

CHAPTER 14

THE CHURCH AFTER THE CRUCIFIXION

Immediately after the death of our Lord relentless persecution was visited upon his followers. Before the fall of Jerusalem to the Roman army under Titus, persecution had commenced and was prosecuted with unabated cruelty after that event, the Jewish Sanhedrin being the agency through which a semblance of legality was given to the atrocities perpetrated.

Among the most determined enemies of the Church was one who later became one of its foremost defenders, Saul of Tarsus—St. Paul of the New Testament. His parents were of Jewish descent, of the tribe of Benjamin. His father had become a citizen of Rome, which entitled Paul to lay claim to Roman citizenship and at the same time declare himself a Hebrew of Hebrews. He was educated at Jerusalem, a disciple of Gamaliel, a learned doctor of the law, who trained him in the faith of the sect of the Pharisees. It is said by some writers that he was a member of the Sanhedrin, by others that he was not, but met with them and voted with that body.

Before his conversion he had consented to the death of Stephen (Acts 7:58-60) and was a bitter enemy of the Church, as the following excerpts from the Bible show:

"As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." (Acts 8:3-4.)

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

"And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9:1-2.)

Of his own life Paul says:

"My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews;

"Which knew me from the beginning, if they would testify that after the most straitest sect of our religion I lived a Pharisee." (Acts 26:4-5.)

These quotations are given to emphasize a fact which will become more obvious as we proceed, viz., that the most bitter opponents of truth have often been men who profess to be teachers of that divine principle.

II

THE CHRISTIAN CHURCH AND ROME

Before the fall of Jerusalem to Titus, the early Christians had been subjected to merciless persecution at the hands of the Romans. It was during the reign of Domitius Nero that persecution of the Christians became most intense. He caused to be put to death his mother, his sister, his wife, and his brother-in-law, as well as his tutors, Seneca and Lucan.

It is said of Nero that he caused the city of Rome to be set on fire in six places, and for a week sang the

verses of Homer as he contemplated the conflagration. Accusing Christians of being responsible for the fire, he ordered that they be subjected to the most inhuman persecution.

Nero was succeeded by Vespasian, the father of Titus. It is said that more than one million Jews perished during the siege of Jerusalem by Titus, while twenty thousand were sold into captivity or carried to Rome to be thrown into the arena to fight for their lives against wild beasts or other men. It is said that the Apostles whom our Lord had chosen were all put to death by the enemies of the Church with the exception of John the Revelator. Matthew is said to have been killed with a sword in Ethiopia. Mark was dragged through the streets of Alexandria until dead. Luke was hanged upon an olive tree in Greece. Peter was crucified at Rome with his head down. James the greater was beheaded at Jerusalem. James the less was thrown from a pinnacle of the temple and then beaten to death with a fuller's club. Bartholomew was flayed alive. Andrew was bound to a cross, from which he preached to the people until he was dead.

From Nero to the reign of Maxentius, a period of about three hundred years, the Church was subjected to continuous persecution. The Christians were driven into the catacombs of Rome; their bodies covered with pitch, they were made to stand upon the walls of Rome, where they were burned to give light to the city below.

Fox, in his "Book of Martyrs," says:

"Maxentius reigned in Rome with tyranny and wickedness intolerable, much like another Pharaoh, or Nero."

Eusebius says:

"A man might then see cities full of men's bodies, the old lying there with the young, and the dead bodies of women cast out naked, without reverence to sex, in open streets."

The persecution of the Church by Rome continued, with more or less intensity, from the reign of Nero, A. D. 54, to the reign of Constantine the Great, A. D. 325, a period of 271 years. It was at this time that the Lord raised up a liberator to the Church in the person of Constantine the Great, who, upon his accession to the throne, declared Christianity to be the national religion of the Roman Empire.

From the reign of Nero to Constantine, Rome, from her seven hills, had ruled the world. From the fall of Jerusalem, her Caesars had decreed the destruction of the Church and the extirpation of the name of Christ. Laws, edicts, and proclamations had been promulgated against the Christians. The pains of death, every cruelty and torment that the minds of wicked men could conceive were visited upon them. Notwithstanding this determined effort to eradicate the Church, Christianity spread, and finally triumphed.

While it is true that from the death of the Apostles, and the fall of Jerusalem, to the reign of Constantine, faith in Christ and the doctrines which he taught had been held sacred by those who had been initiated into the Church, the organization and ad-

ministration of its affairs had been altered, until the Church was scarcely recognizable as the same that was established by our Lord during his ministry.

The Christian Church as it was established under Constantine was far from perfect. He did however rescue the world from the wave of idolatry and paganism with which it was threatened under Maxentius, from whom he wrested the control of the Roman Empire. Under Constantine Christianity was so firmly established that for a period of about one thousand years the Church was free from persecution, during which time it became powerful and wealthy.

It assumed control of both spiritual and civil affairs of the world. Its popes and bishops made and deposed emperors and kings at will. It assumed authority and exercised power under its priesthood to either save men and guarantee to them exaltation in the presence of Christ, under cover of whose livery they masqueraded, regardless of the wicked lives they led, or consign them to an imaginary hell from which there was no redemption, as the notion best suited them.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isaiah 24:5.)

As the Church had suffered persecution in the beginning, it now became the persecutor of those who renounced its intolerable administration and sought to exemplify in their lives the teachings of the Master.

It had departed from every semblance of Christianity except in name and had reverted to a condition little better than that which existed in Rome prior to the reign of Constantine.

For more detailed and conclusive information in justification of the above statement the reader is referred to the book entitled "The Falling Away" by Elder Brigham H. Roberts, published by the Deseret Book Company, Salt Lake City, Utah, in 1931.

III

THE REFORMATION

It is not the purpose of the author to follow in detail the history of the Church from Constantine to the Reformation.

As stated in the previous chapter, the Church, which from its establishment until the reign of Constantine had been bitterly persecuted, now became the persecutor of others. It was during this period that the order of Knights Templars was abolished by the Pope throughout the world, and the recognized leaders, Jacques de Molay, Guy de Auvergne, and others, cast out from the Church, and burned at the stake.

The sworn purpose of the Knights Templars at the time of the organization of the Order, was to defend, and if necessary fight for, the King of Heaven (Christ our Lord) and his vicegerent upon earth, represented in the person of the Pope. In the beginning

the order was fostered and nourished by the Church, which now declared it accursed and excommunicate, and subjected its leaders to death by fire.

During the reign of Constantine Rome was the recognized mistress of the known world. Upon his succession to the throne, the emperor prohibited any form of worship except Christianity. He closed the idolatrous temples, prohibited all forms of pagan worship, forbade sacrifice, divinations, and all secret mysteries and rites of initiation. By the application of this policy, enforced by the most rigorous laws, Rome and her dependencies, from the Nile in Egypt to the nations of Northern Europe, became professed Christians. The teaching of religion was confined solely to the clergy. There were no printed books. The few existing copies of the scriptures were chained to the pulpit of Pope or Bishop.

From Constantine to John Wycliffe, a period of about one thousand years, the Roman Church ruled supreme. Those who refused or neglected to recognize its assumed prerogatives were declared heretics, and under torture as malicious and merciless as any inflicted upon the primitive Christians, were required to recant or suffer death.

Without referring to the volumes of evidence extant in support of this assertion, the following instances are sufficient to justify it.

"The Church did fall into all kinds of extreme tyranny. The simple and unlearned people, being far from all knowledge of the scripture, thought it quite enough for them to know only

those things that were delivered to them by their pastors, and they, on their part, taught in a manner nothing else but such things as came from the court at Rome." (Fox's Book of Martyrs, p. 51.)

The pernicious teachings of the clergy, the unchristian example of the Pope, Bishops, Priests, Monks, and Friars became so obnoxious and intolerable that intelligent men protested against the teachings of the Church and example of its clergy, openly declaring that the Church had departed from the truths taught by the Master, and had reverted to a condition of idolatry comparable to the pagan worship of ancient Rome.

Prominent among these was John Wycliffe who was born about 1329 in Yorkshire, England. He declared that the Pope had not the power to excommunicate nor to absolve a person from sin, nor was any other person authorized to do so when he himself was habitually in sin. More than this he declared that the bread and wine used in the sacrament, after being blessed by a priest, did not in reality become the literal body and blood of Christ, but still retained its original substance. The following is copied from his creed:

"The holy eucharist, after the consecration, is not the very body of Christ. The Church of Rome is not the head of all churches, more than any other church is. Neither the Pope or any other prelate of the Church ought to have prisons wherein to punish transgressors. That the Pope is subject to civil law, if found in transgression, the same as any other person."

Because of these teachings, Wycliffe was cited to appear before the ecclesiastical courts, but escaped

martyrdom, which many of his followers suffered. He was stricken with palsy and died December, 1384. He was buried at Lutterworth, but by decree of the Council of Constance, his remains were exhumed and burned by Bishop Flemming.

In 1413, Thomas Arundel, Archbishop of Canterbury, of whom Fox says: "He was as fierce as Pharaoh, Antiochus, Herod, or Caiaphas," convened at St. Paul's church in London, a universal synod of all the papistical clergy of England, the principal purpose of the assembly being the trial of Sir John Oldcastle, the lord of Cobham, who continued to advocate the doctrine enunciated by Wycliffe.

Questioned by the Archbishop regarding the worship of idols, whether he believed that every church man should be confessed of his sins by a priest, and more particularly whether he believed and affirmed that the sacrament of the altar, being consecrated by a priest, remained material bread or not, Lord Cobham said: "As for images I understand that they be not of belief, and that whoso it be that doeth the worship to dead images that is due to God, or putteth such hope or trust of them as he should do to God, he doeth in that the greatest sin of idol worship." He then stated that he had no further answers to make than those which he had written, with which they were familiar.

The Archbishop then warned him to consider well his answers, and particularly whether there remained material bread in the sacrament, after the words of consecration had been pronounced upon it,

lest he be declared a heretic. His only answer was: "Do as ye shall think best."

Arraigned again, his accusers said to him: "My Lord Cobham, the faith and determination of the Holy Church touching the blessed sacrament of the altar is this: "That after the sacramental words be once spoken by a priest in his mass, the material bread, that was before bread, is turned into Christ's very body, and the material wine is turned into Christ's blood. And so there remaineth in the sacrament of the altar, from thenceforth no material bread, nor material wine, that were there before the sacramental words were spoken. Sir, believe you not this?"

Lord Cobham answered: "This is not my belief."

It was adjudged that Lord Cobham be taken to the Tower of London, from there to the gallows at St. Giles, and there to be hanged and burned hanging. He was taken to the place of execution, where he prayed God to forgive his enemies and exhorted those present to live in accordance with the word of God, as it is contained in the scripture, continuing his exhortation while a chain was placed around his waist, which held him fast to the stake, as the flames beneath licked out his life.

JOHN HUSS

John Huss, a convert to the teachings of Wycliffe, wrote, circulated and preached denouncing the abuses of the Church, protesting that the doctrine

of the eucharist was not true, that confession of sin should be made to God through Christ his Son, and that neither the Pope nor his representatives had power to absolve men from sin by the issuance of indulgences. He was cited to appear before the Pope and his cardinals to answer to the charge of heresy.

The details of his trial, given in Fox's Book of Martyrs, afford ample proof of the wicked malice and hatred of his accusers. He was adjudged guilty of heresy, and both he and his writings condemned to destruction by fire. He was taken to Constance, chained to the stake, and before the fire was lighted was given the opportunity to recant and renounce his errors. His answer was: "What error should I renounce when I know myself guilty of none?" When the fire was kindled he cried with a loud voice: "Jesus Christ, the Son of the living God, have mercy upon me."

His body was reduced to ashes which were cast into the river Rhine, that no remnant of the man might remain on earth.

WILLIAM TYNDALE

William Tyndale was born at Gloucestershire, in England, about the year 1484. He was educated at Oxford and ordained to the priesthood, in his thirty-seventh year. Tyndale probably accomplished more than any other person of his time to bring before the masses of the people the abuses of the dominant church and acquaint them with the Holy Scriptures. He was

one of the most profound scholars of his time, in both knowledge and language, and the scriptures. He was the first to translate and publish the New Testament in the English language, and he later translated the Pentateuch.

Tyndale became very active in the promulgation of his ideas and the sale of his publications. The Church forbade the publication of the scriptures, declaring both the writings and doctrines taught by Tyndale to be heretic. His reply was: "I defy the Pope and all his laws," and declared that if God would spare his life he would make the plow-boy to know more of the scriptures than the Pope himself knew.

Charged with heresy Tyndale was cast into prison, where he was confined more than a year and from there taken to Augsburg, in Germany, where he was chained to the stake, strangled, and his body burned. His last words were a prayer to God to open the eyes of the king of England.

The doctrines taught by Wycliffe, Huss, Tyndale, and others spread rapidly with the result that many people renounced their allegiance to the Church of Rome. Becoming alarmed the Church declared the extirpation of all heretics. The merciless persecution inflicted upon the primitive church by Rome was not more wicked than that wreaked upon the Protestants during this period. The rack, the guillotine, the heated iron chair, in which persons were made to sit, and death by fire, were all applied to and suffered by the Protestants rather than to renounce their belief.

Notwithstanding the persecution Protestantism spread into the Netherlands and other parts of Europe, where it gained such strength that in 1567 Philip the Second of Spain sent the Duke of Alva into the Netherlands with an army of ten thousand veteran soldiers with unlimited power for the extermination of all heretics.

Arrived in Holland he arrested and put to death the Counts of Egmont and Horn, the two leaders of the Protestant movement in Holland, erected a tribunal known as the "Court of Blood", with unrelenting cruelty put multitudes of the people to death, the executioner following after him to execute those who escaped the sword.

The greater portion of the Netherlands was subjugated. Alva stormed and took the city of Waerden, and, massacring the inhabitants, proceeded to invest the city of Harlan, which, after withstanding an obstinate siege was taken and pillaged. His next objective was the city of Alkmaar. "If I take Alkmaar," Alva wrote to Philip, "I am resolved not to leave a single creature alive; the knife shall cut to every throat."

The anger and the patriotism of the people of Holland were now thoroughly aroused. Under the leadership of the Prince of Orange they assembled at Alkmaar to make a last stand against the invaders of their country. Rending the air with their shouts, confident of victory, the invading army moved to the attack,

determined to take the city by assault. In Wells "Outlines of History" we read:

"Never was an assault received by more dauntless breasts. Every living burgher was on the walls. The storming parties were received with cannon, with musketry, with pistols. Boiling water, hot pitch, oil and molten lead were poured upon them every moment. If an invader placed his foot upon a breach he was confronted face to face with sword and dagger and hurled into the moat below. Thrice the attack was renewed with increasing rage and fury and thrice repulsed with unflinching fortitude."

When the trumpet sounded the recall and the invaders withdrew they left one thousand dead behind, while only thirty-seven of the defenders lost their lives. The independence of the Netherlands was achieved and the right of worship as conscience dictated established.

St. Bartholomew, disciple of our Lord, is said by Eusebius to have carried the Gospel into India. He was beatified by the Roman Church which celebrates his festival on August 24th.

Protestantism spread rapidly and by 1572, its adherents, under the leadership of Gaspard de Coligny, assuming the title of Huguenots, became a numerous association of liberal thinkers, who strongly opposed the abuses of the Roman Church. On the 24th of August, 1572, St. Bartholomew's Day, Coligny was attacked and killed at his home in Paris, after which his body was gibbeted at Montfaucon.

On the same night—"St. Bartholomew's eve"—a pre-arranged signal was given and two thousand burghers, who had been marshalled for the purpose,

fell upon their unsuspecting Protestant fellow citizens, who were massacred with relentless cruelty, the only reason for the butchery being that these people refused to recognize the interpretation placed upon the scriptures by the Church at Rome. The number of people slain on this occasion has been variously estimated by historians at from ten thousand to one hundred thousand persons. When news of the massacre reached Rome, the Pope ordered the Te Deum to be chanted and a medal struck in commemoration of the event.

Many of the Huguenots who escaped the slaughter fled to the mountains of France and Italy where their descendants maintain the faith of their fathers at the present time.

It may be urged that the Church was not responsible for either the war against the Protestants in the Netherlands or the massacre of St. Bartholomew. If any doubt remains in the mind of the reader in regard to the relationship of the Church with the perpetration of these unforgivable crimes against God and man, he is referred to the volumes which have been written upon the subject by both Catholic and Protestant authors and he will be convinced.

The observations here made are in no sense an attack upon the Catholic Church, or a defense of Protestantism, but are in justification of the statement made that the Church, during the period from Constantine the Great to the opening of the fourteenth century, had become a wicked, murderous organiza-

tion which had no resemblance in either doctrine or practice to the Church of Christ, except in the name under which it masqueraded.

In the words of Isaiah the prophet: "They had transgressed the laws, changed the ordinances, and broken the everlasting covenant." Because of this the authority of the holy priesthood was taken from the earth and could only be restored by the method and in the manner through which God our Father had declared it should be. What was that method? Let us refer to the Bible, the book which the Masons say should be the guide for our faith and action, and see.

IV

THE RESTORATION

"And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

"All these are the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:1-14.)

"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

"But first must he suffer many things, and be rejected of this generation.

"And as it was in the days of Noah, so shall it also be in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

"Even thus shall it be in the day when the Son of man is revealed." (Luke 17:24-30.)

"And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27.)

In these words of our Lord two truths of transcendent importance to the people of our generation are declared, viz.: That at a period remote from the time of his earthly ministry, a period referred to as the "latter days," or the "dispensation of the fulness of times," he would return to earth; and that before his coming the gospel which he taught and exemplified in

his life would be preached in all the world as a witness of the near approach of his advent.

The following quotations from the Bible evince that the disciples of our Lord fully understood and taught the doctrine of the second coming:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (I Thessalonians 4:15, 16.)

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:28.)

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7, 8.)

The above quotations are but a few of the many to which attention can be called, but are sufficient to definitely establish the fact that the Bible, both by the words of Christ our Lord and of his chosen disciples declare the return of Jesus to earth, not as he came in the meridian of time, to be persecuted, rejected and put to death by those who should have been his friends, but to reign triumphantly in righteous power and dominion over the people of the earth upon which we reside, as the following words spoken by his disciples, Matthew and Paul, as well as many others to which attention may be called suggest:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24:30.)

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:10, 11.)

EVENTS PRECEDING AND COINCIDENT WITH THE SECOND COMING OF CHRIST OUR LORD

From the beginning of time, as we count it, to the time of his birth, the coming of the Son of God, and the redemption of the human family from the penalty of death to which mortality had become heir, because of transgression, God our Father had, at divers times, both by his own voice and the voice of his inspired prophets declared that he would send to earth his Only Begotten Son, that through him, by means of the resurrection, of which our Lord was the first fruits, mankind might be redeemed from the penalty of death, and by obedience to the law of righteous living, which he taught and exemplified in his life, be cleansed from personal sin and made heir to the kingdom of heaven.

In songs of praise the Psalmist declared his coming. In ecstasy the prophet Isaiah looked forward to the day when He would manifest Himself among men, and by foreknowledge which came from the Father, announced the details of His death, and the dire consequence of their act which would come to those who were responsible for his crucifixion.

The prophet Job, notwithstanding his suffering, declared that he knew his Redeemer lived and that he would stand upon the earth in the latter days, and that though he might be called by death, yet in his flesh he would see God, whom he would see for himself, and not for another.

Christ himself definitely declared that He would come to earth again, at a period remote from the time of His death, and outlined the condition which would prevail preceding His second advent, as shown in His own words (Matthew chapter 24.) He said there would be wars and rumors of wars, and that pestilence and famine should prevail; there would be earthquakes in divers places, and the sea would heave itself beyond its bounds. Men's hearts would fail them because of fear of that which was to come, and the whole world would be in confusion. More important than all else, *this Gospel of the kingdom was to be preached among the people of all nations*, "and then shall the end come."

The foregoing quotations from the Bible are sufficient to definitely show that prior to the second advent of Jesus Christ, the Gospel which He taught would be restored and preached to all people as an evidence of the near approach of his advent. We will now briefly review the manner in which the restoration is to be effected.

THE REVELATION OF ST. JOHN THE DIVINE

The Revelation of St. John the Divine, commonly referred to as the Apocalypse, is the last book of the

Bible, and is the only distinctly prophetic book of the New Testament.

The word revelation is derived from the Latin word "revelare", to unveil, or uncover, and is synonymous with the Greek word "apocalypse." The title of the book therefore reflects its purpose, as set forth in the first verse: "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; (or be uncovered) and he sent and signified it by his angel unto his servant John."

Two great truths are revealed in this first verse.

John, at the time the message was delivered to him, was upon the Isle of Patmos, to which place he had been banished by decree of Rome. A message was sent to him from Christ our Lord. It was delivered by a messenger who is referred to as an angel. The message was prophetic and outlined that which was to occur among the people of the world from the time when it was delivered until the time when there would be "a new heaven, and a new earth;" when the tabernacle of God will be among men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

After the delivery of this tremendously important message, John says:

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

"Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Revelation 22:8, 9.)

Among other things revealed to him by the heavenly messenger, John says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Revelation 14:6-8.)

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen."

* * * * *

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The foregoing passages of scripture are quoted in order that attention may be directed to the truths which they so clearly define, and their relationship to the Mormon Church.

The contents of the Book of Revelation are not the prophetic utterances of John, the disciple of our Lord, but are the words of God our Father to his Son Jesus Christ who transmitted the message to his servant John, through the medium of an angel. This

messenger was not an ethereal being without sex, winging its way to earth, but a man, the fellow servant of John, one of his brethren, a prophet like himself.

The scripture quoted attests the second coming of Jesus Christ, the restoration of the Gospel before his advent, the manner in which the restoration would be accomplished and the results which would follow.

The prophet Isaiah, in the second chapter of his book, says:

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

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

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4.)

Joseph Smith in his own story relates the manner in which the restoration was accomplished. The Bible attests the truth of the story as he tells it. Since the restoration the Gospel has been carried into all parts of the civilized world. Wherever preached honest seekers after truth have accepted it, and have been gathered to the mountain refuge designated by the prophets where they are taught the way of the Lord, that they may walk in his paths.

The strongest evidence, however, that the restoration decreed was to be realized, is that the gospel has been divinely restored, has persisted for more than a century, and that in the accomplishments of the Church the word of the Lord as it is contained in the Bible, the book which the author of Mormonism and Masonry says "should be the guide to our lives and actions," have been fulfilled.