforth those who die in the Lord are changed in a moment, “in a twinkling of an eye.” There is another reason for the blessedness of those who come to this time: That when they die there is no long time of waiting. Of course, I understand that the time of waiting of the others was not apparent to them, that the moment of

their death seemed just the moment prior to the time of their awakening, because the interval was a period of unconsciousness; nevertheless, there is a blessed assurance of knowing that when we die, in a moment, in the twinkling of an eye, we shall be changed to be forever with our dear Lord. That began in the spring of 1878. There is no doubt it was just about that time that the no-ransom theories began to be more prevalent, corresponding to the time that our Lord died; for he cast them off there, and he cast them off here. Then in October, 36 we find one or two things. First of all we find, as stated above, that the special favor ended for fleshly Israel, and the Gentiles began to come in; just so here we find that October, 1881, was the end of special favor for Christendom, and a great crystallizing movement began among the fleshly Israelites, the Jews. Then you remember how prior to that, in October, 36, Peter received a vision when he was in the house at Joppa. You remember how difficult it was for the Jews to understand the length and breadth and height and depth of God's mercy. They could not get it out of their minds that the favors of God were to be forever only to the Jews. Even the disciples had to get something special in the way of information on that point; and so, even though our Lord had said to the disciples, Go preach the Gospel to others, nevertheless it required a special revelation of God in order that Peter, the first of the Apostles, might in this respect understand the matter. You remember when he was on the house-top he saw a vision, a sheet was let down, and how God told him he was not to call unclean anything which God called clean. So there Peter, and consequently the other disciples, began to understand the wideness of the ransom; began to understand that the ransom was something far greater than they had imagined before; that it included the Gentiles as well.

Well, dear friends, it is rather remarkable, and there seems to me to be a correspondence in it, that in 1881,—I do not know about the month of October, but in 1881, the corresponding year,—our Brother Russell was alone with the Lord for three days, and it was only then for the first time that he began to understand the wideness of the ransom, studying the tabernacle shadows. He understood it then better than ever before, and as a consequence we have come to understand it also.

Do you not see the remarkable parallelism between the corresponding week of years at the end of the Gospel age? And here comes a simple proposition that is bound to occur to every one of you: Namely, that if this seventieth week is paralleled at the end of the Gospel age, then can it be that the whole seventy weeks have a parallel also in the Gospel age? They have, dear friends. Having thought on that simple point, the next thing was to go back to the beginning of the 70 weeks, find out what occurred there, then get the corresponding dates at this time, and find out whether the events correspond or not;—and they do. We find a whole series of events occurring at the beginning of

these 70 weeks, and also find a whole series of events occurring at the corresponding dates exactly in the Gospel age; the former typifying the latter. There is something wonderful there. It shows how God has been so supervising and overruling things, keeping back and allowing things to take place at certain times in order to suit His purpose, because all of these important things are happening in God's due time; and the more we understand the plan of God in regard to time features, the more that fact will be forced upon us, and the more our hearts will go out to God because of His love, and His power, and His justice, and His wisdom.

Before detailing the various points here I should like to mention how we find corresponding dates. It is a very simple matter. You notice for example that each of these periods are 1,845 years. It follows, therefore, that any date in the Jewish age will have its corresponding date in the Gospel age at a distance of exactly 1,845 years. There is the beginning of the Jewish age. 1,845 years afterwards brings us exactly to the Gospel age. Take ten years after the beginning of the Jewish age, and 1,845 years forward will give ten years after the beginning of the Gospel age. So with any date. So with this date, 536 B.C. 1,845 years afterwards brings us to this year, 1309 A.D. So it is a very easy matter to get corresponding dates. A good many friends come to me and say, "This is wonderful, here we have corresponding dates." I do not see anything wonderful in that, for it is a very easy matter to get corresponding dates; the point is, do the events which occur on those dates also correspond? If so, then we have chronological parallels.

Now, let us study the events of this time. Here at the beginning of these 70 weeks we find a period of reformation in the house of fleshly Israel; and the corresponding time here we find again a period of reformation in the house of spiritual Israel, and the various dates correspond exactly, date for date. At this date, 536 B.C. Cyrus overthrew Babylon and allowed the captive Israelites to return to build the house of God at Jerusalem. They laid the foundation at that time, but enemies stopped the work until the years 521 to 517 B.C., when the Temple was built under the direction of Zerubbabel; then the work of reformation ceased in a large measure; it went on to a certain extent, but there was not much work done until in the year 467 B.C. when Ezra returned from Babylon to Jerusalem with a band of followers, carrying with them the golden vessels of the Temple.

(At this point in the discourse, the electric lights went out; the newspapers made the following comment):

"During the service for about ten minutes the lights in the hall went out suddenly and the entire hall was left in utter darkness. Some one in the gallery had the presence of mind to strike up the well known hymn, 'O That Will Be Glory for Me.'

“The whole audience was perfectly calm and there was not the slightest disturbance of any character. The society kept singing until the lights were turned on, and then Dr. Edgar resumed his discussion. The hall was crowded at the time and the students were so occupied with the address and the thoughts which the speaker was endeavoring to convey, that they would not let any outside influence enter into their minds.”

In the year 454 B.C. Nehemiah received his commission to come from Babylon with his band of followers to build the walls of Jerusalem; and there was one of the last acts in a great work of reformation which went on in fleshly Israel, and formed, therefore, a proper time for the beginning of the 70 weeks of favor.

Now, dear friends, let us consider these dates, one by one, with their corresponding events, and compare them with this time. First, let us consider what happened, and what was the condition of affairs before 536 B.C.; and let us compare the time corresponding to that. That was the time during which the fleshly Israelites were in Babylon. Seventy years before that Jerusalem had been destroyed, and the fleshly Israelites had been marched away to Babylon, there to remain in captivity for seventy years. Now, that was the typical time; and we are to understand that that was the beginning of the times of the Gentiles, the beginning of this period of “seven times” shown in this chart, the time during which Babylon had her universal empire for seventy years; and we are to understand that period of 70 years was a typical period. 70 is a symbolic number. It is made up of two numbers, 7 and 10, seven representing perfection, especially the perfection of time, and 10 representing numerical completeness. When we count up figures we go to the number 10, and then after that we must begin at the beginning, at one, again, using the multiples of ten. This figure represents numerical completeness, especially with regard to governments,—ten toes, ten horns, etc. So the period of 70 years represents this complete period; it typifies the complete period of times of the Gentiles, the time of the Gentile governments, the kings of the Gentiles. We know that for various reasons besides what I have given you. For instance, God said to Nebuchadnezzar, “Seven times shall pass over thee,” and we know that for seven years he lost his reason. That typifies the fact that men have lost their reason in thinking they can govern the world. Nebuchadnezzar thought he could govern the world, and that was simply a symptom of insanity. Do you know that one of the most manifest features of all forms of insanity is an exaggeration of egotism and selfishness, which we all possess more or less. Sometimes it takes the form of self-glorification, thinking very greatly of one’s self; other times it is self depression, melancholia; but in all forms of insanity in those who can think and reason at all, self is the most prominent feature. Now, dear friends, we are all possessed of that insanity more or less; we are all possessed of this want of judgment; we all are inclined

to think of self first, and that is one of the greatest fights the child of God has, to keep self under. Nebuchadnezzar had this insane idea, and God gave him permission to reign, knowing that the lesson would be beneficial to him in the future, and to all others, and knowing that the result would be confusion, misery and death. That typifies the fact that Babylon the Great—the Roman Catholic System, Christendom—has also the same thing. The church of this Gospel age has thought that she could rule the world, which was an insane idea, and God has permitted it in order to teach the church a lesson. Now, the time is coming when this Bablyon the Great will be overthrown, just as Cyrus overthrew this first Babylon the Great in the year 536 B.C. In the 44th and 45th chapters of Isaiah we are told that a certain one Cyrus, who was called by his name before he was born, would come and do this great work. Now we can understand that this heathen king was there named by his name in order that he might prefigure a greater Cyrus who will do a similar but a greater work. Let us understand what he did. The word Cyrus means “sun.” This original Cyrus, who in the year 536 B.C. conquered Babylon and let the captive Israelites go free, was a **sun** to them, because he brought light and warmth into their hearts. Nothing cheered them more than the fact that they could return to their beloved land and there build the house of the Lord. But in due time, dear friends, in the year 1914, the greater Sun, the Sun of Righteousness, shall arise with healing in his wings; he will take his great power at that time and do a similar work to Cyrus. What did Cyrus do? He overthrew Babylon. So the greater Cyrus will overthrow the greater Babylon. The first Cyrus let the captive fleshly Israelites free—as many as were willing to go free; this greater Cyrus will also let the captive spiritual Israelites go free, but no one will be forced. We are not to imagine that God is going to force any one to free himself from Babylon and to build the house of the Lord, but He is giving an invitation; He says, “Come out of her my people.” There is no force employed. It is a free invitation, and we must accept it.

When Cyrus freed the captive Israelites they went to Jerusalem and built there the Temple, and the walls of the city; and so in this same way we understand that the Israelites who were captive in Babylon all of this time will be set free to build the great house of the Lord, the great Temple, and build the walls of the greater Jerusalem, the heavenly Jerusalem. And then we know that this Cyrus, way back here in 536 B.C., by this act of overthrowing Babylon became the emperor over that whole world, the universal empire; just as our Lord will also become the great King, the King of Kings and Lord of Lords, in October 1914.

Then again we understand this first Cyrus had a dual kingdom. His kingdom was called the Medo-Persian Kingdom, because it was composed of two parts which were not divided, but were conjoined, as signified by the fact that the bear, which symbolized that kingdom was

raised on the one side, and in the other vision the one horn of the ram was higher than the other horn. So we understand that signified that the Persian kingdom was greater than the other kingdom, the kingdom of the Medes, the Persian kingdom being the one to which Cyrus belonged.

This beautifully prefigures the Millennial kingdom of our Lord Jesus Christ, which will also be a dual kingdom—a kingdom with two phases, the spiritual and the earthly; but the spiritual phase, to which our Lord belongs, is a much higher than the earthly phase as the heavens are higher than the earth.

And then, lastly, dear friends, there is this point: We are told that the laws of the Medes and Persians were unchangeable. Does not this apply in a wonderful way to this greater kingdom, the Millennial kingdom, the laws of which will be unchangeable?

Now, I understand that that is the complete fulfillment of what happened in 536 B.C., by this overthrow of Babylon. Nevertheless, what we are considering tonight is a partial fulfillment. There was a partial fulfillment in the year 1309 A.D. Some might say, How can there be two fulfillments? My answer to that is this: That a double fulfillment is frequent in the scriptures. I can give you one important example. Elijah was a type of the church in the flesh in this Gospel age. Which is the anti-type; but we know there was another anti-type on a smaller scale, a partial fulfillment, in John the Baptist. Just so here: The great fulfillment of what happened in 536 B.C. is what will happen in October, 1914, although a partial fulfillment occurred in the year 1309 A.D. Babylon began its power in 539 A.D. That was the time when the “abomination of desolation” was set up; and there began the 1,260 years of the “days of Daniel,” the time of the power of the papacy, the end of which was the beginning of the “time of the end.”

In passing I should like to draw your attention to the fact that there is a parallel here in the first period of “seven times,” the year 1981 B.C. corresponding with the year 539 A.D. In the year 1981 B.C. Isaac and Rebecca were married. Isaac was a type of Christ, and Rebecca was a type of the church. The marriage of Isaac and Rebecca typified the marriage of Christ and His bride. But we know that in this year, 539, there was an anti-typical counterfeit of that. That was the time when the pope became the head, the husband, of the apostate church; and there began the period of 1,260 years.

These periods correspond. What happened in this year 731 corresponds with what happened here in 1789, namely, the French Revolution, which was the real beginning of the time of the end. In 731 B.C. two great events happened: One was the siege of Jerusalem by Sennacherib. In that year we know that the king of Syria besieged Jerusalem with a huge army, and we know what resulted. We know that in one night 183,000 Syrians lay dead in the field. There was a

miraculous recovery from this time of trouble which seemed to overwhelm Israel at that time. The time when Israel was overthrown was 125 years afterwards, 606 B.C.

Hezekiah after this Syrian defeat, which was not by himself but by the power of God directly, took some of the glory to himself, and as a consequence he was laid on a bed of sickness, but that sickness was not unto death; he repented, and thereupon miraculously recovered. Now, both of these events indirectly correspond with the French Revolution,—when Christendom miraculously recovered, and then 125 years afterwards we expect the downfall of Christendom.

I should like to draw your attention to this: That the events of this year, 731, are detailed in four chapters of the book of Isaiah; the 36th to the 39th, inclusive, and these four chapters are enclosed between two Millennial chapters. The 35th chapter of Isaiah is a great Millennial chapter, as you all know—the chapter which tells us the desert shall blossom as a rose, and that the ransomed of the Lord shall return, etc. The 40th chapter is the chapter which begins thus: “Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem,” etc. It is a great Millennial chapter also. It would seem very strange, if we did not understand this fact I am telling you now, why Isaiah should in the 35th chapter speak of the Millennium, then in the next four chapters go back and tell us about events of 731 B.C., and then in the 40th chapter go clear back once more to the Millennial age; but when we understand that the events in 731 B.C. simply prefigure the events of 1789 A.D., the French Revolution, the beginning of the time of the end, the beginning of the day of the Lord’s preparation, then we see the purpose; we see that what Isaiah was really doing was this: In the 35th chapter he tells about the Millennium, then in the next four chapters he tells us about the French revolution as the beginning of the time of the end of this present evil age, the time of the end of the Gentiles, the time of the beginning of the Lord’s preparation—the time, therefore, when we can say: “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:” that the time of her recovery is drawing nigh. So in fact we are not really jumping way back, but speaking about the same time.

And there is a further point here, namely, that those who believe that the book of Isaiah was written by two different men at different times are proven wrong. They divide the book of Isaiah at the end of the 39th chapter. They say the first 39 chapters were written by one man at one time, but from the 40th chapter on it was written by somebody else at some other time. Now we see that here is a link between the 39th and 40th chapters which binds the two parts together. But this is a little digression from our subject, and we will go on.

The point I have been referring to is, that Babylon the Great, began in 539, and will not be finally destroyed until 1915; but a partial

destruction took place in 1309 A.D. Up to that time Babylon was a simple empire, you may say, and that was just in the very middle of the papal millennium. Up until that time the pope had been king of kings and lord of lords; he had universal sway over the world; but in the year 1309 his power began to be broken. How? In this way: A certain pope, Boniface the VIII, had been appointed just prior to that, and this pope was more arrogant than any before him. He issued the famous bull called **unam sancti**. In this bull he claimed not only temporal and spiritual authority over the whole world, but he said, further, that no man could get eternal salvation except by his sanction. Now at that time the king of France, Philip the Fair, objected to this; he was sufficiently advanced to see that this was nonsense, and he did something no king had ever done before him in the time of the papal supremacy; he made the pope a prisoner, and that was in 1309, the very middle of the papal supremacy. It was Charlemagne who began the papal Millennium; it was France and Napoleon the Great who finished the papal Millennium; and it was the king of France in the middle of that Millennium who made the pope a prisoner and began to break the power of the papacy. The pope, being an old man, died as a consequence of the indignities and injuries received. Then another man was appointed pope, and he died in the course of a year. Then a man who had sold himself to the king of France was appointed pope. Now, this man could not go to Rome because the people of Rome would have risen up in anger against him, and so he had to seek his seat of empire somewhere else. He finally, in this year 1309, chose Avignon as his seat, and there began what is called the Babylonish captivity of papacy, which lasted about 70 years. During all of that time there were seven popes in Avignon, and they were under the power of the king of France, and during that time Britain, Germany, Switzerland, and other kingdoms, refused any longer to have the pope as their umpire and arbitrator as before, because they recognized that if they appointed the pope as arbitrator his decisions would simply be decisions of the king of France, as he was under the power of the king of France. So there we see the power of the papacy broken, and Babylon, to a certain extent, overthrown,—a partial fulfillment of what occurred in the year 536 B.C. There was the opportunity for the captive spiritual Israelites in Babylon to become free, and to lay the foundation of the Temple—meaning by that the reformed church, the spiritual temple. That is just what all historians tell us; they tell us that if we want to study history of the reformation, we must begin with Avignon; that Avignon constitutes the dawn of the Reformation. But only the foundation was laid in that year, just as in 536 B.C. it was only the foundation of the House of the Lord that was laid; the enemies came and stopped the work, and it was not until this time, 521 to 517, that the material Temple was built in the Jewish age; and so we find the corresponding years, 1324 to 1328, when the spiritual temple was built by Marsiglio.

Now, here comes in a little explanation. We must understand that the year 536 is the end of the chronology as given in the Bible; the chronology is given us year by year right up until 536, and there stops; after that we are referred to the books of secular history. Now that is a wonderful arrangement on God's part, because secular history is not reliable before 536 B.C., but is reliable at that time and afterwards. So when we come to this year when the temple was built, we are not told how long it was after the return from Babylon, but we are told that the temple began to be built in the second year of king Darius.

So in studying this matter I had to go to secular history at this point. First of all I looked at the margin of the Bible, the chronology given by Usher, and there I was told that the second year of Darius was not 521 but 520 B.C. So I went to the history of the middle ages, to the year 1325, to find out what happened there, and I found that what happened at that time was the great work of Marsiglio; but his great book was written in 1324; there was a difference of a year. I found more books on the middle ages, and they all said the same thing. That book was written in 1324, so I said, if that was the case, then the temple did not begin to be built until 521, that it could not be 520 B.C., but must be 521. So I went to searching the books of history to look up Darius, and they all said the same thing, that Darius began to reign in 521 B.C. Now, if 521 B.C. was the first year of his reign it surely follows that 520 was the second year of his reign. There was a difference of a year. I looked over history after history on the kingdom of Persia, and they all said the same thing, viz.: That Darius began to reign in 521 B.C. There was a difference of a year; it seemed to mean that the whole thing had to go; but no, I was sure that it would not have to go, because all the other points had been exact; this was the only one where there was a difference, and the difference only one year; there must be some way to explain it. So convinced was I of that fact that I started at the beginning again; and, dear friends, it is wonderful to me to say this: I am a very busy medical man, and have not much time to spare on these things, but during the week I was investigating that matter I had a great deal of time to myself, being very slack in my professional work, but as soon as I found the solution of this my work began to grow again and I became as busy as ever; so it seemed to me as if the Lord's hand was in that, as I believe, and you all believe, our Heavenly Father planned all things. "The steps of a righteous man are ordered of the Lord."

Now, what I found was a very simple explanation of the matter. It was found in one of the first books I looked at, but hidden away in a foot-note, and that is why I hadn't seen it at first. Rawlinson points out in his "Five Great Monarchies" that the temple began to be built in the sixth month of the second year of king Darius, according to Ezra and Haggai. Rawlinson states that these, being Jews, chose the Jewish ecclesiastical year. Now, you know that the Jews' ecclesiastical year

begins in the spring time. Darius began to reign in the first of January 521 B.C. January 521 was the first month of his reign. Then February 521 was still the first year, March 521 was still the first year, and April 521 was the beginning of the second year, according to the Jews, and so the sixth month was September 521—the sixth month of that second year of Darius, according to the Jews, but still the year 521. So the solution was simple.

Now, the Temple was built in four years, and more or less work was finished in that time. I am sorry that I have not time to enter into the work of Marsiglio, but he was greater than any of the succeeding reformers in very many respects. It is a wonderful book he wrote in 1324, way back there in the dark ages. He advocated republicanism; he said we should have no kings; he said there should be no division between the clergy and the laity; he said the church should have nothing whatever to do with the temporal affairs of this life; that the church should own no property; that the people had the right of conscience; that Christ was the Judge; that Saint Peter never had been at Rome, or if he was there he did not, at least, establish a church; that at any rate the holding of the keys meant simply being the turn-key, and the turn-key was not the judge; that the minister, while he was worthy of his hire and should therefore get his support, he should not receive anything more than he actually required; that if he received anything more he should give it to the poor. So on many points like that he undoubtedly laid the foundation that built the temple of the Reformation; he forged the bolts which were used by succeeding reformers. His great object was to bring about this reformation, but he knew that at that time Republicanism could not hold, for the people were too superstitious for that; so his wish was to put down the papal supremacy. He recognized the church should be subject to the Gentile powers that be, and so to secure this aim he tried to get some man appointed as emperor of the West, an imitation of Charles the Great, in order that another pope might be appointed under him, so as to keep the secular power supreme. In the year 1326 he found what he wanted. He found out that a certain king, Louis, was quarreling with the pope in Avignon, and took advantage of that quarrel, which was insignificant in itself. With a band of followers who were very enthusiastic he approached king Louis of Bavaria and put his proposal before him, and Louis was quite pleased. Louis joined him, and the band went up to Rome, and the people in Rome received him with that commission. Why? Because they were sick of the fact that the popes were in Avignon. As long as the popes were in Avignon it meant that the people flocked to Avignon, and the money went to Avignon, and Rome was becoming poorer and poorer in consequence. So when there came a prospect of a pope being appointed in Rome they were as pleased as could be, and accepted it. And there Louis in this year 1328, at the end of the year, was appointed emperor of the West. And then in that year, 1328,

Marsiglio died. Now Louis was a man of no ability, and full of superstition, who dreaded an ex-communication, and when Marsiglio, his great counsellor, died, Louis simply threw up the whole matter and fled from Rome, and the matter ended. The work was finished in four years;—just as the literal temple was finished in four years, and did not go on building again, so this work was finished in four years and did not go on again year after year. But just as the temple being built in four years was used for the purpose for which it was built, so the work of these four years was also used for the purpose for which it was done—the organization of the great reformation. Then follows a lull of about fifty years; and as in 467 Ezra came back from Babylon with the golden vessels of the temple, and then the temple could be used properly with the vessels in it, it was the same way here. In 1378 Wycliffe came back from Babylon the Great, and with him carried the vessels (truths) of the temple to Jerusalem—(to this reformed church.)

In the year 1378 a wonderful thing happened. In that year the pope in Avignon died, and the people rose up and appointed a pope of their own in Rome. But the people in France did not want him, and they also appointed a pope in Avignon. So there were two popes in Europe at the same time. What happened? These two popes immediately arose and quarrelled with each other, called each other all sorts of blasphemous names, and used scurrilous language against each other; each of them claimed to be the vicar of Christ, and each of them said the other was Anti-Christ—not knowing, of course, that both were correct. That opened Wycliffe's eyes. Wycliffe had been a reformer, but not a temple reformer. He saw it could not be true that there were two vicars of Christ, more especially considering what language they were using. So in that year, 1378, he came out as a reformer. He began to translate the Bible, and the first thing he saw was that the golden vessels, (the Word of God,) which had been lying in Babylon, this great system of papacy, were full of abominations, and the worst of all these abominations was the doctrine of transubstantiation. This abominable doctrine took away the sacrifice of our Lord Jesus Christ. When Wycliffe saw that in 1378 he began to teach the world what the sacrifice of Christ meant. He brought the golden vessel back from Babylon to this temple of the reformed church, containing the pure Bible truth with regard to the ransom sacrifice of our Lord Jesus Christ, that our Lord Jesus Christ had died once and for all; and not only did he bring that vessel back, but others. He pointed out the error of the adoration of the virgin Mary, of the adoration of the saints, and of the claim that penance would atone for sin, and of many other false doctrines. He taught that the abominable doctrines of the papacy were all wrong, and brought forth the truth in regard to these questions. That was the work of Wycliffe, corresponding to the work of Ezra.

Then the work of the reformation grew. Just as 13 years afterwards Nehemiah received his commission to build the walls of Jerusalem, to buttress that great system of Jerusalem, fleshly Israel, so 133 years after the death of Wycliffe, Huss received his commission to do the same thing to buttress the reformation. It was Huss who made the reformation a natural force, and properly, therefore, these two points, the work of Nehemiah and the work of Huss, begins each of the seventy weeks. The 70 weeks brings us to the time 454 B.C. That was about the time of Malachi the prophet. After that we come to this time; seven weeks brings us to 1440, the time of the invention of printing, which did almost more than anything else to carry on the reformation. Then followed 62 weeks. In that period between 1440 and 1874 is a blank, just as the corresponding time in the Jewish age was blank. You know the historical canon of the Old Testament ended with Ezra and Nehemiah, and the prophecies ended with Malachi. Then there is a blank until we come to the New Testament, which tells about the birth of our Lord Jesus Christ and John the Baptist. Nevertheless, we know what happened during that time. We know that previous to that there was a gradual rise of the reformation, but during that interval there was a fall, chiefly into two parties; one party holding to the traditions of the elders, which bound them faster and faster into those traditions, and these were the Pharisees; the other party became free thinkers, began to doubt the Bible, began to criticize the Bible, began to doubt the fact of the resurrection, doubting many things and interfering more in the politics of this world, and these were the Saducees. So "in due time" when the Lord came to His own His own received Him not; it was only a remnant who received him.

During the corresponding time there has been a similar work going on in Christendom. First of all, the reformation took its rise; then during this interval a fall, chiefly into two parties: One party holds to the Word of God, and say they believe every word of it, but what they believe is the traditions of the elders, and they have bound themselves faster and faster in those traditions; then there is the other party who are free thinkers, who have begun to criticize the Bible, and disbelieve great parts of it, the higher critics, evolutionists and that class, and interfering more in the politics of this world; and the result was, when our Lord came the second time to His own His own received Him not; but again, to as many as received Him, to them He has given power to become the sons of God. So we see a wonderful parallel in all of this.

What I have said will, I hope, have this effect, viz.: To make sure to you that God has been acting in everything according to His own appointed times, and all of these events in the past have occurred just exactly in the way God intended them to happen. Some might say, "What matter is that to us? They are in the past, we have nothing to do now with them, they were already gone." But the point is this: If these

things happened in exact years in the past, and God made them to happen as we say He has, then with equal confidence we can look forward to the future, and to this year 1915, and say that just as surely will Christendom be destroyed in that year. In October, 1914 the marriage of the Lamb and His Bride will have come. What does that mean? It means, dear friends, that out of a whole period of forty years' harvest 32 have now gone, and only 8 remain; and possibly the reaping work will be finished in less than that time, because you know the reaping work is followed by a threshing work, a sifting work. So we expect the reaping work will be finished possibly before that time! And in any case many of us will have finished our work before that time, but those who live to the very end of the time have at the very most only 8 years left. Surely we must be up and doing to make our calling and election sure; surely we must be up and doing the Lord's work of the harvest, gathering His saints together unto Him, those who have made a covenant with Him by sacrifice. Is not that the reason we are gathering together? Are we not the Lord's saints, and that is why we are gathering together unto the Lord, our great Head? And we want to gather out those who are still in Babylon. We want to carry on His work. We have a short time to do it, and we must be up and doing if we are to be pleasing to the Lord. But we are not to be over-anxious. We are not to think it rests on us; we must not be worried about the matter; we must trust in the Lord. I always take great pleasure in a verse which was brought to my attention by Brother Hemery in England:

"In quietness and in confidence shall be your strength."

That does not mean quietness and confidence in yourself; it means quietness and confidence in the Lord shall be your strength. The Lord is doing the work, and simply using us as His instruments. So when we realize that we have the peace of God ruling in our hearts; we do his work but we do not worry about it; we do the work conscientiously, —having a conscience void of offense toward God and toward men; then we can take pleasure in the Lord's words when He says, "Lift up your heads and rejoice, knowing that your deliverance draweth nigh."

Dear friends, although we see the kingdoms shaking, although we know that soon these kingdoms will be cast into the midst of the "sea," nevertheless there is a river, the great river of the water of life that is to flow through the Millennial age, that great river of the knowledge of the glory of the Lord. "There is a river, the streams whereof shall make glad the city of God." These streams of truth that are coming now make up that great river, the streams whereof make glad the city of God. Yes, dear friends, we who form this city of God are glad because of the truth that is coming to us now,—this truth that the kingdom of our Lord and His Christ is soon to be established, and that if we be overcomers, if we be faithful unto death, we shall share with Him in that kingdom.