

than a time of trouble ; the persons taken being the wicked, not the righteous, as most of our divines would have us believe : is it not astonishing that we are told by them that the righteous man's grave will be disturbed, and not the grave of the wicked.

I was in a place of worship the other day in Welbeck-street, the speaker's name was Yappe, he said some were there who would live to see the time when one would be caught up, the other left ; a woman and child for instance, he said, the child taken, and the mother left : only think. Did the rev. gentleman ever read the Scriptures, or did he tell us a deliberate falsehood, am I to believe that children are to be taken and cast into a furnace of fire, and the mothers left to shine in the kingdom of God—they that are taken will be destroyed ; for Jesus shall send his angels, and gather out of his kingdom all things that offend, lying preachers, and those that obey them, and shall cast them into a furnace of fire, and there shall they gnash their teeth : and if any one doubt about this, I would refer him to Matthew xiii. 41, 42, 43, 49, 50 ; Revelations xix. 20.

Notice also, with what vengeance the Gentile confederation as established by Nebuchadnezzar perishes in the fourth kingdom ; that is the Roman. On the humble Godfearing people rising from their beds some fine morning, the earth will be found minus of the Roman world, and of lying Christian teachers (Daniel ii.), that does not look as if the righteous are to be caught up in the air, and the wicked left behind.

Notice, also, Daniel vii., there you will see the Roman, the fourth government, will be given to the burning flame, and the government of the whole earth is given to the saints, the Ancient of Days, the Jews, and they govern the earth till Christ appears in the clouds of heaven. (The government of the Jews will be 1335 years.) Do not these things show us that the wicked will be taken and the righteous left ? Our teachers, according to their own account, are going up in the air at a fine rate, but as there are false teachers among Christians, so many shall believe them, and if it were possible they should deceive the very elect. These teachers make a boast of an open bible, but no man that will believe the bible need be deceived by them : it is his own fault if he is. These teachers wear sheep's clothing : Jesus said, beware of such. Some of our most active teachers tell us, the great Son of perdition, the great Deceiver shall be a military man, but where are we told to beware of men in military clothing ; it is not said that military men should deceive if possible the very elect, it is men holding office in the church of Christ that are the most dangerous deceivers. If the destruction

The Ancient of Days.

DANIEL VII. 9-10.

Daniel vii. 9.—I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire.

10.—A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.

THE Ancient of Days here described by the Holy Ghost, is not the Lord God Almighty, as many of the present day would have us believe.

I know not what the Roman Catholics make of this Scripture, but the general Protestant teaching appears to me to be such blasphemy as there never has been since creation ; for if I believe these teachers, wise though they be, I must believe the Lord God to be grown old, and then if I believe the writings of St Paul I must believe the Lord God will vanish away—for Paul says, ‘ Now that which waxeth old is ready to vanish away.’ Therefore I put this question to all reasonable persons is not this a species of blasphemy that has not had its parallel since creation ? Yet such is the teaching of some of our divines. I feel persuaded that no scientific person would suppose, that he who stretched forth the starry heavens, is affected by *time*. I find the most dangerous teachers to be in the church of God ; the men who teach such monstrous things as these, are men who boast of an open bible, at the same time denying the very obvious meaning of that book, for I think this scripture is as clear as the noonday sun to every person who will exercise the humblest reason.

The Ancient of Days cannot be God the Father, for Moses saith, thou sawest no similitude, thou only heardest a voice ; Take heed to thyself lest thou form to thyself the likeness of anything that is in heaven above or in the earth beneath, for that will be a snare unto thee : therefore to a Jew such a view would be idolatry, and in a Christian it is blasphemy. God the Father judgeth no man, but hath given all judgment unto the Son ; and here we see the judgment set and the books opened ; and that it is not God the Son is evident, for further on in the

night visions (18th verse) the prophet saw one like the Son of man, (which is indeed the Son of God) come with the clouds of heaven, and come to the Ancient of Days, and come near before him, therefore the Ancient of Days is a distinct person from the Lord Jesus Christ, the Son of God: nevertheless it is not good that the one should be without the other, for the Ancient of Days is the bride, he that comes with the clouds is the bridegroom.

Again, that Jesus Christ the Son of God does not wax old is evident from this scripture, 'thy throne, O God, is for ever and ever,' he that sits upon it must also be for ever and ever, or the throne would be vacant. Again, it is said thousands minister unto the Ancient of Days, therefore it cannot be God, for God is not worshipped with men's hands, as though he needed anything, for if he were hungry he would eat the cattle of a thousand hills and tell no man; these ministers are not angels, neither are they angels who stand before him waiting for judgment—the kingdom and dominion, and the greatness of the kingdom under the whole heaven is given to the people of the saints of the Most High; this implies that they once did not possess judgment, can it be said that the Lord God did not formerly possess judgment?

Judgment is given to the Ancient of Days, and by the Ancient of Days, must necessarily be meant the Jews, and the whole figure is the church of Christ, Jew and Gentile, who govern the whole world during the Millennium, and there is no personal Lord Jesus Christ among them for the space of thirteen hundred and thirty-five years.

This view is agreeable to the whole bible, it is especially proved from the twentieth Revelation for there we are shewn that the Jew and Gentile saints have the rule and dominion of the whole earth for a thousand years unmolested, which leave three hundred and thirty-five years for the preparation and fulfilment of the great Northern confederacy there spoken of, and more enlarged upon by Ezekiel, 38th and 39th chapters. (This Northern confederacy has no connexion with the king of the North of Daniel xi. 40.)

After the thousand years they are assaulted, but not subdued, the Lord interposing on their behalf, taking vengeance on the invaders, the nations learning by that event, that Israel went into captivity under the Babylonians as well as under the Romans, for their sins, but now having lived a thousand years in their own land observing God's holy laws,—'tis, 'touch not mine anointed, and do my people no harm,'—and they live the remaining time, until the advent or appearing of Christ, without

molestation; the troubles just preceding the advent, or appearing, of Christ, is not war—but of that I will treat in another place.

There is nothing said about the resurrection of the dead at the sitting of the Ancient of Days, neither is there any such thing until the appearing of Christ as is plainly shewn throughout the Scriptures, but of which, also, I shall treat of in another place.

The sitting of the Ancient of Days is the same event as the first resurrection spoken of in Revelation.

Daniel gives the throne of the Ancient of Days in the singular number, while Rev. xx. 4 gives it the plural, 'I saw *thrones*; *they* sat upon them;' it is the Jews who sit upon these thrones, while they who were beheaded for the witness of Jesus (who had not worshipped heathen Rome, nor Christian Rome, which is the image of heathen Rome) must necessarily be Gentile Christians; and here is the fulfilment of the promise, 'Other sheep I have that are not of this (Jewish) fold, them I must also bring, and there shall be one fold under one shepherd.' But the shepherd is not present in this fold, as is shewn in the 11th verse, neither do I see the Gentile Christians sitting on thrones.

It appears, then, that by the Ancient of Days is meant, that people which Moses brought out of Egypt, to whom the law was given, who of late have had no rest for the sole of his foot, who have dealt largely in old clothes, but is here described by the Lord his God sitting on a throne clothed in a new suit; this is he who once was ready to perish for want of bread, and went down into Egypt few in number, and there kept cattle, made brick, and built Rameses and Pithom, but the Lord his God brought him out with a high hand, and threw his enemy into the sea, and slew his first born.

This is he that did eat angels' food, yea the Lord his God gave him bread from heaven; moreover he brought him into a good land, and shook silver and gold dust on his feathers, Psalm lxxviii. 13; although he had lien among the pots and pans, and he built a temple to the Lord his God; but Jeshurun waxed fat, and kicked, and the Lord his God banished him beyond the river, but the Lord shewed some favour in the sight of the Mede and Persian Gentiles, and these masters commanded the Ancient of Days to build a temple to the Lord God of heaven, and paid him for doing the work in Gentile money, and commanded him to make prayer therein to the Lord God of heaven, for the good of the kingdom of the Gentiles, but the Ancient of Days thinking these masters very hard, desired the Greeks to beat them, which was done; but the Greeks proved harder masters than the Persians: the Ancient of Days then openly made an alliance with

Rome for the sake of being delivered from the Greeks; the Roman masters becoming terrible and dreadful, exceeding all that were before them: by them the Ancient of Days was ultimately crushed. Moreover there was a living stone given to them, Jesus Christ by name, a chief corner stone, a key stone, a sure foundation stone, and he that trusteth in him shall never be confounded; but instead of building on this living stone, they nailed him to a tree, and desired a murderer to be given to them instead; this so incensed his Lord that he scattered his own, and gave the kingdom of heaven to the Gentiles, for if new wine (the new covenant) be put into new bottles—both will be preserved; but those nations to whom the new covenant was first given, turned, and in that church that was built by Jesus Christ, the apostles, and martyrs, they set up the son of perdition and worshipped him. The nations that thus forget God shall be turned into hell, not the nations who never knew him, as some suppose.

As there is no personal Lord Jesus, so there is no visible angelic attendance to this throne; it may be said by some that this throne is too splendid, for the old Jews mere mortal men, to sit upon, but I think it is not at all so, for if we look at the shining of Moses's face in the wilderness, and add that to the cloudy pillar by day, and the fiery pillar by night, and the glory on the tabernacle, Moses sitting in judgment, and the people standing before him from morning till night waiting for judgment: add these things altogether, and then multiply them by all the promises that are made to Abraham and to Isaac and Jacob throughout the Scriptures, and the amount will be, the Ancient of Days sitting, whose garment is white as snow, the hair of his head like pure wool, whose throne is like a fiery flame, his wheels as burning fire, a fiery stream issuing and coming forth from before him, thousands, thousands ministering unto him, and ten thousand times ten thousand standing before him, the judgment set, and the books opened, and thus it will be for the space of one thousand three hundred and thirty-five years, and then shall be seen Jesus Christ in the clouds of heaven with all the holy angels with him, and the book, which is the book of life, which book the Ancient of Days has not.

If the throne of the Ancient of Days be examined, it will be found to be the same as the thrones of Rev. xx. '*I saw thrones,*' and if *he* is examined who comes in the clouds, he will be found to be the same as he who sat upon the white throne, 11th verse; at whose coming, the sun, moon, stars, the sea and dry land flee away, and with *him* is the book of life which neither the Ancient of Days, nor they that sit upon thrones possess.

For fuller particulars of the throne of the Almighty, I would direct the reader to the 4th and 5th chapter of Revelation. The Ancient of Days is to the book of Daniel, what the church, the bride, the Lamb's wife, is to the book of Revelation; my reasons for this assertion are, because the same things that precede and follow the Ancient of Days in the book of Daniel, precede and follow the bride, the Lamb's wife, in the Revelation, the one occupies the same place in the order of time as the other, therefore they must be the same persons; and Daniel only gives the heads of these events, while Revelation gives the detail; thus Daniel, 'I beheld till the thrones were cast down,' will carry us from A.D. 1789 until 1896, so we see it takes one hundred and seven years to cast down the Gentile thrones and to set up the Jewish thrones; while the Revelation has the 16th, 18th, and 19th chapters to describe the same events, comprising the entire pouring out of the seven vials.

The little horn of Daniel must go down into hell before the Ancient of Days prepares to sit, which event takes place in 1866.

The whole of the 18th Revelations relates to the destruction of the little horn, and is the especial work of Jesus Christ, while the destruction of the body of the beast, and the giving it to the burning flame, or casting it into a lake of fire, is the work of Michael and his angels (see Daniel xii. 1; also Matthew xiii. 41, 42, 50); and that takes place in 1896; then shall the Jew and Gentile saints shine in the kingdom of God. Then shall the bride be ready, and they shall cry for Jesus to come quickly; and say, blessed is he that cometh in the name of the Lord; and again, Oh comfort me with apples, stay me with flagons, for I am sick of love.

Looking at the church in this state Jesus spake a parable, to the intent that men ought always to pray, and never to faint (see Luke xviii).

The time of the church of God shining on the earth, or the righteous shining in the kingdom of their father, is the very same time as when she (the church) is represented by the widow; this may seem very strange to some, but what should I care for the truth if it was not stranger than fiction? Fiction may be found anywhere, but where can you find the truth; can you find it of the wise and prudent?

Jesus thanks God the Father that the kingdom of heaven is hidden from the wise and prudent, but is revealed unto babes, even so because it is good, Amen. 'Can the children of the bridechamber fast while the bridegroom is present with them.' The time has never yet come when the church of Christ, Jew or Gentile, as one body, has mourned the absence of her Lord; but

Revelation xx. 11.—And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them.

Neither the person or the throne here spoken of can possibly be upon the earth—great divines, great learned and talented men assert that the earth shall not pass away, but that it shall abide for ever: he that never lies says it shall pass away, and that it will make a great noise in doing so; it will pass away in a twinkling. Thanks be to God the Father, that the knowledge of salvation is hidden from the wise and prudent, and is revealed unto babes, even so for that is good. Have none of our great men got any consciences? are they seared with a red hot iron? Such men as these are constantly charging mischief upon scientific men, but I am disposed to say the greatest danger is to be apprehended from divines; for, as the apostle says, there were false prophets among the Jews, so there shall be false teachers among the Christians, and it is these teachers who bring in damnable heresies into the church: the devil loves the great, and he is very particular about what is taught in the church.

Revelation xx. 12.—And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their words.

13.—And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works.

There need be no mistake about this Scripture; it is the resurrection of all the dead family of Adam, the righteous and the wicked: it is the last judgment of quick and dead, and the only judgment in which any human being is ever brought before the Lord Jesus Christ for judgment.

This is a very different person, throne, and judgment from that of the Ancient of Days in the 7th of Daniel; for the Ancient of Days sit in judgment, and the nations come to them for judgment, and all that come to them are blessed, and none are cursed. The Ancient of Days judge the living only, not the dead; none of the dead are brought before him, he has not the book of life; but the person on the white throne has, and consequently the dead stand before him, both the righteous and the wicked, and they do not stand upon the earth, the sun being for ever darkened, the moon having for ever withdrawn her light, the stars having fallen, the earth being in a moment, in a twinkling, and for ever dissolved and gone, for the powers of heaven shall

be shaken, and that which cannot be shaken shall remain. Man, immortal man, cannot be shaken out of existence, the incorruptible family of Adam stand in eternal space before the Judge of quick and dead, and that Judge is a man, like myself, Christ Jesus by name, and is the same person that comes with a cloud, and comes near before the Ancient of Days. Until this takes place, tears and sweat, sorrow and mourning, shall not be clean wiped away; for man shall eat bread in the sweat of his face all the days of his life, and as long as there is a man to be born into the world, the woman shall have sorrow.—Gen. iii. 16—19.

QUESTIONS ON DANIEL VII.

1. Is not the Roman government meant by the fourth beast ; and did not that government become supreme in all the earth 168 years before Christ ?

2. Is not the broken Roman government meant by the ten horns ? and did not the ten horns become independent and supreme A.D. 434, and so continue ninety-five years and ten months.

3. Is not the Roman Pontiff meant by the little horn ? and did not that little horn or Pontiff begin to rise up A.D. 529, and was he not seventy-seven years rising ? Did he not begin to go down 1789, and will he not go into hell alive in 1866 ?

4. Is it not an error to say the ten kings grew up under the patronage of the Pontiff ? Did not the Pontiff grow up under the patronage of seven of the kings ? and did they not pluck three of the kings up by the roots because they would not patronize the Pontiff ?

3. The reason they did not all patronize him, was it not because the devil had but seven spirits more wicked than himself to rule these ten kings ? therefore he plucked the other three up by the roots, and seized their kingdom ?

4. Do not these things prove that the States, of late called the Papal states, once consisted of three independent governments ? should Rome be considered one of them ; for the little horn of itself displaced nothing, but simply came and sat on an empty seat ?

5. Did not the Lord God permit, or give times and laws into the hands of the Pontiff 606, and will he not hold them twelve hundred and sixty years from that time ?

6. Will not the beast be slain in 1866, and will not his body be destroyed and given to the burning flame 1896 ?

7. As there is nothing said about the resurrection of the dead in this place, is there any such thing at this time ?

8. It is said of the little horn, 'he shall *wear out* the saints of the most High : ' does that mean he shall despatch them quickly, or in three years and a half.

9. 'I beheld till the Ancient of Days did sit.' Is not the Jewish nation meant by this term ?

10. Do not the Jews prepare to take the government from 1866 to 1896, and then do they not sit down and govern the whole earth in peace (with the exception of an assault after the one thousand years) until A.D. 3231 ? Does not Christ then appear in the clouds near before them ; and will not the dead, small and great, then stand before God, and eternity set in ?