

powerful effect and with compelling interest through the means of literature just as surely as it can by means of the preached word. It can never take the place of the missionary, but it can pave the way for his ministry and can complete the work which he may at other times have to leave undone.

The church authorities are back of the program of increased publicity and the machinery for the accomplishment of this vital and necessary work is the gospel literature organization throughout the church. The finest tracts that our best writers can produce, printed by tons, will be of no avail whatever unless they are placed in the proper hands. The distribution of the literature is almost everything and that responsibility rests entirely on the shoulders of the local gospel literature workers. In times past this responsibility has been shared by the Sunday school, Religio, and general church, but in late years, since these great auxiliaries have been recasting their programs with the idea of fitting in as church departments rather than as independent organizations, they have carried this burden more as a duty taken as an integral part of their plan. They have done excellent work, and it is with keen regret that these organizations are now allowed to relinquish this responsibility, but the time has come when these organizations should be freed to follow their particular calling, and at the same time the publicity work of the church has come to be recognized as of such importance that every branch will be urged to include it in the missionary program and support it as earnestly as they do the ministry.

There are other reasons than these that impel the Publicity Department in asking the general conventions this spring to eliminate the gospel literature organization from their constitutions. They are allowed to give up this work as organizations, but not as workers, for after all, the same good, devoted people carry on all the departments of the church.

There is a change of name rather than a change of personnel that the gospel literature work is undergoing.

The plan is this: Instead of having a three-part commission in district and local, it is now proposed that in every branch of the church there shall be one publicity agent appointed by concurrence of branch and Publicity Department and functioning under direct responsibility to the local branch and to the General Publicity Agent. While held directly responsible for the work, this agent may expand his organization to whatever size needed and in addition to having the responsibility of distributing church literature, will be charged with the task of looking after all publicity interests of the church in his locality and will be issued credentials as a regularly authorized agent for the church publications. Every cooperation will be given this local agent and it is hoped to work out a plan whereby every branch will establish a publicity fund and will see that the gospel is advanced in every practicable publicity way.

Until after General Conference, and until the needed legislation is enacted, all gospel literature workers are urged to proceed with their work as before. Do not lose any time; whatever you see necessary to be done, do it, and let no opportunity slip by.

As to reports, no attempt will be made to get a complete record this spring. However, it will be well for members of local boards to report to their districts as heretofore, and this department will be very glad to receive reports from the districts. Any suggestions that you have to offer will be gladly received and if any question is not met by this announcement, feel free to write and we will give you all the information we can.

Arthur E. McKim,

General Publicity Agent, 1034 West Lexington Street, Independence, Missouri.

The Periodicity of Israelitish History

A Sermon by Daniel Macgregor.

Mrs. A. Morgan, Reporter.

I desire to present for your consideration the Story of Israel, noting in particular the periodicity of that story in its record of important epochs.

In our deliberations we shall not only have occasion to consult history, but also prophecy. But what of it: the world is studying prophecy as never before. A prominent religious order of our times is sending forth its prophetic "Studies" by the hundred thousand. Indeed, this is as it should be, since, as Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Peter 1: 19.

But there is a patriotic reason why we should be interested in the story of Israel. It is because we claim to be affiliated with that people; that their God is our God, and their gospel is that which was delivered unto us. We claim to be the children of Abraham since our baptism into Christ brought about this relationship: "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3: 27, 29.

Thus it becomes apparent that, according to the promises of God, we, as the children of Christ, are indissolubly connected with the people of Israel; and if there be any patriotic impulses within our being, they should thrill as we meditate upon the achievements of that illustrious race.

I shall not appeal to the impulses of your Americanism, nor yet to your Britishism, but rather to a loftier patriotism, that of your citizenship in the commonwealth of Israel.

Israel's Beginning.

Naturally, the first event of importance in the commencement of any race or people is that of their beginning. And the far-reaching river of Israel traces its ancestral source to no less a celebrity than that distinguished world character, Abraham. Ethnologically this was indeed the greatest character in human history. Untold millions of the Arabic race trace their lineage unto Ishmael, a son of this illustrious sire; while Israel, the legal offspring, furnishes us with the beacon lights of history. Isaac, Jacob, Joseph, Levi, Moses, Joshua, David, Solomon, the apostles, and all the prophets adorn this family tree, as well as Jesus Christ, the greatest of them all.

The data marking the selection of Abraham as the herald of a universal dawn, was that covered by the two great sacri-

ficial incidents of his life. It was the incident of his call to forsake his native land, "his kindred and his father's house," and the incident of his call to surrender his "only son Isaac" and "offer him for a burnt offering." See Genesis 12 and 22. In the one he was called to sacrifice his only home; and in the other, his only son. What more could God have asked?

Abraham, true to the principles of an obedient child, responded, and placed his all upon the altar. This so pleased God that he immediately confirmed a far-reaching blessing: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Genesis 22:16-18.

Now, the former of these incidents, that of forsaking his Mesopotamian home, occurred in 1921 B. C., as noted in Ussher's chronology; and the latter in 1872 B. C. So that we

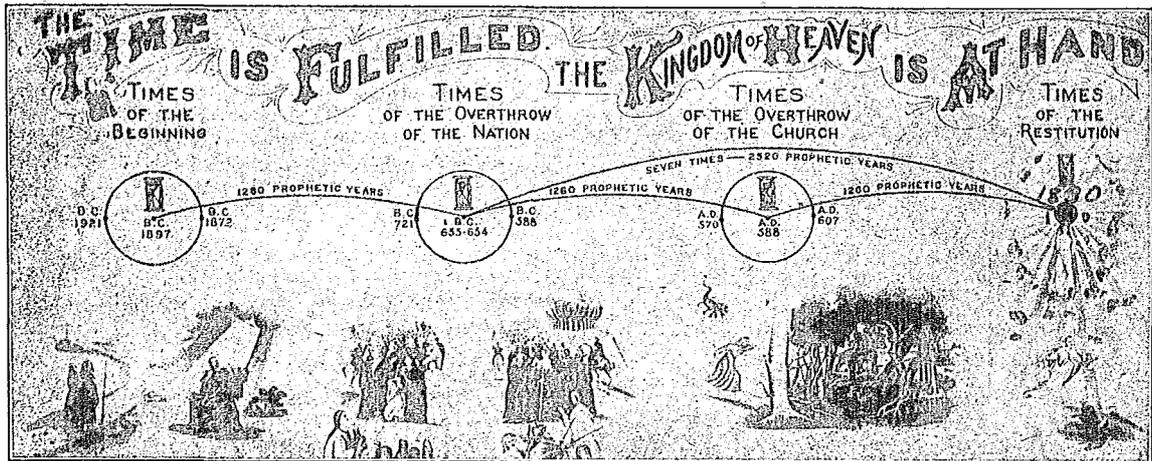
Solomon, and others, who, under the inspiration peculiar to their race, wrought the mightiest deeds of human history, and conversed with God as man speaketh to his friend.

It was a people of unparalleled spirituality, exercising extraordinary power, and possessing a personality that will influence the world till the end of time.

But there came an end to all this unrivaled glory: Indeed, it has been truthfully said by the poet, "The paths of glory lead but to the grave." And in the sepulcher of slavery Israel was soon made to sense her fatal folly, that in the hour of her triumph she forgot Him from whence her strength came.

Israel was overthrown, and her citizens bereft of their franchise, were made to feel the rigorous hand of oppression on a foreign soil; while the temple of the Lord, that most superb structure of all time, was razed to the ground.

The narrative recounting this scene of desolation may be read in 2 Kings 17 and 18; and 2 Chronicles 36. The former of these tells the story of the enslavement of the ten tribes, or



may say the era covered by 1921 to 1872, an era of forty-nine years, marks the period of Israel's beginning.

In this connection I may make an observation regarding Archbishop Ussher's Chronology to which I have referred. It has withstood the shock of criticism more than others, and is to-day recognized by the greatest Bible house in the world, that of Oxford, as the most reliable arrangement of data that has been produced. His work has been tested and found true.

Here, then, we have the fundamental forces that entered into Israel's beginning, forces that had their origin with God. Of a truth it may be said that Israel's conception was as immaculate as that of our Lord. They were the offspring of the Almighty, who, without battle, without national convulsion, the usual pangs attending the birth of a nation, brought Israel forth: a nation destined henceforth to occupy as the only begotten among the commonwealths of mankind.

Israel's Overthrow.

Following the setting up of the Israelitish theocracy the national tides of favor and disfavor set in, with all their delightful and distressful experience; Israel the while producing some of the grandest characters of all time. We have but to mention an Isaac, a Joseph, a Moses, a Joshua, a David, a

the destruction of the kingdom of Israel; and the latter, the enslavement of the remaining tribes, the kingdom of Judah.

How appropriate the lamentation of Jeremiah, "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him and last this Nebuchadnezzar, king of Babylon, hath broken his bones."—50:17.

The era covering this downfall extends over a range of years, beginning with B. C. 721, and terminating B. C. 588. This data is unquestionably correct, sustained by such eminent chronologists as Cunninghame, Spanhiem, Prideaux, Marsh, and others.

Thus the event of Israel's overthrow covers a period of 133 years, B. C. 721 to B. C. 588.

The Overthrow of the Church.

Following the overthrow of Israel's kingdom and their consequent scattering "into all kingdoms of the world" repeated efforts were made to reclaim them through the preaching of many prophets; but it was all to no avail. They heeded not, and the servants of God were put to death. Finally he sent unto them his Son. "Having yet therefore one Son, his well beloved, he sent him also last unto them, saying, 'They will reverence my Son.'"

Now it was the effort of that Son to establish amongst them his kingdom, where, under his beneficent rule, they might regain all that they had lost. The burden of his cry was, "Oh Jerusalem, Jerusalem, how oft would I have gathered thee together," etc. But no! they would not hear him, "They took him and killed him and cast him out of the vineyard."—Mark 12: 8.

As for the kingdom which he had set up in their midst, it passed through the same fires of persecution as did the king. The Jewish people refused it and reviled it, until at last the church was compelled to withdraw its ministrations, turning unto the Gentiles—"Lo, we turn unto the Gentiles."

For a season the Gentiles gladly received the gospel message. Everywhere the word prospered, and "believers were the more added unto the Lord."

But there came a time when persecution ceased. The Roman king joined the church, announcing his acceptance of Christianity; and with that king came a great horde of barbarians, who, in order to hold favor with his majesty, must needs be of his faith.

King Constantine's conversion, real or otherwise, did more harm to the church than good. It hastened its falling away from "the old paths."

And thus it came to pass that "to the woman were given two wings of a great eagle that she might fly into the wilderness." The eagle's wings symbolized Roman power, east and west, which, favoring and flattering the church, only hurried her departure into an obscurity of apostasy.

Henceforth the ministry occupied as princes, instead of remaining the lowly followers of the Nazarene. Moreover, a great flood of heathen rites and ceremonies were introduced into the church to please pagan vanity, thus fulfilling the prophecy: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24: 5.

The church was going down and in process of time it came to pass even as our Lord had predicted: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11: 12.

Yes, the kingdom that our Lord established, his blessed church, was doomed to fall; the enemy would take it by force.

Well did John Wesley remark, "The Christians had turned heathen again and had only a dead form left."—Sermon 94.

We are now to inquire as to the time when the church took her departure.

The Data Fixing the Overthrow of the Church.

We do not look for her instant apostasy at any particular moment; rather shall we expect that her downfall will cover a number of years. Great events are not spontaneously developed; their growth is gradual and imperceptible. Israel's downfall encompassed a period of 133 years, hence it will not be surprising if a period of years are required to effect the subjugation of the church.

The first date making for disaster to the church was that of the rising of the papal power, an institution always opposed to principles of truth and the church of our Lord.

This institution arose upon the liberation of Rome from imperial rule, which occurred at the overthrow of the Roman Empire, upon the revolution that shivered the empire into ten fragmentary kingdoms. Lombardy was the latest of the ten kingdoms to acquire its sovereignty, and in a particular way it paralyzed imperial power over Rome. The following from the Catholic historian, Machiavelli, will certify: "Nevertheless, until the coming in of the Lombards, all Italy being

under the dominion either of emperors or kings, the bishops assumed no more power than what was due to their doctrine and manners; in civil affairs they were subject to the civil power. . . . But the Lombards having invaded and reduced Italy into several cantons, the pope took opportunity and began, to hold up his head."—History of Florence, book 1, page 6.

Also the following from another eminent historian of the same church: "The invasion of the Lombards extinguished utterly and destroyed the last vestige of the Roman Empire in Italy. . . . Where, thenceforward, was the subjection of the Roman pontiff to an emperor whose empire had ceased to be? . . . The Roman Empire in Italy was extinguished by the judgment of God, and the throne of Rome was vacant by the visitation of God. And when the last vestige of civil authority had perished, there remained in Rome one sole person who had been the father, the pastor, lawgiver, protector, the head of the people, to whom they turned as their supreme spiritual authority, around whom they gathered in all their perils. The line of the Roman pontiffs alone was left. The Providence of God thus liberated the head of the church completely and altogether from any civil authority whatsoever."—Cardinal Manning, in the Independence of the Holy See, pages 13, 14.

Also the following from Charles Oman, M. A., F. S. A.: "The main result of the scission of Italy by the Lombard conquests were destined to be a rise of the temporal power of the papacy. . . . The Lombard invasion changed the aspect of affairs. The imperial governors and garrisons were swept into the corners of the peninsula and the popes left without any master on the spot to curb them. . . . In this time of stress and storm the popes won their first secular authority over Rome and its vicinity and reduced the civil magistrates to a place of quite secondary importance."—Dark Ages, pages 184 to 200.

This was indeed the time marked by the prophetic symbols of Daniel and John for the development of the Little Horn and the Wild Beast. The reader will observe in the writings of Daniel that there is nothing said about the springing forth of the Little Horn, the papacy, until after ten previous horns, or kingdoms, had first arisen.

It is the same in the visions of John. The Wild Beast of Revelation 13, generally regarded by all Protestant writers as the papal monster, does not begin his exterminating "war with the saints" until after the development of ten horns, and "upon his horns ten crowns"; a symbol surely pointing to that time, when ten independent sovereignties attained a national existence.

It is from this time therefore that we "must begin to reckon the reign of the Papal Beast. 'Tis from the time that the Goths, Vandals, etc., after having a long time harassed and rent the Roman Empire, at last divided it into ten pieces."—Reverend Jurieu, Scripture Prophecies, volume 2, page 52.

But the rising of the papal power did not instantly plunge the whole church into captivity. It remained for another event at a later date to accomplish such a complete collapse.

In the year 607 A. D. Emperor Phocas, reigning over the Eastern Roman Empire, the most powerful potentate of the time, issued from Constantinople his memorable decree, declaring that "The name universal was appropriate only to the church of Rome as that which was the head of all churches and that it suited the dignity of the Roman pontiff alone."—Allwood's Key, etc., volume 1, page 305.

As a result of the issuance of this imperial decree the church was now "compelled to submit to his [pope's] man-

dates as the spiritual sovereign of the world. . . . all must be conformed to the standard of Rome."—Reverend Dowling, *History of Romanism*, page 57. Immediately the pope convened a council at Rome and then and there "it was pronounced, declared, and defined that no election of a bishop should henceforth be deemed lawful and good unless . . . confirmed by the pope."—Bower's *History of the Popes*, page 725.

Needless to say, such a decree gravitated everything towards the papacy. All must repair to Rome for spiritual authority. There could be no independence, no liberty of action, since the will of the pope must henceforth rule.

These two events, therefore, the rise of the papal power at the Lombard invasion, and the imperial decree declaring the pope head over all the churches, constitute the upper and lower millstones between which was crushed out the life of the church.

The former event occurred in A. D. 570, and the latter in 607, according to all recognized authority. See Elliott, Junkin, Bland, Bowers, and Gibbons, *Marvelous Work and a Wonder*, pages 51, 54.

A. D. 570 to 607 will mark, therefore, the era of the Downfall of the Christian Church.

The Era of the Restoration.

Now that we have witnessed the interring of Israel in the graveyard of disorganization, and the burial of the church in the cemetery of apostasy, there can be for the Israel of God no more days of darkness or of ruin. The former things are passed away.

Indeed there is nothing left for further destruction. The nation of Israel is gone, and the church of Israel rests in the wilderness of obscurity. Of a truth it is the time spoken of by the prophet: "Behold darkness covereth the earth and gross darkness the people." It is the time of universal "night," when "ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips, for there is no answer from God."—Micah 3: 6, 7.

Whatever may be waiting for Israel and the church, must be in the nature of a resurrection, a revival of their former fortunes, and a restoration of their church. And this is expressly what the Scriptures predict:

"I say then, Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew. . . . Even so then at this present time also there is a remnant according to the election of grace. . . . For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved."—Romans 11: 1, 2, 5, 25, 26. Again, "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations," etc.—Isaiah 11: 11, 12. And still again: "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established. . . . and people shall flow into it . . . for the law shall go forth of Zion and the word of the Lord from Jerusalem."—Micah 4: 1, 2.

It will be observed that this latter quotation follows the "night" of spiritual darkness alluded to in previous chapter and already quoted.

Yes; there will dawn a day of Israel's glory when from the

four corners of the earth the Lord will gather them "as a shepherd doth his flock"; for the treading down of the Jerusalem God shall last only until "the times of the Gentiles be fulfilled."—Luke 21: 24. And all this shall occur when the "House of the Lord," his blessed church, shall be set up in "the last days."

The Time of Effecting the Restoration.

The time of commencing this era of the Restoration is clearly set forth in the prophecies. It is to be marked by the liberation of the church from the imprisonment of her apostasy. Once the culprit has finished his term in a penitentiary of punishment, his deliverance dates from that very hour. It was so with the church.

God appointed unto the church a just punishment for her sins, in that she would be incarcerated in the cell of apostate concealment for 1,260 years. This is alluded to in many places, notably in Revelation 12: 6, 14; and again in Revelation 13: 5; and still again in Daniel 7: 25.

Herein it is set forth that the saints, the people of God, or the woman clothed with the sun, as it is stated in Revelation 12, shall be "overcome," given "into the hands" of an enemy power, and thus flee into a wilderness of apostasy, and all for "forty-two months," time, times, and the dividing of a time," or "1,260 days."

All these expressions signify the same thing. In 1,260 days there are exactly 42 months, reckoning 30 days to a month, and "a time" signifying one year; "times," two years; and a "dividing of a time" one half a year, amounts to three years and a half. And three years and a half, if computed after the ancient Chaldean and Bible year of 360 days, will amount to 1,260 days.

Now in prophecy each day signifies a year. This is suggested in the interpretation of the seventy weeks of Daniel 9, where it is stated that after the expiration of seventy weeks the Messiah would be cut off and bring in everlasting righteousness. All this pointed to the mediatorial work of Jesus Christ, who through his death made it possible for mankind to be saved through the gospel.

These seventy weeks of years, some 490, there being seven days to a week, commenced, as stated in the narrative, at the time when the commandment went forth to "restore and build Jerusalem." And we find upon investigation that there were two occasions when this commandment went forth, viz, in the days of Ezra, 457 B. C., and in the days of Nehemiah, 444 B. C. See Ezra 7 and Nehemiah 2.

Now if you will take the pains to ascertain the terms of time extending from the era covered by the issuance of this command, viz, 457 to 444 B. C., until the crucifixion of the Lord, you will find it to be exactly 490 Bible years. Consequently, in our interpretation of prophetic periods we must follow the rule here laid down, that each day must be accepted as a year. "I have appointed thee each day for a year."—Ezekiel 4: 6.

There is another rule we must observe. It is that in computing these prophetic problems we must do so in Bible years of 360 days each. That is apparent from the fact that since "a time, times, and dividing of a time," or three years and a half, equals 1,260 days, one such year therefore, proportionately figured, must be 360 days.

Now in 70 weeks of years, which is 490, there are 176,400 days, reckoning at 360 days to a year, and in 176,400 days there are but 483 solar years, since each solar year is 365¼ days long. It is important to remember this, for the chronology of the Bible, arranged so accurately by Bishop Ussher, is fixed in solar years.

Therefore, in computing 490 Bible years from the era of the commandment to restore and build Jerusalem, which era was encompassed by the extreme dates of 457 and 444 B. C., fixed after solar reckoning, we must reduce our Bible years to solar years. Now as stated, in 490 Bible years there are but 483 solar years; and 483 solar years computed from the center and bisecting date of the era just mentioned, terminates with the crucifixion of our Lord, A. D. 34.

This point of beginning, viz, B. C. 450½, the center of the era B. C. 457 to 444, must be right, since the 70 weeks computed therefrom are fulfilled at the right time and with the right event, the crucifixion of Christ.

There are two things, therefore, we must remember in calculating prophetic problems; the first is to reckon in Bible years of 360 days each; and the second is to take our point of beginning from the center of that event from which they should be computed, even though that event may cover a period of years in its immensity.

Applying now these rules of prophetic calculation of the 1,260 years of apostasy, we shall first reduce them to solar form, since as stated, the world's chronology is now kept in solar years. In 1,260 Bible years of 360 days each, there are but 1,242 solar years, and these are to be counted from that great event of the church's arrest and imprisonment. That event, as shown, occurred within the era B. C. 570 to 607 A. D.

Following further the rule of calculation as demonstrated in the solution of the 70 weeks, we must determine the center of this era from whence to commence the 1,260 years.

A. D. 588 is that center, and 1,242 solar years reckoned therefrom terminate in A. D. 1830.

Eighteen hundred and thirty, therefore, marking the fulfillment of the term of the church's apostasy, will necessarily mark another event, viz, the liberation and setting up of that church. Hence, we shall look to the annals of that year for a production of the oldtime Jerusalem Church, as it stood before it went into apostasy.

Era of the Restoration.

Now that we have witnessed the disorganization of the people of God, revealed in the overthrow of their nation, and the apostasy of their church, we shall look to 1830 for some hopeful token of returning favor. Out of the wreck of Israel's dissolution there was nothing left for further destruction since their entire fortune, both national and spiritual, temporal and eternal, was laid low by the judgments of an offended God and the persecutions of an embittered world. Whatever, therefore, 1830 has in store for Israel, cannot be in the nature of further judgment, it must be that of favor. Indeed, it is a time of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21. And within the compass of such a restoration, the church of our Lord must, and will, emerge from her wilderness retreat, reorganized as in years of yore.

And that is exactly what did occur, for in 1830 there was set up the Church of Jesus Christ of Latter Day Saints, organized at the command of God.

Yes; I am aware that the world has pooh-poohed our claims; but do as they will, they cannot defeat the unalterable decrees of an undeviating God. And there, in that Bible, are engraven those decrees. With unquestionable intelligence they predict an apostasy of the church. With mathematical accuracy they declare that apostasy will prevail for 1,260 years. And with seeric certainty they announce a return of that church upon the fulfillment of those years. Last, but not least, in the array of irresistible facts, you have the voice

of history written by the criminals convicted, by the very culprits who assisted, that the overthrow of the church occurred A. D. 570 to A. D. 607.

And now it is but a question of simple addition to affix the predetermined 1,260 years to this self-confessed tragedy, and there is but one result, and that, an indisputable result—A. D. 1830.

We have been chided by some for not taking the base of our calculation from 570, the opening of this era of the apostasy, and by others who think we should compute from 607, the closing of this era. To this we have no objection if precedent can be found. We confess that a further investigation of the "70 weeks" proposition gives some encouragement to a reckoning from 570 A. D.; since if we compute from the opening of the era to restore and build Jerusalem, viz, 457 B. C., it will be found that reckoning in full solar years the "seventy weeks," or 490 years, are fulfilled in A. D. 34, the very same time of fulfillment when we reckoned this period in Bible years instead of solar, from the commanding center of the era, viz, 450½ B. C.

Applying therefore the 1,260 years in full solar form to A. D. 570, they will be found to expire in the same year of our former finding, A. D. 1830.

And if we choose to apply the one remaining kind of years, that of lunar, which contains but 354 1-3 days to each, it will be found that 1,260 such, if computed from the ending of this same era, viz, 607 A. D., will expire once more in 1830.

Thus it appears that the three great systems of time measurement, solar, biblical, and lunar, unite in their conclusions as to the one and only ending of the 1,260 years.

Not only was 1830 marked by a restoration of the gospel and a setting up of the church, but it was also marked by the opening of an era of franchisal favors to the once down-trodden people of Israel. Prior to that time in England "no office, civil, military, or corporate, could be held by a Jew. The profession of law, whether as a barrister or attorney, was closed against him. A Jew was forbidden to teach school and might not even serve as a janitor of a school building. He was interdicted from voting and was of course excluded from either House of Parliament."—Ridpath, History of the World, volume 15, page 373.

Thus stood Israel's social situation up till 1830, and if so bad in enlightened England, the cradle of human liberty, we cannot expect it to have been any better in other European or oriental countries.

But their condition has since changed. All nations, now extend them the rights of franchise, and they are occupying as the foremost politicians, professors, journalists, and financiers of the world.

It will now be of interest to note the periodicity of Israel's epochal history. Like the rising and the setting of the sun it recurs in cycles; and 1,260 years is the measuring rod that extends from era to era.

The 1,260 years is a cycle of astronomic importance, and it is not strange that it should figure so conspicuously in the shaping of Israel's crises, since it is that heavenly bodies make for us our times and seasons, our days and nights, our tides and weather, and withal affect for weal or woe the conditions prevailing on the earth, according to the righteousness or unrighteousness of the children of men.

From the era of Israel's beginning, B. C. 1921 to B. C. 1872, extending unto the era of Israel's overthrow, B. C. 721 to B. C. 588, there are exactly 1,260 Bible years, which, as explained, equal but 1,242 solar years. And reaching from the
(Continued on page 175.)

cooked together. This was just fine; try it and be convinced.

After dinner I attended the Indian meeting which was held in the chapel they had just completed. They have a fine building. Brother Griffiths was also at this meeting; he came out from Kingfisher and gave a splendid talk to the Indians. We did not use an interpreter, as most of these Indians understand English. Brother Philip Cook, the tribe interpreter, was present. Brother Cook is quite an able man. He lives near the chapel. This was my first meeting with the Indians.

On Tuesday Brother and Sister Sanders and I drove to El Reno and met Brethren Griffiths and Case and took them just west of Calumet to Brother Joe Meagnel's, where we had a fine dinner. After dinner I held meetings at Brother Meagnel's home. Quite a number of Indians had gathered. Brother Griffiths gave a splendid talk. He said he was much encouraged over the Indian work. Brethren Case, Sanders, and myself also gave short talks. Here we used an interpreter, Mr. McHeig, a bright young man who was not a member but volunteered his assistance.

I am looking for many other Indians to accept this great work of the Lord.

J. D. Shower.

San Bernardino, California, March 2.

Editors Ensign: It may be of interest to your readers to learn that Sister Nellie Aldridge, president of the Woman's Department of the San Bernardino Branch, won first prize for a citrus fruit by-product display at the recent orange show here, and that the prize money is being sent to the bishop as a free-will offering.

It may be surprising, especially to those not living where citrus fruits are grown, to know of the various delicious by-products for table use that can be made from the orange, lemon, and grapefruit. Few people seem to know that the juice will jell and that various kinds of marmalade, cordial, and preserve can be made from these fruits.

Sister Aldridge had about forty samples of twenty-two varieties of these products, all artistically arranged on a large table. The various names of the products are: Orange marmalade, lemon marmalade, grapefruit marmalade, amber marmalade, (made from one orange, one lemon, and one grapefruit,) orange cordial, lemon cordial, grapefruit cordial, orange vinegar, orange honey, orange and rhubarb preserves, preserved oranges whole, (with ends sliced off,) orange jelly, lemon jelly, candied orange peel, candied grapefruit peel, candied orange slices, candied grapefruit slices, orange cookies, orange pie, lemon pie, orange pudding with golden orange sauce, and orange cake. This same kind of cake took a fifty-five dollar prize about a year ago and the bishop also received that prize money.

Our sister is certainly an artist in this line of work and her table attracted more attention and more favorable comment than all the rest of the similar exhibits put together. The annual orange show is a very unique affair and is attended by thousands of people, not only from California, but also by tourists from all over the country. Consequently Sister Aldridge's name and fame have spread far and wide and scores of people are anxious to obtain the receipts which are all of her own origin—not one of the above mentioned articles was made from a receipt of someone else's make.

The fact that she is able to formulate her own receipt shows that she has a fundamental knowledge of the art that is a great factor in her success. She also possesses another prerequisite to success in any undertaking; namely, interest in her work. She loves it; her whole soul was wrapped up in

the preparation of this exhibit, and her aim was not personal in its nature. Before attempting to compete for this prize Sister Aldridge promised the Lord that if she won anything at all it should go to the church.

On the same mail that bears this letter to the publishers, a letter is carrying the ten-dollar cash prize to Bishop McGuire. It was somewhat disappointing that the prize was not larger, as was expected; considering the hours of hard work and the expensive material used, it should have been fifty dollars at least. But the motive was just as sincere as if the prize were ten times that amount.

D. Amos Yates.

Cadillac, Michigan, March 1.

Editors Ensign: Although we have read and studied nearly everything published in the interest of the cause the books read have not been our own, so we are going to start a library.

Cadillac is in rather a convalescent state at present. Early in the winter we received several callers, namely, W. D. Ellis, of South Boardman, Michigan; B. H. Doty, of the same place; Brother Burr, of Bay City; Brother Morrison, of Marion, Michigan; and a few others of the priesthood, all of whom were present the same evening. The sermon by B. H. Doty was followed shortly by three baptisms.

This town is noted for its infidels, and if the one inter-viewed by your servant is an example, our faith is not shaken.

We asked F. S. Brackenbury to stop a day or so and take care of them, but he was on his way to his mission and felt that this was out of his jurisdiction. Brother McKnight held forth for two weeks but the weather was too severe.

We are hoping to see all of these good men sometime in the near future. There will be a grand opportunity to present the gospel here this spring. Anyone caring to stop will find us ready to advertise their meetings and we have reason to rejoice because many of the "Remember the Sababth" people are learning the difference.

Walter Scott.

Mr. and Mrs. John L. Smith: "We want the ENSIGN sent to Route 2, Box 110, Longmont, Colorado, where we have moved. It is a great comfort when we are isolated, and we do not feel we could get along without it. There are twelve or fourteen Saints here, and if we could have a little assistance of an elder I believe we could organize a Sunday school. We have a teacher here, Brother Brown, and we are praying and hoping for a branch organization. We are doing all we can to spread this grand gospel."

THE PERIODICITY OF ISRAELITISH HISTORY.

(Continued from page 169.)

era of Israel's overthrow, unto the era of the overthrow of the church, A. D. 570 to A. D. 607, there are again 1,260 Bible years. And extending once more from the era of the church's overthrow, A. D. 570 to A. D. 607, unto the era of the restoration in 1830, there are exactly 1,260 Bible years.

You will observe that we have measured from the center of the era in every instance.

Who then can doubt the periodicity of great events and who shall fail to see the significant importance of A. D. 1830, situate at the grand terminal depot of the 1,260 years, over the prophetic lines of Israel's promise, must arrive the long-looked for restoration of the gospel of the church; and from whence shall be dispatched the "swift messengers" of truth unto all nations, kindreds, tongues, and people.

In this connection I would have you note the significant harmony existing between the era of Israel's overthrow, B. C. 721 to B. C. 588, and the era of the overthrow of the church, A. D. 570 to A. D. 607. If you will measure from the central date of the first named era, B. C. 655 to 654, you will observe that, extending from that point to the center of the era of the overthrow of the church, A. D. 588, there are exactly 1,260 Bible years. Again, measuring from this same center, B. C. 655 to 654, to the opening of the era of the overthrow of the church, viz, A. D. 570, there are precisely 1,260 lunar years. And still again, if you will measure from this point to the closing of the era of the overthrow of the church, A. D. 607, you will note there are just 1,260 solar years.

Thus does the era of the overthrow of the church occupy a position remote from that of the era of Israel's overthrow 1,260 years, both as to the time of its opening and its closing, and certified to by all three systems of time measurement. It must be correct. Once more, if you will determine the distance extending from the era of the overthrow of the church to the era of the restoration, it will be found to be, as already shown, just 1,260 years, measuring from the cardinal points of that era, viz, A. D. 570, 588, and 607, reckoning of course in all three systems of time measurement, the solar, the biblical, and the lunar.

It is indeed the most harmonious problem of the ages. It is a problem thrice proved. It is demonstrated by mathematics; certified by history, and proved by prophecy.

But I must not leave the matter with you until I answer a question sometimes urged. It is asked, "Why is it that every epochal era in Israel's past was an event of extensive proportions, covering years in their immensity, while the era of the restoration was an event of one year, 1830?"

To this I would say that the criticism, while intelligent, is a little previous, for surely the era of the restoration is one of magnitude, and after all, 1830 is but the bisecting date of that era.

This era began with the earliest stages of the French Revolution, an event of far-reaching importance that made for the transition of the Old World from the state of kingcraft and priestcraft to that of popular government. It was opened by a most remarkable outburst against papal predominance, at that time entrenched within the various governments of earth, and which, in particular, held fair France within the tentacles of its devitalizing grasp.

It was resistance volcanic and destructive, before which the minions of Rome retired, shattered and shorn of their temporal power.

This rebellion against the pope's temporal power began with the eldest daughter of the papal church, France, when by order of the National Assembly it was decreed that the property of the clergy must be confiscated, and tax tithes refused to the church. This was done in November, 1789. In this year also, commenced the first sittings of the Congress of the great American Republic.

In the next year the monasteries and abbeys were suppressed; their lands confiscated, and a decree was passed requiring all ecclesiastical officers to take an oath subscribing to the civil constitution.

In 1792, 40,000 priests were driven out of France.

In 1796 Pope Pius VI "makes submission to the French Republic."

In 1798 a Roman Republic was proclaimed, Pope Pius VI being taken prisoner and removed to Florence.

In 1806 the confederation of the Rhine terminated the Holy Roman Empire hitherto ruled by the pope.

In 1809 Napoleon issues a decree abolishing the temporal authority of the pope, who is deposed and held a captive, his states being annexed to France.

In 1814 the pope is restored to his throne.

In 1832 Mazzini founds the Young Italian Party, having for its object the unification of all Italy under republican rule.

In 1848 a republican insurrection breaks out in Rome. The pope escaped in disguise and a free constitution was proclaimed against the protests of the pope.

In 1849 a Constitutional National Assembly met at Rome, depriving the pope of temporal power and proclaiming the establishment of a new republic.

The pope appealed to France, who by this time had returned to the bosom of the church. Heeding the appeal, she restored the pope to his authority.

In 1855 Sardinia passed a bill for the suppression of convents and withdrawing state support from the clergy.

In 1859 the states of Tuscany, Modena, and Parma, with the papal states of Romagna, implore Victor Emanuel, King of Sardinia, to annex them to his kingdom. In 1860 these states by vote declared for union with Sardinia. In this year the Sardinian troops entered the papal states, defeating the pope's troops in a number of battles.

In 1861 the First Italian Parliament met, conferring the title of King of Italy on Victor Emanuel, King of Sardinia.

In 1866 a bill was passed in Italy suppressing monasteries and confiscating certain church properties.

In 1867 Garibaldi made an unsuccessful attempt to liberate the city of Rome still held by the pope.

In 1870 Italian troops entered papal states and breached the walls of the city of Rome. In October of this same year a plebiscite vote of the papal states was taken, 133,681 voting for a union government with Italy, only 1,507 voting against it. Rome is now declared the capital city. Hereupon the pope withdrew from Rome and shut himself up in his castle, proclaiming himself a prisoner, and there he has continued ever since.

Thus the overthrow of the temporal power of the pope, a power indispensable to the exercise of his unlicensed and unbridled ambition, consummated an era of eighty years, and the grand bisecting date of that era, is A. D. 1830.

It is significant to observe that this era of the overthrow of the pope's temporal power, A. D. 1789 to A. D. 1780, is just 1,260 years from the era of the rise of his temporal power A. D. 570 to A. D. 607, measured, as in every case, from center to center.

The era of the restoration was threefold in its mission of mercy. First, it inaugurated the setting up of the kingdom of God and a necessary restoration of the gospel. Second, it instituted enfranchisement for the Jews. And third, it accomplished the downfall of the pope's temporal power.

Who, then, can doubt the era of the restoration, so luminously displayed in the annals of modern events, and who shall not perceive the crowned center of that era, upon whose summit, towering above the clouds of a fulfilled apostasy, there stands the apostolic temple of the Lord. There she stands, her turrets of truth and her towers of testimony, gleaming amidst the radiance of divine favor; while upon her banners in letters of burning gold she announces to a wondering world, "The Church of Jesus Christ of Latter Day Saints, Reorganized and Restored."