

Armageddon



By
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Introduction & Principles

“I will teach you by the hand of God: that which is with the Almighty will I not conceal.” (Job 27:11) “I here invoke thy aid to my attempts to teach men of their roots and whence they come. That with no middle flight intends to soar Above the Aeonian mount, while it pursues Things unattempted yet in prose or rhyme. What in me is dark, Illuminate; what is low, raise and support; That to the height of this great argument I may assert eternal providence, And justify the ways of God to Israel.”

LET BE UNDERSTOOD FROM THE VERY BEGINNING, that this study is not entirely my own efforts, but also include parts of many other Biblical Scholars; not the least of which is S.D. Baldwin, from which much is taken from his book “Armageddon,” Published by Cincinnati: Applegate & Company, Nashville: Methodist Publishing House, Stevenson & Owen, 1854.

We must lay down the following as our principles of interpreting symbolic prophecy:

- 1). First: Perfect coincidence of events with prophecy, is infallible proof of the fulfilment of prophecy. It was in accordance with this principle, that Jesus proved himself to be the Messiah.
- 2). Second: the definition of prophetic symbols is to be found in scripture, or to be determined by fulfilment. Where a symbol has more than one scriptural sense, which is rarely the case, its intended meaning must be determined either by its context or by fulfilment, or by both.

- 3). All interpretations must coincide with the literal and evangelical doctrines of the Bible.
- 4). All the symbolic days, months, and times, are interpretable on the same principles as are the seventy weeks, and have a double or twice doubled interpretation and fulfilment.
- 5). All symbolic prophecy of great events is given in twice doubled forms, or is interpreted by symbols, or literally.
- 6). The Israel people of God are symbolized, always, in a dual character, coinciding with the spiritual and civil departments of government, growing out of the spiritual and social nature of man and the dual nature of the great Law of love to God and love to man.
- 7). The globe and mankind are to be freed from the curse, and the globe is not to be annihilated, but renewed with all the splendours in the gift of Deity, and be the tabernacle of God, the Holy of Holies forever and ever.

For our work, we ask the attention of the reader. We present it as a theory, a true theory, of the dealings of God with the nations of His Israel people; but we would by no means compel any one to adopt or conclusions against his will; we would rather let the demonstrations be examined, and persuade by invincible and logical argument.

Our deductions are not the result of fugitive thoughts, but of unceasing attention, by day and by night, without intermission, for more than twenty years. Our labours have been of the severest and most painful and patient character, in making the discovery of the principles of interpreting the seventy weeks; with the help of men of God such as Sheldon, Emry, Bob Halstrom, Bill Gale, Pete Peters and others that don't come to mind at the present time. In addition to this, it may not be improper to remark, that daily we have sought God for wisdom to understand the mystery which He said should be revealed. Through the pity of some, the derision of others, the rebukes of many, and with the good wishes of but few, we have

steadily pursued our course in quiet to the goal of our prayers; and we now return gratitude to God for what we believe to be a success. We commit the work we have written to Him who hears the prayer of the humble, and doubt not that it will do some good to our country, our people and the world in general.

The style of our study is not laboured, though we have been years in preparing it; our time has been devoted mainly to systematizing and harmonizing the prophets; and in efforts to present it to the reader in a form that is easily understandable and readable. In doing this we have re-written it many times over. We have tried to make every sentence plain; but still it will require time and patience on the reader's part to go through with it. It will be observed that our interpretations of the future coincide with the positions or other Bible Scholars and Students; and the coincidence is the more singular, because our positions were taken from the writings those Scholars, Students and our own thoughts.

This coincidence attracted the attention of many people, and resulted in a written request, on their part, that our views should be published in a book form. That we should entertain the same views, from positions differing so widely, is very remarkable, and is entitled to grave consideration. By this we mean, that I was born on a farm; grew up on a ranch; went to work in the oil fields; to driving a truck; to the docks of large freight lines; to working as a bill clerk; rate clerk; and occasionally as dispatcher; then to work for corporations as traffic manager. Where as men such as Pastor Howard Rand, Pastor Sheldon Emry; Pastor Bob Halstrom; Pastor Bill Gale; Pastor Pete Peters (who had much the same upbringing as I did) and others who were raised under much more civilized manner.

Should we be found somewhat in error in some smaller points relating to the future, it is no more than would be naturally anticipated; but we feel assured that we are not, and can not be, mistaken about the conflict of our country with Europe in the battle of the great day of God Almighty. So far as the past is concerned, we feel assured that we are presenting to you some of the most extraordinary proofs of the inspiration of the Scriptures that have ever been in print. Being sustained, by the facts of the past, and judging the future by principles deduced from certain knowledge, we feel

that our judgment, in most cases, will be found coincident with plain common sense views of things. That ill fed and wounded vanity may instigate the hostility to our work of small envy and jealousy, of pride of sect and self-inflated opinion, is what we expect to a small extent, and we rather court than shun such prejudiced enmity. For if we can, through reasonable efforts present enough facts so as to persuade them over, then we have, through the Grace of God, did a good work.

We have not combated the theories of other expositors to a great extent, because it was, in some cases, useless to do so. In every instance when we differ from others, we do so because they do not strictly conform to past facts, and by consequence must err, proportionally, with reference to the future. In some cases, very exalted human authorities will be consulted against us; but we appeal, for support, to inspiration and to history, and refuse to yield to any sanctified human opinion, especially that of the Jews, that is not punctiliously in accordance with known truth. We claim to have discovered, that all old interpretations of the Judeo-Christians of one era are either erroneous in whole or in part; and in many cases deliberately to deceive our people to their hurt.



Chapter One

Prophetic History of the Whole World

AT THE FALL OF THE WORLD, or rebellion of mankind against God, He determined upon their disobedience to His commandments; and immediately declared war against His foes. From the nature of things, this was war of a double character, or spiritual and political. Man originally possessed, and still possesses, a spiritual nature, which makes him a religious creature, and also a social nature, which constitutes him as a political being. From these two constitutional qualities has resulted in the universality of some kind of region and civil

government. In a state of perfection, these two principles would have ultimates in true religion and true civil government. At the fall of man, the rejection of the True God as monarch in both of these departments, led to the wildest disorder and universal misery.

It is also a truth, established by universal experience, that all civil governments among mankind have conformed in principle and practice to the genius of the prevailing religion of the people; religion has controlled the politics of the world in all ages, the cries to the contrary notwithstanding. If the religion has been mind, so has been the civil government; if it has been bloody and despotic, as has been the civil government; if it has been liberal with no enlightenment, so has been the civil policy. This has resulted from a law of nature, by which inferior things are controlled by superior; and as the spiritual nature of man exercises supreme power over his conduct in his individual capacity, so does it in his aggregated state. To subdue man, it was therefore necessary to subjugate his spiritual nature first; to regenerate him as a religious race, and then his political regeneration would follow inevitably.

A physical victory might have resulted in a moment from the weight of Omnipotence, but a moral victory could not thus speedily be obtained, from the Eternal, and immutable, and self existent principles of moral agency. To the principles here stated, the great declaration of war by Yahweh is strictly conformed.

Declaration of War

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”
(Genesis 3:15)

Seed: #2233 zera`-seed, sowing, offspring

- a) a sowing
- b) seed
- c) semen virile
- d) offspring, descendants, posterity, children

- e) used of moral quality; a practitioner of righteousness (figurative)
- f) sowing time (by metonymy)

When one examines the word seed, they find that the woman's seed and the serpent's seed is the same number and means the same thing. Therefore, it is clearly obvious that the serpent has a seed or descendants in the world today. According to Christ children of the devil are the Jews and their descendants and is related in John: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it--Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying." (John 8:44-55; see also Matthew 23:15; 23:33; Acts 13:10)

This declaration is a generic history of the whole contest for dominion of the world, from the fall to the final victory of God. The serpent and the woman, though real persons, are nevertheless, in this passage, used as metaphoric terms. Were this not so, the whole passage would be ridiculous. Six parties are embraced in the text. First, the serpent and the woman are placed antithetic to each other; second, the seed of the serpent, and the seed of the woman, are also counterparts of each other; third, He (Christ) and the serpent's head are also placed in antagonism to each other.

Between each of these opposite pairs, direct hostility was to rage; and it is evident that the serpent, his head, and his seed, are all confederate; and that the woman, her seed, and He, the Messiah, are also confederates. It is evident, also, that the head of the serpent controlled the powers represented by the serpent and his seed, and that He, who stood opposed to the serpent's head, held also a similar supreme control over the powers represented by the woman and her seed. It is granted, without any argument on our part, that the head of the serpent represented the great enemy of God, and seducer of man, called, in the New Testament, the Prince of the power of the air, and the Devil, and Satan. "Wherein in time

past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (The Jews).” (Ephesians 2:2) It will also be granted, that He who was opposed to Satan, was the second person of the Trinity, also called Immanuel, or Messiah. The serpent represents the false religion (Judaism) introduced by the Devil, and his seed (The Jews) represents the false system of civil government growing out of it. The woman represents the true religion introduced by Jehovah, and her seed represents the true system of civil government growing out of it. Our reasons for these positions are man, but chiefly the following:

1). The terms “serpent and his seed,” and “woman and her seed,” can be understood literally. For this makes the serpent to be the father of the Jews, whom John the Baptist and Christ said were vipers (snakes): “But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?” (Matthew 3:7) Then Christ said: “O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.” (Matthew 12:34) Christ called them vipers again in Matthew 23: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matthew 23:33) Then for a second witness John relates: “Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?” (Luke 3:7) Thus the descendants of Eve have been in a perpetual war with Satan’s viper seed until Christ shall crush the head of the vipers (snakes).

2). As the head of the serpent was symbolic of something besides the symbolic serpent; this serpent is the real seducer of man. Now, as false religion is the first great scheme of the Devil, the serpent is properly represented by it. And as the “seed” of the serpent is something it represents the civil politics generated from a false religion. No two things in the whole history of the world can be found to coincide with the serpent and his seed, but false religion, and false civil policy. Again, as the woman and her seed are opposite counterparts of the serpent and his seed, they must coincide with the true church of God, and the true system of government arising from it. The utter impossibility of any other thing

being found to coincide with the woman and her seed, than those here stated, in consistency with the whole text, inevitably fastens the symbolic meaning of the text to them.

3). That the woman and her seed, and the serpent and his seed, severally represent the two departments of false and true government, is further evident from the consideration of the nature of all moral government. That man possesses a dual nature, a spiritual and a social, is a fact of which all are conscious. A sense of Deity exists naturally in all minds, and this become the basis of all religion.

This sense does not necessarily imply a knowledge of the True God, but it leads all men to feel that themselves, and the world, are controlled by a superior power or powers. In enlightened countries it leads to the worship and acknowledgment of Jehovah, and in barbarous countries it is the source of endless superstition, a general belief in ghosts, witches, and inferior spirits, which men believe control them and their interests. The dual law of love supreme to God, and equal love of neighbours, called the great Law of God, is conformed to these constitutional principles of all moral agents. This is the constitutional law of the universe, and the decalogue based upon it is but the constitutional law of a single province of God's empire, as is our world.

The great universal empire of God is therefore of a dual nature, and had not man sinned, this dual government would have prevailed in perfection in this world. In re-establishing the fallen empire of God on earth, these two departments would of course receive attention, and their existence, prophetically, would be recognized, and an elementary existence would necessarily be seen. The kingdom of Satan would also conform to the great dual nature of man, and antagonism to God's dual law, and would be manifested therefore in the dual form of Church and State, or spiritual social government.

4). The Scriptures, from the beginning to the end, recognize the duality of God's kingdom, in its elementary stages, and prophetically in its triumphs; and also the duality of Satan's kingdom in the world. We will first trace those which coincide with the woman and her seed. These are

seen in the persons of Shem and Japheth, one of whom was to give spiritual law, and the other to sway the political sceptre of the world, through the Askenaz as spoken of in Genesis 10: “The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.” (Genesis 10:2-3) Next we see it in Sarah and Isaac; next in Moses and Aaron; next is the typical church of Moses and Aaron; next is the typical church of the Hebrews and the civil government arising from it; next in Jachia and Boaz, the two typical pillars of Solomon’s Temple.

The prophets we find speaking of “the Lord’s house, and the mountain of the Lord’s house;” (Isaiah 2:2) “Judah and Jerusalem;” (Malachi 3:4) “Judah and Ephraim;” “Judah and Israel;” “Ariel,” or “the mountain and stone cut out of the mountain;” (Daniel 2:45) “The Ancient of Days and his chariot throne;” (Daniel 7:9) “The saints and the people of the saints;” (Psalm 85:8) “The two olive branches;” (Zechariah 4:12) “Two candlesticks,” (Revelation 11:14) or “two anointed ones;” (Zechariah 4:14) and the white horse and his rider receiving a crown; the two witnesses, the two candlesticks, the two olive trees; the woman with twelve stars, and the sun and moon which clothed her, and her man child; “salvation and strength;” (Revelation 12:10) “the kingdom of our God, and power of His Christ;” (Revelation 12:19) The company of the sea of glass; the man with a sickle on a white cloud; the man with many diadems on the white horse; the seven candlesticks and seven stars; the Lamb with seven horns and seven eyes; the four beasts and twenty-four wings; the twenty-four elders and twenty-four seats; the seven lamps and the sea of glass; and finally, the throne, covered with a rainbow, and him that sat upon the throne.

Many other instances besides these might be quoted, but these should suffice, to show the fat we speak of. Next, the serpent and his seed have their coincidence in Ham and Canaan, Hagar and Ishmael; or the bondwoman and her son; the iron and clay of the great monarchy image; the ten horns and little horn of the fourth beast of Daniel; the wilful king and the strange god; the seven-headed dragon and seven-headed beast; the great whore upon many waters; the Harlot Babylon upon the seven-headed beast from the pit; the beast from the pit and the old serpent; the false prophet and the image of the beast with the wounded head.

This double form of empire is seen wherever we look into political prophecy in the Bible, and this universality of its reference to church and state, shows that the woman and her seed and the serpent and his seed were antithetic symbols of religion and civil government. As the serpent and his seed are opposites of Shem and Japheth; and the iron and clay are opposites of the stone cut out of the mountain and the mountain itself; and the ten horns and little horn of the beast are opposites of the Ancient of Days and his throne, or the saints and people of the saints; Hagar and Ishmael are opposites of Sarah and Isaac; the dragon and beast with a wounded head are opposites of the woman and her twelve stars; the spiritual and civil gentiles are opposites of the Holy City; and the beast and harlot are opposites of the two witnesses.

5). A perpetual enmity has existed between true and false religion and between true and false civil government from the fall of man; and no such enmity has existed between any double correlated parties besides them; so that no significations can be assigned to the woman and her seed and the serpent and his seed other than those we ascribe to them.

It has been supposed that the descent of Messiah from eve was intended by the term “seed of the woman;” and so has been the opposite of the “seed of the serpent,” and if the term implies but one person in the one case, it must imply the same in the other, which would make us look for a person descended from the serpent as an opposite to Christ. These “seed of the serpent” can be found in the Jews. The term “her seed” unquestionably refers to Messiah, and from its nature it indicates a connection with the White Race, but no special promise of a Redeemer or atonement is found in the text, nor any injunction to other sacrifices with prospective faith in a Redeemer. It therefore follows, in view of the sacrificial rites of Abel and his faith, that Adam’s family received clear information of its duty, not recorded in the Bible, and the promise of God incarnate, must also have been given, yet no record is made of it by Moses.

Mode of the World’s Reduction—First Curse

To reduce the world to allegiance, God determined upon a fourfold mode of warfare. The first was to afflict the material and animal creation. He

therefore laid a curse upon the ground, and upon beasts, and upon woman, and the curse of severe labour upon man, and death upon all the human race. This curse or evil condition of the world must be carefully distinguished from the penalty annexed to transgression.

A penalty can righteously be inflicted upon actual transgressors only but the curse falls upon animals, and infants, and idiots who are incapable of actual transgression. The pains of the penalty of spiritual death are suspended during man's probationary state. These temporal evils inflicted upon man's habitation were intended to produce the effect of repentance and return to God, just as want, woe, starvation, and humiliation led the prodigal son to return penitent to his father's house. This first curse not producing the desired effect sufficiently, a flood of waters destroyed the heavens and earth (a small geographical area in the middle east) that remained, and man's days were greatly diminished.

The second mode of warfare was the universal operation of God's spirit upon the minds of men, persuading them to obedience. Paul said of the universal world: "that which may be known of God is manifest in them, for God hath showed it unto them," (Romans 1:19) and "the Gentiles which have not the (written) law do by nature the things contained in the law—shew the work of the law written in their hearts." (Romans 2:14)

Here in this verse we have proof that the "Gentiles" were Israelites because the Scriptures state: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revelling." (Isaiah 51:7)

The third mode of warfare was by the preaching of the Gospel, or by living oratory, persuading men to repent and unite themselves to God's cause. This last as added to the plan of war to profit by it. The fourth mode was to break down all barriers which might lie in the way of the preaching of the Gospel. Here the agency of special providence is brought in, and the work of superintending nations, and confirming or breaking them to pieces, as the progress of God's cause might demand. A determination certainly was made to break down all civil governments not based upon the great laws of righteousness, and to supersede them by upright

governments. This breaking down of unrighteous domination at the close of the war is a constant theme of the prophets, and is termed a day of judgment, or political doom; or the battle of the Great Day of God Almighty. It is an earlier period than the Spiritual judgment, which succeeds it several centuries later.

The Principles of God's Government

God's government is essentially a theocratic democracy. It's principles necessitate in democracy among men, when disseminated and embraced. The great law of "love to neighbours as to self" is a law conferring equal rights among all citizens of the same government; it is diametrically opposed to human legitimacy, papacy, and absolutism; it is not conformable to hereditary aristocracy, nor can it be. It is democratic purely, and places all citizens of the same country upon a dead level as to right to rule, and confers exclusive favours upon none.

God is, according to it, the only one that has a Divine right to exercise kingship, and he is by consequence opposed to all human monarchy, and hates it as a feature of hell and the devil. In the first book of Samuel, we have the opinion of God and Israel about kings, and it is one of great repugnance on God's part and repentance on Israel's. Israel asked Samuel to make them a king, but he was displeased with the proposition, and prayed to God about it; and God replied to him, "And the **LORD** said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them—Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them." (1 Samuel:8-9)

After a king was chosen, God signified His displeasure by a terrible thunder storm during the wheat harvest, and the people were greatly terrified for Samuel said: "Is it not wheat harvest to day? I will call unto the **LORD**, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the **LORD**, in asking you a king. So Samuel called unto the **LORD**; and the **LORD** sent thunder and rain that day: and all the people greatly feared

the **LORD** and Samuel. And all the people said unto Samuel, Pray for thy servants unto the **LORD** thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.” (1 Samuel 12:17-19)

By this choice of a king the Hebrew republic was changed into a hereditary monarchy, and God ceased to be their only king. From the passages of scripture just quoted, it is certain that God considers a human monarchy as exceedingly sinful, and as standing in direct hostility to Himself, and He has but little patience with it. It is also obvious that in the recovery of the world to good government, in the progress of Christianity, that human monarchy will share no part or lot in the new organization. God is therefore hostile to human monarchy because the system is iniquitous in principle; and He will destroy it because of its wicked nature.

If it be replied, “the power that be are ordained of God,” (Romans 13:1) we answer that this does not prove monarchy correct in principle, for God uses monarchy as He does other curses, for the sake of chastising evil people. Thus the king of Babylon punished the Tyrians, and Cyrus punished Babylon at God’s instigation; and wicked nations need tyrants to punish them for their vice. God said “O, Israel, I will be thy king. I gave thee a king in mine anger and took him away in my wrath.” (Hosea 13:11) Monarchy is therefore a curse added to a vicious people, who are unworthy of freedom. In the spiritual and political redemption of the world, it therefore follows, that monarchy must be overthrown.

The Last Contest

The text states that the Messiah shall finally crush the head of the false system of worship and authority, or despotism, in church and state. This, of course, would end in the overthrow of the existing monarchies, and empire or state church establishments every where. In the progress of the war toward completion, it is reasonable to suppose that some one portion of the globe would be subdued to God before any other. The consequence of the prevalence of the Gospel practically would be a government in such a region, conformable to a Bible democracy. As enmity was declared between false and true religion, and false and true government, such a new organization would, therefore, be hostile to all monarchy, and vice versa.

It would also be the representative of Bible democracy generally, and would be looked upon as its organic leader in the world, and espouse their cause. Such actually has been the case in the history of the war. In the progress of Christianity, in America, it has formed a great Bible democratic constitution, which stands in belligerent attitude to all monarchy, and will strike for its oppressed brethren every where, and carry the great war to the bitter end.

Chapter Two

Second Prophecy

This prophecy is found in the ninth chapter of Genesis: “And he said, cursed be Canaan, a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth; he shall dwell in the tents of Shem, and Canaan shall be his servant.” (Genesis 9:26-27)

This being a generic history of the world, it is descriptive of the state of mankind from the flood to the judgment. As these various curses and blessings could not transpire without the separate existence of the three peoples, their perpetual separateness is thereby guaranteed.

When in the days of Peleg, “...Peleg; for in his days was the earth divided...” (Genesis 10:25) As Shem who was the elder, to him belonged the birthright privileges. “Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.” (Genesis 10:1) These were the sceptre, the highest honours, and a double portion of the great estate of the world. Hence the Semitic, or White Race, has been enlarged, and enjoys the gift of two continents. Neither Japheth nor Ham, were to share political equality in his dominion. Shem was to be a blessed race, but to Ham no blessings was given, a general state of inferiority, and personal slavery in part, was to be his lot.

The relation of Japheth to Shem was to be that of an inferior; and that of Ham, or a part of his family, was to be of a servant to two masters. The white Race will never admit a general equality of political franchise to

either Asiatics or Africans, and it would be ruinous for it to do so; and as for the general amalgamation, nature revolts at it, and God's providence has always prevented it, and will do so to the end. In the physical features of the three great races, is seen a picture of the Trinity. In it the second race, or Hamitic, bears the form of servant, as did the second person of the Godhead. In the moral features of Noah's family, Shem was given the religion of truth and the civil law of uprightness; while Japheth, Ham and Canaan coincide with the serpent and his seed, and with Hagar and Ishmael.

Course of Empire

In fulfilment of Noah's prediction, the sceptre of empire, severally swayed by the is now held by the Semitic, or White Race. Nimrod, the grandson of Ham, refused to obey the order of settlement and dispersion given by God. He collected the people at Babel, and corrupted the religion of Shem, and became king of the state, and high priest of religion, and first instituted idolatry. He greatly oppressed the Semites, seized upon their territories, and depressed the True Religion.

The Hamites, however, retained their ascendancy for a little time only, for God at Babel confounded the language of all the earth, and dispersed the people in the directions originally ordered. The various tribes that were scattered existed under the sway of petty chiefs, who were dignified by the name of kings; their empires were often limited by the walls of an insignificant town; Egypt and Damascus were the most prominent in history.

As the population increased, the kings in Asia began to gain more extensive sway, until the empire of Nebuchadnezzar extended over three continents; its limits being the Atlantic on the west, India on the east, and Abyssinia on the south. His empire was followed by that of the Medes and Persian; the Medes being of Japhetic origin, and the Persians of Semitic. This dominion was followed by the Grecian empire, and then by the Romans, both of full Semitic origin. Thus the discovery of America; the north was settled by refugees from European tyranny, and principally by True Christians.

A Christian empire has arisen here, with no king but God; and in the march of power has outstripped all nations, and apparently is the last seat of the world's empire. In this great contest of races for dominion, the black race and its variances, early sink into great inferiority and personal bondage to the other races, and so continues. The Japhetic, or mixed yellow race, also, after it dropped the scepter of empire, ceased to improve, and is vastly inferior to the White Race. Thus has the great prediction been thus far fulfilled with precision.

The Millennial Empire

As the Semitic, White Race, was to be enlarged and blessed with dominion.



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