

CAMPBELLISM—WHAT IS IT ?



*J. W. Chism*

# CAMPBELLISM—WHAT IS IT?

“Unto two thousand and three hundred days; then shall  
the sanctuary be cleansed” (Dan. 8: 14.)

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## A SERIES OF LECTURES

ON THAT WHICH IS COMMONLY CALLED “CAMPBELLISM” BY  
RELIGIOUS TEACHERS WHO OPPOSE

THE TEACHINGS OF THE WORD OF GOD.

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BY

**J. W. CHISM,**

Evangelist of the Church of Christ,

Thorp Spring, Texas.

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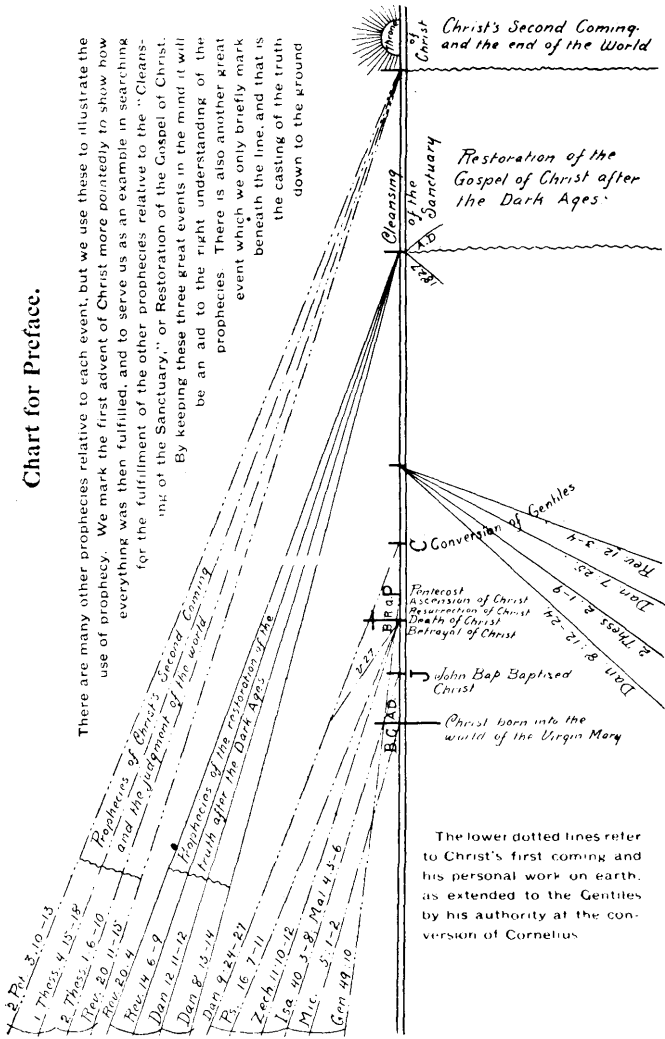
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# Chart for Preface.

There are many other prophecies relative to each event, but we use these to illustrate the use of prophecy. We mark the first advent of Christ more pointedly to show how everything was then fulfilled, and to serve us as an example in searching for the fulfillment of the other prophecies relative to the "Cleansing of the Sanctuary," or Restoration of the Gospel of Christ.

By keeping these three great events in the mind it will be an aid to the right understanding of the prophecies. There is also another great event which we only briefly mark beneath the line, and that is the casting of the truth down to the ground



The lower dotted lines refer to Christ's first coming and his personal work on earth, as extended to the Gentiles by his authority at the conversion of Cornelius

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Any man can write a book, and many men have written books—books on religious subjects, books on other subjects, books on prophecies, and books of every nature and description; and it would seem that the world is now overflowing with books, yet I in this treatise add one more book to the ocean of books now in existence. I have blit one excuse for putting this book before the reading public, and that is because there is not a book in existence written for the same purpose that this one is; neither is there one in my knowledge that is upon the same subject. Therefore this book.

My object in undertaking this writing is to set forth the Scripture teaching concerning the reformation—or, more properly speaking, the restitution—of the nineteenth century. There is a religious people in the United States of America and other parts of the Christian world who claim to be the people of God, and who are called by other religious teachers by the name “Campbellites;” and since these people make such claims—to be the people of God—I desire to examine their claims and the claims of other religious teachers with fairness and candor, and see if the name “Campbellites” is a right name for them or whether they are only called by that name to create a religious bias against them, so as to make it easier for such teachers as oppose them to hold the sympathy of the people, and thus keep them from accepting the teachings of those whom they call “Campbellites.”

In this treatise I will search the prophecies of the Old Testament to see if I can learn the use of the writing's of the prophets; and if I find by a careful investigation of the prophecies that God has declared before that this people

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should arise, has approved of their course, and has declared that their work was to be a work from himself, then it will be plain that the name "Campbellites" is only a false name used to cover the defects of the sectarian teaching of other religions teachers.

I am aware, however, that the prophecies—most especially that of Daniel and the book of Revelation, by John—have been considered by many to be things that could not be understood by man. To such objectors I would ask the question: Why do you think that these prophecies and the book of Revelation are not to be studied, or why do you think the study of them to be a failure? The only answer that has ever yet been given me to this query is: "Because there is so much difference between those who write upon them." But I ask again: Is there not quite as much difference on the subject of baptism, both as to the action and the purpose of the ordinance? Shall we, then, refuse to study the subject of baptism because there is so much difference in the teachings of religious men on the subject? If not, then why do you object to the study of the prophecies on that account? Would it not be really better to make a closer study of them because there is so much difference in, them? This has been my mind ever since I have been able to study the Bible at all. The more controversy there is on any given point in the divine word, the greater the need of a more diligent and careful study of that one point.

But a question: For what purpose were the prophecies written? We may find an answer to this query by turning to and examining some of them. We will use some of them that refer to the first coming of Christ, that we may more clearly see their purpose. In Gen. 49: 10 we have this language: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here we have a prophecy of the coming of the Christ. There are two points in it made clear: 1. That Judah should have



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the rule of the people of Israel, and it was not to be taken from him till the Christ should come. It is a fact that, while their kingdom had been deposed and "left to another people," the Jews still retained their high council under every government by which it became their lot to be ruled. As this council was ruled by the children of Judah until the Christ came, we find this point made clear. 2. When the Christ came, the people were to be gathered unto him. This we see fulfilled on the occasion of Pentecost and afterwards; and, further, we find the very time when he was to make his advent into the world was so pointedly marked that no one need have made any mistake in it if he had only diligently studied the matter. From Dan. 9: 24-27 and many other prophecies of the Old Testament we can prove beyond a doubt that Jesus of Nazareth is the Christ that was to come. So this serves our purpose for an illustration. Now, since the time of the advent of the Christ into the world was so clearly marked out by the prophets, would it be any very remarkable thing if the God of heaven, desirous to show his prophetic infallibility to the people of this age of the world, should mark out as clearly some great work that is to take place in our day? If we can find in the prophecies that God has as clearly revealed this religions movement as he did the coming of the Christ and approves of the work in the prophecies as he did of the coming of the Christ, will it not then be an evidence that this work, which is so commonly called "Campbellism," is not "Campbellism," but the gospel of Christ restored? But, again: Does it not look reasonable that God would show by the prophets when the gospel would be restored, seeing he has told us by the prophets that it would be cast aside (Dan. 8: 12)? Since he has marked out the time when the "truth should be cast down to the ground," would it not be right that he should tell the time when the truth should be brought back to the people? Now, since the prophecies are given for this very purpose, is it

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not worth our while to study them with all care and candor? Now to such a study I invite you in this book.

Now to the study of the prophecies. I have found three general lines of prophecy, each pointing to a particular event, and one reason why there is so much confusion in the study of the prophecies is that men do not keep these lines distinct from each other; but, applying some of the prophecies of one event to one of the others, they have become confused and confuse the mind of the reader. Then, to study them aright, we must first find to which one of these events the prophecy relates, and then we may come to an understanding of it. As an illustration of this, see chart in Preface.

We will in the body of the book first examine the time when the church of Christ was established and the beginning of the kingdom of Christ on this earth, then the exact relation of the church and the kingdom of Christ; then we will trace the church in the prophecies of Daniel and Revelation and see what was to befall her in after years and make a diligent search for the fulfillment of each of these events. By this means we will be able to locate the church of Christ on earth to-day, even to a demonstration.

"Seventeen centuries of the Christian era. have passed," says Dr. J. R. Graves, "and the history of the Christian church is still unwritten, while a thousand works have been palmed upon the world for church histories. The only true histories of Christian churches that have been extant during these centuries are the Acts of the Apostles, by Luke, and the prophetic history of the church by John, the beloved disciple; and if the last were but thoroughly understood, no other would be necessary, unless to show the world with what particularity and faithfulness Christ has fulfilled its predictions." (Introduction to eighth edition of Orchard's "Church History," page 7.) I record this because I believe it, with some amendments—viz., with the addition of the other prophecies relating to the same events, of which Daniel is as specific as was the apos-

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tie John; but believing that these prophecies should be rightly understood and believing that I have an understanding of them, I enter the more cheerfully into the investigation.

Ashing you to study all things in the book before you cast it aside and to then receive it if you find it to be truth, I hope that every reader will be well paid for the time that he may spend in the perusal of these pages; and if any one be led to the truth thereby, I will be more than paid for my labor. I am,

Yours for the whole truth,

J. W. CHISM.



# CHAPTER I,

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## THE ESTABLISHMENT OF THE KINGDOM OF CHRIST (GOD).

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*“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall he the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Dan. 8: 13,14)*

In the above quotation from the prophecy of Daniel we have the subject of this treatise thoroughly set forth. If we can come to a right understanding of this one passage of the prophecy, we will have all controversy over church succession settled. This is that second great line of prophecy to which reference was made in the Preface; and there is much more upon the same line that adds to and strengthens the statement here made, showing to a demonstration the time when the sanctuary is—or, speaking in the present time, when the sanctuary was—to be cleansed.

But if we wish to rightly understand this theme, *we* must begin at the right place; and then, if we continue

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in the right way, we will most assuredly reach the truth in the conclusion. We must, then, first find the beginning corner. When a surveyor begins to survey a tract of land, three things are needful—(1) the field notes of the land; (2) an accurate compass; (3) to establish beyond the shadow of a doubt the beginning corner, and this last can be done only by adhering strictly to the field notes and locating the corner at the very place where the bearings all point. So in this survey of the church of Christ. We have the true field notes—the word of God, the Bible. As the compass, we have true reason, the right intelligence of man. So by using these two aright, we may locate the beginning corner of the church of Christ, the kingdom of God; and when we have found the beginning corner, if we will only follow the field notes closely with an accurate compass, we will be able to trace the church from that time in all of its struggles and triumphs. So to the task of finding the true beginning corner we now come.

We first call your attention to the diagram in chart No. 1 of this chapter. The double base line we have made to represent the course of time, beginning with the prophecy of Isaiah, and descending the stream until we reach the book of Revelation. The large "J" we have made to mark the beginning of the preaching of John the Baptist; the large "B," the betrayal of Jesus; the cross, the death of Jesus; the "R," the resurrection; the "A," the ascension; and the

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“P,” the day of Pentecost. The keystone, turned side ways, marks the time of the rejection of the *head-stone* of the corner; and the keystone, set upright, marks the time of the laying of the foundation stone upon which the “house of God” was to be built. With this explanation of the chart, I now call your attention to the bearings in the field notes, that we may find the established beginning corner.

In Isa. 2: 2 we have this language: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” One thing is made very sure in this, and that is that the establishment of “the mountain of the Lord’s house,” whatever that may be, was to be in the future of the time when Isaiah wrote, for he says it *shall be done*. But a question presents itself just at this point: What is “the mountain of the Lord’s house?” If “the mountain of the Lord” is the kingdom of God, then the matter is forever settled as to whether the kingdom of God was established prior to that date, So we will ask the Lord to toll us what is meant by the statement. In Dan. 2:35 we have this statement: “And the stone that smote the image became a great *mountain*, [Italics mine], and filled the whole earth,” And in the interpretation of the vision given by Daniel, in verse 44, he says: “And in the days of these kings shall the God of heaven set up a kingdom,

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which, shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms', and it shall stand forever." From this it is made plain that the "mountain" in the prophecies is a symbol of a kingdom; and since this is true, it would then follow that a "hill" would naturally be used as a symbol of a lesser government. But what does the prophet mean by "the Lord's house?" Again we will let the Lord answer: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth." (1 Tim. 3: 15.) From this we learn that "the house of God" is the church; therefore, when the prophet said, "The mountain of the Lord's house shall be established," it was only saying that the "kingdom of God," or the "church of God," was to be established. From this, then, it is most conclusive that the church, or kingdom, of God had not been established prior to that time; hence, we mark the hand pointing toward the future for that work. (See chart.)

The next bearing mark to which we call your attention is found in Mic. 4:1. The language is almost verbatim with that of Isaiah on the same point: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." Since



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we have learned what the Lord means by a “mountain” in the prophecy, we see also from this that the establishment of the church, or kingdom, of God was, at this writing, also in the future; hence, again we mark the hand on the chart to point forward for that event. But just here it may be well to examine a point in this prophecy which we will need in the future. It is said here that this kingdom, or church, is to be established “in the top of the mountains,” and some tell us that this was fulfilled when Jesus went up into the mountain and appointed his twelve apostles (Matt. 10:1-10; Mark 3:13-15); but this cannot be true, because the “mountain” in the text cannot refer to a literal mountain any more than “the mountain of the Lord” can refer to a literal mountain. So if this going up into the mountain and there calling the twelve apostles was not the building of a literal house, then it could not be the fulfillment of the prophecy; for if you make the word “mountain” to mean a literal mountain in its fulfillment, then the house of the Lord must be a literal house, and the mountain of the Lord must be a literal mountain. But if the “mountain of the house of the Lord” has reference to the church and kingdom of God, then “the top of the mountains” must also be a symbol of the top of the kingdoms of this earth. Hence, when the prophet said “the top of the mountains,” he declares that the kingdom of God was to be established in the top of

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the kingdoms of the world- —that is, it was to be established above them.

But our next bearing is a little more definite; see it: "And in the days of these kings shall the God of heaven set up a kingdom." (Dan. 2: 44.) From this we have the time when the kingdom is to be established, or set up, still marked by the inspired prophet to be yeti in the future; so we again mark the hand pointing forward. But to what "kings" does the prophet refer? We are told by some that it is to the four great *kingdoms* marked out in the vision, and by others that it refers to the divisions of the Roman Empire. So we will examine it closely and see if either be correct; if not, then we will search for the truth. We will here let the prophet speak for himself: "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall boar rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And

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whereas thou sawest the feet and toe's, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet wore part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken, And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is net mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom." (Dan. 2: 36-44.) When we examine this closely, we find that the "kings" referred to cannot be the four universal kingdoms', because the prophet has passed by three of them and is describing the fourth minutely. The word "king" here has reference to a dynasty of kings in each one, and it is the last dynasty that he is describing; therefore the idea that the phrase "these kings" has reference to the four dynasties is excluded. Now, the other side comes with the claim that there is but one thing left to which it can refer, and that is the ten-toe state of the Roan an Empire. This might do tolerably well, had the prophet said one thing about the "ten, toes" of the imago; but he is as silent as the grave on the subject. So this, theory rests upon the assumption that the image was the image of a man, and that it therefore had just ten toes. But this is very inconclusive, since the prophet tells us that the *form* of it

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was *terrible*; he did not pay the size of it was terrible, but the *form*. So it is certain that it was not the exact image of a man; hence it is, only an assumption that the image had ten toes. But we will look more closely at the reading of the text, and see if we cannot come at the truth. Now, read from *verse* 41, and it will be seen that the division was not marked by the toes, but by the mixture of clay and iron; and remember that this is a description of the fourth kingdom. It was first wholly iron; then clay was mixed in it, and this occasioned the weakening of the empire. Since there were four of these universal dynasties, and Babylonia was the first, we have no trouble in locating the others, for in Dan. 8 we are told that the next two are the Medo-Persian and the Grecian Empires. This, then, leaves us only the fourth to locate; and the prophet has described it so minutely that it is unmistakable. It first comes to view as iron, breaking everything in its way. In after years a spirit of moderation is introduced; the clay begins to mingle with the iron; but while they mingle, they will not cleave together. Here he says: "They [these kings] shall mingle themselves with the seed of men: but they [these kings] shall not cleave one [these kings] to another [the seed of men], even, as iron is not mixed with clay." Now, since this is a description of the fourth empire, let us see if we cannot find it. After the fall of the universal empire of Grecia, there has been but one other empire on

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earth; that one is the Roman. But as this empire was first introduced into the image as all iron and breaking the others in pieces, let us have a description of the work of that empire. "In the second century of the Christian era the Empire of Rome comprehended the fairest part of the earth and the most civilized portion of mankind." (Gibbon's "Rome," Volume I., chapter 1, paragraph 1, page 43.) But again: "The principal conquests of the Romans were achieved under the republic; and the emperors, for the most part, were satisfied with preserving those dominions which had been acquired by the, policy of the Senate, the active emulation; of the consuls, and the martial enthusiasm of the people. The seven first centuries, were filled with a rapid succession of triumphs; but it was reserved for Augustus to relinquish the ambitious design of subduing the whole earth, and to introduce a spirit of moderation, into the public councils." (Gibbon's "Rome," Volume I., pages 43, 44.) In these two quotations from Gibbon we learn that the Roman Empire was a, universal empire, and that it was the *republic* that broke other nations to pieces; hence, we place the "iron" of the vision to mark the Roman, Empire in its *republican, form of government*. This is unmistakably plain,. But to what does the "clay" refer? It will be noted in Dan. 2: 43 that the kings mentioned "mingled themselves with the seed of men," and it was this "seed of men" to which they would not cleave. Now, there is one

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thing noticeable in the history of the Romans: while they changed the government from a republic to a kingdom, they never did abolish the Senate. Here, then, in retaining the Senate, they retained a part of the republic, therefore a part of the iron." "There was in it of the strength of the iron," says Daniel; and Gibbon has shown most conclusively that that was the republic; hence, there was, to remain in it a part of the republic, and it was with this that the "clay" was to be mixed. Now, since the emperors were associated with the Senate in the rule of the empire, and since the Senate represents the "iron," there is nothing left to represent the "clay" but the emperors, or kings. But these were to "mingle themselves with the seed of men," but would not cleave to them. So we look once more. The emperors mingled with the Senate, but did they cleave together? If they did, then it could not refer to them; but if they did not cleave together, then we have located both the "iron" and the "clay" elements of the kingdom. So here we will let Gibbon settle this matter. Just after having described the attempted assassination of one of the emperors, Gibbon says: "But the words, of the assassin sunk deep into the mind of Commodus and left an indelible impression of fear and hatred against the whole body of the Senate.\* [Footnote.—\* "The conspirators, were Senators, even the assassin himself."—Herolotus, Volume I., page 31.]" (Gibbon's "Rome," Volume I., page 139.) "The tyrant's rage,

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after having shed the noblest blood of the Senate, at length recoiled on the principal instrument of his cruelty." (Ibid., page 140.) The last mentioned was Commodus. But again: "Commodus had now attained the summit of vice and infamy. . . . History has preserved a long list of consular Senators sacrificed to his wanton suspicion." (Ibid., page 148.) Again: "The royal and even noble families of the provinces had long since been led in triumph before the car of the haughty Republicans. *The ancient families of Rome had successively fallen beneath the tyranny of the Caesars; and while those princes were shackled by the forms of a Commonwealth* [Italics mine], and disappointed by the repeated failures of their posterity, it was impossible that any idea of hereditary succession should have taken root in the minds of their subjects." (Ibid., page 224.) Again: "There is not, for instance, any difficulty in conceiving that the successive murders of so many emperors had loosened all the ties of allegiance between the prince and people, that all the generals of Philip were disposed to imitate the example of their master, and that the caprice of armies long since habituated to frequent and violent revolutions might every day raise to the throne the most obscure of their fellow-soldiers." (Ibid., page 298.) On the next page we have the account of one of the Senators who had been placed at the head of the army by Philip being enthroned by the army, and Philip being dethroned and slain by

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him. We give one other statement from Gibbon, and this must suffice for the present. In Volume I., page 379, we have this, statement: "Such was the unhappy condition of the Roman emperors that whatever might be their conduct, their fate was commonly the same. A life of pleasure or virtue, of severity or mildness, of indolence or glory, alike led to an untimely grave; and almost every reign is closed by the same disgusting repetition of treason and murder." Then, follows an account of the death by a conspiracy of Aurelia,<sup>11</sup> Emperor of Rome, to which this remark is added: "The Roman Senators heard, without surprise, that another emperor had been assassinated in his camp; they secretly rejoiced in the fall of Aurelian." (Same page.) These quotations, which we could multiply if need be, show conclusively that the Roman emperors were the kings who mingled themselves with the seed of men" (the Senate), but would not "cleave one to another." They truly mingled with the Senate in the rule of the empire, but they and the Senate did not cleave together; hence, the emperors were the *clay* of the image, while the Senate was the *iron*. This, then, fixes the age of the world in which the God of heaven was to set up his kingdom, for Daniel says, "In the days of these kings shall the God of heaven set up a kingdom;" and we have proven to a demonstration that "these kings" were the Roman Caesars. So we now descend the stream of time to the time when



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the field notes tell us the beginning comer should be set up.

We now come to the mission of John. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent .ye: for the kingdom of heaven is at hand." (Matt. 3: 1, 2.) The words "at hand" in this are a translation from the Greek word "*eggiken*;" or, in another Greek text, "*eggike*" which is, the third person singular, perfect indicative, of "*eggizo*," and is defined thus by Bagster: "'To cause to approach; ' in New Testament, 'to approach, draw near.'" Therefore it shows that the kingdom was not yet set up, but was still in the future of that time. But lest some who do not read the Greek should think that this is only a dodge of the true thought, we will examine the same English words used (or, rather, the same phrase), that we may learn their true meaning. In 1 Pet. 4: 7 we have this language: "But the end of all things is at hand." Now, if "is at hand" signifies that the thing mentioned has already come and is now in existence, then this from Peter would prove that the end of the world has already come; but since we know that this cannot be his meaning, then it cannot be the meaning of John in Matt. 3: 2. But it only shows that the end of all things is approaching, and hence in Matthew it only shows that the kingdom was at that time approaching, and was, therefore, yet in the future. So again we point the hand forward for

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the date of the establishment of the kingdom to some time after John used that language.

The next bearing is in Matt. 6: 9, 10. Here Jesus tells his disciples to pray, "Thy kingdom come." If the kingdom had been in existence, Jesus would never have taught his disciples to pray for it to come. So we mark the hand in the chart pointing to the future of this date also.

In Matt. 11: 11 we have another bearing mark. Jesus says: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than, he." From this it is plain, that there was not one in the kingdom of heaven, at that time who had been bom of women, hence no kingdom as yet. So we point the hand forward again.

But in Matt. 1.6: 16-18 we have a bearing that is unmistakably plain. Jesus says: "Upon this rock I will build my church." So the building of the church was in the future of this date, without controversy.

In Matt. 18: 3 we have another bearing which is very plain. Jesus says to the apostles: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now, since Jesus says that the apostles were not in the kingdom, it follows that the kingdom was not yet; and the argument that tries to place the establishment of the

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kingdom in the mountain (Matt. 10) falls to the ground as worthless, for Jesus here, says that the apostles must be converted before they can enter the kingdom, showing plainly that they were not yet in it, while the argument on Matt. 10 uses them to make the church. Besides, Jesus says in Matt. 16: 18: "I will build my church." This ought to settle this part of the controversy in every candid mind.

Our next bearing is found on the night of the betrayal of Jesus. In Luke 22: 18, at the ordaining of the Supper, the Lord says: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Now, here the Lord himself says that the kingdom of God *shall come*; and since that is the future tense, it puts the coming of the kingdom of God after the betrayal of Jesus, to say the least of it. We have now followed the inspired pen to the time of the giving of the Supper, and find that Jesus himself declares that it is yet in the future of that time. So who is the man that will try to, place the establishment of the kingdom in a time when the Lord himself says that it was in the future? So we once again point the hand on the chart down the stream of time. But we will not give up the search yet, but will examine the field notes more fully.

In John 20: 9 we have another bearing: "For as yet they knew not the scripture, that he must rise again from the dead." If the kingdom was set up

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prior to this time, the apostles themselves did not know it; and if the kingdom had been set up, they certainly would have had some knowledge of the fact. So again we point the hand forward.

But again we find the apostles after the resurrection (and the last was also after the resurrection) making inquiry of the Lord, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) Here again, it is clear that the kingdom had not come, for the apostles were inquiring if he would at that time restore it to Israel. They had the idea that Jesus had come to restore the old temporal kingdom to Israel. Jesus informed them that it was not yet time for them to have an understanding of this matter, but told them that when the Spirit came he would give them power to bear witness of him—as much as to say: "The kingdom has not yet come, and you have a wrong idea of it; but you will gain, the right idea of it when the Spirit comes, and then you shall bear me witness." So again we point the hand to the future of this date; and it was the occasion of Jesus' ascension.

The next bearing is an unmistakably plain one; and it is the last one we have until we pass "that great and notable day of the Lord"—Pentecost. Daniel (7: 13, 14) says: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given

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him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." From this we learn the following things: (1) That the one like the Son of man came "with the clouds of heaven;" (2) the place to which he came was not this earth, but he "came to the Ancient of days"—that is, he came to God himself; (3) that it was after his coming that the kingdom was given to him. Now, if we can find the fulfillment of this vision, we will have a time subsequent to which the kingdom was given. Now turn to Acts 1: 9-11, where Luke says: "And when he had spoken these things, while they beheld, he was, taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." From this we learn that Daniel's vision was fulfilled at the ascension of Jesus, to the extent that the Son of man ascended and "came to the Ancient of days." So it was after the ascension of Jesus that the kingdom was given to him. But we are told by some that this cannot be the fulfillment of Daniel's prophecy, because Daniel says he saw him come; and in this he went, instead of came. To this objection we make reply: True, Jesus went, from our standpoint of view, but from Daniel's

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standpoint, he came; for Daniel says he “came;” but he did not say he came to this earth, but “came to the Ancient of days.” Now, since the Ancient of days is God—Jehovah—and since the one like “the Son of man” was to come to him, and since he dwells in heaven (1 Kings 8: 39 ), it follows that the ascension of Jesus, “the Son of man,” was the time when he “came to the Ancient of days;” and since the kingdom was given to him after the ascension, we mark the hand pointing to the future of that date also.

Now we have reached a period of time within ten days of “that great and notable day of the Lord”—Pentecost; and from the most positive proofs, we have learned that the kingdom was to be given at a time subsequent to this. So we will now pass down the stream of time to the year of our Lord 96 and examine some more of the bearing marks of this survey. Our first bearing since “that great and notable day of the Lord” will be found in the book of Revelation. John says: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ.” (Rev. 1: 9.) We learn kingdom of Jesus Christ was then in existence. So here we mark the hand on the chart pointing backward, showing the kingdom to have been set up prior to that writing.

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But just here it may be well to give definitions of both "church" and "kingdom." By the word "church" we mean the assembly of Jesus Christ called out by the preaching of the gospel of Christ and baptized into him. The word "church" is from the Greek word "*ekklesia*," which means "to call out," "to summon forth;" hence the "church of Christ" would be those who were "called out" by him. But the apostles were not "called out" by him during his personal ministry, for they continued under the Jewish law. And Jesus himself commanded them to do whatsoever the scribes and Pharisees commanded them to do, for he said: They "sit in Moses' seat." So while it is a fact that the apostles were "called" by him during his personal ministry, they were not "called out," and are not, therefore, to be considered a church. The Jews would have called such a calling out a "synagogue." But to the meaning of the word "kingdom." There are three essentials: (1) A king with a diadem upon his brow—that is, with power as king; (2) he must have subjects over which to rule; (3) he must have laws to govern these subjects; (4) he must have territory in which to place his subjects, that they may have a dwelling place. In the absence of any of these there is no kingdom. Then what we mean by "the kingdom of Christ" is that he was made King, with subjects, laws, and territory. While we may admit, for the sake of the argument, that Jesus was King

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while on earth, that the disciples were his subjects, and that his word was his law, yet we find him in the possession of no territory whatever; for he himself says: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Hence this precludes the idea that there could have been a kingdom of Christ before the death of Christ; for he had no territory at all, and he never made claim to any territory until after his resurrection. But, then, on the mount of ascension, he says: "All power is given unto me in heaven and in earth." (Matt. 28: 18.) This was said in view of what he knew was to transpire within the next few days. And it was after this time that Daniel declares the kingdom was given him. Now, since we find that John on the isle of Patinos was in this kingdom, it is positive that it had been set up prior to that time.

But we will search for another bearing. Paul says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 13, 14.) Here again we are said to have been "translated . . . into the kingdom" of God's Son; so it follows that the kingdom of Christ was in existence at that time also. So again we point the hand on the chart backward of that time.

The next bearing to which I call your attention is in Acts 2: 47. Here it is said by Luke: "The



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Lord added to the church daily." Now, if the Lord added to the church daily, it is conclusive that the church had an existence. Now, Luke makes this statement immediately after having described the day of Pentecost, with all of its events. Then, from that day on. "the Lord added to the church daily." So we learn that the church could not have been set up nor the kingdom of Christ established later than the day of Pentecost, and we have already learned that only ten days before Pentecost it had not yet been established; so we will be sure to find the beginning some where between these two dates. Here we will turn back and learn from the field notes some things which must transpire before "the house of the Lord" could be "established."

In Ps. 118: 22, 23 we have this language: "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes." From this we learn, that the stone, Christ, must first be rejected before it can be laid as the chief corner stone. And in Acts 4: 11 Peter says: "This is the stone which was set at naught of you builders, which is become the head of the corner." Here we learn that Christ was that stone mentioned by the psalmist, and that the builders had rejected him at some time prior to this speech. So we will look for the time when it was done. In Acts 3, Peter, in his discourse to the people, said: "The God of Abraham, and of Isaac, and of Ja-

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cob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go." This shows us the time when the stone, Christ, was rejected of the builders. So it is conclusive that the house could not have been built before this time. In Mark 8: 31 Jesus shows very plainly that the consummation of the rejection was to be the putting him to death. Hear him: "And he began to teach, them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Then the rejection was not complete until Jesus was denied before Pilate.

But, added to this, we have another bearing in Isaiah, which is very important just at this point: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Then, before the foundation could be laid in Zion, the stone must be "*tried*" and found to be a "*sure foundation.*" Now, when this stone was declared to have *power* in it, it was then a *sure* foundation, and not till then. But when was this? Hear Paul: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 3, 4.) This shows us when the stone was declared to be "a sure

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foundation;" it was by the resurrection. Hence the foundation could not have been laid before this, and consequently "the house of the Lord" could not have been "established." But one other thought. We have now found when the stone was ready to be laid in Zion, but there are some other things in Isaiah which must transpire before the stone could have been laid, for Isaiah predicates the laying of the stone upon them. Bead carefully with me now and learn what they are: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone," etc. (Isa. 28: 14-16.) Now the laying of the foundation was predicated on the events mentioned as having first taken place, so we will examine them closely. When did the scornful rulers of the people of Jerusalem make a covenant with death? Certainly when they covenanted to put Jesus to death. But when did they make an agreement with hell (Greek, "Hades")? Certainly when they procured a guard of Pilate to keep Jesus in the grave. And when did they make lies their refuge? Certainly it was when they bore false witness against Jesus before the Roman governor.

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But when did they hide under falsehood? It could only have been when they gave money to the soldiers to say that the disciples stole him away. Now, Isaiah says: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation," etc. Hence, the foundation could not have been laid before the things transpired. So it is as clear as the noonday sun that the foundation was not laid before the resurrection of Jesus.

Having found that the stone is now ready to be laid, and that all of the events needful to its being laid were now finished, we will look at another line of bearings. Paul says: "As a wise master builder, I have laid the foundation." (1 Cor. 3: 10.) Again: "Other foundation can no man lay than that is laid, which is Jesus Christ." (Verse 11.) At this, date the foundation had been laid, but how was it done? Paul says that he laid it at Corinth; so we will turn to where he laid it at Corinth and see how it was done: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. . . . And many of the Corinthians hearing believed, and were baptized." (Acts 18: 1-8.) But Paul said, in his letter to the Galatians, that he was to the uncircumcision what Peter was to the circumcision. (Gal. 2: 7, 8.) Now, since Paul, by testifying that "Jesus was Christ,"

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laid him as the foundation at Corinth, and since Peter was to the Jews what Paul was to the Gentiles, it follows that when Peter testified to the Jews on the day of Pentecost that Jesus was the Christ, in so doing he laid him as the foundation. Now, since it was never testified to the world that Jesus had been made "both Lord and Christ" before the day of Pentecost, it follows that this was the first time that the found a ion had ever been laid at any place; therefore "the house of the Lord" could not have been built before this day. But since we have already learned that God "added to the church daily" after the day of Pentecost, it is conclusive that the church was built between the time of the laying of the foundation (by Peter's preaching) on that day and the day following. Remember, we have the foundation now laid, but a foundation is not a house. But in what did this foundation consist? We will let Paul tell: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief comer stone." (Eph. 2: 20.) From this we learn that the apostles and prophets were in the foundation, but how were they in it? Assuredly it was by being witnesses of the resurrection of Jesus. But hear Paul once more: "God hath set some in the church, first apostles, secondarily prophets." But when were the apostles and prophets set in the church? It was when they were given the power to become witnesses of his resurrection. But when was this? "But ye shall

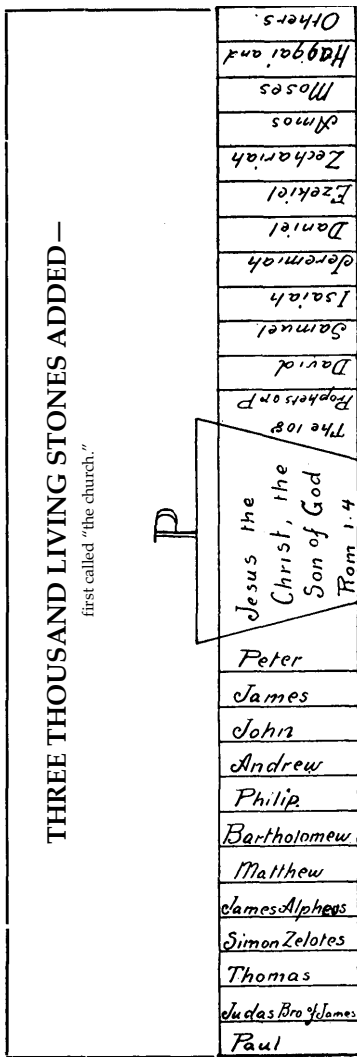
## CAMPBELLISM—WHAT IS IT?

receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) Now, the Holy Ghost came on the day of Pentecost, and empowered the apostles and the prophets to become witnesses of the fact of the resurrection of the Lord. Hence here it was that God "set" them "in the church;" they were set as a part of the foundation. (See Chart No. 2, this chapter.) Now, when they were set—empowered, to bear witness of Jesus,—they immediately began to declare that he was made "both Lord and Christ," thus laying him as the chief corner stone of the building; when this was done, the foundation was completed, but the house was not. But the result of their testimony was: "They that gladly received his word were baptized: and the same day there were added unto them [were added unto the foundation of apostles and prophets, with Christ as the chief corner stone] about three thousand souls." (Acts 2: 41.) Here we have a. complete foundation, laid and three thousand "living stones" built upon it. But what does this constitute? We will let the inspire! pen answer. Luke says in almost the same swoop of the pen: "And the Lord added to the church daily." Now, here the congregation of the disciples was called, for the first time in the New Testament, "the church;" and may we not, therefore, conclude, from all the evidence before us, that this is the establish-

Others were added from time to time, and the house grew. When the three thousand "living stones" were "added to the" foundation, it was for the first time called "THE CHURCH." (Acts 2:47.)

### THREE THOUSAND LIVING STONES ADDED —

first called "the church."



#### APOSTLES OF CHRIST

were in the foundation as witnesses of the resurrection, and were set in the foundation when they were given power to become witnesses. (1 Cor. 12: 28; Acts 1: 6-8; Acts 2: 1-4.)

#### CHRIST

was placed as the chief object of the testimony when his resurrection was declared. (Acts 2: 22-36.)

#### PROPHETS OF GOD AND CHRIST

were in the foundation as witnesses of the resurrection, and were set in the foundation of the church when they were used as witnesses of the resurrection. (1 Cor. 12: 28; Acts 2: 22-35.)

## CAMPBELLISM—WHAT IS IT ?

ment of "the house of the Lord?" The disciples of the Lord were here "called *out* and made separate from the Jewish and Gentile worlds, and this is the first time that they were so separated. But we will yet introduce more testimony from the field notes, to prove beyond controversy that this is the proper beginning.

Since we have dwelt so long on the church, the inquiry here may present itself to the mind, Where is the establishment of the kingdom? To this inquiry we now direct your attention. Jesus says: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9:1.) From this we learn two things: (1) That the kingdom was to come during the lifetime of more than one of those who stood present at the time, which ought to forever kill the theory that the kingdom has not yet come; (2) that the kingdom was to come *with power*. Now, if we can find the time when the power came, we will have found the time when Jesus said the kingdom should come. Turn next to Acts 1: 8, and there we will learn when the power was to come: "But ye shall receive power, after that the Holy Ghost is come upon you." Now, since the coming of the Holy Ghost was to bring the power, it was also to mark the time of the coming of the kingdom—that is, of the coming of Christ's rule (dominion) on earth—for the kingdom was to come with power.



## CAMPBELLISM—WHAT IS IT?

Now turn to Acts 2: 1-4, and there we have this language: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Now this was the time when Jesus said the kingdom should come; for he said it should come with power; and the power, he said, should come with the Holy Ghost. And the Holy Ghost did come on the day of Pentecost; therefore the kingdom came on that day, or Jesus made a mistake. And we know that he did not make a mistake; therefore we know that the kingdom came on that day—that is, Jesus' rule (dominion) on earth began on that day. "The mountain of the Lord's house" was there and then "established" in the highest government of earth, "in the top of the mountains;" "the God of heaven set up" that kingdom which should "never be destroyed."

But another bearing: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath

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put all things under his feet, and gave him to be the head over all things to the church, which is his body." (Eph. 1: 20-23.) In this Christ was given to be the *head* over the church, when he was raised from the dead and set at the right hand of God; so if we can find when he was set at the right hand of God, we will find the time when he was made the *head* of the church; hence, the time when the church was established. In Acts 2: 33 Peter says: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Now, this was on "that great and notable day of the Lord," Pentecost. So it follows that this was the day on which Jesus was made the head of the church; hence, the church was established here.

But another bearing from Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established." When? In the last days. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2: 17.) Now, Peter quotes this to show that this was the last day and the fulfillment of Joel's prophecy; so we learn by it that this is the time when Isaiah said that "the mountain of the Lord's house" was to be "established." So it is another positive proof that the kingdom was set up, established, at this time—Pentecost.

Now, in Mic. 4: 1 we have the same thing that is

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given in Isaiah; so it would be superfluous to remake the argument from Micah, for it is the same as the last. But in Zech. 1: 16 we have a statement like this: "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it." Now, it is claimed by some that this reference was made concerning the rebuilding of the temple of Solomon; but a close survey, it seems to me, would convince any one that it was not the temporal house spoken of, but the spiritual house, the church of God. It is no more indefinite than the language: "Out of Egypt have I called my son." At first glance that seems to have been said directly concerning Jacob, yet Matthew tells us that it was fulfilled in the returning of Jesus from Egypt, whither Joseph had fled from fear of Herod. Then why does not this, which is much the plainer of the two references, refer to the church? It most assuredly does, and it shows the place when<sup>1</sup> the church was to be established. Now, in Luke 24: 46-47) Jesus told his disciples that the preaching of the gospel was to begin at Jerusalem, and all the events which we have mentioned took place there; so this, too, strengthens the whole of what we have said.

But we have one more bearing, and it is very plain. Peter was called before the church at Jerusalem to answer the charge of having gone to the Gentiles, and in his defense he said: "And as I began to speak, the Holy Ghost fell on them, as on us at the begin-

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ning." Now, the time that the Holy Ghost fell on the apostles is the time that Peter calls "the beginning;" and from all the proof that has gone before, it is most conclusive that "the beginning" here mentioned is the beginning of the reign of Jesus. Since, then, the Spirit fell on the apostles on the day of Pentecost, it follows that the day of Pentecost was the day upon which "the mountain of the Lord's house" was "established." Having, therefore, found the establishment of the church, the setting up of the kingdom of Christ—the kingdom of God—we will next trace it in its journey through the ages. But enough for this lecture.

## CHAPTER II.

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### THE CHURCH—THE KINGDOM.

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*“Upon this rock I will build, my church; and the gates of hell shall not prevail against it.” (Matt. 16: 18.)*

Having found the establishment of the church of Christ, the beginning of the reign of Christ on earth, and the time when “the house of the Lord” was “established,” we will now search for the church in the succeeding ages. In order, then, to do this rightly, we must learn the teaching and the practice of the church while under the direct supervision of the apostles, who were guided into all truth by the Holy Ghost. But before doing this, we will note a few more things concerning the establishment of the church, or kingdom, of Christ.

If the church was established before Jesus was crucified, and he was the head, then the head was cut off when he was slain, and the church became headless, hence dead.

If the church was established before the death of Jesus, then it either had no blood in it, and hence no remission of sins—“And without shedding of blood

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is no remission" (Heb. 9:22)—or it had only the blood of bulls and of goats in it. Paul says: "For it is not possible! that the blood of bulls and of goats should take away sins." (Heb. 10: 4-.) Hence, in either case it could have no remission of sins in it.

If the church was established before the death of Jesus, it was, before he made a sacrifice of himself for sins, and could, therefore, have no perfection, in nor by it.

If the church was established before Jesus ascended to heaven, it had no one made "both Lord and Christ" over it. "This Jesus hath God raised up, whereof we all are witnesses. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2: 32-30.)

If the church was established before the ascension, it had no great high priest at the right hand of God to make intercession for it. (Heb. 8 : 4 ; 7 : 28.)

If the church was established before Pentecost, it had no Holy Spirit to guide its members into all truth; hence it had no convincing nor converting power in it. "And when he [the Spirit of truth] is come, he will reprove [margin, "convince"] the world of sin, and of righteousness, and of judgment." (John 10: 8.) Hence it was only a dead body; "for . . . the body without the spirit is dead." (1 Cor. 2: 20.)

But if the church was established on the day of Pentecost, then it had all of these essentials in it.

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But we are met with a number of objections, a few of the strongest of which we will examine; having dwelt at length on this subject, however, we will have space for only a few of them.

It is objected that Jesus told his disciples to tell certain things to the church, and that he would not have told them to do so if there had been no church to tell them to. This is very faulty, for Jesus was only giving his disciples his will—covenant; and a covenant is not of force until after the death of the testator.

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9: 10, 17.) Now, since the death of Jesus was necessary to the validity of his testament, and since this and all kindred passages are a part of his testament; it follows that they were not of force while he lived, but were given to guide<sup>1</sup> the church into the right path after the church should be established. In Matt. 18: 17, where Jesus said, "Fell it unto the church," we learn that the apostles had yet to enter into the kingdom.

Again, it is objected that Jesus purchased the church with his own blood, and gave himself for it. How, then, could he purchase the church, or<sup>1</sup> give himself for it, if there was no church to give himself for? In reply to this I quote Paul's words: "Husbands, love your wives, even as Christ also loved the

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church, and gave himself for it." (Eph. 5: 25.) Now, Christ gave himself for the church, as I gave myself for my wife. I loved my wife, and gave myself for her; but she was not a wife until after I gave myself for her. So it is with the church. In the act of giving myself for my wife, she was constituted a wife; then, in the act of Christ's giving himself for the church, it was constituted a church. But even after I gave myself for my wife, she was not a wife until after the announcement was made to the world by the proper authority; so when Jesus gave himself for the church, even then it was not the church of Christ until after the announcement was made by the proper authority, the Holy Spirit, and this was not done until Pentecost. (See Acts 2: 36-38.)

But we are told, again, that from the days of John "the kingdom of God is preached, and every man presseth into it." "Every man" can mean no others than Jew and Gentile. The Gentiles did not press into it until the occasion of Peter's preaching in the house of Cornelius; so this is a prophecy of it. Jews pressed into it on the day of Pentecost, and the Gentiles pressed into it at Cornelius' house. So again all is plain.

But we will here give one very strong reason why the church could not have been *established* during the personal ministry of Christ. It was said by Zechariah (13: 7) and repeated by Jesus (Matt. 26: 31): "I will smite the shepherd, and the sheep of the flock



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shall be scattered." And this was fulfilled. They were not only scattered in person, but in their faith also, for they said: "We trusted that it had been he which should have redeemed Israel." (Luke 24: 21.) Of the women coming from the sepulcher and telling the disciples of the resurrection, it is said: "And their words seemed to them as idle tales, and they believed them not." (Luke 24: 11.) So we see readily that the establishment of the church was yet in the future. But as we have already proven that it was established on the day of Pentecost, we will argue the question no further at the present, but will turn to the teaching of the apostles. When we find what they taught, we will have found the marks, of identity by which we will be able to locate the true church wherever one can be found.

To find the teaching of the apostles, we must first go to the connection under which they were, laboring and find their authority. In Matt. 28: 18-20 we hear Jesus, after his resurrection, giving a charge to the eleven apostles. He says: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." And this same commission, as given by Mark, stands thus: "Go ye into all the world, and preach the gospel to every

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creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) As given by Luke, it reads: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47.)

Now, to sum up this commission, we have it like this (we put "preach" under "preach," "believe" under "believe," and "baptism" under "baptism," so we may have it in convenient shape to study):

Matt.28:18-20... P.	—	—	B.	N.
Mark 16:15,16.... P.	B.	—	B.	S.
Luke 24:46-49... P.	—	R.	B.	N. R.
Acts 2: 22-38.. P.	B.	R.	B.	N. R. S.

Now, in the above it is plain to be seen that on the day of Pentecost, Peter carried out, to the very letter, the commission that Jesus had given. Now, since Jesus said that it should go among all nations, beginning at Jerusalem, and since, when it began at Jerusalem, it was preached as above—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"—it follows that the true

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church of Christ will, in, all ages and in all places, preach it just as Peter preached it on this occasion. Any church that preaches any other gospel than this one is not the church of Christ, for Christ never gave authority to preach any other gospel; and when men preach baptism for any other purpose than for the remission of sins, they preach another gospel, and not the gospel of Christ. Hear Paul: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) This puts the question beyond dispute. The gospel, as it began at Jerusalem, is the model for all ages and nations, for God "put no difference between us [Jews] and them [Gentiles], purifying their hearts by faith." (Acts 15: 9.) So we now have one mark of identity put beyond dispute, unless a man will flatly dispute God's word.

But then' is another thing in this to which I want to call especial attention, and that is the order of the events in the commission: (1) Preach; (2) men must believe that which is preached—the gospel of Christ, not some man's theory about the gospel; (3) they must then repent, and then call on the name of the Lord, or confess the name of the Lord Jesus, and then be baptized—and that, too, for the remission of sins. If any of these requirements are not complied with, no man has the assurance of the divine writings that he is a child of God and a joint heir with Christ;

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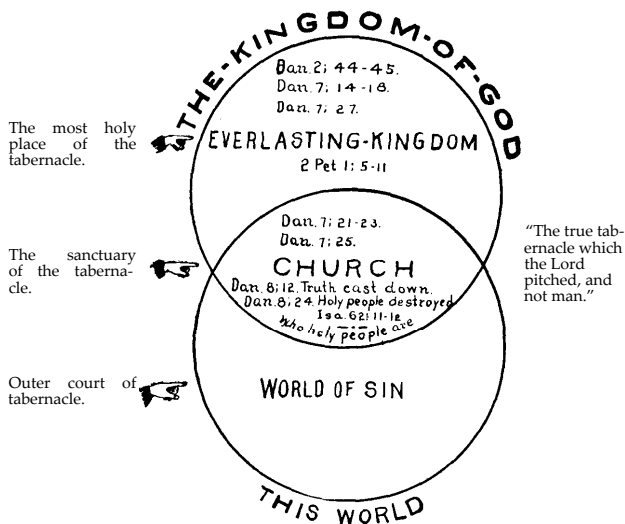
but where we find all of these obeyed from the heart, we find God's promises are to that man. "But," says one, "does not repentance! precede faith?" We answer: No, because Paul says: "But without faith it is impossible to please him: for he that cometh, to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) But it is objected that this is faith in God, but repentance is toward God, and then the man believes in Christ. This cannot be; for while the faith here mentioned is faith in God, it at the same time includes the faith in Christ, for he says: "And that he is a rewarder of them that diligently seek him." Now, God rewards men through Christ; and since this faith of Heb. 11: 6 requires a man to<sup>1</sup> believe that God "is a rewarder," and since that reward comes through Christ, it follows that faith in Christ must also precede repentance. But those who teach that repentance precedes faith depend for proof on the order of words in the sentence. But it is easy to show that the order of words cannot mark the order of events, for in Rom. 10: 9 Paul says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe<sup>111</sup> thine heart that God hath raised him from the dead, thou shalt be saved." Now, the order of words here would make a man confess faith in Christ before he had believed. Again, in verse 10 Paul says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto sal-

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vation." Now, this is flatly contradictory, in the order of words, to verse 9. So it is plain that the order of words cannot mark the order of events. But once more Paul says: "Not knowing that the goodness of God leadeth thee to repentance." (Rom. 2: 4.) Now, since it is the goodness of God that leads a man to repentance, and since God's goodness is manifest in giving Christ to die for sinners, it follows that a man must believe that God gave Christ to die for sinners before he believes that God is good; and in believing this, he sees the goodness of God, and is led by it to repentance; hence, that faith precedes repentance in the order of events is beyond reasonable dispute. So here is another mark of identity in the church of Christ.

## EXPLANATION.

The top circle in its completion is made to represent "the kingdom of God;" the bottom circle, this world; the lap, the church of Christ.



Hence the church is in the kingdom—a part of it, but not all of it. Put as in the old tabernacle service, the part below circle lap is the outer court of tabernacle; the lap, the sanctuary; and that above the lap, the sanctum sanctorum, or most holy place. This represents "the true tabernacle which the Lord pitched, and not man." The lines of the circles represent the walls of the tabernacle of old, and also the true tabernacle walls—the covenant of Christ. The lines of the lap, then, represent the covenant of Christ that impales the worshipers, the church, in it; and the top, heaven itself. This will be more fully explained in the body of the book.

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Having now found the teaching of the apostles concerning the first principles of the gospel of Christ, we will turn, our attention to the relation of the church and the kingdom of God. A proper understanding of this is very needful, because at this point almost all of the false church theories are built. A false idea of the relation of the church and the kingdom originates a false theory of church succession; and a false theory of church succession originates other false teaching, and binds the false teachings of antiquity on many good and honest people, antiquity being regarded as almost equal to the words of the apostles themselves. So the relation of the church and the kingdom is a vital question; but. I believe it to be one that is as little understood as anything in the. divine writings, while, at the same time it is one that is as easy of comprehension as that Peter was the one to whom, Jesus gave the, keys of the kingdom. On the one hand, men have decided that the words "church" and "kingdom" are perfect synonyms, and on that theory have attempted to trace a line of visible church succession, unbroken from the apostles to the present time; and in order to make it out, they have "woven together twigs of every kind," says Mr. Armitage. The same Baptist authority ( Armitage) again says: "The attempt to show that any religious body has come down from the apostles an unchanged people is of itself an assumption of in fallibility, and contradicts the facts of history."

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("History of the Baptists," Preface, page 3.) We might give much more from the same pen to the same purpose, but this is enough for the present use. But, on the other hand, some have jumped to the conclusion that the church and the kingdom are in no way synonymous; and they have developed the theory that the kingdom is not yet established, but that it will be set up when Christ comes again; but they say that the church has been set up, that men may enter into it and be saved, and at the coming of Christ they will be permitted to enter into the kingdom of God. These people fail to make a distinction between the "establishment of the kingdom" and the "inheriting of the kingdom." It is a fact that the time to inherit the kingdom is yet in the future; it will come at the end of the war in and for the kingdom. Now, since these theories are both false, we ask your careful attention while we search for the truth of the matter. And this thought occurs: If we ever attain the truth, we must get it from God's word; for there, and there alone, it can be found. So we here present some of the passages upon which both sides depend to establish their theories; let us study them and see if we can come at the truth.

The first party cites us to such passages as, the following: "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." (Matt. 16: 18, 19.) "And in the days of



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these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) "And there was given him dominion, and glory, and a kingdom, that all people, nation's, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." ( Dan. 7: 14.) From these and kindred passages it is argued that the church and the kingdom being the same, it was to stand forever. But we will now bring forward another set of scripture quotations —and in the same connection with these—which will change the looks of these claims and show beyond controversy that the conclusions drawn from these scriptures are incorrect. While Daniel tells us that the "kingdom" was to stand forever, he also tells us this much more: "I beheld, and the same horn [the little horn] made war with the saints, and prevailed against them. . . . And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they [the saints] shall be given into his hand until a time and times and the dividing of time." (Dan. 7: 2 1-25.) Again: "And a host- was given him [the little horn] against the daily [daily desolating power] by reason of transgression, and it cast down the truth to the ground; and it prac-

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ticed, and prospered . . . . And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." (Dan. 8: 12-24.) Now, it is just as clear from these statements that the saints, or holy people, were to be overcome, worn out, and destroyed, and the truth was to be cast down to the ground, as it is from the statement that the kingdom should not be destroyed, but should stand forever. Now, truth must harmonize these passages and show that there is no conflict whatever between them; but neither of the two theories mentioned can harmonize them and hold its ground, hence they have always passed them unnoticed.

We have already learned that the church was established on the day of Pentecost, and that the kingdom also was set up on the same day; hence, from that day to this, we must find the kingdom standing. But since the church is composed of holy people, and since, if the holy people were destroyed, the church would of necessity be destroyed, and since Daniel said that the holy people should be destroyed by that "little horn," it follows, to a demonstration, that the church was destroyed. But do not understand me to say that the *kingdom* was destroyed; for, indeed, *it was not*. But we are asked: "Are not the church and the kingdom synonymous? Does not the language of Jesus, in Matt. 16: 18, show that they are?" I answer: They are only synonymous in a degree, not

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complete synonyms. The difference, is: "The kingdom" comprehends the whole family in heaven and on earth, while "the church" comprehends: only that part of the family on earth. We will illustrate this: Allow that the United States is the kingdom and Texas is the church; we could properly say of a man who is in Texas that he is in the United States, because Texas is a province of the Union; but a man may be in the United States and not be in Texas, because Texas does not comprehend all of the Union. With this view of the subject all is plain: the church is in the kingdom and a part of it, but the church does not comprehend all of the kingdom. If a man is in the church, he is of necessity <sup>111</sup> the kingdom, for the church is a province of the kingdom; but a man may be in the kingdom and not be in the church., for the kingdom comprehends more territory than the church. But no man can be in the kingdom and be on this earth without being in the church, for the only part of the kingdom that is on earth is the church. But a man may be in heaven and be in the kingdom of God, and yet not be in the church. "Many . . . shall sit down with Abraham, and Isaac, and Jacob, <sup>111</sup> the kingdom of heaven," says Jesus. But they are in heaven, while every man who sits down in the church sits down in the kingdom with them.

But we are met with the objection that Jesus, said: "The gates of hell shall not prevail against" the church. We will examine this closely. Jesus says:

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“Upon this rock I will build my church; and the gates of hell [death, or Hades] shall not prevail against it.” (Matt. 16: 18.) “But to what does the ‘it’ refer for its antecedent?” is answered. “To the word ‘church.’” Then the gates of death should not prevail against the church, if this be true. But if we admit it to be true, it would not prove, as is claimed for it, that the church should not go into death—die—but would prove the very reverse; it would prove that the church should die. But how could it prove that the church should die, if it refers to the church? Look at it again. There was to be a conflict between the *gates* of death and the antecedent of “it.” So if the antecedent of “it” be the word “church,” then the struggle was to be between the church and the *gates* of death. But gates are to prevent ingress or egress—to prevent that which is without the gates from entering in, or to prevent that which is already within the gates from passing out. Now, if the struggle was between the gates of death and the church, the church was either trying to enter into death, or die, or it was already within the gates, hence dead, and trying to come out. But if we say that it was not in death, then it was trying to enter; and since the gates did not prevail, the church did, hence entered death—died. So from this text the church succession theory fails. But if we say that the church was, at the time of the conflict, already in death—dead—then we surrender our denial that it teaches church succes-

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sion. Now, this is the only passage in the Bible that can be made to even look like church succession. But admitting that "it" has "church" for its antecedent, it yet fails to prove the theory. But this is not the true idea, in the text. I will again illustrate it: Suppose that I own a lot within the city of Dallas, and it is also within the "fire limits" of the city. The laws of the city say that a house of combustible material shall not be built on the lot, but I make this declaration concerning it: "Upon this lot I will build my house; and the laws of the city shall not prevail against it." Would you understand me to say that the laws of the city should not prevail against the house? Certainly not. But why? Because it would be nonsense. But would you understand me to say that the laws of the city should not prevail against the lot? No, and for the same reason—that it would be nonsense. But what would you understand me to say? Simply that the laws of the city should not prevail against my building my house upon the lot—that is, I will build my house upon the lot despite the laws of the city; they shall not hinder my building, regardless of what they say. Now, this is precisely what Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it"—that is, the gates of hell (death) shall not prevail against my building my church upon this rock. He was simply telling Peter that, though he would die and go within the gates of death, this would not pre-

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vail against his building his church upon the rock, the truth, that he was the Christ. So the phrase, "I will build," is the antecedent- of "it." So this does not prove anything, one way or the other, about church succession.

But now to the harmony of these scriptures which tell that the truth shall be cast to the ground, the holy people shall be destroyed, and yet "the kingdom shall . . . stand forever." We will first show the uses of the words "church" and "kingdom" as used by the apostles. When the apostles desired to speak of that part of the family of God in heaven, in contradistinction to that part on earth, they always used qualifying words, as "everlasting kingdom" (2 Pet. 1: 11) and "heavenly kingdom" (2 Tim. 4: 18). "So an entrance shall be ministered unto you abundantly into the everlasting kingdom." "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." When the apostles desired to speak of that part of the family of God on earth, in contradistinction to that part in heaven, they used the word "church." "Unto the church of God which is at Corinth." (1 Cor. 1: 2.) "The churches of Christ salute you." (Bom. 1(5: 10.) "Unto the churches of Galatia." (Gal. 1: 2.) "And the Lord added to the church daily such as should be saved." (Acts 2: 47.) When the apostles spoke more, loosely, they sometimes used the word "kingdom" and sometimes the word "church."

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So the word "kingdom," in its complete sense, comprehends "the whole family in heaven and earth." "Of whom the whole family in heaven and earth is named." (Eph. 3: 15.) In this sense "the kingdom" is somewhat synonymous with "the church"—that is, it includes the church in it; but as the church is a province of the kingdom, we may, properly speaking, call it the kingdom." But since we have learned from Daniel that the church, "the holy people," should be destroyed, the idea of church succession is fallacious. But remember, the "kingdom" was to stand forever.

We will now examine and see how the kingdom could stand and at the same time "the holy people," the church, be destroyed and "the truth cast down to the ground." Turn now to Chart No. 4. Here we have a lap circle. We have made the lower circle in its completion, including the lap, to represent this world; the top circle in its completion, including the lap, we have made to represent the kingdom of God: the lap of the two circles we have made to represent the church. It will be seen at a glance that the church is in the kingdom, while at the same time it is in the world. That part of the lower circle which is below the la) will then represent that part of the world which is not in the church, and that part of the top circle which is above<sup>1</sup> the la) will represent the "everlasting kingdom of God." Now, suppose we blot out the entire lap of the circle; would that blot out the

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other part above it? You answer: "No." Then to blot out the church would not destroy the kingdom. But, again, if some foreign power should come against the United States and should conquer Texas entirely, would that destroy the United States? If the State of Texas should rebel against the United States, would that destroy the United States? Certainly not. Then if the church should be destroyed, would that destroy the kingdom? By no means, for there is yet the family of God in heaven who are faithful, and the kingdom would stand. But if the church had rebelled, would that have destroyed the kingdom? No more so than the rebellion of Texas would destroy the United States. So we see from this standpoint that, though the church were destroyed, yet it would not effect the destruction of the kingdom. But we will look at it from another standpoint and see how the kingdom could stand on earth and at the same time the church be destroyed.

Suppose some man has a field of Johnson grass, and he employs me to destroy it. I begin and remove the grass, blade by blade, until I have removed all the blades. I then remove all the straws' and pile them up in a heap with the blades; then I root out every root, even to the smallest extremity of the, least root, and pile up all the roots with the straw; then I set fire to it and burn the whole of it into ashes; yet, notwithstanding all this, if I leave the seed of the grass on the ground, have I destroyed the grass? There is not a



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court on earth that would give me my pay for such a job. I would only have prepared the ground for another bountiful yield of Johnson grass. Jesus says, "Now the parable is this: The seed is the word of God." (Luke 8: 11.) Now, since the kingdom of God conies from a seed, and since that seed is the word of God, it follows that as long as the word of God is not destroyed on earth the, kingdom is not destroyed. But we learned in Dan. 7: 14 that "his dominion is an everlasting dominion, which shall not pass away." But what is "dominion?" It means, first, sovereign authority, or right to rule. Then the right of Jesus to rule this world was never to pass from him. "Shall not he left to. other people" gives us the same thought. So when Jesus was made "both Lord and Christ," when he was given the kingdom, it was to be his forever, and he alone should have the rulership or dominion of it; and, notwithstanding the fact that the subjects on earth, the church, went into rebellion against him, yet he lost not the dominion, blit will punish every man for the iniquity which he has done. So we see that though Daniel said, "The kingdom . . . shall stand forever," he never in, a, single place promised that the church should do so; but, to the contrary, he said "the holy people" should be destroyed. And a church, cannot be a church of Christ without "holy people." Hence we conclude that the church was destroyed, but that the *kingdom* still stood. But in further proof of this we call attention to<sup>1</sup> Paul,

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for he says the church is “the pillar and ground of the truth.” (1 Tim. 3:15.) Now, if the church is the pillar and ground of the truth, and Paul says it is, then when; the church ceases to support; the truth it ceases; to be the church of Christ; and when “the truth” is “cast down . . . to the ground,” and Daniel says it was, then there was no church of Christ, for it supported the truth. From all this it is an inevitable conclusion that the church was destroyed—“worn out,” “prevailed against,” “overcome,” and “the holy people destroyed;” hence there was no true church of Christ on earth at that time. But the kingdom yet stood, and was even on earth in the form of seed.

But there are yet some other marks of identity in the church in the days of the apostles, to which we call your attention; for it is in these points that we will be able to find when the true church of Christ was destroyed, and what the corruptions were which came up in its stead. One of the distinct features of the true church was the doctrine of “justification by faith” (*not* justification by faith only), for Paul says: “Therefore being justified by faith, we have peace with God through, our Lord Jesus Christ.” (Rom. 5:1.) “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3: 26, 27.) But James (2: 21-24) says: “Was not Abraham our father justified by works, when he had

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offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only." Now, wherever there is an eclipse of this doctrine, there is of necessity an eclipse of the church of Christ, else the church can be a true church of Christ and at the same time not bold to the doctrine of justification by faith—that is, it could be a true church and at the same time deny faith in the scheme of redemption; and just such churches as this will have to be used to make out the theory of church succession. But hear the learned Dr. Armitage, the Baptist historian: "This age (the fifth century) is marked by the total eclipse of true justifying faith and the simple method of gospel salvation. A dramatic salvation pushed it entirely aside, and our Lord's beautiful ordinance of baptism was used to push him aside, to take his place as the great remedy for sin. The absurd doctrine of baptismal regeneration had long been growing; but from this time it not only changed the whole current of Christianity for centuries, but corrupted its foundation truths." ("History of the Baptists," revised and enlarged, 1890, page 211.) Now, what Daniel said should come—the truth should be cast down to the ground—Dr. Armitage says did come in the fifth century. But Daniel also tells the time when this was to be done; so when we reach it, it will only serve to strengthen what

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we have already said. The time Daniel sets is the same date at which Armitage says it took place.

Having now learned the exact relation of the church and the kingdom of God, we will pass into another line of thought relative to the great event of cleansing the sanctuary. We will now take up Dan., 7 and find what the power was which was to do such great things and destroy the holy people; and we will not only find what it is, but will also find the time when these things were to be done, and then trace the event? on the page of history and see their fulfillment. But we close this chapter here.

## CHAPTER III.

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### THE FOUR KINGS.

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*“These great beasts, which are four, are four kings, which shall arise out of the earth” (Dan-. 7: 17.)*

The above statement of the personage asked by Daniel what this vision meant is an explanation of the vision which we will now give in full: “In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four

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heads; and dominion was given to it After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a month speaking great things." (Verses 1-8.) In this we have an account of the vision, and from this to verse 14, inclusive, is a statement of other things in connection with the "little horn." Now, when Daniel sought for the truth of this, he was told: "These great beasts, which are four, are four kings, which shall arise out of the earth," (Verse 17.) But again he says: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was

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given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Verses. 19-26.) We have now laid before us the history of the times, from Daniel down to the time that the saints were to be worn out, and onward to the time of the end. We also have the power marked out which was to do all of these wonders, so that there need be no trouble at all in finding the exact personage referred to in the vision. Suffice it here to say that when we speak of a king we do not mean any one king, unless we so state; but, rather, we mean a complete dynasty of kings who ruled successively upon the same throne. In like manner when we speak of the pope, we do not mean any certain one, unless we specify him by name, but the entire dynasty of the papal dominion.

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But in order to find, without mistake, who this "little horn" represents, we must trace the vision, beast by beast, or kingdom by kingdom, that we may find the age of the world in which we lived. In chapter 2, in interpreting the dream of Nebuchadnezzar, Daniel tells him, "Thou art this head of gold," and that following after him are three other kingdoms, one after the other, the same as in this vision. So the conclusion is that they are the same kingdom. This being true, we have Babylonia as the first. But does this fit the vision? In chapter 8 Daniel sees another vision, and in it only two beasts, a. ram and a goat.; and we are told that they are the two kings of Medo-Persia, and Grecia. Now, since these two are so plainly marked out, and since there was but one universal empire before them, and it was Babylonia, it follows that Babylonia, was the first one of these four great beasts. But we will look more closely. "The first was like a lion, and had eagle's wings." He was ferocious, and fond of carnage, or war, yet had the high aspirations of the eagle and marched to victory with the speed of the king of birds. "I beheld till the wings thereof were plucked." The high and lofty aspirations were taken away, leaving no desire for conquest, and the march of her arms were to cease. "And it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." We see it now shorn, of its ambition to conquer, and the heart of revelry, of profligacy, and of self-ease



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was now to characterize it. But was this the case with Babylonia? We have but to examine the history of the events to see that it is true to a letter. While Nebuchadnezzar was king he pushed the conquest of his arms with the fierceness of a lion and with the rapidity of the eagle's flight; but when Belshazzar took the reins of government, he became indolent, seeming to care only for pleasure and personal ease. We ask the reader to read Dan. 5—the entire chapter—which will verify these things; it is too long to insert here. But we have now established beyond any reasonable controversy that Babylonia was the first of these three kings.

But what is the second? To this we now call your attention. "And behold another beast, a second, like to a bear." In this we see a ferocious beast, but his actions are not so quick as the other; while he possesses great strength, and conquers all that comes in his path, yet his movements are sluggish. While the Babylonian Empire came and went in the space of about one hundred and thirty-nine years, Medo-Persia was all the time growing and gaining strength, and in B.C. 538 she took the reins of the empire of the world. This universal sway lasted about two hundred and seven years, But Daniel says: "And it raised up itself on one side." In this we see the Persians raising up above the Modes, as it is said in chapter 8 of the two horns of this empire: "The higher came up last." So, while the Persian

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Empire came up after the Median, yet Cyrus, king of Persia, ascended above Darius, the Mode—hence the bear raising itself up on one side. “And it had three ribs in the mouth of it between the teeth of it.” Here we have the three kingdoms which fell a prey to the Medo-Persian Empire. They were Babylonia, Lydia, and Egypt. These were cruelly crushed and almost enslaved by the Medo-Persian power. But, again, it is said: “And they said thus unto it, Arise, devour much flesh.” This evidently had reference to the cruelty of the power and to the manner in which it attained its conquest. So we mark the Medo-Persian Empire as the second; and, indeed, the angel told Daniel that it was.. But we will yet search the marks of the third, that we may be the better able to locate the fourth when his turn comes, and subsequently the “little horn.”

“After this I beheld, and lo another, like a leopard.” This brings to our view the Grecian Empire. And what could be more fitting to describe, it, than the leopard? As the leopard is full of spots, so the Grecian Empire was composed of a host of small and petty States, all united to fight against the common foe, the Medo-Persian Empire. While, too, the actions of the leopard are quick and often hazardous, so were the actions of this empire under the great leader, Alexander. His movements were quick and often hazardous, but his conquest went rapidly on. As the leopard, catching a time when its prey is not expecting it, so Alexander.

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in the least expected moments, would spring upon, his prey, and before it could recover, it was crushed and overcome. Thus we have proved, beyond dispute, that the leopard represents the Grecian power. But it is said of it: "Which had upon the back of it four wings of a fowl." This also gives us the rapidity of the conquest, but not the high and lofty aspirations of the Babylonian Empire. "The beast had also four heads; and dominion was given to it." At every step' the track is plainer. The Grecian Empire was divided into four parts after the death of Alexander, thus giving us the four heads of the leopard. But in chapter 8 we have this empire under the symbol of a he-goat, with a notable horn between his eyes, and when this horn was strong, it was broken off. Just at the time when human wisdom would say he would stand, the prophet said he would be broken—and that, too, without hand. Now<sup>7</sup>, it is a noted fact that Alexander, whom the world calls "great," died in a drunken revel, without hand, at the very time when he had reached the summit of his glory and strength. "The great horn," says Daniel, "is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his [lower]." (Dan. 8: 21, 22.) We also have some data here to help us ascertain the "little horn," but we will pass it by until the proper place. This brings us to the fourth beast.

"After this I saw in the night visions, and behold

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a fourth beast, dreadful and terrible, and strong exceedingly." This brings to our view the Roman Empire. We say "Roman" because the Roman, Empire is the only universal empire that ever came up after the fall of the other three. We will look at the imagery of the symbol. "Dreadful and terrible." There could not be language used that would be more fitting to describe the Roman power. There was no beast in all the realm of nature which could represent it. The lion with eagle's wings could well give an idea of the height of Babylonian glory, while the plucking of his wings and giving him the heart of a man well mark the change in the policy of that empire; the bear, devouring three ribs and raising up itself on one side, was a fit representative of the Medo-Persian. rule; the leopard, with his four heads and four wings, gives a fair representation of Grecia; yet it seems that in all of nature's kingdom nothing could be found, even by distorting it with other appendages than those belonging to itself, which would set forth the dreadfulness of the fourth beast. True, the Roman Empire was the most dreadful of any empire of earth; hence the imagery thus far is good. "And strong exceedingly." There has never been a kingdom of this world that in any way vied with Rome in power when she was at the height of her glory. "And it had great iron teeth." The teeth represent the power to devour; and since these were of iron, we would expect it to break, and devour everything that came

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in its path. "It devoured and brake in pieces, and stamped the residue with the feet of it." This is precisely what the Roman Empire did to the other empires. While Babylonia fell a prey to Medo-Persia, and they in turn fell to Grecia, these all retained under the other governments a form of their old power. As expressed by Daniel: "They had their dominion taken away: yet their lives were prolonged for a season and time." But when Rome took the universal sway, she trampled them down—stamped them, as it were, under her feet. Rollin, speaking of the defeat of Cassius, the greatest that had ever befallen the Roman arms, says: "At this time Rome was triumphant, respected, and dreaded by all nations; she was mistress of the most potent kingdoms of Europe, Asia, and Africa." ("Ancient History," Volume II., page 283.) This gives us an idea, of the dread that other nations had of her. "And it was diverse from all the beasts." The Roman nation, in government, was, unlike any other nation on earth, first a Commonwealth, then merged into a monarchy; yet it retained a republican form, in that it retained the Senate. "And it had ten horns." We are told in the interpretation, of the symbol, by the angel, that these horns represented "ten kings that shall arise." Now, it is evident that the word "king" here is put for a dynasty of kings, or for a kingdom. Hence we will find this last one of the four kingdoms to be finally giving rise to ten kingdoms—that is, ten kingdoms will arise out of it. And

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this is the case with the Roman Empire. In A.D. 356 the Huns were split off; in A.D. 377, the Ostrogoths; in A.D. 378, the Visigoths; in A.D. 407, the Franks, Vandals, Suevi, and Burgundians; in A.D. 470, the Heruli; in A.D. 476, the Anglo-Saxons; and in 483, the Lombards. "This enumeration of the ten kingdoms is that of Machiavelli, in his 'History of Florence,' Book I., who is, says Dr. Hale, 'the best, because the most unprejudiced, authority.' The dates are furnished by Bishop Lloyd; and the whole is approved by Bishop Newton, Faber, and Dr. Hale." (U. Smith's *Thoughts on Daniel*, page 64.) We have in this forever established Rome as the fourth empire. But bear in mind that these ten divisions are not the "these kings" of Dan. 2: 44. Now, it was after the rise of these kingdoms that the "little horn" was to come up. So we will now examine his character and see if we can point him out. Whoever he is, he is the power that was to "destroy . . . the holy people" and "cast down the truth to the ground."

We will, before looking for the rise of this horn, first see all of the things which he should do; find his true character, and by it we will be able to locate him definitely. We find in him, first, "eyes, like the eyes of man." In this we would note his cunning power, wily workings, and intrigues—his power to look forward and set his plans for the future. No beast has such eyes, for they are found only in man. "And a mouth speaking great things." In this we learn that

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this "little horn," was to speak great things. This, indeed, was to be one of his characteristics; great things, were to proceed out of his mouth. "Whoso look was more stout than his follows;" This gives us to understand that though this power was little at first, yet it was to be increased and he was to look more stout than any of the other ten horns. "I beheld, and the same horn made war with the saints, and prevailed against them." From this we learn that his warfare will be directed against God's people, and that he will be able to prevail against them. Now, in the explanation that the angel gives to Daniel, he says: "And the ten horns out of this kingdom [the fourth] are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." (Dan. 7: 24.) Now, to be diverse gives us the idea that his kingdom was not to be of the same nature or kind as the others, Since the others were purely temporal kingdoms, this one was to be of a spiritual nature, for the next verse says: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they [the saints and times and laws] shall be given into his hand until a time and times and the dividing of time." So it is clear that this kingdom partook of the nature of a spiritual kingdom, in that he spoke against the most High. But he was to subdue three kings. This, too, was to be a mark of identification of the "little horn."

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Now, while in this vision this "little horn" is said to come out of the fourth beast, the Homan Empire—and that, too, after Western Koine had been divided into ten kingdoms—we see in chapter 8, in speaking of the same "little horn," he says it is to come out of one of the four horns of the Grecian goat—that is, after Alexander had fallen, and the Grecian or Macedonian kingdom was divided into four kingdoms, as the prophet said it should be. It was in the latter part of one of these divisions, and out of one; of them, that this "little horn" should come. This, too, gives a stronger clew to determine exactly who he is. But hear Daniel again: "And out of one of them [one of the four horns of the goat] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily Was taken away, and the place of his sanctuary Was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." (Dan. 8: 0-12.)

Now in this there are many things worth notice. First, we have left out the word "sacrifice" because it was not used by the Lord; the King James translators supplied it to make the prophet say what they thought



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he should have said. But God knows best what he intends to say, and if we use the language just as it fell from the pen of Daniel, it will be easy to understand. But suffice it to say just here, and we will give the proof afterwards, that the "daily" spoken of here is not the daily sacrifice, of the Jews, as the word "sacrifice" would lead you to think; but it is the "daily" desolating power which daily destroyed the church of God, or made it desolate. There was a host given to this "little horn" against this power which was daily making havoc of the church, and by this host the "little horn" took this daily power out of the way and cast down the place of his sanctuary. But he, in turn, becomes a desolating power to the church of God and is called "the abomination of desolation"—because, perhaps, he claims to be the church of God himself. While we say "perhaps" here, we will establish this to be the fact in the sequel. *Now*, in the explanation of the quotation from chapter 8, we have this language: "Now that being broken [the great horn of Grecia, Alexander the Great], whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And

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through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace [margin, "prosperity"] shall destroy many: he shall also stand up against the Prince of princes; but he shall he broken without hand." (Verses 22-25.) We have before us a full description of this "little horn"—its rise, its power, and what it should do. But where on history's pages can we find the king that fills this description? We answer: There is one, and but one, dynasty of kings that fills the bill to the very letter, and that one is the papal dynasty, the pope of Rome, as they succeeded one another in the rule of nations and the papal church, casting the truth down to the ground, refusing to be governed by it themselves, and making war on all those who desired to use it, wearing them out, overcoming' them, and finally destroying the holy people and taking complete sway for the time set by the prophet. But assertions are cheap articles; any man can deal in them. But they prove nothing. So if we cannot establish these last statements by authentic history, it all falls to the ground as false. So to the facts we go.

"And his power shall be mighty, but not by his own power." We will now show that this was true of papal Rome, "But Rome found new allies to stifle the cries of the churches. Princes whom these stormy times often shook upon their thrones offered their protection if Rome would in her turn support them.

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They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men in the hope that she would aid them against their enemies. The power of the hierarchy which was a sconding, and the imperial power which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny." (D'Aubigues's "History of the Reformation of the Sixteenth Century," Volume I., page 42.) This verifies the statement made above by the prophet: "And a host was given him against the daily." But hear the historian again on the same page: "But already had issued from the forests of the north the most effectual promoters of the papal power. The Barbarians, who had invaded and settled in the west, after being satiated with blood and plunder, lowered their recking swords before the intellectual power that met them face to face. Recently converted to Christianity, ignorant of the spiritual character of the church, and fending the want of a certain external pomp in religion, they prostrated themselves, half savage and half heathen as they were, at the feet of the high priest of Rome." We could give scores of such passages as these, but we deem the two given quite enough to establish this fact. But in the last quotation I want to call especial attention to the saying of Daniel: "And a host was given him against the daily." Remember that the, "daily" was political Rome as she had stood for ages, and that it was by means of

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this "host" that the "little horn." should have the power to take away the "daily," or political Rome. Now let us see how pointedly this part of the prophecy was fulfilled. "There, in the north, defended by lakes and rivers, the indignant Barbarians lived until time had ripened the seeds of destruction,. Then, rushing forth like an impetuous flood and sweeping everything before them, they overturned the vast fabric of the Roman Empire, the work and wonder of ages, taking vengeance upon the murderers, of mankind; established on its ruins new governments and new manners; and accomplished the moist signal revolution in the history of nations." ("History of Modern Europe," by Russell and Jones, 1856, Volume I., pages 33, 34.) How grand are the fulfillments of this prophecy, and how minute! None but an infinite mind could have foretold it, and the events prove beyond dispute that the papal power is the "little horn" of Daniel's prophecy. But we are not yet done.

"And he shall destroy wonderfully." It is said by good authority that more than fifty millions of people fell martyrs, victims, to the papacy. But hear an historian describe some of the work: "The consequence of this inhuman conduct was, four hundred children were suffocated in their cradles or in the arms of their dead mothers; while multitudes, to avoid death by suffocation or being committed to the flames, precipitated themselves headlong from their caverns upon the rocks

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below, where they were dashed to pieces. If any escaped death by the fall, they were; immediately slaughtered by the brutal soldiers. It appears that more than three thousand men and women, belonging to the valley of Loyse, perished on this occasion. Measures equally ferocious were adopted against the inoffensive inhabitants of other valleys." (Orchard's "Church History," Volume L, page 280.) In speaking of the "Inquisition" set up by the Church of Rome, Buck says: "The Inquisition which was established in the twelfth century against the Waldenses was now more effectively set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary were in a similar manner deluged! with Protestant blood. In Holland and in the other low countries, for many years, the most amazing cruelties were exercised under the merciless and unrelenting hand of the Spaniards, to whom the inhabitants in that part of the world were then in subjection. Father Paul observes that the Belgic martyrs were fifty thousand, but Grotius and others observe that there were one hundred thousand who suffered by the hand of the executioner." As to France: "After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks.

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According to Thuanus, above thirty thousand Protestants were destroyed in this massacre; or, as others affirm, above one hundred thousand." ( Buck's "Theological Dictionary;" article, "Persecution.") This is quite enough to establish this point of the prophecy—that the "little horn" is, without dispute, the papal dynasty. But we will examine the other marks,

"Yea, he magnified himself even to the prince of the host." To carry out the imagery and show in all points that the papal see is this "little horn" of Daniel, we will look also at this last statement. Jesus Christ is the "Prince of the host." So this same power was to magnify himself to be as great as Jesus Christ. But did the pope ever do this? We here quote some of the thews that Tetzl affirmed in the Frankforth discussion. He says: "We should teach Christians that the pope, by the greatness of his power, is above the whole universal church, and superior to the councils, and that we should implicitly obey his decrees; . . . we should teach Christians that the pope alone has the right of deciding in all matters of Christian faith; that he alone, and no one else besides him, has the right to interpret the meaning of Scripture according to his own views, and to approve or condemn all the words; or writings of other men;

. . . we should teach Christians that the judgment of the pope cannot err in matters concerning the Christian faith, or which are necessary to the salvation of the human race; . . . we should teach

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Christians that those who injure the honor or dignity of the pope are guilty of high treason, and deserve to be accursed." (D'Aubigne's "History of the Reformation of the Sixteenth Century," Volume I, pages 209, 300.) Again: "He begins with the pope, 'It is a horrible thing,' says he, 'to behold the man who style's himself Christ's vicegerent, displaying a magnificence that no emperor can equal.'" (D'Aubigne's "Reformation," Volume II, page OS.) But once again, in Tetzels sermon on indulgences, he says: "The Lord our God no longer reigns; he has resigned all power to the pope." (Ibid., Volume I, page 24-3.) This puts the point beyond dispute that the pope of Rome is this "little horn." He has all of the characteristic points in him. So we will let this point rest here and take it up at another time.

## CHAPTER IV.

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### THE RAM AND THE GOAT.

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In the last chapter we examined Dan. 7, and especially the "little horn," and found it to be the papal dominion. But we are not through with this subject yet, but will now call your attention to chapter 8 and learn many other things that are connected with it.

In chapter 7 we have the vision of the four beasts, and in chapter 8 we have the vision of the ram and he-goat. This brings us to the most important events of Daniel's visions. To better facilitate the study of these events, I again quote the vision of chapter 8: "In the third year of the reign of king; Belshazzar a vision appeared unto mo, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and



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southward; so that no hearts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, a, he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and, smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven,; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And a, host was given, him against the daily by reason of transgression., and it cast down the truth to the ground; and it prac-

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ticed, and prospered." (Verses 1-12.) This, calls us to a new vision, and we shall note the interpretation of it as we proceed and as each particular point comes up. We note first that this was three years after the vision of chapter 7, as it was seen in the first year of Belshazzar, while this one was in the third year of that king's reign.

After Daniel tells us where he was when he saw this vision, he begins (verse 3) with the vision. It will be observed that the vision begins with the ram standing before the river, then pushing west, then *north*, then *south*. Remember that the ram *first* pushed *west*, as we will need this farther on in the investigation. I call especial attention to the fact that the vision begins with the *ram*, and not with the, he-goat. A mistake here causes confusion. The vision begins with the ram standing, then pushing west. Bear in mind that this is the beginning of the vision. Now, while Daniel was considering this vision, a he-goat came from the west. Note, please, where the he-goat comes from; it is from the west. This, too, is needed in the sequel. The he-goat overpowered the ram and broke his horns and stamped upon him, and none could deliver the ram out of his hand. There was also a notable horn between the he-goat's eyes, and it was broken when it was strong; again, note the time when it was broken—when it was strong. Then, we see four horns coming up in its place—or, rather, for it. And last, but not least, we see that out of one

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of these horns came forth a. "little horn;" that this little horn waxed "exceeding' great;" that it waxed great toward the south, toward the east, and toward the pleasant land. This same "little horn" "waxed great, even to the host of heaven." Then the same power "cast down some of the host [of heaven] and of the stars to the ground, and stamped upon them." Then he "magnified himself even to the prince of the host [of heaven]." It was also by this "little horn" that the "daily" (desolation) was taken away, and the place of his sanctuary cast down. And last, but not least, we see him casting down the "truth to the ground." We have looked for the "little horn" of chapter 7, and have partially identified it with the "little horn" mentioned here, but we found no data by which to find the time in the world's history when this "little horn" should arise. In the interpretation of this vision, we have the data needful for that purpose; but we will not examine it until another time, but will first see if we can locate all of the points of identity in this "little horn" and the pope of Rome, and, if so, why it was given in this as coining out of one of these horns, while in chapter 7 it comes out of the fourth beast. We will take up one of these points of identity at a time, and locate the power that it fits. First, in the interpretation of the vision we are told that "the ram . . . are the kings of Media and Persia. And the rough goat is the king of

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Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." (Verses 20-22.) Before we look for the time when this "little horn" should stand up we will note his character and locate the power, as stated above. Note in verse 9 that the "little horn" was to crane out of one of these horns, and they are said to be four nations that came out of the Grecian Empire, which was ruled by Alexander, the "great horn." First, what king, or dynasty of kings, came out of one of these powers, that became "exceeding great?" To answer this we must learn what kingdoms are represented in these four horns. We have learned that the "great horn" was the first king of Grecia, and that this king was Alexander, whom the world calls "great." Now, after the fall of Alexander, his kingdom was not to be left to his posterity, as we will see. in chapter 11 of this prophecy. Alexander died in the thirty-seventh year of his age, in a drunken revel. He died, too, "without hand." He became intoxicated and never recovered from it, but died in a few days after. Now after this we have the kingdom of Grecia divided "toward the four winds of heaven." It was in litigation some eight years and finally settled down in four empires, as follows: "It is sufficient to say that the consequence was a, total extirpation of the family of Alexander and a new partition of the empire into four

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great monarchies—the slum H of Ptolemy, Lysimachus, Cassander, and Seleucus. Of these the most powerful, that of Syria, was under Seleucus and his descendants; that of Egypt was under the Ptolemies." ("Elements of General History, Ancient and Modern," by Alexander Fraser Tytler, E.R.S.E., 1827.) This is universally concurred in by all writers known to me, so that this point is put beyond dispute. Then the "little horn" must come out of one of these horns; while, too, it was to come out of the fourth beast. Some have concluded that it refers to two different powers, since it is said to come out of two different empires. But we will see: that this adds only one point to the identity of this "little horn." "Cleopatra, at the death of her brother, became solo mistress of Egypt; but as the Egyptians wore not friends to female government, Caesar obliged heir to marry her younger brother, Ptolemy, who was then in the eleventh year of his age." ("Dictionary of the Principal Names and Terms of History," etc., page 574.) Again, in the same book, and immediately following, we have this statement: "Apion, king of Gyrene, was the illegitimate son of Ptolemy Physcon. After a reign of twenty years he died; and as he had no children, he made the Romans heirs of his dominions." Cyrene was a subject kingdom to the Ptolemies and a part of their territory proper, being a part of the Ptolemaian or Egyptian horn of Grecia. But after Cleopatra was left to rule

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Egypt alone we have this statement of her by Rollin: "After Cleopatra's death, Egypt was reduced to a province of the Roman Empire! and governed by a prefect sent thither from Rome. The reign of the Ptolemies, if we date its commencement from the death of Alexander the Great, had continued two hundred and ninety-three years, from the year of the world 3681 to 3974." ("Ancient History," Volume II., Book 24, page 344, last paragraph.) Again, We have this of Atalus Philometor, king of Pergamos, another part of the Macedonian or Grecian Empire: "He had made a will by which he appointed the Roman people his heirs. Eudemus, or Pergamos, carried this will to Rome. The principal article was expressed in these terms: 'Let the Roman people inherit all my effects.'" (Rollin's "Ancient History," Volume II., page 356, Book 20, Article 3, Section 4.) This shows us that Rome had its rise out of these kingdoms, and that since this "little horn" was to come out of one of them, and at the same time was to come out of the fourth beast of chapter 7, we are forced to the time, at least, when this province became a part of Rome, to find the rise of the "little horn." This forever cuts off the claim made by some that Antiochus Epiphanes was the "little horn." It makes no difference out of which one of these horns the "little horn" had its rise; it could not rise until that horn became a part of Rome, since it was also to come out of Rome.

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This is somewhat kindred to the two statements made of our Lord, "He shall be called a Nazarene;" and, "Out of Egypt have I called my son." When we find all of these prophecies fulfilled by him, we know that he was the one spoken of. So in this, when we find the power that came out of both, of these powers, or out of Rome, after this Grecian horn had merged into her, then we know that we have the right one, especially if all of the other points are located in it. So to this task we next call your attention. We are next told that this "little horn" "waxed exceeding great toward the south." This was fulfilled in the pope growing strong in Egypt. Justinian, who had espoused the Catholic party and the claims of the bishop of Rome, as bishop of the church universal, contemplated the conquest of Africa., but was about to give it up, when a zealot of the Romish Church raised his voice in the assembly and said, as given by Gibbon.: "I have seen a vision!" cried an artful or fanatic bishop of the East. 'It is the will of Heaven, O emperor, that you should not abandon our holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies who are the enemies of his Son.'" ("Decline and Fall of Rome," series of five volumes, Volume III., page 477.) We find in the succeeding eleven, pages of this history that. Justinian carried out this desire, and the sequel of the African conquest is stated in this language on page 488 of

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the same volume: "But as the fears of Belisarius were the result of calm, intrepid reason, he was soon satisfied that he might confide without danger in the peaceful and friendly aspect of the capital. Carthage blazed with innumerable torches, the signals of the public joy; the chain was removed that guarded the entrance of the port; the gates were thrown open; and the people, with acclamations of gratitude, hailed and invited their Roman deliverers. The defeat of the Vandals and the freedom of Africa, were announced to the city on the eve of St. Cyprian, when the churches were already adorned and illuminated for the festival of the martyr, whom three centuries of superstition had almost raised to a local deity. The Arians, conscious that their reign had expired, resigned the temple to the Catholics, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian." There is much more that could be cited on this point, but this is quite sufficient to show that this point is made clear in the power of the pope. It will be remembered that the angel in the interpretation of this part of the vision, in, speaking of the power of the "little horn," says: "And his power shall be mighty, but not by his own power." (Verse 24.) How clearly this point is made out! But again it is said that he "waxed exceeding great . . . toward the east." This, too, may be established by one quotation from Gibbon. He says of Abyssinia, a kingdom in Asia,



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hence in the East: "The churches of Arabia implored the protection of the Abyssinian monarch. The Negus passed the Red Sea with a fleet and army, deprived the Jewish proselyte of his kingdom and life,"and extinguished a race of princes who had ruled above two thousand years the sequestered region of myrrh and frankincense. The conqueror immediately announced the victory of the gospel, requested an orthodox patriarch, and so warmly professed his friendship to the Roman Empire that Justinian was flattered by the hope of diverting the silk trade through the channel of Abyssinia and of exciting the forces of Arabia against the Persian king." ("Rome," Volume III., page 502.) Again, on page 504, we have this thought stated: "The troops of Africa were seduced by the luxury of the climate; and Justinian solicited the friendship of the usurper, who honored with a slight tribute the supremacy of his prince." This fixes this point also. But this same "little horn" was also to wax "exceeding great . . . toward the pleasant land." While it has been considered by some that Palestine is the pleasant land referred to, I would reject this idea for the reason, first, that the pope never did become exceeding great in his conquests of that land. Uriah Smith, the great Adventist writer, has taken, the position that this "little horn" was Rome in its combined power of pagan and Christian; but this is too indefinite, and it does not make out the case, for then, it.

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waxed great toward the west, as well as the south and east. But since the point of vision is now from the seat of the "little horn," and since his seat was the city of Rome, I would conclude that Italy was this "pleasant land," for the reason that Italy was more pleasant to the papal see than any other land; and at the very time this part of the vision comes upon the stage of reality Italy was in possession of the Ostrogoths, an Arabian power, and must be extricated from them before the pope could claim to have universal sway. So we next note the history of the greatness of the "little horn" toward the pleasant land. The waxing great toward the south, toward the east, and toward the pleasant land came in order, one after the other, as stated in the vision. Gibbon says: "The epistle of Belisarius to the emperor announced his victory, his danger, and his resolution: 'According to your commands, we have entered the dominions of the Goths and reduced to your obedience Sicily, Campania, and the city of Rome.'" ("Rome," Volume III., page 526.) Again, on page 520 of the same volume, he says, speaking of the siege of Rome: "One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents and tumultuously repassed the Melvian bridge." This was the plucking up throe of the horns by the roots. One of these horns, however, we have not mentioned, which was the Heruli, and was plucked

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up first of the three. All of this was done either by the power of the papal see or for the defense of the Catholic Church, which was for the benefit of the pope. While it was not by his own power, yet it was he that did it. Language could not describe the power better than the few words uttered by the prophet "This point settled—that it was the pope or papal power—we come to the next point of identity.

"And it waxed great, even to the host of heaven." "The host of heaven" here certainly has reference to the children of God, and this "little horn" was to wax great to them—that is, he was to have the mastery over them as he had over the other horns. Since his waxing great toward the south, east, and the pleasant land was fulfilled in a conquest of victory of his arms over them, we may expect that this greatness would be the conquest over the people of God. So I need but call attention to the fact that the papal power had this sway over the people of God for years of the world's history. This is so commonly known that I need not attempt to prove it by a quotation from history; but for the sake of leaving nothing to stand on my assertion, I will cite the proof. The suppression of the Arians, as cited above, is proof of this; and, again, the massacre of the Waldenses and others who opposed the pontiff of Koine. I will not burden the reader with the quotations of this, but cite; him to the following authority: Armitage's "History of the Baptists," pages. 173, 196, 287, 292, 312, 323, 324. A

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score of other places could readily be cited, but these are sufficient.

“And it cast down some of the host and of the stars to the ground, and stamped upon them.” This gives us the casting down of some of God’s people and of some of the illustrious men of the church of God to the ground. We may expect in this the slaying of some of them. “By the council of Tours, held in 1163, princes were exhorted and directed to imprison all heretics in their dominion and to confiscate their effects.” (Benedict, edition of 1848, page 306.) But as to who those heretics were, we have this: “Being interrogated about their religion, their teacher, named Gerard, a man of learning, answered in their name that they were Christians and believed the doctrine of the apostles. Upon a more particular inquiry it was found that they denied several of the received doctrines of the church, such as purgatory, prayers for the dead, and the invocation of the saints; and refusing to abandon these ‘damnable heresies,’ as they were called, they were condemned as incorrigible heretics and delivered to the secular arm to be punished.” (Benedict, page 306.) That thousands of these, were punished with death may be confirmed in any mind by reference to Foxe’s “Book of Martyrs.” So I need not burden the reader with detailed accounts of this point of identity. This is quite sufficient to make out this point. “Yea, he magnified himself even to the prince of the host.” In the interpretation of this

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point, in verse 25, the angel says: "He shall also stand up against the Prince of princes." While I have given some evidence on this point before, I will now call your attention to some of the self-styled titles of the pope: "Lord God the Pope," "The Vicegerent of Jesus Christ," "God on earth." He claimed, as cited above, that God had vested all power in him and that he had the power to bind or loose. In this he was standing up against the Prince of princes.

Before we pass from this point, it might be well to also examine verse 24 in the explanation of the vision. It reads thus: "And his power shall he mighty, but not by his own power." This shows that he was only to have the power to gather strength from other powers. It is a naked fact in papal history that in all of the punishments inflicted by the pope he nearly always used the power of another nation to do the work of slaying. This was shown in the quotation, from Benedict.. But the verse continues: "And he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." I here call your attention to a quotation from, Uriah Smith. He says: "Scott's 'Church History' says: 'No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel and opposing the corruptions of the Church of Rome. A *million* of poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in

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less than thirty years after the institution of the order of the Jesuits; the Duke of Alva boasted of having put to death in the Netherlands *thirty-six thousand* by the hand of the common executioner during the space of a few years; the Inquisition destroyed, by various tortures, *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain." ("Thoughts on Daniel and Revelation," page 140.) Again, Barnes' "Notes on Dan. 7: 25" will confirm this point and sustain this quotation: "T $\eta$  all, there were upward of fifty million persons perished in these bloody persecutions." Can any one doubt for a moment, then, that papal Rome is this "little liora," and that "the holy people" were destroyed by him? This last statement will come in for special attention in another lecture; but there remains yet one more point of identity to which we call your attention before passing from this.

"And by him the daily was taken away, and the place of his sanctuary cast down." Suffice it to say here that the "daily" referred to is not the daily sacrifice of the Jews, as the King James Version would have it, but the daily desolating power of the church of God. This was the pagan Roman Empire; and paganism was taken away by the edict of the emperor of Christian Rome—i. e., Rome after her<sup>1</sup> emperors

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embraced the corrupted Christian faith. It was left for Justinian, the emperor of the East, or Constantinople, and defender of the Catholic faith, the particular friend to Catholicism, to abolish the last vestige of pagan Rome.. In proof that Justinian was the friend of the papal see, I quote from Gibbon, who, speaking of the accession of Justinian to the throne, says: "After a schism of thirty-four years he reconciled the proud and angry spirit of the Roman pontiff and spread among the Latins a favorable report of his pious respect for the apostolic, see. The thrones of the East were filled with Catholic bishops devoted to his interest, the clergy and monks were gained by his liberality, and the people were taught to pray for their future sovereign, the hope and pillar of the true religion." ("Rome," Volume III., page 412.) Then when Justinian abolished the last vestige of pagan Rome, it was but the pope doing so by him. Again, Gibbon, in Volume III., page 472, says: "Notwithstanding these<sup>1</sup> precautions, and his own example, the succession of consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent; extinction, of a title which admonished the Romans of their ancient freedom." Again: "Even Rome itself was governed by a, duke, the very name of the Senate and consuls being abolished." ("Modern Europe," by Russell and Jones, Volume I., page 46.) This shows, the complete fall of Rome as she stood under her pagan

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rule, the daily desolater of the church of God, and we may expect to see another desolating power soon set up. This other is papal Rome, called "the abomination that maketh desolate" because she claims to be the true church. The place of the sanctuary of the "daily," which was the capital of the Roman Empire, was successively taken and sacked by vying nations; it was also changed, in that Ravenna was made the seat of government. This point being clearly made out, we come at once to the text.

"And a host was given him against the daily by reason of transgression." We have hitherto learned that this was fulfilled in the giving of the power of Justinian and his army to do the will of the Church of Rome, But once again it is said: "And it cast down the truth to the ground; and it practiced, and prospered." This, also, is fulfilled in the pope of Rome. "The church of Rome maintains that unwritten traditions ought to be added to the Scriptures in order to supply their defect, and to be regarded as equal authority, . . . and that the Scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers." (Buck's "Theological Dictionary;" article, "Popery.") Again, in a letter addressed to the elector of Saxony, Frederic, the pope stays: "In the name of the Almighty God and our Lord Jesus Christ, whose



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representative I am upon earth, I declare that thou shalt be punished in this world and plunged into everlasting fire in that which is to come. Repent and be converted! . . . . Two swords are suspended over thy head—the sword of the empire and the sword of the church.” (D’Aubigne’s “History of the Reformation of the Sixteenth Century,” Volume III., page 133.) Again, Gibbon, in his “Decline and Fall of Rome,” Volume III., page 312, says: “The new Constantine [speaking of Clovis] was immediately baptized, with three thousand of his warlike subjects; and their example was imitated by the remainder of the gentle Barbarians, who, in obedience to the victorious prelates, adored the cross which they had burned, and burned the idols which they had formerly adored.” This shows the manner of conversion to the Church of Rome and shows that so far as she was concerned she had no use for the truth. But it not only cast the truth aside itself, but it so persecuted those who held the truth that she finally succeeded in casting it entirely aside. I will here cite one passage from Armitage, which must suffice for the present. Pie says of the fifth century: “This age is marked by the total eclipse of true justifying faith and the simple method of gospel salvation.” Again, on same page, he says: “The absurd doctrine of baptismal regeneration had long been growing; but from this time it not only changed the whole current of Christianity for centuries, but corrupted its foundation truths.” (“His-

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tory of the Baptists," page 211.) This completes the work of identity on this point, but it is said that this same "little horn" "practiced, and prospered," and on this point I call your attention to one passage only out of the many that could be cited: "But over all these scenes of agitation hovered a terrible will—the Roman papacy—which, inflexible as the destiny of the ancients, had unceasingly crushed for ages past every doctor, king, or people that had opposed its tyrannous progress." D'Aubigne's "Reformation," Volume II., page 180.) In this we have the identity complete. There is not a point missing, and every one fits the pope of Rome in his reign over the kings of this earth and the conscience of men, Can any one doubt that the papacy is this little horn?" Numerous passages in the history of events can be cited to establish each point that space here will not allow to be introduced and that would be but a rehearsal of that which is herein quoted and would become tiresome to the readers. So, with this point established, we will pass into another part of the vision.

## CHAPTER V.

### THE BEGINNING OF THE TWENTY-THREE HUNDRED DAYS.

*"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the visum, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 13, 14.)*

Having located the "little horn" and found beyond dispute that he is the papal dynasty, I now come to the most important prophecy contained in this chapter. In the above quotation from Daniel it will be noticed that there are three distinct questions asked: 1. "How long the vision?" 2. "How long the daily?" 3. "How long the transgression of desolation?" The first one of these questions is answered in the next verse, while the other two are not answered until chapter 12, which we will examine in its proper place. Now if the reader will turn to Dan. 8 and read verse 13, he will see that I drop the words printed in Italic letters. The reason

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I do this is because these words are all interpolated by the translators. There is no word in the original to take their place; and of ten in using them they so confuse the ideas in the original that you cannot get the true thought without dropping, them, and this is exactly what they have done in this passage. To read it as they gave it to us in the King James Version we have but one question, and that one so perverted that it loses entirely the idea that the prophet had in his mind. The reason for supplying the word here seems evident that they had in their mind that the "little horn" was Antiochus Epiphane9, and that the thing consequently inquired for was that which Antiochus corrupted, which **Was** the oblation of the Jews, and so they supply the word "sacrifice" to make the sense complete according to their idea of what was meant. But it is easily shown that Antiochus was not, and could not be, this "little horn," for he was only the fourth king in the dynasty, which was of the Seleucian horn and. was a part of that horn; while in the interpretation of this "little horn" the angel says: "And in the latter time of their kingdom . . . a king of fierce countenance . . . shall stand up." Since there were at least twenty-six kings in this dynasty, and since Antiochus was but the fourth, and since this "little horn" was to stand up in the latter time of their empire, we are positively sura that he is not the one spoken of; and, consequently, the word

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“sacrifice” is supplied and completely perverts what the prophet said. I will now quote it as it stands in the King James Version: “Then! I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall he* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” In this I give it with the Italicized words just as they occur. Now reread it and skip the Italicized words, and you will see that the sense is entirely changed by putting them in. As it came from the pen of Daniel, it stood as it does at the head of this chapter, and consequently asks three questions instead of one. With this, I now call your attention to the first question, which is: “How long the vision?” This question is answered in the next verse in this language: “And he said unto me, Unto two thousand and three hundred days.” From this it is clear that these were to be twenty-three hundred days, from the beginning of the events’ mentioned in the vision to some noted event that was: to occur among the sons of men. But what was this event? The very next utterance tells it: “Then shall the sanctuary be cleansed.” The vision, then, was to be twenty-three hundred days, and at the end of this time the sanctuary was to be cleansed.

If we desire to find the truth of this matter, we must be willing to let the Lord answer all questions that may arise. We must let him tell when the vision be-

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gins. If we will do this, we, will have no trouble whatever in this work. Note the question that is asked, is, "How long the vision?" and the answer is: "Unto two thousand and three hundred days." Then this period of time begins with the vision. But what was the vision? If we can learn this, we have the beginning of the vision forever settled; for the twenty-three hundred days are the days of the vision within which all the events of the vision are, to transpire to the cleansing of the sanctuary. There are a few points of the vision, however, that transcend the twenty-three hundred days and go on to the end of the world. But the principal parts are all included in the twenty-three hundred days. In order, then, to find the beginning of these days, we will only have to consult the vision:. So we turn once again to chapter 8: "And I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." (Verses 2-4.) Here the vision begins. There can be no mistake about it. It begins with the ram as he stood before the banks of Ulai, and as he began his "pushing westward." There can be no mis-

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take about this, for it is so stated in these very words. Language could not make it plainer. The only question now to settle is: With what king of Medo-Persia does this "pushing westward" begin? We must, if we want the truth, let the Lord answer this question. That it did not begin with the seeing of the vision is evident from the fact that Daniel saw the vision in the third year of Belshazzar, king of Babylon, and before the Medo-Persian Empire comes into the vision. But did it begin with, the first king of Medo-Persia? This is again set aside by the angel, in his interpretation, in verse 26, where he says to Daniel: "Wherefore shut thou up the vision; for it shall be for many days." Then it was not to begin immediately; but to be absolutely safe in finding its beginning, we will once more call on the word of the Lord. In the last verse of this chapter, after the angel had explained some of the events<sup>1</sup>, having told what the ram and the he-goat were, Daniel says: "I was astonished at the vision, but none understood it." From this, then, we are called to another revelation to find the king with whom this vision begins. If you will turn to Dan. 9 and read the entire chapter carefully, you will find that Daniel is yet seeking light on the vision, and the angel Gabriel comes and reveals to him the seventy weeks and the events that were to transpire during that period of time and which were to be a seal of the vision. And yet again we find Daniel fasting in the third year of Cyrus, king of Persia; and at this time



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also the angel Gabriel is sent to him. In Dan, 10:

1 it is said: "In the third year of Cyrus: king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long." In this again we find that the beginning of the vision of chapter 8 was yet in the future. The "many days" of chapter 8 are still to a time in the future of this. Then, after the vision of Dan. 10 appeared, and in it the angel Gabriel comes, and in Dan. 11: 2 he says: "And now will I show thee the truth." So here we may expect the desired information on the beginning of the vision of chapter 8; and that this is an interpretation of that chapter is clearly set forth in the facts revealed. It begins with the Medo-Persians, then tells of Grecia, with Alexander at its head, and the fall of Alexander and the division of his empire into four parts. So the truth that is to be shown in this is the truth of the vision of chapter 8. So in this we will find the beginning of the vision, and with it the beginning of the twenty-three hundred days; for they begin at the same time, since the twenty-three hundred days constitute the immediate answer to the question, "How long the vision?" Now listen as the angel tells Daniel the truth of these things. He says: "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than all: and by his strength through his riches he shall stir up all against the realm of Grecia." (Dan.

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11:2.) So we find in this for certain that the vision of the ram standing and "pushing westward" did not begin with the seeing of the vision, nor even with Cyrus, for the angel plainly says in the third year of Cyrus: "There shall stand up yet three kings in Persia." Since Cyrus was then on the throne of Persia, and since there were to be three kings in Persia "yet," Cyrus was not reckoned as one of the three, but they were to stand up after him. So we have but to look on history's page to find who they were. We find that these three were, successively, Cambyses, Darina (the son of Hystaspes), and Xerxes. Then comes the fourth and rich king, who was to "stir up all against the realm of Grecia," and that, too, "by his strength through his riches." You will carefully consider the source of his strength; it is his riches. He is not to invade Grecia, at least not to do so alone, but is to stir up all by his strength through his riches. This fourth king, according to the best authority known to me, was Artaxerxes Longimanus. Now, if we can find the time of his reign, we can find the beginning of the vision, and, consequently, the beginning of the twenty-three hundred days. (I take this list of kings from the chronological table of Ty tier's "History," page 480.) But what time did Artaxerxes begin his reign? For to settle this point forever settles the beginning of the vision and the beginning of the twenty-three, hundred days as well. The. beginning of Artaxerxes Longimanus is given by Rollin,

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in his "Ancient History," as the year of the world 3531, and anterior to Jesus Christ. 473. If this date can be sustained, then we have the beginning of the vision. The beginning of his reign is given by Tytler at B.C. 464, instead of B.C. 473, as given, by Rollin. But Tytler, and all others who place the beginning of his reign at that date, count him to have reigned only thirty-eight years, while some place it at B.C. 465, and count him to have reigned thirty-nine years. But the fallacy of this is all shown in the fact that if he reigned only thirty-eight years or thirty-nine years, then the throne of Persia was vacant from the death of Xerxes, his father, for eight or nine years—that is, if we take the best accounts of the length of each reign; while all agree that the last six years of Artaxerxes are the same as the first six years of the Peloponnesian War, and this is universally conceded to be the year B.C. 431. Now, Rollin gives the reign of Artaxerxes as forty-eight years and some months. Then to count off six years would make the Peloponnesian War begin in the forty-second year of Artaxerxes, which Rollin also states. This, then, shows the mistake in the other writers, and places the beginning of Artaxerxes at B.C. 473. Further, Xerxes reigned only twelve years, according to Rollin.

But there is another point in this, also, which shows that Rollin is in the right. All those historians that place the beginning of Artaxerxes at B.C. 464 follow the chronology and history of Herodotus, while Rollin

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follows that of Xenophon. Now a question: Which one of these writers is to be accepted? To my mind this question is easy to settle. I will give here Rollin's reasons for rejecting Herodotus and accepting Xenophon. He says: "But what decides this point unanswerably in the favor of Xenophon is the conformity we find between his narrative and the Holy Scriptures, where we see that, instead of Cyrus' having raised the Persian Empire upon the ruins of that of the Medes (as Herodotus relates), those two nations attacked Babylon together and united their forces to reduce the formidable power of the Babylonian monarchy." ("Ancient History," Volume I., page 179.) This, then, should put the question, beyond dispute in the mind of every man, who believes the Bible to be true; for a man to deny these dates is for him, to deny the authenticity and credibility of the Old Testament Scriptures. So I accept them as true, and have here fixed the beginning of the vision with the beginning of the fighting of the ram and goat, with the ram pushing westward, and northward, and southward," and at that particular time when the fourth king, Artaxerxes Longimanus, began his reign, as this is the time specified by the angel; hence at the date of B.C. 473. We will then count the twenty-three hundred days from this date, as they begin with the fourth king from Cyrus. Remember the question, "How long the vision?" and the answer: "Unto two thousand and three hundred days." Since we have found

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definitely the beginning of the twenty-three hundred days, we must yet find some other things before we can pass from this to the end of this period. Was Artaxerxes this rich king? What is a day in this prophecy? What is the sanctuary? Why the necessity of cleansing? All these questions must be examined before we can find the end of this period and the consequent fulfillment of the "cleansing of the sanctuary." To this task I next call your attention.

Was Artaxerxes this rich king? This first calls our attention, and we will settle it by the facts in the case. Xerxes, the father of Artaxerxes, is by some considered the fourth king, while they count Smerdis, the Magian, as the second from Cyrus, and Darius II. as the third, and make Xerxes the fourth and rich king; but Tytler takes no notice of Smerdis whatever in his table of the kings of Persia, and as he was only a usurper, and lasted in his faction but about seven months, we might well conclude that he was not included in the vision any more than, was Artabanes, the brother of Artaxerxes, who contested the throne of Persia with him. But a contestant of the throne is not mentioned in the angel's statement, and I take notice of only such as were settled on their thrones; hence, I would make Artaxerxes the fourth king from Cyrus.

But there is another point here worthy of notice before passing from this; that is the time when Ar-

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taxerxes began his reign. We have already noted before that it was B.C. 473, but here is another point showing from where the mistake arises. Xerxes began his reign B.C. 485 or B.C. 486; this is a universal concession. Rollin has it B.C. 485; Tytler has it B.C. 486; and Lempriere's "Classical Dictionary" places it at B.C. 485, the same as Rollin. Now, Xerxes reigned only twelve years according to Rollin, but twenty-one years according to Lempriere. Then let this be as it may, the events of B.C. 473 would stand the same by whatsoever prince they may have been performed. But if we follow the best authority, we place the beginning of Artaxerxes with the close of Xerxes; and as he reigned only twelve years, it would place the first Artaxerxes at  $(485-12=473)$  B.C. 473. This, them, will settle this point.

But now, for the sake of argument and to show that my point is not affected in the least by it, I will grant that the three kings after Cyrus were Cambyses, Smerdis, and Darius (the son of Hystaspes), and that Xerxes was the fourth and rich king. Now, if this order be right, then we have these facts to substantiate the beginning of the vision, and the three hundred days. The fourth king was to "stir up all against the realm of Grecia" "by his strength through his riches." Now, according to Rollin, Xerxes hired about three hundred thousand soldiers, through the Carthaginians, who by his money engaged a great number of soldiers out of Spain, Gaul, and Italy.

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This king<sup>1</sup>, Xerxes, according to Rollin (who follows the chronology of Xenophon), began his reign in the year B.C. 485. So we will, from this standpoint, place the beginning of the vision; blit does that change the actual date of the beginning of the vision? Now, if the history be right which makes him the fourth king, then this chronology of Rollin is wrong, for the other historian says of it, in speaking of Xenophon: "The chronology is false." ("Classical Dictionary," page 410; article, "Cyrus.") Now, this author gives the date of the *first* of Artaxerxes (and he follows Herodotus) at B.C. 464. Now, allow that he is right in this and that this<sup>1</sup> chronology is right; then that the beginning of the stirring up of these nations against Grecia was the time when the vision beigani—that is, with his "pushing westward," which was, according to Rollin, B.C. 483 to B.C. 481—and we would place the *decision to make war*, which had been under consideration in the court of Persia for some time, at B.C. 482. Now, take from this the *nine'* years' discrepancy between Rollin and the others, or of Xenophon and Herodotus, and you will have this event at (482—0=473) B.C. 473; and still we would have the beginning of the vision on the same date, let it be with whatever king it may. This settles: the point of time when the vision was to begin and the consequent beginning of the twenty-three hundred days at B.C. 473 from either standpoint; and the death of Xerxes, in B.C. 464, would place his first reign at

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B.C. 476, instead of B.C. 485, or else leave a space of nine years with no king.

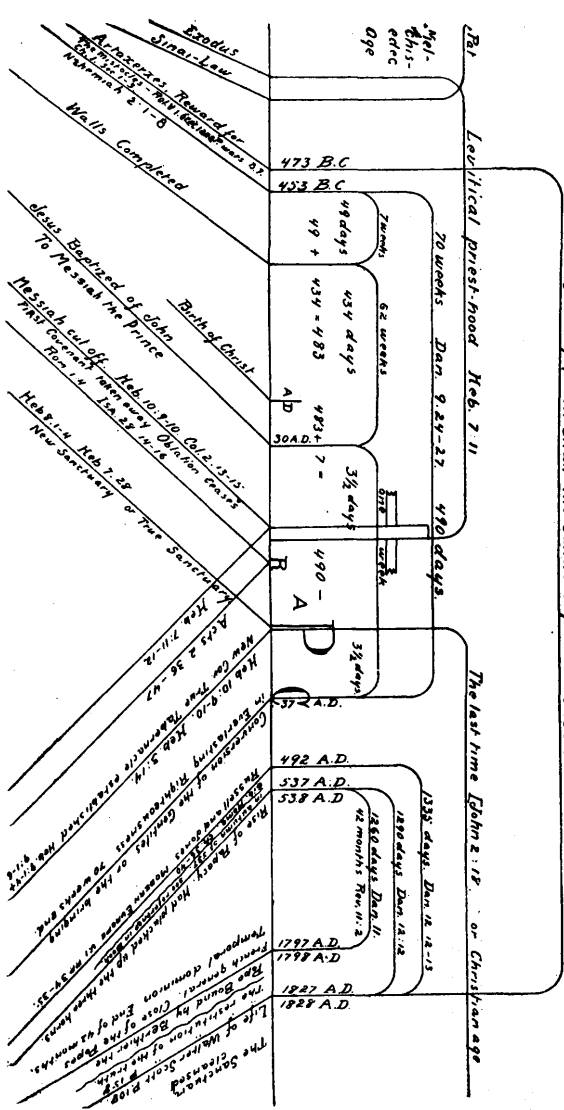
But I have rejected this last position, that Xerxes was the fourth king from Cyrus, from the fact that I do not find Smerdis mentioned at all by several historians. Rollin, however, gives him but a seven-months' reign, and that, too, while the conspiracy was being formed to depose him; and I would scarcely call that a "king," but only a contest for the throne. Another reason for rejecting it is, the ram was to "push westward," "so that no beasts might stand before him." But three hundred Spartans stood before Xerxes, with his upward of five million soldiers, and so completely was he whipped that he returned immediately into Persia. Now, while it is a fact that Xerxes did hire the Carthaginians and through them some of Spain, Gaul, and Italy, yet he failed to make his push successful, and returned in: disgrace. Again, that stirring up was not as near all as was the work of Artaxerxes. He offered a reward of two hundred talents for the head of Themistocles; this reward was for the leading man of Greece, and may be well considered as stirring up *all* against the realm of Grecia, being upward of five million dollars. He was also successful in his war against Egypt when it revolted, and was joined by the Grecians, though he lost heavily in the war and was twice defeated. Further, he was left the wealth of his father, Xerxes; and, adding to that his own successes, he



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was, indeed, the richest of them all. And it is true also that he attempted to corrupt the Lacedemonians by offering them riches to fight Athens, and on every other occasion that he could conveniently do so he used his money to incite troubles in Grecia. It was in the *first* year of Artaxerxes that he began his "pushing westward." It will be noted that both Egypt and Grecia were west of Persia. So in this war against Egypt, sustained by Grecia, Artaxerxes was beginning his push westward. Now, since we have learned that this was B.C. 473, we have the beginning of his vision at this date; and as the question was asked, "How long the vision?" and immediately answered, "Unto two thousand and three hundred days," we place the beginning of the twenty-three hundred days here at B.C. 473. This point being settled, we next call your attention to the other parts of the inquiry.

'Unto 2300 days, then shall the Sanctuary be cleansed Dan. 8:14



## CHAPTER VI.

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WHAT IS A DAY IN THE PROPHECY?—  
THE SEVENTY WEEKS OF DAN.  
9 IN PROOF.

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We now come to the question, What period of time is intended by the word "day" in the prophecy? It is all but universally agreed by commentators that a day in prophecy means' a literal year with us. But we can prove almost anythin"<sup>1</sup> by commentators; so we will leave their testimony and go to that which we consider above all—the Holy Scriptures.

If the Scriptures tell us how long a period of time a day is given to represent, then we can settle this question beyond dispute. But if we do not find this question settled in the Scriptures, then we can never settle it at all; for one man has just as good a right to his opinion as another, and no man's opinion could be claimed for authority. But if there is nothing mentioned in the prophecies concerning the length of a prophetic day, then the natural conclusion would be that it; was but one day of twenty-four hours in length. But, fortunately, we are not left without definite knowledge on this point; for the Lord, by the holy

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prophet, has settled this point and put it beyond reasonable controversy. We have it dearly stated in two places where the Lord has given a vision—or, rather, has uttered a prophecy in days—that he has given each day for a year. Now turn to Ezek. 4: 3-6, and read: “Moreover take thou unto thee an iron pan, and set it for a wall of iron between, thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” It is objected by some that this is in Ezekiel, and consequently can have nothing to do with the prophecy of Daniel; but if we will but stop and consider a short time, we will remember that it was the same divine Spirit that spoke through Ezekiel that spoke also through Daniel, and the revelation is, therefore, of the same divine will.

But another point to show that this does bear upon Daniel’s prophecy is found in the fact that Ezekiel

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had received this prophecy B.C. 595, and Daniel saw his vision of chapter 8 in the third year of Belshazzar, which was B.C. 553, a period of forty-two years after Ezekiel was told by the Holy Spirit that God had appointed to him each day in his prophecy for a year. Since this prophecy had been uttered forty-two years before Daniel saw his vision, and since it was also published among the Jews before Daniel wrote his prophecy, and even before he saw his vision, Daniel could not be ignorant as to the meaning of "a day" when the Lord used it in a prophecy. This fact also accounts for the angel's never giving Daniel one word as to the length of this day mentioned; God had already made known to the Jews what he meant by a *prophetic day*, and needed not to repeat it again to Daniel. But we find this same thought set forth once before we find it in Ezekiel, and that is in Num. 14: 34. Here the Lord, speaking of the rebellion of the spies whom he had sent out, and the people's refusal to go over and possess the land, says: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." This is twice that the Lord has given a prophecy in days, and each time he has defined a day to be a year. From this we conclude that a prophetic day is a literal year with us. We have some exception si to this in the book of Revelation; but in every instance, where it is not used as a symbol, it is said, "These things are faithful and

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true"—i. e., literal. The description is not that of a symbol, but a description of that which is literally to take place as described.

It is still further evident that the "day" of Daniel is not a literal day, from the fact that he saw beasts, and they were symbols of kingdoms, and hence the day would also be a symbol. To say that he saw a goat and ram fighting, and that the fighting lasted so many years, would throw the thought out of proportion; hence "day" is used to symbolize a year, as a ram and a he-goat are used to symbolize kingdoms. This view stands to reason. God would not make a part of the vision a symbol and a part literal unless he should say so. We find this to be true in Revelation, as noted above. Since, then, the twenty-three hundred days are seen in a vision, and since the other objects in the vision were symbols of something else, we would naturally conclude that the "day" was also a symbol; and since a symbol is always smaller than the thing symbolized, we must conclude that the "day" of the prophecy is a longer period than a literal day; and since the only times where prophetic days are interpreted by the Holy Spirit they are interpreted to be "each day for a year," we are forced to the conclusion that the "days" in this prophecy are each appointed for a year. But there is yet another thing that throw's light upon this subject., and that is the seventy weeks of Dan. 9. So I next call your attention to it, since it is also said to be a *seal* of the vision and prophecy.

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In this chapter, as remarked before, Daniel was praying and confessing his sin, and the sin of Israel, on account of which Jerusalem was in ruins, and also offering a prayer in behalf of Jerusalem; so we pass over the prayer and come at once to the revelation that Was made to him on this occasion. Daniel says: "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." (Dan. 9: 20, 21.) Here we have the vision, referred to in such a manner as to show; clearly that Daniel understood that it was the vision that he had seen prior to this time to which reference was now made by the angel; for he says himself that it was the same "man Gabriel, whom I had seen in the vision at the beginning." So Daniel's mind was at once directed to the vision which he had seen prior to this time. But again he says: "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came, forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." (Verses 22, 23.) Here, again, the angel makes reference to the vision, calling Daniel's attention at once

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to it. There is another thought here to be noted before passing; that is, the angel had now come to give him "skill and understanding." The margin reads, "to make thee skillful of understanding." This seems to put the thought more forcibly. When Daniel saw the vision of chapter 8, the angel gave him only a partial answer or explanation. He had answered but one of the three questions of verse 13, and at the end of the chapter he says: "But none understood it." We have also noted before that the perfect understanding of it was not given until chapters 11 and 12, where the same angel comes again to Daniel and gives him a full answer to the whole thing, save one question, which will be noted in due time. But in chapter 9 the angel was to give him "skill of understanding"—i. e., he was to give him skill or power to understand, and he commanded him to "consider the vision." We need not expect, then, to find a full understanding of the whole vision here, but only enough to cause Daniel to consider the whole thing and to confirm the length of a day in the vision. It is perfectly plain from this that the vision of chapter 8 is called up here. It was not that of chapter 7, for the reason that Daniel made no complaint of not understanding it; in fact, it was made so plain, that there could be no room to misunderstand it. It was only a vision of the four universal empires of the earth, with the addition of the "little horn" that was to do such great wonders; and all of



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this, too, was interpreted, and that plainly. There we no dates given in it, but one was to come up after another, irrespective of the length, of time that each should reign. But not so in chapter 8. In it we find the same things that were mentioned in chapter 7, but under new symbols, and to it added the length of time that the whole vision should span. There Were three distinct' questions given, in verse 13; and, as we have noted, only one of them, was answered—the first, relative to the length of the vision,. But the angel had told him that the vision should be yet "for many days," so that he could not know even when the things symbolized in them should begin. So it is perfectly clear from this that the vision which Daniel was here commanded to consider was that of chapter 8. With these thoughts we will pass, now, into the consideration of the "skill of understanding" given to Daniel in the next few verses. We will observe, however, that the angel did not yet give Daniel the full information desired.

Beginning immediately after saying, "Consider the vision," he says: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring; in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the most Holy." (Verse 24.) In this we have several things that are to take; place during the seventy weeks, but one of these in particular I

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want to notice before, passing it. The words "seal up" in the verse do not clearly convey the idea. The word used here in the Septuagint is "sphragiaai," and means *to set a seal to*. It is the word that is used to describe the affixing of a king's seal to a document; and the word in the noun form means a king's ring, or signet, the seal of guarantee. So here in this prophecy the word signifies that these events transpiring in the seventy weeks would seal the vision of the twenty-three hundred days; that they would be as a king's seal on a document of writing, a guarantee that the whole of it is true. Then, if the events of these seventy weeks take place, "each day for a year," since it is the seal of the vision and of the prophecy, the twenty-three hundred days also will turn out each day for a year, and would be twenty-three hundred years, literally speaking.

But can we find the beginning of the seventy weeks? In this as well as in other periods of time given in the prophecy we must let the Lord tell just when it begins. This he does in the very next verse: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." (Verse 25.) This is a definite date, a definite time, and there is no mistaking it. The time is not when the commandment came from Cyrus to build the temple and to again revive the worship, for this was not a

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restoration of Jerusalem. There were, in all, three proclamations made with reference to the rebuilding of the temple and but one made about the city; while it is in this stated clearly which one it is—"to restore and to build Jerusalem." Then it was the proclamation about the city, and not the one about the temple. In Ez. 1 we find the proclamation, of Cyrus. In Ez. 4 we have that by Ahasuerus (also called in the next verse "Artaxerxes," and in Ez. 6:14 we find this same Ahasuerus called "Artaxerxes;" but in the book of Esther he is called "Ahasuerus"), and in Ez. 7 we have that of Artaxerxes, in the seventh year of his reign. (This Artaxerxes is that of Longimanus in history. Ahasuerus is Cambyses, and the Darius of Ezra is not Darius, the son of Hystaspes, but Xerxes; while Darius, the son of Hystaspes, is known also as Artaxerxes, otherwise either the historians or the Bible writers have the reigns of Xerxes and Darius reversed.) All of these decrees were with reference to the temple, and none of them were to restore the city; hence none of these could be considered the one that is mentioned in this verse. Now turn to Neh. 2: 1-11, and here we have just such a proclamation. But Uriah Smith has rejected this last on the ground that it will not fill the time, and he accepts that of Ez. 7 as being the true date. But this cannot be true, for the reason that this proclamation was only to restore the worship, and not an utterance about the building of the *city*;

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while these seventy weeks were to date “from the going forth of the commandment to restore and to build Jerusalem,” and none of those recorded in Ezra are such commands., therefore cannot be the proper date. But now turn to Nehemiah (2: 1-8), and we will see if it will fill the bill: “And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now, I had not been beforetime sad in his presence. Wherefore: the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers’ sepulchers, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request ? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchers, that I may build it And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the, king, If it please the king, let letters be, given me to the governors beyond the river, that they may convey me over

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till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."

It is very clear to be seen that this is the thing mentioned in the prophecy. This is "the commandment to restore and to build Jerusalem," and it is the only one given, by a Persian king. The other commands were only to build the temple. But this one has been rejected by some on the ground that its time will not fit the events prophesied of. Uriah Smith has rejected it on this ground. But if you will notice in the margin of your Bible, you will find that it says, that these seventy weeks begin with the twentieth of Artaxerxes, and that is the time that this command was given to Nehemiah to build the *city*. In this we have the command to build the city, and it was. at the going forth of this command the seventy weeks were to begin. So we will place them here and then notice their fulfillment. Now we must locate the "going forth of the commandment," for it is with it that we are to begin. Now if you will turn to your Bible, to Neh. 2, you will find the date given in the margin as B.C. 445; but this is reckoning that Artaxerxes began his reign B.C. 464, which we have learned before was a mistake, and that it began B.C. 473. But before

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counting this I will show further that the date used by Uriah Smith, and all others, who count from the other place, falls short, and then show that this is the right place to begin, and that it is exactly accurate. Using the date in the margin, of our Bibles and at Ez. 7, we would begin at B.C. 457; then there were to be "seven weeks, and sixty-two, weeks, to Messiah." Counting each day for a year, it would then stand thus:  $7 \times 7=49$  years; then  $62 \times 7=434$  years; then it would be  $(49 + 434=483)$  483 years from B.C. 457 to Messiah. To count it we will deduct the difference between the date B.C. and the 483 years, which will bring us to  $(483-457=26)$  B.C. 26 for Christ. So this will not fit the time. Luke says when Christ was baptized he was about thirty years old, and B.C. 26 falls far short of that time; but it goes twenty-six years too far for the birth of Christ. But this whole calculation is based on the chronology that places the first of Artaxerxes at B.C. 464. So as we have learned that this date for the first of Artaxerxes is not right, we could not expect that any of the others counting from it would be right; in fact, they could not be. This command in Ez. 7 was given in the seventh of Artaxerxes, and to follow the accurate chronology it would be  $(473-7=466)$  B.C. 466, instead of B.C. 457, as given, in the margin) of your Bible.

But now turn again to Nehemiah (2: 1), to this proclamation, and you will find it to be in the

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twentieth year of Artaxerxes. Again, in Neh. 5:

14, he says that he was made governor in the land of Judah, from the twentieth year." Then, this "commandment to restore and to build Jerusalem"—the *city*, if you, please—was given in the twentieth of Artaxerxes. Now we will make our count from this date. Since, Artaxerxes, began his reign B.C. 473, the twentieth; of Artaxerxes would, therefore, be  $(473-20=453)$  B.C. 453. So, counting from this, we have it thus: Counting each day for a year, seven, weeks would be forty-nine days (years), and sixty-two weeks would be 434 days (years); hence,  $49 + 434=483$ , and 483 less the date B.C. that the seventy weeks begin, which is B.C. 453, would leave  $(483-453=30)$  just 30. So this would bring us to A.D. 30 for the Messiah, the Prince. This agrees with what Luke said of him when<sup>1</sup> he was baptized—that he was "about thirty years of age."

Now we will notice more closely the events of the seventy weeks, seeing that they are a seal of the vision. Beginning where we left off in, the last quotation! (Dan. 9: 25), we will read again: "The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." (Dan. 9: 25, 26.) Now as to the first part of this

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we have but to turn to Neh. 4 to see that it was even so. From the time that this command went forth to restore Jerusalem the breaches in the wall were made up in fifty-three days from the time that Nehemiah began, the work, but they were fifty-three literal days. But the street was not yet restored. So from this command to the completion of the work it was a period of forty-nine years. So the first seven weeks are completed. Then he says: "And after threescore and two weeks shall Messiah be cut off, but not for himself." The word in the Septuagint here for "cut off" is "eksolothreuthesetai," which means *shall be exterminated, or utterly destroyed*. From this, then, we learn that Christ was to be slain after the end of the seven and sixty-two weeks. It was, not to be at the end of the time, but "after sixty-two weeks." The end of the sixty-two weeks was to bring us to Messiah. This, we have learned, was to the baptism of Christ by John. It was at this time that God acknowledged him as his Son, saying: "This is my beloved Son, in whom I am well pleased." So, using the dates as I have them here, this much of the prophecy turns out exactly each day for a year; and this is additional proof that the dates here are accurate, especially that of the first of Artaxerxes.

But we have yet one more verse in this seventy weeks that calls for our attention: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the



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sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Verse 27.) Here the angel closes the message for the present. He had given just enough to make Daniel want to know more about it, but as much as he was able, perhaps, to receive at that time. In this we note the things which were to transpire in the last week. The sixty-nine weeks, as we have already learned, bring us to the baptism of Christ, which was A.D. 30; now we have just one more week to the end of the seventy. Now note the things to be done in it. "And he shall confirm the covenant with many for one week." It is a well-attested truth that from the baptism of Jesus to the call of the Gentiles was just seven years. This does not appear according to the chronology given in the margin of our Bibles; but we have already found this to be faulty in other places). This is the chronology of Usher, a noted bishop. But as I have shown before that this is faulty, at least in some places, I will show again that it is also faulty in this. The conversion of Paul is conceded by all to be but about three years after Pentecost, of Acts 2. Now, taking this for a starting point, we see that the conversion of Cornelius was immediately after this, and not five years from this time, as given by Usher. The proof of this is in Paul's writings. In Acts 26: 15-17, Paul, in making his defense before Agrippa, refers

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to his conversion and his commission to preach. He says: "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which, thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee." You will note that the Lord says that he was to send Paul to the Gentiles *now*—not some five years' from now, but NOW. Paul, in speaking of this in his letter to the Galatians (1: 15-17), says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." From this it is dear that Paul went "immediately" into Arabia. But to whom did he go, and to whom did he preach? Jesus says: "The Gentiles, unto whom now I send thee." Paul says: "That I might preach him among the heathen." Then, when he went into Arabia, he went to preach to the Gentile heathen. This conclusion is inevitable; but while this is truth, still Peter, in speaking of Cornelius, says: "Men: and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth

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should hear the word of the gospel, and believe." (Acts 15: 7.) Peter could mean nothing else by this than that he was the first of all the apostles who preached to the Gentiles. This, then, will bring the conversion of Cornelius back to a date prior to Paul's having' gone into Arabia,. Now, allow that Paul was converted three years after Pentecost, and that he remained in Damascus about three months (the "certain days" that Paul speaks of); this would place the conversion of Cornelius about three and one-half years after the crucifixion, and this is the correct place, for it. From this, then, we see that the last week in the seventy, in which he should confirm his covenant with many, would reach from the baptism of Christ to the conversion of Cornelius. The giving of the privilege of the gospel to both Jew and Gentile is mentioned in Dan. 9: 24 as bringing in everlasting; righteousness. Now, while he was to "confirm the covenant with many for one week," we have in this the truth that during the first seven years of the work of Christ none but Jews should be permitted. It was not to all the world until after the end of this last week. It is a well-known fact that Jesus' personal ministry was to the Jews alone, and that in the commission given by our Lord to the apostles, to go into all the world and preach the gospel to every creature, he restricted them to begin at Jerusalem. In Acts 1: 8 Jesus says on this point: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

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witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We see in this the same thought preserved; and in tracing the history of the apostles, in Acts, we find it carried out this way. So the confirming with many for one week was the confirming of the covenant, first, to the apostles and prophets; then, for three and a half years, to the Jews and to the mixed-blood Jews—the Samaritans. This completed the seventy weeks.

But there were other things to take place in this also, one of which was the anointing of "the most Holy." Now in Dan. 9 we have also this thought: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation, to cease." Notice, please, that the *oblation* and *sacrifice* of the Jews were to be made to cease in the "*midst* of the week." One-half of a week is just three and one-half days. Then, in this confirmation of the covenant, when he had reached the middle of the last week, he was to cause the sacrifice and the oblation' to cease. Of course, if h6 should take a way the law<sup>1</sup> that caused them to be offered, it would be the causing them to cease. Now, this is just what Jesus did at the end of three and one-half years from his baptism. Paul says: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." This

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was exactly in the middle of the last week. Shortly after this, on the day of Pentecost, Peter said of Jesus: "God hath made that same Jesus . . . both Lord and Christ." This gets the point in the prophecy of anointing the most Holy. How beautifully is this prophecy fulfilled! Each day stands for a year; every event is complete, and not one point is lacking. The Jews' house was left unto them desolate. Their sin had come to the full, and here was an atonement for all—an end made of sin; and, finally, everlasting righteousness brought in. The glorious gospel of the Savior of man is now offered to both Jew and Gentile on the same terms.

Since this is a seal, a guarantee that the vision would be true, we have no trouble in all that follows. But before we search for the end of the twenty-three hundred days, we must learn what the sanctuary is; but we leave this for another chapter.

## CHAPTER VII.

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### THE SANCTUARY—WHAT IT IS; THE SANCTUARY POLLUTED, AND WHY CLEANSED.

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*“Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Dan., 8:14.)*

Having found the beginning of the twenty-three hundred days, and also the length of time specified by a prophetic day, we come now to the sanctuary. The question presents itself at once, What is meant by the word “sanctuary?” When this question is settled by the word of the Lord, we will then be prepared to search for the end of the twenty-three hundred days, and what the events are that are called by the prophet “the cleansing of the sanctuary.”

There have been various opinions put forth with reference to this—as to what the sanctuary is. Some have made it the Jewish sanctuary, and contend that it was polluted by Antiochus Epiphanes. But we have learned before this that Antiochus could not be the “little horn” mentioned, because he came too soon in the dynasty of kings, and was a part of one of them. Yet others claim that the sanctuary is the heavenly

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court—i. e., that it is in heaven; and that the cleansing is Christ entering in to make the atonement—that is, to make the offering<sup>1</sup> for sin (the. putting away of sin). This last view is that held by Uriah Smith, but that it is very faulty needs but a short review to prove.

I here subjoin some of his reasoning. He says: "We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity, for blood is not the agent used in such work; and this consideration should satisfy the objector's mind in regard to the cleansing of heavenly things. The fact that Paul speaks of heavenly things to be cleansed does not prove that there is any physical impurity in heaven; for that is not the kind of cleansing of which he speaks. The reason Paul assigns why this cleansing is performed with blood is because 'without shedding of blood is no remission.' Remission, then—that is, the putting away of sin—is the work to be done." ("Thoughts on Daniel and Revelation," page 177.) This is very unfortunate for Mr. Smith and his adherents. He says "the putting away of sin" is the cleansing of the sanctuary, and yet he tries to make it appear that this was not done until A.D. 1844, when Mr. Miller began to preach Adventism. Now, I need but to call attention to the fact that in the seventy weeks of Dan. 9 it is plainly said that this work,

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both of making "reconciliation, for iniquity" and "make an end of sins," was all to be done before the close of the seventy weeks. And Mr. Smith has gone to record that that closed with the conversion of the Gentiles. Then his claims here cannot be true.

But it is shown to be false again from another standpoint. Paul says: "But this man., after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10: 12, 13.) This shows that the putting away sin has been, done, and that it was even done before Paul wrote, Mr. Smith to the contrary notwithstanding.

But there are some other mistakes of Mr. Smith along this line that I want to notice, as he seems to think that they are unanswerable. He says: "But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary; for the arguments which would prove them to be the sanctuary at any time would prove them to be such under the old dispensation. If Canaan was at any time the sanctuary, it was such when Israel was planted in it; if the church was ever the sanctuary, it was such when Israel was led forth from Egypt; if the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor apply as fully as to any other period; and if



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they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories, and Paul decides it in the negative by describing to us the tabernacle of Moses and telling us that neither the earth, nor Canaan, nor the church, was the sanctuary of that dispensation." ("Thoughts on Daniel and Revelation," page 170.) Mr. Smith reasons from this that because neither the church, the world, nor Canaan is the sanctuary, therefore nothing on this earth can be the sanctuary. He also quotes from Paul in Hebrews, where he speaks of the holy places made with hands which are a figure of the true, and devotes several pages to trying to prove that the true is in heaven; that no part of it is on this earth. He cites also as proof of this: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9: 24.) This fact forever kills his theory about when the sanctuary was to be cleansed, and what it was in which the cleansing consists; for Christ is said here to *now* appear in the presence of God for us. But because Christ has entered into heaven as our great High Priest, does that signify that the sanctuary is in heaven? I would think not. But you ask: "Why?" Simply because there are two apartments in the tabernacle--the first, called "the sanc-

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tuary," the second, called "the *sanctum, sanctorum*;" the first, called "the holy place," the second, called "the most holy place." Then, it was the work of "the high priest alone" to go into the most holy place. (Verse 7.) Now, Christ is our High Priest (Heb, 3: 14; 9: 11); and since he is such, it was his work to enter the most holy place and there make atonement for us, which Paul says that he did; but it was the duty of the *priests* to enter daily (every day) into the holy place, the *sanctuary*, and there make sacrifices to God. Now, this work was a work of every day. Then, since the high priest alone went into the most holy place—and that, too, only once in a year—and since the priests went every day into the sanctuary and offered continually sacrifices, it does not follow at all, because Christ entered heaven, the most holy place, that the sanctuary, or holy place, was also in heaven. But this can be fully decided by finding who the priests under Christ are. Now let us hear the apostle Peter on this point: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood." (1 Pet. 2: 5-9.) We will now hear John on this point: "And hath made us kings and priests unto God and his Father." (Rev. 1: 6.) This puts it beyond dispute that every child of God is a priest, and they are to offer sacrifices daily to God. But where? In the

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sanctuary is the only places that it would be acceptable to God. Then it is certain that the *sanctuary* is not *in* heaven, as Mr. Smith would have you believe. Having proven this claim to be false, we will next turn our attention to what the *sanctuary is*.

If we ever learn just what the sanctuary is, we must learn it from the word of God. No amount of reasoning can prove what it is unless that reasoning is sustained by the word of the Lord. To come at this point right, we will have to take up the sanctuary of the first dispensation and find its uses, for it is "a figure of the true," the apostle tells us; so by a careful study of it we can learn something of the true, especially with reference to its uses. So I have here introduced a description of it as given by the apostle Paul: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein, was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

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But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying; that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time than; present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect., as pertaining to the conscience; which stood only in meats and drinks, and divers, washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:1-12.)

From this we gather these truths: The first covenant had *also* a worldly sanctuary. Then, we may expect that the second would have a sanctuary on earth. This is evident from the word "*also*." Then there was a tabernacle made, the *first* (wherein was the candlestick, etc.), into which the priests went always—i. a, continually—to accomplish the service; then after the second veil, the tabernacle which is called "the holiest of all"—i. e., the most holy place, or *sanctum sanctorum*—into which the high priest went *alone* once every year. Now, since this

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was a *figure*, a type of the true, we may expect to find them similar to each other. This is still more evident from the Greek word used by Paul, which is "parabole," and is defined thus by Bagster in his "Analytical Lexicon:" "A placing one thing by the side of another; a comparing; a parallel case cited in illustration; a comparison; simile, similitude. In New Testament, a *type*, *pattern*, *emblem*. (Heb. 9: 9.)" He cites us here to the very passage under consideration. So we have it plain that this *first* tabernacle was a *type*, a *parallel* case cited to *illustrate* the new tabernacle. Since this is the truth, we now come to the study of the new. But says one: "Are you sure that there is a new tabernacle?" I answer: Yes, for Paul says, "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8: 1, 2.) From this, then, we learn that the Lord pitched the true tabernacle, and that he was also a minister of it. Then what do we learn from this? We will see. Since it is a *parallel* to the new and cited by Paul to *illustrate* the new, if we can find the order of worship in it, we will also find the order in the new, seeing that they are parallels. If we can find the different apartments of this tabernacle and their purposes, we can find also the apartments of the new and their purposes;

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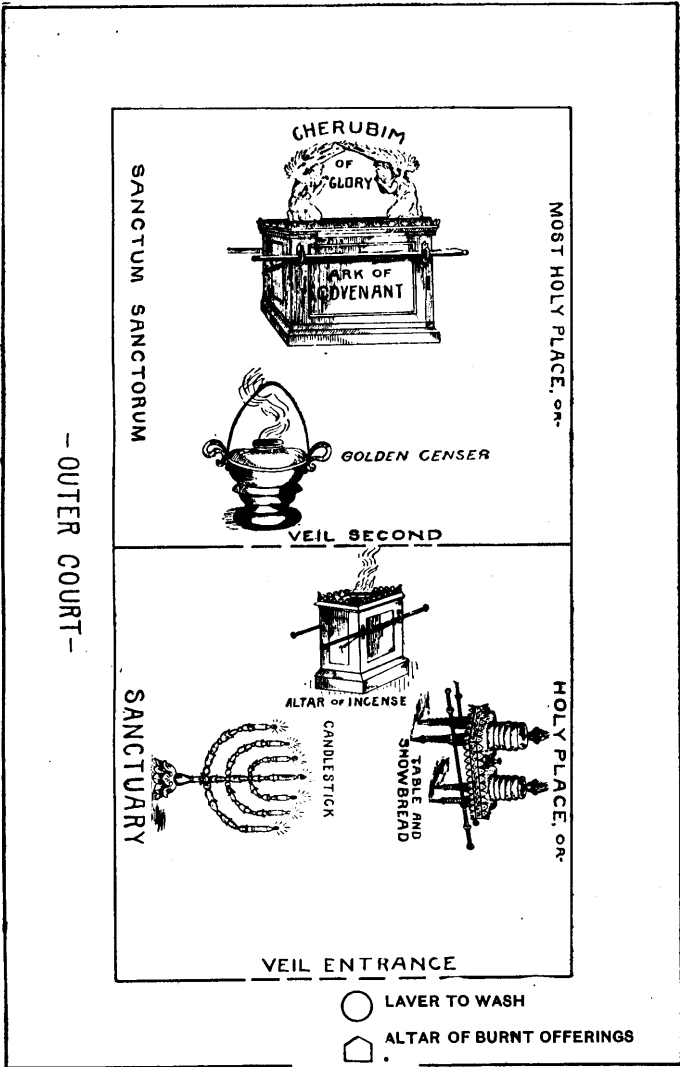
and if we can find who it was that ministered in the first, we will find also who is to minister in the new; and if we can find who ministered in each separate apartment of the first, we will also, find who ministers in each separate apartment: of the new, seeing that the first is, a parallel, or simile, of the new. If this is not true, then there is absolutely no truth in a simile. But as a simile always conveys the general outlines of the thing it is cited to illustrate, we must conclude that the above reasoning is exactly right; for there is no room for mistake in the simile used, since it was an inspired man who used it.

The next question which presents itself to be settled is, Was the priesthood changed? This settled, we will have the way paved to the answer of the question, What is the sanctuary? So to this I next invite your attention. We will once again hear Paul: "For the priesthood being changed, there is, made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the, similitude of Melchisedec there ariseth another priest, who is made, not after the law' of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec." (Heb. 7: 12-17.) This forever settles the

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question as to the change both of the priesthood and of the lam. Then, under the first covenant, there was a tabernacle made, with two apartments in it—the *sanctuary* and the *sanctum sanctorum*. The *sanctuary* was that part *before* the *second* veil; the *sanctum sanctorum*, or *most holy* place, was that *behind* the *second* veil, the veil separating the one from the other. It was that before the second veil, the *sanctuary*, into which the priests went every day to accomplish the service; it was that behind the second veil, the *sanctum sanctorum*, into which the high priest went alone once a year. The common priests could not go behind the veil, but went daily into the sanctuary, which was on this side of the veil.

Now, by a careful survey of the diagram, which is intended to show the ground plan of the first tabernacle, as raised by Moses, you will see every piece of the sanctuary and *sanctum sanctorum*. There has been some controversy as to where the altar of incense belongs. R. Milligan, makes a long comment on what he thinks is a seeming discrepancy between Paul, in Heb. 9, and Moses, in Ex. 40. He thinks that Moses places the altar of incense before the second veil, and Paul places it behind it. But Brother Milligan made the mistake of not noticing that Paul did not mention the *altar* of incense at all, and Moses, in Ex. 40, does not mention the *golden censer* at all. Now, if you will take the pains to study this point, you will find the following truths: The altar of in-



- OUTER COURT -

SANCTUM SANCTORUM

MOST HOLY PLACE, OR

CHERUBIM

OF GLORY

ARK OF COVENANT

GOLDEN CENSER

VEIL SECOND

ALTAR OF INCENSE

CANDLESTICK

TABLE AND SNOWBREAD

SANCTUARY

HOLY PLACE, OR

VEIL ENTRANCE



LAVAR TO WASH



ALTAR OF BURNT OFFERINGS

OUTER COURT GATE.



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cense mentioned by Moses, in Ex. 40, was, before the veil and in the sanctuary; but while this is a truth, the high priest, in making his yearly offering, did not move this altar into the *sanctum sanctorum*, but he used a *censer* to carry incense into the most holy place. Now, the center was a hand instrument—made to carry in the hand. It was something like a pot, or kettle, with a bail to carry it, and a grate on the top of it to let the ashes fall through into the pot, and this *censer* was kept behind the second veil; so when the high priest came to make his offering, he offered incense on the altar, then got the censer from behind the veil, filled it with incense, and set fire to it from the altar, and took it with him behind the veil and set it before the ark of the covenant, so that when he was making the atonement the smoke of the incense ascended over the ark. It is this *censer* of which Paul speaks, and not the altar. With this view; of the matter all is plain; and there is not even a seeming discrepancy, even, in the Authorized Version.

Since we have a complete idea, of the first tabernacle, with its two apartments, and since it is a simile of the new, we are now prepared to study the new. You will note that in the simile it. was a sanctuary, just as much so without a priest in it as with a priest in it. Then, if it is a simile of the new—and Paul says it is—the sanctuary of the *new* will be as much a sanctuary without any one in it as it would be with the proper worshipers in it. Still further, too,

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the sanctuary in the simile was a place into which the priest entered; then the sanctuary in the new must also be a place into which the priests of the new enter. As the service in the simile was accomplished in the sanctuary, the service in the new must also be accomplished in the sanctuary. From this, then, it is conclusive that the sanctuary of the new is not the *church*, for the reason that the church cannot exist without people, for it is composed of the *priests* of the new. Then it cannot be that the *church* is the sanctuary; but the church is the "host" that worships, or offers sacrifices, in the sanctuary. Since, then, the church is composed of the priests of the new, and cannot exist without them, and since the sanctuary is just as much a sanctuary without a worshiper or priest in it as it is when they are both in it, it is conclusive that the sanctuary is but the place into which the priest enters to accomplish the service of God.

But it is objected that Peter says, "Ye . . . are built up a spiritual house, . . . to offer up spiritual sacrifices, acceptable to God," and that this proves that those who compose this spiritual house compose also the sanctuary. But this is not conclusive from the language used, while there is much that prevents it from being true. Peter uses the word "house" to represent a family, just like it is used by Paul when he says, "The house of God, which is the church of the living God." Here "house" is used as a synonym of "church." Paul, again, speak-

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ing of this same house, says: "The whole family in heaven and on earth." The word "church," then, is used as a synonym with "family of God on earth." But we have already learned that the sanctuary was the place into which the worshiper entered to accomplish the service. But as the house of God is composed of the worshipers or priests, and as Peter says that this "spiritual house" is to "offer up spiritual sacrifices, acceptable to God," and as the one who worships or offers the sacrifice is a part of the building, has to enter into the sanctuary to make his offering, and is also one of the priests, then it is true to a demonstration that this claim made from, this passage, that the church is the sanctuary, fails; and the reverse is proven to be true.

But the question naturally arises: Since the priest enters into the sanctuary to worship, and since we have a house of worship, is this house of worship the sanctuary? This is answered very plainly by the apostle Paul. He says of Jesus: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8:2.) Since man pitches these houses of worship, and since the Lord pitched this true tabernacle, and not man, it is conclusive that this house of worship, in which we meet to worship—which is only for our convenience and protection from the weather—is not, and cannot be, the sanctuary.

The question now comes up before us: Since the

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church is not the sanctuary, and since the sanctuary is not in heaven, but on earth, and since the house that we build for our convenience is not the sanctuary, what, then, is it? This will be a very easy matter settled, if we will notice the divisions in the simile and search for their likeness in the true; also examine the worshipers and their respective places of worship. Now, in the *simile* there are two apartments, separated the one from the other by a *veil*; so in the tabernacle which the Lord pitched there must be two apartments, separated the one from the other by a veil. Now, since this is true, and since Paul recognizes it to be true in the scriptures we have given, the question next comes up: What is the veil? Now, if we can find the answer to this query in the word of the Lord, we will have a clew by which we can determine more readily what the sanctuary is. So to this last query I now call your attention. What is the veil that separates the *sanctuary* from the *sanctum sanctorum* in the true tabernacle which the Lord pitched? We will let Paul answer, and then we have the truth. Speaking of the remission of sins by Christ, he says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. 10: 19, 20.) Here Paul tells us that the *flesh* is the *veil* that separates the *sanctuary* from the *holiest*. This forever settles the question as to whether the sanctuary is in heaven or on earth.

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The *flesh* being the *veil*, then the sanctuary is something into which the worshiper must enter to accomplish the service of God, while he is yet on this side of the veil—that is, while he is yet in the flesh.

But what is the “holiest,” or *sanctum sanctorum*, from which we are separated by the veil—the flesh? This question answered, and we will have no further trouble in learning what the sanctuary is. Again we will let the apostle Paul answer this question: “For Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Heb. 9: 24.) It is argued by some that, since the word here is in the plural, both of the holy places are in heaven; but this cannot be, for the reasons already given, one of which is that the flesh is the veil that separates the one from the other. Then, while Jesus was here on earth, he was in the first tabernacle; in fact, he pitched it while here on earth, and passed through it himself, performing every duty of it. This is evident, again, because, in the type, the high priest had to pass through the sanctuary in order to reach the *sanctum sanctorum*; so Christ, our High Priest, must pass through the sanctuary before he could enter the holiest of all, which Paul tells us is in heaven. But we must not conclude that heaven is this *sanctum sanctorum*. This no more follows than that the earth is the sanc-

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tuary. The sanctuary is on earth, and was pitched by the Lord; so the holiest of all is in heaven, but it, too, was pitched by the Lord. But what is this tabernacle? Hear Paul once more: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will [covenant] we are sanctified through the offering of the body of Jesus Christ once." (Heb. 10: 9,10.) Jesus says, in speaking to his disciples: "I go and prepare a place for you; . . . that where I am, there ye may be also." (John 14: 3.) Then Jesus went to prepare a place for them. This place is heaven, and it, too, was prepared or pitched by the Lord. May we not, then, conclude that the most holy place is in heaven, that place which Jesus went to prepare for those that love him? This being true, we would be led to the conclusion that, therefore, the sanctuary, being that place prepared on earth for us, is the covenant of Christ—God's will—by which we are sanctified through the offering of the body of Christ. Christ made his will (covenant) while he was on earth and lived every item of it in his own life. He gave it to the apostles and made them the executors of it; yet it was not of force and could not be until after the death of Christ, for Paul says: "Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9: 16, 17.) Then God's will on earth

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in the sanctuary, while his' will (covenant) that is bound in heaven is the *sanctum sanctorum*.

This is still further evident from the fact that Jesus said to the apostles: "Whatsoever ye shall bind on earth shall be bound in heaven." (Matt. 18:18.) Now, after Christ gave this will to the apostles on earth, it had to be ratified in heaven before it could be used. So when Christ offered his blood in heaven he made the atonement *in this covenant*, and for the people who should enter into it, that they might be cleansed from their sins. This was not the *cleansing* of the sanctuary at all, but the making the *atonement* for it, or ratifying it. When the first tabernacle was made by Moses, it was not used by the priests until Moses, the type of Christ, had dedicated it with blood. Then -it was ready for use. The blood was to dedicate, or ratify, it and all the vessels of the ministry. Moses offered this blood in the tabernacle. The victim was slain in the -outer court and its blood carried through the sanctuary and into the holiest of all, and there the atonement was made and the whole dedicated. So Christ was slain after he had given the principles of the covenant, but before he gave the great commission. Since, then, the victim was to be slain within the outer court (see diagram), so Christ must be slain after he had given the principles of the covenant; and as the priest carried the blood through the sanctuary to reach the most holy place, so Christ must, to carry this out, after his blood was shed, carry it

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through the sanctuary, before he entered heaven to make the atonement. This he did when he gave the great commission to go and preach the gospel to every creature; but he restricted the apostles to wait at Jerusalem until he gave them power from on high. So on the day for the regular annual atonement of the Jews, the day of Pentecost, Christ made the atonement, ratified the covenant that he had given, dedicated it with his blood, and then dispatched the Holy Spirit to the apostles to empower them to preach the gospel—place the sanctuary, if you please, before men, that they might become priests and enter into the sanctuary, the covenant of Christ (the truth), and serve God. From this, then, we conclude that the “true tabernacle, which the Lord pitched, and not man,” is the covenant of Christ (the truth), and that the sanctuary is, consequently, that part of the covenant of Christ that pertains to our duty toward him, and the *sanctum sanctorum* is that part of the covenant that he has promised to do for us in heaven. This is also attested by Paul in Heb. 10: 19, 20, where he says: “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” Here the holiest is certainly the promises of God, and it is through the flesh—the veil—that we must pass to reach it. This makes it very plain that the sanctuary is the covenant of Christ for us to accept and



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walk in, while the *sanctum sanctorum* is his promise which are “reserved in heaven” for us, seeing that it was these promises that were ratified for us by his blood.

This question settled, we will at once proceed to another, which is: To which one of these sanctuaries is reference made in the prophecy of Daniel? This is a very important question, seeing that it was the sanctuary that was to be cleansed at the end of the twenty-three hundred days. What sanctuary was it that was to be cleansed? This is easy to settle. When Daniel saw the vision, the Jewish tabernacle was standing, and it was a simile of the true tabernacle; but when Christ came, he removed that one, that he might establish a new one. Since we have found that each “day” in the vision was given for a “year,” then the twenty-three hundred days would bring us this side of Christ, and after the time that the first tabernacle had been taken away and the true one pitched by the Lord. Then, since the period ends during the time of the true tabernacle and after the first tabernacle was abolished, it is, therefore, the sanctuary of the true tabernacle that was to be cleansed.

But this brings forward another question: If the sanctuary to be cleansed is the sanctuary of the “true tabernacle, which the Lord pitched, and not man,” why the necessity of cleansing it at all? And in what could, and what would, the cleansing consist, seeing

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that the sanctuary is the covenant of Christ? The answer to this question is found in the work of the "little horn." Now turn to Dan. 8: 12 once again, and we will see what it was which at first suggested the cleansing of the sanctuary. He says: "And a host was given him against the daily, . . . and it cast down the truth to the ground." Here the truth was to be cast to the ground—that is, the sanctuary was to be polluted. We have seen before to some extent how this was done, but we shall reserve a fuller elucidation of it to another chapter. But the casting down of the truth, as, mentioned above, suggested a question, which Daniel says was immediately propounded. He says: "And it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Verses 12, 13.) Here we note that it was the casting down of the truth that suggested the sanctuary. So we conclude that the truth (the covenant) is the sanctuary that was trodden under foot, and consequently the sanctuary that was to be cleansed; for, as we have learned before, the first question, "How long the vision?" was answered immediately: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Verse 14.) Then from this we learn that the vision was to be

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twenty-three hundred days long, and at the end of the twenty-three hundred days the sanctuary was to be cleansed. Now, since the casting down of the truth (covenant) was that which suggested its cleansing, the cleansing of the sanctuary would, therefore, be the restoration of the truth; and since the truth was cast down by councils and creeds coming in to explain what it meant, the restoration, or cleansing, would be the rejection of such councils and creeds and the return to the pure teachings of the covenant.

But there was also the "host" that was trodden down by the same power that cast the truth down. The "host" is composed of the worshipers who worship in the sanctuary. Then in this we see the same thing that is given in the interpretation in these words: "And shall destroy the mighty and the holy people." (Verse 24.)

Now in chapter 12, where the other two questions are answered, we have this further explanation of this treading down of the host: "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Verse 7.) Then the "host" was to be prevailed against, power scattered, overcome, and destroyed. This, too, was to last from the rise of the "little horn" to within about thirty years of the end of the vision, as will appear in the sequel; and at the end of the vision the sanctuary was to be cleansed—that is, the truth was to be restored and human creeds cast out.

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Now, since we have learned that the twenty-three hundred days, at the end of which time the sanctuary was to be cleansed, began with Artaxerxes I., and that the time of Artaxerxes was B.C. 473, and since we have learned that each day in this vision was given to represent a year, the twenty-three hundred days, then, are twenty-three hundred years. Hence to place the beginning of this period with the beginning of the vision (B.C. 473) will bring us to the year A.D. 1827 as the time when the sanctuary was to be cleansed, the time when human creeds should be rejected and the truth—the simple gospel of Jesus, the Son of God; the covenant of Christ—was to be restored again to the people just as it came from the apostles. The “true tabernacle, which the Lord pitched, and not man,” was once again to be entered and the service of God accomplished. Creeds of men, written by them as bonds of union and communion, are not pitched by the Lord, but are pitched by men; hence they are not the covenant of Christ, the sanctuary, but are, as they claim to be true explanations of the meaning of the Scriptures, a corruption of the sanctuary. Then in A.D. 1827 these creeds were to be rejected, and men were to be invited into the “true tabernacle, which the Lord pitched,” his covenant—and that, too, without any man to explain it, save just what the Lord has said. But was there a work of this character which began at this date? If there was, then it is certainly the fulfillment of this prophecy; for it is clearly set

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forth in the prophecy that this is the work that was to be done at the end of the twenty-three hundred days (years), which was A.D. 1827. So to this task, in the following chapter, we now invite your attention.

## CHAPTER VIII.

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### A BRIEF REVIEW OF DAN. 11.

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We have now come in the course of events to Dan. 11; and having found in the events of the other parts of the book in what the cleansing of the sanctuary consists and the time when it was to be, done, we come naturally to search for the events of 1827, to see if we can find the work prophesied of. But before doing this, there are some other points in the prophecy that we desire to notice, which will show more conclusively that the time at which the sanctuary was to be cleansed is the date given above. The two questions (Dan. 8: 14), as to how long were the daily and the transgression of desolation, and as to what were the sanctuary and host to be trodden under foot, are yet to be answered before we are prepared to look for the events of 1827; and, too, before we take up this point directly, we will take up chapter 11 and note it briefly, as it gives a full delineation of all the principal events of the nations, the four horns of the ram, and the fourth kingdom of chapter 7 begins with Cyrus, king of Persia, and goes to the rise of the papacy—the “little horn;” and then spans the time from the rise of the “little horn” to the

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cleansing of the sanctuary—giving only the general character of the reign. This, too, will give us a definite period of time when the “little horn” should rise.

So we begin with chapter 11. We skip chapter 10, because it gives only an account of Daniel’s fasting, and the angel Gabriel’s having come to him to make him know the vision. It will be remembered that at chapter 9 the angel came to give him skill and understanding, and commanded him to consider the vision. Now the angel comes, and, after the preliminaries in chapter 10, he says: “Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than, they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.” (Dan. 11: 1-4.)

We have noted the most of this, so we shall pass it briefly. Beginning with Cyrus, who was on the throne of Persia at the time Daniel saw the vision, there were to stand up yet three kings in Persia before the beginning of the twenty-three hundred days.

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We have noted these to be Cambyses (called, in the Scriptures, "Ahasmems" and "Artaxerxes"—Ez. 4:6, 7; and, in the book of Esther, "Ahasuerus"); Darius, the son of Hystaspes (called, in the Scriptures, "Artaxerxes"—Ez. 6: 14), and Xerxes (called, in the Scriptures, "Darius"). The fourth and rich king was Artaxerxes (called, in the Scriptures, "Artaxerxes"—Neh. 2). This completes the list. But the usurper, Smerdis, is not mentioned in the Scriptures at all. Rollin says that Smerdis was called "Ahasuerus" in the Scriptures, but Ahasuerus reigned about twenty years, and Smerdis contested the throne for only about seven months. So they could not possibly be the same. Then a great king was to stand up. This gives us Alexander the Great; and when he fell, his kingdom was truly divided between his four most ambitious generals—Cassander, Lysimachus, Seleucus, and Ptolemy. These were not related to Alexander at all; hence the complete fulfillment of that part of the prophecy. This kingdom was divided toward the four winds of heaven—that is, north, south, east, west. Allow that this count is made from the place of Daniel's nativity, and we would look for the parts to lie in these directions from Palestine. From this standpoint, then, we number them. Babylon and Syria fell to the lot of Seleucus; Asia Minor, or Thracia, fell to Lysimachus; Egypt became the lot of Ptolemy; and Grecia and the neighboring countries were the lot of Gas-



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zander. We might name them briefly: Syria, east; Macedonia, or Grecia, west; Thracia, north; Egypt, south.

“And the king of the south shall be strong, and of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.” (Verse 5.) This brings into view another round of events. “The king of the south shall be strong.” This is Ptolemy, king of Egypt. Verse 8 shows that Egypt is the king, of the south; so we would conclude that the king of the north would be the king that lay to the north. “And he shall be strong above him, and have dominion,” here refers to one of these other kings. Not that he was to have dominion over the king of the south—for the sequel forbids that—but he was to have a greater dominion than the king of the south. In this we have these facts portrayed: It was but a short time until Lysimachus conquered Cassander, and added Grecia and Macedonia to Thracia; then, in turn, Seleucus conquered Lysimachus, and added his dominions to Syria. This is a minute fulfillment of this language. And from this onward we find wars raging between the king of the south and the king of the north. So we would conclude, since we learn in verse 8 that Egypt is the kingdom of the south, that Syria, with this dominion, would be the kingdom of the north. Nor would it make any difference as to what king ruled them. The king that rules Syria is the king

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of the north, while the king that rules Egypt is the king of the south. Keep this in mind, and the balance will be easier to trace.

“And in the end of years they shall join, themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain, the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he whom she brought forth, and he that strengthened her in these times.” (Verse 6.) It will be noticed in this that I do not follow the body of the text in one point; I follow the margin. In the text we have, “and he that begat her;” but the margin reads, “and he whom she brought forth:” and I prefer to use this marginal reading because it agrees with the facts. In this verse we have a detailed account of the affairs of Egypt and Syria after Syria had annexed Thracia and Macedonia to her domain. After a considerable time, in which there had been a number of wars between Egypt and Syria, they finally agreed that the Syrian king, Antiochus Theos, should put away his wife, Laodice, and should marry Berenice, the daughter of the king of the south (Egypt), which was Ptolemy Philadelphus. Upon this agreement, peace was restored, and these two kings were, for the time, united. But “she shall not retain the power of the arm,” and so it turned out. The peace was, not made permanent by this

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league, but, as is generally the case in such transactions, in a fit of love Antiochus brought back Laodice, his former wife, and her sons again to court. But it is said: "Neither shall he stand, nor his arm." After Antiochus had restored Laodice to her former place, fearing lest he should in his fickleness again divorce her and call back Berenice, and knowing that only his death could be a guaranty that she and her son should not be cast off, she, accordingly, but a short time after, caused him to be poisoned. "But she [the king's daughter of the south] shall be given up, and they that brought her, and he whom she brought forth, and he that strengthened her in these times." Laodice, not being content with the death of Antiochus, caused Berenice also to be murdered, and her maids who brought her to Syria, in trying to defend her, were consequently murdered, and her son was also murdered at the same time. "And he that strengthened her in these times" is not so clear, but means; evidently, those of her friends who attempted to aid her in this struggle.

"But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall

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come into his kingdom, and. shall return into his own land." (Verses 7-9.) It will be noted that this king of the south is not a descendant of Berenice, but is "out of a branch of her roots"—out of the same stock with her. After the transactions mentioned above, Ptolemy Philadelphus, the father of Berenice, died, and his son, Berenice's brother, Ptolemy Euergetes, succeeded to the throne. But no sooner had he settled himself on his throne than he determined to take vengeance on Syria for the death of his sister. He accordingly raised an immense army and invaded the territory of Syria, the kingdom of the north. At this time Laodice and her son, Seleucus Callinicus, reigned in Syria. Ptolemy Euergetes overpowered them and took from them nearly all of their territory, including the city of Seleucia, the fortress of the king of the north, and slew Laodice, banished Seleucus, and carried back into Egypt with him, having plundered the kingdom of Seleucus, two thousand five hundred images of the gods. Some of these had been previously taken from Egypt by Cambyses, king of Persia. Besides this he carried away immense wealth in silver and precious vessels. After this, Seleucus died in exile, so Ptolemy survived him several years. How complete the prediction to the facts! And in the three short verses of inspiration we have so complete a detailed account of it that we can clearly follow the events, though in man's history it requires volumes to write

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it. Who can read this prophecy, and then the history, and remain skeptical for one day? He who can do so has but little regard for the beauty of truth.

“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.” (Verse 10.) Again, we have events minutely detailed, though in but few words. In the first part of the verse it is said: “His *sons* shall be stirred up.” Both the sons of Seleucus Callinicus—Seleucus Ceraunus and Antiochus Magnus—set themselves diligently to the work of raising an army with which to regain the dominion of their father. This army having been raised, Seleucus, who was then on the throne, was such a weak prince that he was not able to do the work. But the prophet there changed from “sons” to “and *one* shall certainly come,” etc. Two of Seleucus’ generals poisoned him, and Antiochus Magnus, his brother, took the throne. He, being placed at the head of the forces, regained Seleucia and Syria, after which a truce followed, during which, time both sides were preparing for war. But, as stated in the latter part of the verse, Antiochus again returned, obtained a decisive victory over Nicolaus, the Egyptian general, and had thoughts of invading even Egypt itself. Thus he was “stirred up, even to his fortress.” The language does not convey the idea that he entered the fortress.

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“And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.” (Verse 11.) Here we find that the king of the south was to “be moved with choler” against, and was to fight with the king of the north; and he, the king of the north, was to set forth a great multitude, but the multitude was to be given into the hand of the king! of the south. The king of the south—at this time Ptolemy Philopater, who had succeeded his father, Energetes, to the throne of Egypt—“moved with cholear” (anger) at the thought of his territory being invaded, as Antiochus Magnus was contemplating doing, came forth to fight with him. Antiochus met him with a great army; but Ptolemy was victorious, the multitude was delivered into his hand, and being a prince that preferred debauchery to war, he was satisfied with his victory.

“And when he hath taken away the multitude, his heart shall be lifted up; and he shall east down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former.” (Verses 12, 13.) In this we see Ptolemy lifted up, by his victory, in his heart, but he was not strengthened by his pride. But coming into Judea, to Jerusalem, he there offered sacrifices, and determined to go even into the most holy place of the temple, and could

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scarcely be prevented from it; but being; so enraged at the Jews on, this account, he began a bitter persecution against them, in, which some sixty thousand Jews were slain—cast down. Egypt rebelled, and he was far from being strengthened by it. A few years after this, Ptolemy died, and his son, Ptolemy Epiphanes, who was then but a child, succeeded to the throne of Egypt. The peace now between Egypt and Syria, which had been made in consequence of the victory mentioned above, had lasted about fourteen years. But Antiochus, seeing it was but a child on the throne—he also having settled all the other affairs of his kingdom, and being at leisure—thought that it was too good an opportunity to let pass; so he decided to make a conquest of Egypt. So, assembling a much larger army than he had before, he set out for Egypt, thinking that he would have an easy conquest; but here he met with new and unexpected; opposition, which is brought to light in the next verse.

“And. in those times there shall many stand up against the king of the south: also the robbers of thy people [“the children of robbers”—margin] shall exalt themselves to establish the vision,; but they shall fall.” (Verse 14.) At the time that Antiochus was preparing to make war with Egypt, the provinces that had been subject to Egypt before the revolted on account of the character of the prime minister of the young king; and Philip, the king of Macedonia, entered into a league with Antiochus to divide the

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kingdom of Egypt between them; and there were also seditions in Egypt itself. Here we see the "many" who were to stand up against the king of the south, But the last clause says: "But they shall fall." This, though detached in the sentence from the other part, has clear reference to it. The intervening thought is but a parenthetic thought thrown in to show the cause of their fall. Now watch this closely. "The robbers of thy people shall exalt themselves to establish the vision." The margin gives it: "The children of robbers shall exalt themselves to establish the vision." The vision said: "They shall fall." But as this young king could not cause their overthrow, it required another power to do so. Now, who could be termed "the children of robbers?" If we will look back in the annals of history, and see how Rome obtained a start in the world—even getting the first women of the nation by robbery—it will be perfectly clear that Rome is here referred to. Again, Russell and Jones, speaking of the Barbarians of the north overthrowing Rome, say: "Taking vengeance upon the murderers of mankind." ("Modern Europe," page 34.) It is also a known fact that Rome gained all of her great wealth by robbing other nations. These, then, could well be called "the children of robbers," or "robbers of thy people:" So it was in the events before us. When all of these powers came together to overthrow the young king, and had invaded his territory,



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and conquered some of it, then it was that Rome came on. the scene. Taking the parti of the young king, Rome overthrew the other adversaries, and reduced the kingdoms of Philip and Antiochus to almost, if not quite, as great calamities, as they had intended reducing Egypt. (See Roll in's "Ancient History," Book XVIII., chapter 1.) This, established the vision, accomplishing the fall of these people that stood up against the king of the south.

"So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not. withstand, neither his chosen people, neither shall there be any strength, to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him." (Verses 15-17.) Here again we have the most minute details of the greatest events of the kingdoms. The Romans having appointed a guardian for the young king, he raised an army to aid in, the repulsion of the two kings, Philip and Antiochus, as noted above, and, entering Palestine and Caele-Syria, reduced all Judea, to his dominion. This prepared the Way for the things before us. The first verse

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above is but a more detailed account of the overthrow of the king of the north, Syria, as mentioned above. It is but a review of the same events. Antiochus, being in a war with Aetolia at the time of Scopias' invasion of Palestine, desisted from that war to repel the power of Scopias, the Egyptian general. Scopias was again sent to meet him and prevent his retaking Palestine. The two armies met near the source of the Jordan; Scopias was defeated by Antiochus, driven back to Sidon, and there closely besieged. Three of the ablest of the Egyptian generals were now sent to raise the siege, having the choicest of the Egyptian army, but failed. Scopias, being<sup>1</sup> at length reduced by famine, surrendered on the terms of life only. This marks the taking of "the most fenced cities" by the king of the north. But just at this point the prophet says: "But he that cometh against him shall do according to his own will, and none shall stand before him." It will be noted that this is not the king of the south (Egypt) that is to come against him (the king of the north, or Syria), but is that same people mentioned before, by whom the vision was established. It was said of the king of the north and those who rose up against the king of the south, that they should fall; then the parenthetic explanation came in to show by whom they should fall; then, dropping back to the other events, the prophet details the account of this fall; and here it is said that "none shall stand before him."

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Rome now came against the Syrians (the king of the north); under Pompey she deprived Antiochus Asiaticus of his possessions and made Syria a Roman province. He was now also to stand in the "glorious land," which could only mean Palestine, or Judea. Accordingly, there was a contest for the crown of Judea, which was to be settled by Pompey. One of the contestants, however, seeing what would be the outcome, determined to resist; but he soon repented of his act, and came and treated with Pompey, the condition being that he was to be in perfect submission to Rome. But when Pompey's general reached Jerusalem to receive the money which also had been pledged, he found the gates closed, and was informed that they would not comply with the treaty. Pompey, not to be outdone in a matter of this kind, placed in irons Aristobulus, whom he had retained in his camp, and marched against Jerusalem with his whole force. When he reached Jerusalem, the greater part was for surrendering to his sway; so the gates were opened, and he took possession. Here he stood in the "glorious land." But it was to be consumed by him. This was not necessarily by Pompey, but by this power, Rome, A part of the people, who were not willing to submit to Rome, shut themselves up in the part of the city in which the temple was located; but Pompey at once set to work, and in a short time a breach was made in the wall, an assault made, and the place subdued. Pompey

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then had the walls of Jerusalem thrown down, transferred several of the cities of Judea to Syria, and laid tribute on the Jews. Thus far we find the prediction accomplished. Verse 17 may be rendered: "He shall also set his face to enter by force the whole kingdom." The Greek word for "with" in the Septuagint is "en" and may be rendered "by." This shows us, then, that Rome would set its face to enter by force the whole of Alexander's kingdom; and this is just what it did. Not long after the conquest of Pompey, just mentioned, he and Julius Caesar got into a quarrel, which resulted in a battle and the complete overthrow of Pompey. Pompey now fled to Egypt, where he was received by the young king, Ptolemy (brother to the famous Cleopatra), and was immediately and treacherously slain by him. This now left, as master of the field, Julius Caesar, who, being in hot pursuit of Pompey, came to Egypt but a few days after. Finding that Pompey was dead, and that Egypt was now in commotion by the disagreement of Ptolemy and Cleopatra, (who were reigning jointly on the throne), and Rome having been made the guardian of the two, by the will of their father (who had caused Cleopatra and her brother to marry and rule jointly), Caesar now haughtily demanded that they should appear before him. to have their differences adjusted. The people at first objected to such a course; but when Caesar appealed to the will of the father of the

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contestants, protesting that Rome was the guardian of them, and that all the power of Rome was now vested in him, and claiming the right to settle the matter, and that he was acting according to this will, this appeased them, and they submitted. Notwithstanding this, it required all the force that he could gather to maintain himself; for Ptolemy would not yield, as he well knew that his sister would surely gain in the presence of Caesar. So he contested Caesar's right by force of arms, besieged him, and Caesar had to send back to Syria for more of his army to sustain him. In this also there were about three thousand Jews who were dispatched to his rescue, and who rendered him great service. These are the "upright ones with him." Of course the history of Caesar and Cleopatra is well known to be the fulfillment of the statement: "And he shall give him the daughter of women, corrupting her." Caesar had one son by Cleopatra, though he never married her.

"After this shall he turn his face unto the is lee, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then, he shall turn his, face toward the fort of his own land: but he shall stumble and fall, and not be found." (Verses 18, 19.) After Caesar had settled matters in Egypt, he remained there for several months, reveling with Cleopatra; but being finally called out by a war that

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was breaking out. on the Bosphorus, he turned his attention to it, and says of it, "Veni, Vidi, Vici"—

I came, I saw, I conquered. He also conquered several other small kingdoms and provinces (isles), and then turned his face toward the fort; of his own land. When, he arrived, he was proclaimed consul for ten years, and was also called "emperor." But assuming to be crowned king—at least the report went out that he did so intend—he was conspired against by sixty of the Senators, with Brutus (his bosom friend, and one. whose life he had saved) at their head, and was slain. This caused great regret in Rome, for the Roman people had learned to love Caesar. In this, then, Brutus had offered a great reproach to the Romans. This was to be taken away by a prince and turned upon Brutus, without the reproach of the prince who did it. Accordingly, Antony made a harangue over the body of Caesar (hoping thereby to take his place in the estimation, of the people), which so stirred up the people of Rome that the conspirators barely escaped out of the city with their lives. Thus the reproach offered by Brutus was turned upon him without the reproach of Antony. So once again we see the prophecy minutely fulfilled. (As to these events, see Tytler's "History," pages 68, 69.)

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle." (Verse 20.) Though Antony succeeded in turn-

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ing the reproach offered by Brutus upon him for his own behalf, yet he did not obtain, the kingdom; but Augustus, also called "Octavius," the nephew of Julius—or, rather, grandnephew—came into favor. Augustus and Antony marched against the conspirators, who had Brutus at their head, and obtained a victory over them. Antony now summoned Cleopatra. to trial for taking the part of these assassins. She met him at Tarsus, where Antony, falling desperately in love with her, forgot all judgment, divorced his own wife, married Cleopatra, and lavished upon her and her sons several of the provinces of Rome. The people of Rome were incensed at this, and the divorce of his wife, Octavia (the sister of his colleague, Octavius), served as the signal for hostilities. A battle ensued, known as "the battle of Actium," in which Cleopatra deserted Antony, and Octavius was victorious. Antony fell on his own sword, and Cleopatra poisoned herself, thus leaving Octavius sole master of Rome. It was; this Octavius (Augustus Caesar) that caused the whole world to be taxed, as stated by the divine writer, Luke. This is also well attested by profane history. So here we have the raiser of taxes. But he was to be destroyed within few days, "neither in anger, nor in battle." Counting a day as a year, we have just forty years. Augustus died in peace of natural causes; the point is complete.

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom:

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but he shall come in peaceably, and obtain the kingdom by flatteries.. And with the arms of a flood shall they be overflown from before him, and shall be broken; year, also the prince of the covenant." (Verses 21, 22.) This gives us Tiberius Caesar, the vile king, by whom also the Lord Jesus, the Prince of the covenant, was broken, or crucified. He was to obtain his kingdom by flatteries. This was true of Tiberius. His mother worked with intrigue and flatteries on Augustus, and prevailed on him to name her son, Tiberius, as his successor. This gave him the throne peaceably. The first part of verse 22 is an account of the forms of the Roman republic being swept from before him. Tiberius was not satisfied with the power of Augustus, but set to work to abolish the republic in toto, which he did, exercising the power of a king.

The prophet now drops back to the league made with Rome and Judea., in B.C., 161, or thereabout, and again gives some of the events mentioned before, but with some fresh details. He says: "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." At the time of this league Rome was a small people; but Tiberius, beginning now to be cunning, to work deceitfully, grew strong. Again, the prophet says: "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his



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fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time." Rome, after this league, obtained several of the richest of her provinces by the will of the deceased monarch. Of this we gave two examples in another chapter. It was also the custom of the Romans to divide the spoil, riches, and prey of other nations among the officers and soldiers. Then, one more point: He was to "forecast devices against the strongholds, even for a time." "A time" is often used in prophecy and other writings of scripture for "a year." This was true in the case of Nebuchadnezzar.

So here for a year the Roman power was to cast "devices against the strongholds." In a Jewish year there are three, hundred and sixty-four days; then, counting each day for a year, we would have them to continue this work for three hundred and sixty-four years with us. But from what date was this "time" to have its beginning? It will be observed that the verse before this (verse 23) had brought us down to the last of Tiberius. Now, having turned back to the league with the Jews, Daniel has again scanned the time down to the same period. From this, then, I would place the first year of this time (three hundred and sixty-four years) with the last year of Tiberius. This will bring us to the year A.D. 37. Then  $A.D. 37+364=401$ , which brings us to the beginning of the decline of Rome. It is

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marked by the invasion, of Roman territory by Alaric and others, which resulted in the complete sacking of Rome about A.T). 410. Up to this date, Rome had been casting devices against the strongholds of other nations, and now the scale changes and Rome, in turn, has devices cast against her. This, finally resulted in the complete fall of Rome, A.D. 492, when the first Barbarian ruled upon the throne of Rome by right of conquest.

“And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.” (Verses 25-27.) This once again recounts the war between Augustus and Antony, after Antony had espoused the part of Cleopatra. They met at Actium, and Cleopatra and the balance of the Egyptians who fed “of the portion of his meat” deserted him, and thus caused his overthrow and the slaying of many. It was the hearts of Antony and Augustus that sought to do mischief, and they had spoken lies at the same table. While professing to be friends and colleagues in, the

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*government, yet* their pretensions were lies, and each thought to do the other mischief. They proposed to make Rome a nation so strong that she should never be overcome. But this kind of device could not prosper, for God had set the time when her power was to begin to decay, which would finally issue in her complete ruin.

“Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.” The first return here into his own land was Augustus, after the victory of Actium. But then there was to be indignation against the holy covenant. Tiberius crucified our Lord, and afterwards allowed to be persecuted, bitterly those who held to him as the Son of God. The Roman Empire now began a relentless persecution against Christiana, and consequently became a daily persecuting power. This is expressed in the statement, “And he shall do [“exploits” is interpolated].” This brings us down to the time of Vespasian. It was he who—by Titus, his general—destroyed Jerusalem, also the principal cities of Judea. Then he returned to his own land. It was on this that Rome became a “daily” persecutor of the saints.

“At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.. For the ships of Chittim shall come against him: therefore he shall be grieved, and re-

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turn, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." (Verses 29, 30.) The beginning of this brings us to the end of the three, hundred and sixty-four days. Persecution had been waged against the church and covenant. We find Rome once more reaching out toward the south (Egypt); but not as the former, nor as the latter. In her conquests toward Africa before, Rome had been victorious; she had come as a conquering power. But this time we find it changed. Instead of coming as before, she now comes with a war against heretics, comes as a spiritual power; indeed, it was not "as the former, or as the latter." But just at this point another power comes in. This coming was not to prosper as before. In "the ships of Chittim" we evidently have that of the Vandals. We have learned before that shortly after the end of these days (A.D. 410, or thereabout), Alaric, the Vandal king, having his seat of government at Carthage, came against the Romans and completely routed them and sacked the city of Rome. This Vandal power was Arian in faith, and consequently Rome was grieved at it, as she had now become a so-called "Christian" nation. So, having now indignation against all those who opposed the bishop of Rome, she returned, and for a while contented herself with trying to exterminate heresy. But just at this point Justinian, who was now em-

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peror of Rome, began to have intelligence with the Catholics, who had forsaken the covenant of Christ and were now being governed by the bishop of Rome. It was at this time that he issued the proclamation that the bishop of Rome should be the bishop of the church universal. So we see him having indignation against the holy covenant and having intelligence with those who had forsaken the covenant.

The prophet next says: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate." (Verse 31.) In this the pronoun, "his" refers to this power that is to be in league with this king. This brings us to the "little horn," as we see him beginning to come up. The arms of Justinian stood on his part, and by their combined strength they took away the "daily," or Rome as she stood in her pagan form. Having done this, the next work was to place "the abomination that maketh desolate." This, we have learned before, was the Roman pontiff. We also learned before that this "little horn" was to come up in the latter part of the dominion of the four kingdoms that came out of Grecia. Now, since Rome obtained the best of these provinces by the will of the deceased monarch, we could not call it a complete overthrow of them; but as long as Rome stood in her pagan form, so long these horns stood. But in A.D. 492 the first Barbarian king ruled Rome by

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conquest, and took away her power, abolishing the Senate, etc. So now, as we are nearing; the end of their dominion, we are coming to the place for the "little horn" to be set up; and the verse before us brings us to this time. Remember, too, this "little horn," was not to do this of himself, but a host was given him. And here it is said: "And arms shall stand on his part." So it was.

"And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver,

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and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." (Verses 32-39.) In the first of this we see some leaving the covenant, and some accepting it for mere advantage. But the true followers of the covenant are to be strong, and instruct many, notwithstanding the fact that they are to be punished for it. We are also told that this persecution was to last to the time of the end. This does not mean that it was to last to the time of the end of the three hundred and sixty-four years mentioned above, but to the time of the end of the vision; for in verse 35 it is said, "Because it is yet for a time appointed;" and in verse 36 it is said that this king is to prosper till "the indignation be accomplished." While the persecution was to continue, the persecutor was to be changed from the "daily" to "the abomination that maketh desolate"—from pagan Rome to papal Rome. This is told in verse 31, where the "daily" is taken away and "the abomination that maketh desolate" set up. We see also in this that this "little horn" should exalt himself, as described in chapter 8. In verse 36 we find that this king is to do according to his will. He is to magnify himself above the God of gods, to disregard all gods, and to disregard the desire of women. This is only fulfilled in the papal

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see. He honored the God of forces, counting numbers for truth, and claimed that all the power of God was vested in him. Thus disregarding all other gods, he honored a god whom his fathers had not known, and acknowledged him. Here we see him acknowledging the intercession of saints, worshiping their images, and causing the departed dead to be worshiped as gods; and it was also true that he caused these to rule over many. But he also was to divide the land for gain. This the bishop of Rome did, dividing it up into provinces and placing cardinals over them to collect the revenue. So this part is minutely fulfilled. This has brought us down, to the beginning of this papal power, and then described, without regard to time, his wonderful power. But the prophet now comes back and gives us a detailed account of the war that took away the "daily" and set up the papacy.

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious, land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the, children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall



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have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." (Verses 40-44.) This describes for us the last struggle of the Romans and the war which resulted in their fall and the establishment of the papal dominion. It says: "And at the time, of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, . . . and shall overflow and pass over." The "end" here is the end of the three hundred and sixty-four days mentioned before. At this time, as mentioned before, Alaric, king of the Vandals, who then ruled Egypt, and was consequently called "the king of the south," pushed at the papal power and sacked Rome. But the king of the north was to come against him like a whirlwind. Justinian, who was now emperor of the east, which occupied the territory of Syria, and the regions of the Bosphorus, and is here called "the king of the north," gave command to his general, Belisarius, who, heading the Roman army, and being the "arms" that were to "stand on his [the "little horn's"] part," did come against the Vandals like a whirlwind, and overran them, retaking Sicily and Rome. It was said in the vision that this "little horn" was to pluck up three of the first

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horns by the roots, and this is the war in which it was done. Since I described this war in a previous chapter, it needs but to turn back and see the events. In this war, that began a little before the king of the south made his push at him, the Heruli had been plucked up by him out of Rome, and then "the king of the south," Alaric, of Carthage, sacked Rome. So before the papal power could have complete sway, this power, which was an Arian, must be: plucked up. So Belisarius, like a whirlwind, came against him, and overturned him. This, was in the latter part of A.D. 537. So here we find the full power of the pope acknowledged. But the "daily" was taken away, as we have noticed, in A.D. 402. I am aware of the fact, however, that ecclesiastical historians place the beginning of the papacy at A.D. 606. But their error is in' mistaking the: time when the "little horn's" look became "more stout than his fellows" for his rise. When he first came up, he was to be "little," but afterwards he was to "prosper," and his look was to be "more stout than his fellows." But this "king of the north" (who was the "host" given to the "little horn," and the "arm" that stood on his part) was to enter into the "glorious land." Here we have the power of the Roman arm once again reaching the glorious land." The "glorious land" was at this time controlled by the king of Syria., and in the wars of Justinian he entered into that country; also the

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power of his league, the "little horn," the papal power, entered Palestine. But Edom, Moab, and the chief of Ammon were never taken after this time, either by Justinian or the pope. Egypt was reduced by Belisarius, the general of Justinian, to the papal see, and he ever after, or nearly so, had its treasure at his command. "The Libyans and the Ethiopians shall be at his steps." Abyssinia, and Ethiopia were, both in league with the pope through the conquests of Justinian. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy." After Belisarius had conquered the whole of Egypt, tidings out of the east and the north troubled him; for it was reported that he was preparing to usurp the throne of the Vandals. This so troubled him that he at once repaired to Constantinople and corrected the mistake. (Gibbon's "Rome," Volume III., pages 496-498.)

"And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." (Verse 45.) In the above we must not mix the two pronouns "he." It was the tabernacle of the "little horn" that was to be planted between the seas. This was the establishment of the papacy, "the abomination that maketh desolate." But in the last comments above it was Belisarius who was troubled at the tidings, out of the east and north; and he went forth in fury to destroy—not people,

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but the false report—and “to make away many,” to overcome the report of the many. This closes the king of the north and the king of the south, they having given their power to the “little horn,” which was just now rising. , And this verse only states the fact that at this time the “tabernacle” of the pope’s palace would be established between the seas, at Rome, “in the glorious holy mountain,” in the temple of God, showing himself that he is God. But this power was to come to an end, and there would be none to help him. This will come up in the next chapter.

We now have the way paved to find the answer to the other two questions, found in Dan. 8: 14, as to how long were the “daily” and “the abomination that maketh desolate,” and as to what were the sanctuary and the host to be trodden under foot. This will next engage our attention.

## CHAPTER IX.

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### DAN. 12—FULFILLMENT OF DAYS AND MONTHS.

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“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise [“teachers”—margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Dan. 12: 1-4.) The angel, having given the history of the nations from Cyrus, king of Persia, to the taking away of pagan Rome, in A.I. 492, and the setting up of the papacy, in A.D. 537, now turns from these conflicts and begins with another line. “And at that time,” he says,

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“shall Michael stand up.” We are not to understand from this that the time he speaks of here is the time in the prophecy that we have now reached by a regular series of events; but he turns back to a prominent time in the vision. Like any historian, he runs one line at a time, and then turns back and takes up one that he had left at a certain place. Now, if we can find what line he had left at a certain place, we can find when the time was that Michael should stand up. But when was this time? If you will turn, back to Dan. 11: 22, you will find it. He had just declared that a certain king, which we learned to be Tiberius Caesar, was to break “the prince of the covenant” In the next verse the angel drops this line, and goes back to the league between the Jews and Rome. So now he goes back to the time in which the prince of the covenant was broken, and says: “At that time shall Michael stand up.” So we are now given a brief review of the events and the glory of them without regard to the particular time in which they were to occur. But who was Michael, that was to stand up? Gabriel calls him the “great prince,” “Michael your prince.” Paul says that the dead are to be raised at “the voice of the archangel,” and Jesus says that the dead will be raised at the “voice of the Son of God.” This, then, makes it clear that Christ is referred to as “Michael.” This is one of the appellations of the Lord before he became incarnated, God, Michael,

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and Gabriel are evidently the three Persons in the Godhead—Father, Son, and Holy Spirit—thei same three. The Holy Spirit, when impersonated, was in the form of Gabriel. The angel of the Lord spoke to Philip, saying, "Arise, and go toward the south;" and it is also said of the same that the Spirit said it. The angel said to Cornelius: "Send for Peter." The Spirit said to Peter: "I have sent them." But this much for digression. Having found, now, that our Lord was the "Michael" mentioned by the angel in the verse before us, and that the time that he was to stand up was when the Prince of the covenant was broken, we see this all fulfilled in detail. Christ arose, triumphed over the grave. The time of trouble came upon them. The Jews had rejected their long looked-for and desired Redeemer, and had him crucified. Their sin was now come to the full, and their house was to be left unto them desolate. The army of Vespasian entered Judea, under the general, Titus, and took those cities where the Lord had worked his mightiest wonders, laid siege to Jerusalem, and the results were the most awful calamities that ever befell a nation. The Jews were expecting their Redeemer at this very time, but as Jesus was so curiously shaped, they rejected him, as the builders in the temple of old, when they could not use the keystone, threw it aside. But as they were expecting a Deliverer to rule as a temporal prince, they were imposed upon by some; which made them hold out be-

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yond all reason, and bring the greatest time of trouble upon them that had ever befallen man, or ever will. "And at that time thy people shall be delivered, every one that shall be found written in the book." In this we have the, delivery of the followers of Christ. All those who accept the gospel have their names written in the book. This has reference, perhaps, more to the delivery of these from the bondage of sin than from the city in this time of trouble. It is a notorious fact, however, that at the siege of Jerusalem all those who were Christians were allowed to escape out of the city. We have not the record of the slaughter of any of them. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The resurrection brought to view here is not the general resurrection, of the dead, but only the resurrection of "many." We found once before where this word "many" was used that it had reference to the Jews only. The Prince was to confirm his covenant with "many" for one week. This was fulfilled by the preaching of Jesus and his apostles to the Jews, and the Jews alone, for the first seven years after the baptism of Christ. So in, this I would conclude that this resurrection was of the Jews. They were many, yet it is not the general resurrection. The Jews had a covenant given, them, and they had lived under it. Some of them had walked worthily, and others had refused. This cove-



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nant had now come to an end, and there was no need to await the general resurrection to reward them. Jesus had come and made the atonement as well for those who were under the first covenant as for those who should live after. The fountain for cleansing from sin and uncleanness was now flowing—the blood of Jesus. The half of it was to flow toward the “former sea” and the half of it toward the “hinder sea.” (Zech. 14: 8.) So here: we have their resurrection to take place. Paul says of the resurrection of Christ: “He led out of captivity a multitude of captives, and gave gifts unto men.” (Eph. 4: 8—margin.) Again: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them Who through fear of death were all their lifetime subject to bondage.” (Heb. 2: 14, 15.) The delivery here, is of those “who through fear of death *were* [past tense] all their lifetime subject to bondage.” This could only halve reference to the Jews. And as to the leading out of captivity a multitude of captives, Matthew says: “The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” Christ opened the grave, “being the first that should arise from the dead,” and following

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him was the multitude of captives whom he died to deliver. The water of that fountain that flowed toward the former sea, was that blood by which these who had lived in former times were cleansed; that which flowed toward the hinder sea was the blood to be used for those who should live in times in the future of this date. Here, then, we have this point complete. Those who had not walked worthily of the covenant which Christ took away were, of course, awakened to shame and everlasting contempt "And they that be wise ["teachers"—margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." The "wise" (or "teachers") here who were to be so bright calls, our attention to the apostles, faithful teachers, of our Lord—those who keep his word. Their light was to continue as long as time lasts; and those who turned many to righteousness are evidently the ministers of the pure gospel of Jesus. But here Daniel is commanded to "seal" the book to the time of the end. This evidently has reference to the fact that the book of Daniel was not to be understood until the complete consummation, of the vision of the twenty-three hundred days. But at the time of the end of these, days "knowledge" was to be "increased." Then we need not wonder at the fact that none could unravel this book until now. It was sealed, and was to remain so until the end of the twenty-three hundred days. These days

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have now expired, the book is now unsealed by the hand of time, and the events have become a matter of history. So now is the time for it to be understood. The many that should run to and fro, perhaps, has reference to those who have run to and fro in searching for the meaning of this prophecy. Knowledge was thereby increased, even upon this important subject. We also find, as we near the end of the vision, that knowledge in all lines is rapidly increasing, until to-day, the last year of the nineteenth century, it has reached an exceeding high position, being greater in almost all ways than ever before in the history of man.

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Verses 5-7.) We are now nearing the close. After the angel had given the detailed account of the history of the kingdoms of men down to the fall of Rome, and the establishment of the lit-

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tle horn" (the papal dominion), and had told the wonders that he would perform, he then drops back, as we have seen, to the coming of Christ, and gives us another line of events, this time of glories; he now sees something new to attract his attention. It is two men standing, one on each side of a river, and a third on the waters of the river. It seems that both of these men had been permitted to see the "wonders" of the papal dominion, and were now desirous to know how long it should last. So one of them asks the man on the waters, and the man on the waters answers with an oath by him that liveth forever, the length of the time. It was to last till the power of the holy people should be scattered, and then have an end. And Daniel says: "I heard" the answer. But it appears that Daniel was not the one that asked it. This is clear from the sequel. But Daniel did ask one more question, as we shall presently see. But who were these two, who was the third, and what was the river? These may all be satisfactorily answered by consulting the vision and other prophecies. We have learned above that there was opened a fountain in the house of David. We also learn in Joel 3: 18 that this fountain was to become a river—and that, too, of living water. The same is in Ezek. 41: 1. Then, this river I would regard to be that of this fountain. Two men, one on each side of this river, saw these wonders. Daniel was one, on the former side of the river, and the

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apostle John was the other, on the other side—one on this side of the river; the other, on that side. Daniel saw one of these men on the side of the river that he was on; the other, then, was to come after the opening of the fountain. John, on the isle of Patinos, was on the proper side to be the other; and as both John and Daniel saw these “wonders” of the papacy, we conclude that it is they to whom reference is made as the ones on each side of the river. But who was the man on the waters of the river? If you will now turn back to Dan. 10: 5-21, you will find that this man was Gabriel. It was Gabriel who made Daniel to understand the vision. Now Daniel, seeing the things which involve him in the prophecy, does not call his own name, but only speaks, of it as he does of the other objects. Gabriel was upon (or, as the margin has it, “above”) the waters of this river. It was Gabriel, the personification of the Holy Spirit, who revealed all things pertaining to this fountain. So here he is represented as above the river. The Holy Spirit was above, and teaching the apostles, and, through them, all people; and as we have learned that when the Holy Spirit was personified in the Old Testament he was personified under the name “Gabriel,” also in Revelation, we have him located, then, as the man. But one of these men asked him, “How long to the end of these wonders?” and Daniel says that he heard the answer. Now turn to Rev. 5: 4, and you will see John, as he

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sees these sarnie wonders; they are passing before his eyes, and John said: "I wept much, because no man was found worthy to open . . . the book." Here we see the book of prophecy sealed with seven seals. No man could open! it, but the Lion of the tribe of Judah opened it. It was given to John by the Lord. Yet in Rev. 10 we find an angel with a little book open in, his hand. This angel, as the one Daniel saw, swore by him that liveth forever, who sat upon the throne, that time should be no longer, but that in the beginning of the sound of the seventh trumpet all these things should be finished. The exact language is: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 5-7.) It will be noticed that it is not the end of the world here decreed, but the end of these mysteries which had been spoken by the prophets. The time comes for them to be a mystery no longer, but for them to be understood. In Rev. 10: 3, 4 the seven thunders uttered their voices, and John was commanded to seal the answer, but not *to write*

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it. This locates the question mentioned by Daniel. And Daniel "heard" it, but did not understand it, as he said in verse 8. Then evidently it was John who asked the question, and Daniel heard the answer, but he did not understand it. This, then, locates the two men, one on either side of the river, and the one above the river; and the man above the river declared that the vision should be understood at the end of it; that when the mystery of God was finished, as spoken by the prophets, then the vision was to be understood. Daniel is one of these prophets, and the mystery of God is the vision of Daniel. Ezekiel also saw part of it, and so did some of the other prophets, as well apostles; but Daniel and John were the only ones who were permitted to behold the whole of these wonders. And just where Daniel leaves off, at the establishment of the papacy, and span si the balance of the history by a period of twelve hundred and ninety days, John begins and gives a detailed account. The "time, times, and a half," of Dan, 12: 7, is explained by John to be "forty and two months"—twelve hundred and sixty days. This period begins with the rise of the papacy, in A.D. 537, and includes his temporal sway, ending at the beginning of A.D. 1798, when the pope was bound by Burthier, the general of Napoleon. "This," says the historian, "marks the close of the temporal dominion- of the pope." We note also that the power of the holy people was to be scattered by this wonder-

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ful power. This done, the time is fulfilled for the vision and the prophecy to be fulfilled, the sanctuary to be cleansed.

“And I heard, but I understood not: then said I, O my Lord, what the end of these? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (Verses 8-10.) Here Daniel asks to know what the end shall be. But as the angel would not allow John to write the voice of the seven thunders, so here Daniel was told that the book was sealed to the time of the end. But—blessed be the God of heaven!—it will be understood at the time of the end, for the angel says: “The wise shall understand.” However wise, no man could understand it until after the sanctuary was cleansed, which marked the end of the vision. “But,” says one, “do you profess to be wise?” I answer most emphatically: I do. But who are the wise? Jesus says: “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man.” Then We who hear and do what the Lord said are the ones who were to understand this vision and to unfold it to the world. Being of that number, and having carefully studied these prophecies for twenty-two years (and having made a special study of Daniel for ten years), I have come to



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an understanding of them, and now show it to you. But we have one more point before we can reach the final conclusion.

After saying the wise shall understand, the angel continues thus: "And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a, thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shall rest, and stand in thy lot at the end of the days." (Verses 11-13.) There has been some controversy about what is meant by this last utterance of the angel to Daniel; but it seems very plain to me. Daniel was once rejected as a prophet, because they could not find the fulfillment of so much of his prophecy. So he rested. But toward the end of these days it was recognized as a true prophecy. The truthfulness of Daniel is vouchersafe by our Lord, who quotes from the very disputed part of Daniel. So he stands in his lot, as a true prophet, at the end of these days. But in this we have the answer to the two questions in Dan. 8: 13, which were not answered: How long was the "daily?" How long was "the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" The angel here takes up these questions and answers them; then he tells Daniel of his lot, and closes. He says that from the time the "daily" is taken away,

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and "the abomination that maketh desolate" is set up, there shall be twelve hundred and ninety days. The language is very pointed as to when this period of twelve hundred and ninety days is to begin. Note, please, it is not to begin with the *taking away* of the "daily," but with the *setting up* of "the abomination that maketh desolate." We have learned before from the most reliable sources that the papacy was set up A.D. 537. This was the time that Justinian, in aiding the see of Rome, drove the Ostrogoths from the city of Rome, and thus plucked up the last of the three horns and set the pope as the bishop of the church universal. This edict had gone forth about three years before this. In A.D. 533 Justinian, to court the favor of the bishop of Rome, had written him a letter, in which he conceded that no king ought to go to war without first consulting the bishop of Rome. But the Arian kings, the Heruli, Vandals, and Ostrogoths, were opposed to such a measure; and while they governed Rome, after they had overthrown the ancient government, and had taken a seat on the throne by right of conquest—which Gibbon says was done A. D. 492, in the person of Odoacer—these Arians still restricted the power of the bishop of Rome, and when one died they would not allow another to be elected without their consent. So as long as they exercised this power the "man of sin" could not come up, for Paul has said of him: "And now" ye know what withholdeth that he might be re-

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vealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed." (2 Thess. 2: 6-8.) The word "letteth" means "hindereth." So Paul says the "man of sin" would be revealed in his time. This shows that there was an appointed time for him to come up. It needs no comment to show that the "man of sin" here is the same power of the "little horn" of Daniel. But there was a power that hindered it, and that power was the "daily." The Roman Empire, as she stood in; her pagan form, and, after her fall, the three horns (the Arian power), still let. Not only, then, was the "daily" to be taken away, but these three horns were to be plucked up by the roots as well. This was shown in the vision of chapter 7. Now, the statement before us says that the twelve hundred and ninety days are to begin with the setting up of this "man of sin," or papal power. This, then, being done in A.D. 537, brings us to that date to place the first of the twelve hundred and ninety days. So, adding twelve hundred and ninety days to five hundred and thirty-seven days, we have eighteen hundred and twenty-seven days. Now, since the Lord says, "I have appointed thee each day for a year," we would have it thus: "The abomination that maketh desolate" was set up A.D. 537, and the vision was to end at the end of twelve hundred and ninety years from that date. So (537+1290=1827) it would bring us to A.D. 1827

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for the end of the vision, at which time the sanctuary was to be cleansed, as we have before noted. But there is yet another question asked: "How long . . . the daily . . . to give both the sanctuary and the host to be trodden under foot?" We have just learned that it was to be twelve hundred and ninety years from the time that the papacy was set up to the end of the treading under foot the sanctuary and the host. So now the question is, "How long . . . the daily . . . to give both the sanctuary and the host to be trodden under foot?"—that is, how long from the fall of the "daily" to this same time when the sanctuary was to be cleansed? This question is answered in verse 12 in these words: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Then it was to be thirteen hundred and thirty-five days, literal years, from the taking away of the "daily" to this great blessing. Now count this. The "daily," Rome—the daily persecutor of the saints—fell in A.D. 492, as noted before. Then it was to be thirteen hundred and thirty-five years from the fall of Rome to the time when this great blessing was to come on the families of earth. So (492+1335=1827) this would bring us from A.D. 492 to A.D. 1827 for the blessing that was to come. But what was this blessing? The angel answers it: "Then shall the sanctuary be cleansed." This cleansing, as we have proven before, was to be the casting out of human

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creeds and the restoration to the world of the ancient gospel in its primitive simplicity and purity. But was there a work of this nature, that began at this time? If so, what was it?

We here give some quotations from the bitterest of enemies. In speaking of the Lord's table, Mr. D. B. Ray, in his "Baptist Succession," page 245, says: "And the same might be said of all the communions established by mien, from the time of King Henry VIII. down to the establishment of the *Reformed* society in 1827." (Italics his.) This shows what began on the date that the sanctuary was to be cleansed. But Mr. Ray says, again: "*The Campbellite Church.*—"This society was established under the leadership of Alexander Campbell in the year 1827." (Ibid., page 439.) But the same author says, again: "The Reformation of the nineteenth century had its foundation in skepticism concerning the perpetuity of the kingdom of God. It became necessary for Mr. Campbell to make the impression that the church had apostatized in order that he might have a good excuse to introduce his religious movement to restore primitive Christianity." (Ibid., page 440. Italics his) We do not need stronger testimony from an enemy. This shows that the very nature of the work was to "restore primitive Christianity"—and this work, too, based upon the "skepticism" of the "perpetuity" of the kingdom. This, however, is a slight mistake. It was not based on

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the skepticism; of the perpetuity of the "kingdom," but of the "church," and consequently on the belief of this prophecy of Daniel, which said that the saints, who compose the church, should be "worn out," "prevailed against," "overcome," "destroyed," and their "power scattered" and the "truth cast down to the ground." Thus we see this very "movement" was built on the belief that this prophecy was true, though the prophecy at that time was not fully understood.

But we will give yet a little more before we close. This work was not begun, practically, by A. Campbell, but by Walter Scott. He was the first to turn loose the teachings of men, and to put into practice what had been taught by the apostles and advocated by quite a number in the few years just preceding 1827. Scott, having been chosen evangelist, went to his work, and his first meeting was held at New Lisbon, O. He preached from Peter's confession, and, when he reached Acts 2, urged that the apostle gave the right answer to the inquiring believer, and that he meant what he said; that those who gladly received his word were baptized, and that we should now follow their example. Thus discarding in practice, for the first time since the Dark Ages, the corruptions of men, he urged men to accept the pure and primitive gospel of the Son of God as it came from the lips of the apostles. William Amend, a Presbyterian of good standing and high social qualities,

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accepted the gospel invitation, and was on. that day baptized, in a stream that flowed near by, for remission of sins. Thus the primitive gospel began again, being raised back to its place where it had been given by the apostles. The doctrines of men, were henceforward rejected, allowing nothing to be taught by them save that which they could read in the Book. Men, before this time, had become so corrupted by the casting down, of the truth and by the arts of the papal see, that, going to the other extreme, they were teaching salvation, by "faith only;" that men could not understand God's word; that God had to quicken them by a direct power before they could believe; and scores of other false doctrines originated by the arts of the pope of Rome. But the time had come for these to be rejected. The papal temporal dominion had been cut off in A.D. 1797-98, and the time had now arrived at the end of the vision—the end of the twelve hundred and ninety days and the thirteen hundred and thirty-five days, together with the twenty-three hundred days; the time allotted for the trampling down of the sanctuary, the covenant of Christ, and the host (the saints who composed the church)—when the sanctuary was to be cleansed. This was done by the casting down of all human creeds, of all the teachings of uninspired men, and the restoration of the true gospel as it is recorded in the book of God, the Bible.

But will the events of 1827 warrant this conclu-

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sion? To settle this fact, we will quote from some of the history of the time:

“But to return, to the newly appointed evangelist No one, perhaps, was as much surprised at his appointment as himself. He was at that time engaged in teaching in an academy, and was making an arrangement to publish a new paper, to be called *Millennial Herald*. He was also preaching for a small congregation in Steubenville, O., and wife and children demanded his care; but the call to the new field of labor, so unexpected and providential, he regarded as imperative, and, dropping the bitterest tears he ever shed over his infant household, and abandoning all of his other employments and projects, he threw himself, heart and soul, into the work before him.

“And now we come to the most eventful period in the life of Walter Scott. He had studied the word of God long, earnestly, faithfully, and prayerfully; he had drunk into its spirit, and had become so fully convinced of the weakness and inefficiency of modern systems, so sick of sectarian bigotry and party strife, that he resolved to try the bold and novel experiment of preaching the gospel according to the New Testament model, as set forth in the labors of the holy men to whom Jesus had given the message of salvation to be heralded to a perishing world. He made his first efforts beyond the bounds of the association, and though a nobler purpose was never formed, the very



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novelty of his course created in his own mind a doubt of its propriety; and the great issue at stake, and anxiety as to the result, created at times misgivings and fears. To his hearers, his preaching was like the proclamation of a new religion; so different did it seem from the orthodoxy of the day that they regarded the preacher as an amiable, but deluded, enthusiast, and he excited wonder, pity, and even scorn. His efforts, however, were not wholly fruitless; with every discourse his own convictions, became stronger, and he felt assured that he had found the true path, and instead of yielding to discouragement under what seemed to be failures, he said to himself, 'This way is of God, and ought to succeed, and with his help it shall;' and his courage and zeal rose with the difficulties he encountered, until his labors were crowned with success.

"The scene of his first practical and successful exhibition of the gospel, as preached in primitive times, was at New Lisbon, Columbiana, County, O., the place to which he was appointed as traveling evangelist a few months before. The Baptist Church at that place had become acquainted with him at the association, and received with pleasure an appointment from him for a series of discourses on the ancient gospel, and the citizens were also glad to have a visit from the eloquent stranger. On the first Sunday after his arrival every seat in the meetinghouse was filled at an early hour; soon every foot of stand-

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ing room was occupied, and the doorway blocked up by an eager throng; and, inspired by the interest which prevailed, the preacher began. His theme was the confession of Peter (Matt 16: 16)—‘Thou art; the Christ, the Son of the living God;’ and the promise which grew out of it—that he should have intrusted to him the keys of the kingdom of heaven. The declaration of Peter was a theme upon which he had thought for years; it was a fact which he regarded the four Gospels as written to establish; to which type and prophecy had pointed in all ages gone by; which the Eternal Father had announced from heaven when Jesus came up from the waters of Jordan, and the Spirit descended and abode upon him, and which was repeated again amid the awful grandeur of the transfiguration scene. He then proceeded to show that the foundation truth of Christianity was the divine nature of the Lord Jesus—the central truth around which all others revolved, and from which they derived their efficacy and importance—and that the belief of it was calculated to produce such love in the heart of him who believed it as would lead him, to true obedience to the object of his faith and love. To show how that faith and love were to be manifested, he quoted the language of the great commission, and called attention to the fact that Jesus had taught his apostles ‘that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.’ He then led

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his hearers to Jerusalem on the memorable Pentecost, and bade them listen to an authoritative; announcement of the law of Christ, now to be made known, for the first time by the same Peter to whom Christ had promised to give the keys of the kingdom of heaven, which he represented as meaning the conditions upon which the guilty might find pardon at the hands of the risen, ascended, and glorified Son of God, and enter his kingdom.

“After a rapid, yet graphic, review of Peter’s discourse, he pointed out its effect on those that heard him, and bade them mark the inquiry which a deep conviction of the truth they had heard forced from the lips of the heart-pierced multitudes—who, in their agony at the discovery that they had put to death the Son of God, their own long-expected Messiah, cried out: ‘Men and brethren, what shall we do?’ And then, with flashing eye and impassioned manner, as if he fully realized that he was but reechoing the words of one who spoke as the Spirit gave him utterance, he gave the reply: ‘Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ He then, with great force and power, made his application. He insisted that the conditions were unchanged; that the word of God meant what it said; and that to receive and obey it was also to obey God and to imitate the example of those who, under the preaching of the apostles, gladly accepted

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the gospel message. His discourse was long, but his hearers marked not the flight of time. The Baptists forgot, in admiration of its scriptural beauty and its simplicity, that it was contrary to much in their own teaching and practice. Some of them who had been, in a measure, enlightened before, rejoiced in the truth the moment they perceived it; and to others, who had long been perplexed by the difficulties and contradictions of the discordant views of the day, it was like light to wearied travelers long benighted and lost." ("Life of Walter Scott," pages 102-105.)

To show the result of this preaching, which was done on November 18, A.D. 1827, we quote the last part of this chapter:

"At the close of this discourse Mr. Amend came in, who had learned the way of truth by reading the Scriptures for himself; and, as he entered, Mir. Dibble said to himself: 'I wish the preacher would repeat what he said before he came in.' Greatly to his surprise, the preacher did give a brief review of the various points of his discourse, insisting that the word of God meant what it said, and urging his hearers to trust that word implicitly. He rehearsed again the Jerusalem scene, and called attention to the earnest, anxious cry of the multitude, and the comforting reply of the apostle: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' He invited any one present who

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believed with all his heart to yield to the terms proposed in the words of the apostle, and show by a willing obedience his trust in the Lord of life and glory. Mr. Amend pressed his way through the crowd to the preacher and made known his purpose, made a public declaration of his belief in the Lord Jesus Christ and his willingness to obey him); and, on the same day, in a beautiful, clear stream which flows on the southern border of the town, in the presence of a great multitude, he was baptized in the name of Jesus Christ for the remission of sins.

“This event, which forms an era in the religious history of the times, took place on November 18, 1827, and Mr. Amend was, beyond all question!, the first person in modern times who received the ordinance of baptism in perfect accordance with apostolic teaching and usage.” (“Life of Walter Scott,” pages 107,108.)

To show that this was acknowledged by all to be the beginning of the restoration of the ancient gospel, I will call your attention to a letter written by Thomas Campbell to his son, Alexander, in the spring of 1828. Mr. Campbell had heard of Scott’s work, and fearing lest he had gone beyond the bounds of the word of God, he sent his father, Thomas Campbell, into the scenes of Scott’s labors; and he writes him, as follows:

“I perceive that theory and practice in religion, as well as in other things, are matters of distinct con-

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sideration. It is one thing to know concerning the art of fishing—for instance, the rod, the line, the hook, and the bait, too; and quite another thing to handle them dexterously when thrown into the water, so as to make it take. We have long known the former (the theory), and have spoken and published many things *correctly concerning* the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but I must confess that, in respect to the *direct exhibition* and *application* of it for that blessed purpose, I am at present for the first time upon the ground where the thing has appeared to be *practically exhibited* to the proper purpose. ‘Compel them to come in,’ saith our Lord, ‘that my house may be filled.’” (“Life of Walter Scott,” pages 158, 159.)

This shows for itself that this was acknowledged by them to be the beginning of the practice of the pure gospel of the Son of God. But to show that this work was that to which the prophecy pointed, I call your attention to some more statements about this same work that began here. Brother Bentley, in writing to Scott in years after this, makes the following statement:

“We also feel as though we had a special claim upon yourself, as this part of the country is the field you first occupied, and where God honored you as the restorer of the ancient gospel. You can never *forget*

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New Lisbon and Warren, those places where it commenced and whence it sounded out and has spread into every quarter of our globe." (Ibid., pages 320, 321.)

But did these men who began this work reject human creeds, as this was to be the cleansing of the sanctuary? To this I will let them answer:

"But to contradistinguish, this plea and effort from some others almost contemporaneous with it, we would emphatically remark that, while the remonstrance warred against human creeds, evidently because those creeds warred against their private opinions and favorite dogmas, which they wished to substitute for those creeds—this enterprise, so fair as it was hostile to those creeds, warred against them, not because of their hostility to any private or favorite opinions which were desired to be substituted for them, but because those human institutions supplanted the Bible, made the word of God of none effect; were fatal to the intelligence, union, purity, holiness, and happiness of the disciples of Christ; and were hostile to the salvation of the world." ("Christian System;" Preface, page 9.)

We need no further quotation to show that this work, which began in 1827, is in nature the work that was to take place at the end of these three periods, and that, being such, it is the work referred to in the prophecy. The whole cry is in accordance with the prophecies. "Come out of her, my people," was the

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voice of the prophecy, and it is a common cry of the present work. The truth was cast down and creeds of men came up in its stead, which was the polluting of the sanctuary. But here human creeds were cast down, and the truth restored to the people, hence the cleansing of the sanctuary. We could multiply passage on top of passage to show that this work came at the right time to be the fulfillment of the prophecy, and that it is of the right nature for that work; but we do not consider it needful to do so, as that which we here give is quite sufficient for any one who loves the truth.

Now, in conclusion. Since the twenty-three hundred days (years), beginning with the fourth king from Cyrus—as the angel declared it should begin; hence, B.C.473—bring us to the year A.D. 1827 for the cleansing of the sanctuary; since the twelve hundred and ninety days (years), beginning with the rise of the papacy—as the angel said it should begin; hence A.D. 537—bring us to A.D. 1827 for the end of the trampling under foot of the sanctuary and the host, the covenant and the saints, hence the cleansing of the sanctuary; and since the thirteen hundred and thirty-five days (years), beginning at the taking away of the “daily,” the fall of Rome—where the angel said it was to begin; hence, A.D. 492—bring us also to A.D. 1827 for the blessing that was to come on man; and since this very movement, called by its adversaries “Oajmpbellism,” which was the restor-



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ing of the gospel, began exactly at the time when the sanctuary was to be cleansed, and the movement is of the exact character that the cleansing of the sanctuary was to be—since all this be true, can any man deny that it is the very identical fulfillment of this prophecy? I therefore conclude that this is the Work prophesied of. “But,” you ask, “why would God prophesy of such an event?” This is answered by Amos (3: 7), in these words: “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” God had said that the truth should be cast to the ground. And knowing the corruption that would come into the world; knowing that this truth would be lost sight of and that human creeds would take its place among men, yet determining; to bring it back among men once again; and knowing that there would be many who claim to be teaching the truth who are not.—in order to show to the world his church after the Dark Ages, and that they might know that this truth is of him, God set the very time, and pointed to it by so many different lines of prophecy, that it might be known when it came to pass, and there is no necessity for a mistake. This, then, is the truth of this vision and prophecy, a candid investigation of which I kindly ask, and the refutation of which I boldly challenge. It is God’s truth, and cannot be overthrown. Hence that which is called by its adversaries “Campbellism,” being the fulfillment of this prophecy, is of God. May God bless all who read. Amen. The grace of our Lord Jesus Christ be with all those who love him. Amen.

## PREFACE TO CHAPTER X.

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After having completed the manuscript of my book, I saw an article on the subject of this chapter from the pen of Brother Hodge, and I at once wrote him and asked him to write a chapter for my book, as I was just ready to commit it to the printer; so I ask you to read it and study well its truths.

There is one footnote on the image of the beast in which I take issue with Brother Hodge, but I believe he will readily see that I am right. Neither would I mention it in this connection, save that, as a debater, everything I write is an open book to my adversaries; and should I take issue with his position, referred to above, it would most assuredly be hurled at me, as it is published at my request. But with this no man can make the charge upon me.

### THE BEAST.

Catholicism,  
Pope,  
Cardinals,  
Legates,  
Archbishops,  
Archdeacons,  
Bishops,  
Priests,  
Monks,  
Deacons,  
High Priests.

### THE IMAGE.

Mormonism,  
President,  
Counselors or Assistants (2),  
Quorum of the Twelve,  
Seventies,  
Elders,  
Bishops,  
Priests,  
Teachers,  
Deacons,  
High Priests.

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Can any one doubt that I am right in it after noting the image? The number of his name is also right. The beast is episcopal in nature—Episcopos, 666. It is the number of a man, Latinius—666. Also, by adding the terminal “i” to the English name to give it a Greek ending, we have it thus:

J+O+S+E+PH+S+M+I+TH+I=Joseph Smith.

Greek value as a number:

$10+70+6+5+500+6+404+10+9+10=666.$

Let him that has wisdom count the number of the beast, then count the image. Bcast=Episcopos, 666. Beast Man, Latinius=666. Image Episcopos=666. Image Man, Joseph Smith =666.

I am yours for the whole truth,

J. W. CHISM.

## CHAPTER X.—APPENDIX.

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### PARABLE OF THE TARES OF THE FIELD.

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“The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them! in bundles to bum them: but gather the wheat into my barn.” (Matt. 13: 24-30.) After Jesus had sent his hearers, the multitude, away, “his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is

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the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Verses 36-43.)

### THE CHILDREN OF THE KINGDOM, OR GOOD SEED.

The incorruptible seed is the "word of God" (1 Pet. 1: 23); the seed sown by the sower in the parable (Matt. 13: 3-8) was the "word of God," or "word of the kingdom." (verses 18-23); the "good seed" in the parable under consideration are "the children of the kingdom." Men, in speaking of what they sow, sometimes (in nearly every case) speak of it as they expect the sowing to result. For instance, "I have sown my turnips," means "I have sown the seed that will produce turnips." "I have sown cabbage—i. e., the seed of cabbage." "I have planted lettuce—i. e., the seed of lettuce." So when the parable says the Son of man sowed the children of the kingdom, it means he sowed the seed that will

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produce children of the kingdom; and when, we look upon this parable in that light, we can understand that Jesus simply preached the word of God, which is the incorruptible seed. (1 Pet. 1: 23.) Some heard this preaching, but did not understand it, and, of course, as the parable indicates, forgot it and fell a prey to erroneous doctrines instituted through the agency of the wicked one (Matt. 13: 10); others heard the preaching of the word of God, the word of the kingdom, and actually understood it, but had no stability of purpose, and rather than suffer tribulations and persecutions, which have always accompanied the accepting of God's word, abandoned it and became subject to the prevailing customs, which can always be accepted without damage to one's name from a social standpoint (verse 20, 21); others heard the preaching of the word of God, understood it, and actually acted on it and grew into fruitfulness, but, owing to sorrows, cares of life, prosperity, fame, honor, glory, riches, or some other worldly gift or trouble, became careless of the word and allowed themselves to become unfruitful (verse 22); and still others heard the word preached by Jesus and acted on it and bore fruit and increased in the knowledge of the word and fruitfulness, and gave forth, "some a hundredfold, some sixty, some thirty." (Verse 23.)

The word of God—the word of the kingdom, the incorruptible seed—is preached to-day by the repre-

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sentatives of Christ, and the preaching done by them falls upon the same four classes of hearers as it did then, with the same effect; but the lesson, we learn is this: that the good seed in the parable under consideration has reference to the hearers of the word who have acted on it, and in consequence of such action the word dwelling in them can be said to have taken root and begun to grow, showing forth good works. Such are the children of the kingdom of God, who have been produced from the incorruptible seed, the word of God. This class represents the wheat in the parable as having grown from the seed sown by the Son of man.

The word of God produces Christians the same as does the seed wheat produce the wheat plant. The many who heard the preaching of Jesus or his apostles, as well as those hearing preaching to-day from the teachings of the Lord and his apostles, represent the world in the parable, and the world is the field in which the seed, the word of God, was sown then and is sown to-day. Those hearing the word and acting on it in an acceptable manner became the children of the kingdom of God, and thus was established the church of Jesus Christ, which is the subjects of his kingdom on earth. Hence in speaking of the effect which the word has upon the World when fully accepted, the Lord said the good seed are the children of the kingdom, and so we are to consider the good seed as being the children of the kingdom.

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### THE TARES.

Since the word of God is the seed sown for producing a crop of wheat, error, the opposite of truth, is the seed sown to produce a crop of tares. Truth is that which all sincere persons seek, but few are able to find. Error is a counterfeit of truth, and is more easily accepted, owing to the fact that the line between truth and error is not easily discerned and because error always appears to be the truth. It is more frequently accepted and acted upon as though it were the truth than the truth itself.

So, armed with this seed and favored with three of the four classes of hearers referred to in the parable of the sower (Matt 13: 3-8, 18-23), the devil entered into the Lord's field (the world) and began to sow. The hearers who had failed to understand the word of truth were apt in the school of error, and the truth was crowded out of the heart to give room for the error which was sown and which quickly took root and began to flourish. Wheat will not do well by the wayside, while tares or weeds will flourish to perfection. So the first class of hearers (Matt. 13: 19) falls an easy prey to the sower of the seed that produces tares.

The hearer of the word of truth, but who has no stability, cannot be touched by the seed sown by the devil at first; so he must cultivate the soil. He sends tribulations and persecutions and gets hearers of that



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class disgusted or offended with the word, and. then the seed of error is sown and received into the willing soil of such men's hearts; and as it is a plant of quick growth, the truth is soon cast out or so stunted as to render it useless in the matter of bearing fruit. Tares grow up and the wheat cannot flourish. (Verses 20, 21.)

The hearer of the word of truth who is represented by the "thorny-ground hearers" of then parable (verse 22) cannot be polluted by error until the cares of life and the deceitfulness of riches have choked out the word, and then error sown soon takes root and flourishes to perfection. The tares, therefore, being representatives of the children of the wicked one, are the legitimate product of error and falsehood.

The devil sowed the seed of error while Christ was here, and succeeded in blinding the eyes of the Jews against their Redeemer and Savior, which resulted in his crucifixion and death and their own political ruin and downfall as a nation; he sowed the seed of error while Christ Jesus lay in the grave, which resulted in a guard being placed at his sepulcher; he sowed the seed of error after Jesus arose from the dead, which resulted in causing many to doubt that he had arisen; he sowed error to cause an<sup>1</sup> uprising against the establishment of his church. But when he saw his power could not prevail against the setting up of the church of Jesus Christ, he sowed seeds of

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error which resulted in the persecution, even unto death, of many of the members of the Lord's church, and which afterwards resulted in scattering the church from Jerusalem into the countries adjacent. But seeing that the persecution! only helped matters for the Lord's cause in making preachers of all the members, he sowed the seed of error that resulted in what is known in history as the great apostasy. When the apostasy proved a success to the devil's policy, he organized it and called it a "church," and appointed a man to rule over it, giving him the authority of a father over his family. This church is called the "Catholic Church," and the man at its head is called the "pope." He is human, but claims to be infallible. He is the head of the Catholic Church, but he must lie down and die, like other men. This apostasy, with its pretensions to holiness, is the "beast" of Revelation, and received its power from "the dragon, the old serjant, which is the devil." The covenant made by this apostasy is the woman riding on the scarlet-colored beast, which has a name, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS," an account of which may be read in the book of Revelation.

This apostasy was produced from the seed of error which was sown by the devil in the Lord's field (the world), and the adherents in this apostasy to the doctrines of error are the tares of the parable under consideration. The devil sowed the tares, the children

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of the wicked one, by sowing the seed that will produce tares, the children of the wicked one.

"LET BOTH GROW TOGETHER UNTIL THE HARVEST."

(Matt. 13:30.)

"The harvest is the end of the world." (Matt. 13: 39.) The tares and wheat must grow together until the harvest, or the children of the wicked one and the children of the kingdom must grow together until the end of the world. The apostasy began early in the history of the church, and as it increased, the church was lost sight of and the true followers of Jesus were treated as heretics, and many lost their lives; but it was impossible to change the decree, "Let both grow together until the harvest;" and so, in almost every period of time since the sower, Jesus, went forth to sow, there have been those, into whose hearts the word of truth took root and flourished to fruitfulness, and there have also been those who were blinded by error, and consequently both have grown up, so to speak, "together."

"The sanctuary" was polluted, and "the place of his sanctuary was cast down. And a host was given him [the ".little horn"] against the daily by reason of transgression, and it [ the "little horn a" host] cast down the truth to the ground; and it [the "little horn's" host] practiced, and prospered." (Dan. 8: 11, 12.) The "little hom" had a host given him,

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and it (the host) practiced and prospered. This shows that the tares, which are the host referred to in Daniel, practiced and prospered. But the "little horn" "shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Verses 24, 25.)

When the Roman Empire was tottering on its foundations, the apostasy organized and the bishop of Rome was placed at its head, and by his power over the organized apostasy, which was called the "Holy Catholic Church," he virtually ruled the empire. When civil power was actually placed in his hands, he ruled not only over bishops and the church, but over kings as well. The State in all kingdoms was subject to the church; hence all rulers of kingdoms were subject to the decrees of the pope, and by him all reigned, or, failing to obey his decrees, were deposed at his command. Persons not in sympathy with the religion of the pope were persecuted, and if very obstinate, were put to death. Communities not in conformity with the Catholic religion were in danger of being massacred by the soldiers in arms under Catholic commanders. So thus were "the mighty

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and the holy people" destroyed. (Verse 24.) The seed of error which had been sown by the Lord's enemy, the devil, had produced a full crop of tares, and these tares, which are the children of the wicked one, prospered and destroyed the mighty and the holy people, as has been shown; yet they must "grow together until the harvest." Persecutions have always strengthened the Lord's cause, and when persecutions from the pope extended to kingdoms, one by one denounced the pope and his religion, and these circumstances were favorable to the reformations which followed and which have been the means of destroying the power of the pope and the influence of the Catholic religion, an account of which will be given below.

### THE HARVEST OF TARES.

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them." (Matt. 13: 30.) This is equivalent to saying: "Let both—the children of the kingdom and the children of the wicked one—grow together until the end of the world; and in the time of the end of the world I will say to the angels, 'Gather ye together *first* the children of the wicked one, and bind them in bundles to burn them.'" The above shows that the children of the wicked one are to be gathered first and parceled off into sects

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and parties, and it is evident that such parceling off into sects and parties is what is meant by "gathering and binding in bundles." The great apostasy which had grown from the seeds of error sown by the devil, after it was organized into what is called the "Holy Catholic Church," and after it had rendered itself obnoxious to the mighty and holy people (the children of the kingdom)—which it never lost an opportunity of destroying by the sword, by flame, by spoil, and by captivity (Dan. 11: 33)—was yet to "be broken without hand." (Dan. 8: 25.) A reformer arose to check the wicked tendency of the Catholic Church, but failing to reform the church, which was too corrupt, he was considered a heretic and excommunicated, which threw him and his followers aloof from the Catholics. He formulated his doctrines and clearly defined his creed; and his followers were called upon to subscribe to the doctrines of his creed, and when they did so, they bound themselves to live up to and defend the doctrines of that creed—the first bundle of tares gathered and bound. I say they were tares, because they had been Catholics until they were excommunicated; and if the Catholics were tares from erroneous doctrines, so they were tares for the same reason if their doctrines were also erroneous, which none except themselves doubted.

Almost contemporaneously with the first reformation there were others. Each reformer formulated his own doctrines and defined his own creed and

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called upon the religious world to subscribe thereto. Many left the Catholic Church to join these reformations, which had but little better to offer than, the Catholics did. Each reformation entered a protest against Catholicism, and so Protestantism was born. Each reformation had to be distinguished from every other reformation, and this was done by naming each; hence denominationalism was born.

The doctrines of the Catholic Church had grown from misconceptions of the real truth; hence the Catholic Church was the product of the seed of error which was sown by the Lord's enemy, the devil, and the members of that church were the tares of the parable. The doctrines of the different reformers were almost, if not quite, as erroneous as the doctrines of the Catholics; hence their doctrine was the product of the seed of error which was sown by the Lord's enemy, the devil, and the members of the different reformations were still tares, and were being reaped or gathered from the tare crop by the reformers, who were the Lord's reapers sent to gather the tares into bundles. The tares were bound in their respective bundles by the creed of the reformer to which they had subscribed.

As the apostesy, the Catholic Church, is the "beast" of Revelation,\* so denominationalism is the

\*I do not agree fully with this utterance. I believe the image of the beast is\* Mormon theocracy; the little lamblike horns—kings—speaking as a dragon.—J. W. Chism.

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image of the beast; and as the creed or covenant of the Catholic Church is "the mother of harlots," so the creeds of denominationalism embrace the daughters. Each creed of a denomination is a harlot, and the members are the children of the harlot, and such children are called "bastards;" and as bastards cannot inherit with sons, it seems that the members of the denominations must cease to be such or lose their inheritance. I will pass on to

### THE HARVEST OF THE WHEAT.

"Let. both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to bum them: but gather the wheat into my bam." (Matt 13: 30.) The harvesting of the tares by the reformation, as indicated by the parable, was also the breaking up of the kingdom of the wicked one—viz., the Catholic Church; for, as has been shown, each reformation took a portion, of the Catholic brotherhood away from the main body, and therefore the increase of the reformation was a corresponding decrease of the Catholic body.

The Lord said a kingdom divided against itself could not stand, so the kingdom ruled over by the pope was brought to desolation—that is, it lost its power of ruling kingdoms, it lost its power of putting to the sword opposers of the Catholic religion; the Catholic religion lost its charm to the vast majority



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of the people of earth; the pope lost his power of levying war through the agency of the rulers of kingdoms, he lost what were known as the papal States, he lost his power to collect revenues for the church—in fact, he was “broken without hand,” so that to day he is ruler over none but Catholics; and the Catholics, while more numerous than other religious people, are not regarded with any more respect as a church than, the Methodists, Baptists, or other parties. Catholicism and Protestantism stand opposed to each other; but they have the same master, the same seed produced both

And since the reformers have gathered the tares and bound them in bundles, it is next the duty of the reapers, who are also reformers, to gather the wheat into the Master's barn. The “sickle” that was used to gather the tares into bundles was liberty of thought and freedom of speech. A better weapon could not have been found for that purpose, as it allowed each and every man liberty of conscience in matters of religion. But for gathering the wheat into the Master's barn a more powerful implement must be used in connection with the other. The word of God is not only represented as being the seed sown by Jesus, but it is also represented as being a sharp, two-edged sword, and this is the implement that must be used to gather the wheat. In gathering the tares, no separation was made; but in gathering the wheat, much of it must be separated from the

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tares, and that accounts for having to use a “sharp sickle.” The word of God, the sword of the Spirit, is the weapon for housing the wheat and separating, it from the tares.

Since 1827 there was a movement set on foot to get men and women to accept the Bible, and the Bible alone, as their guide from earth to heaven, and this would be a restoration, to the primitive doctrines of the apostles and an abandonment of all human creeds and denominational names. Many have laid down their party standards and their party names and have accepted the Bible alone for their guide, are content to wear only such names as the Bible gives to people who do only as, the Bible says do, and all such are coming out of Babylon in obedience to the voice from heaven that says: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18: 4.) Hence the wheat is by this method being gathered into the Master’ s barn. The sanctuary, which was polluted when error cast down truth to, the ground, began to be cleansed in the year 1827 by the casting away of all creeds save the Bible, and it alone, for a standard of religious belief and practice.

I will step aside now to show that the cleansing of the sanctuary did begin at the time mentioned above. Listen: “Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily, and the transgression

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of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 13, 14.) "I have appointed thee each day for a year." (Ezek. 4: 6.) Then twenty-three hundred days of that kind being equal to twenty-three hundred literal years, when did they begin, and when did they end? No speculation and uncertain conclusions will be given you, reader, but an answer that will stand the test of ages must be forthcoming. The first question was: "How long shall be the vision?" The answer was: "Unto two thousand and three hundred days [see Ezek. 4: 6]; then shall the sanctuary be cleansed." (Dan. 8: 13, 14.) The vision referred to was a vision that Daniel saw and which is recorded in verses 3-12. What the vision represented is recorded in verses 20-26, and the length of what the vision represented was twenty-three hundred literal years or prophetic days. (Verses 13, 14.) So when the things represented by Daniel's vision began to happen, the twenty-three hundred years began, and for that reason we will examine the vision, and find, if we can, when it began.

The vision begins with the rani "standing." The ram represents Media and Persia; the ram, after a while, begins "pushing," and when, his pushing crowded the he-goat (which represents Grecia) over toward the west, the he-goat "smote the ram, and

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brake his two horns." The vision, in the light of the interpretation of it, would read: "Then I lifted up mine eyes, and saw, and, behold, there 'stood' before the river the kings of Media and Persia

. . . I saw the kings of Media and Persia 'pushing' westward, and northward, and southward.

. . . And as I was considering, behold, the king of Grecia came from the west on the face of the whole earth. . . . And he came to the kings of Media and Persia, which I had seen standing before the river, and ran unto them in the fury of his power, and I saw him come close unto the kings of Media and Persia, . . . and smote the kings of Media and Persia: . . . and there was no power in the kings of Media and Persia to stand before him. . . Therefore the king; of Grecia waxed very great," etc. (Dan. 8: 3-8, with 8: 20-26.)

Daniel saw this vision, and was made to know what it represented, as shown above, and how long it would be from the beginning of it to its end, but because he did not know "when" it would begin, he said: "None understood it." (Dan. 8: 27.) But "in the third year of Cyrus king of Persia a thing was revealed unto Daniel; . . . and he understood the . . . vision" (Dan. 10: 1), because the angel who had appeared to Daniel came to him and said: "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his

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strength through his riches he shall stir up all against the realm of Grecia." (Dan. 11:2.)

Gyrus was king at the time the angel made this revelation, and there were to stand up "yet" three more kings to the beginning of the vision, so at the beginning of the reign of the fourth king of Persia the vision was to begin; for as Cyrus was king at the time, he must finish his reign, then three more were to finish their reigns—viz., Cambyses, Darius, and Xerxes—and then the vision, began, at the ascension of the fourth king of Persia from Cyrus' reign. This fourth king from Cyrus was Artaxerxes, who began to reign B.C. 473. (Dr. Hall's "Chronology," pages 449, 531; and Dr. Priestley's "Treatise on the Harmony of the Evangelists," pages 24-38.) From the end of the reign of the third king after Cyrus (B.C. 473, at which time the fourth king ascended the throne) till A.D. 1827 there elapsed twenty-three hundred years. (As proof of this:  $2300 - 473 = 1827$ ; or,  $473 + 1827 = 2300$ .) So A.D. 1827 was the time for the beginning of the cleansing of the sanctuary in the manner indicated, and from that time to the present the movement for a restoration of the primitive doctrines of the New Testament has been gaining ground, and the "wheat," which represents Christians, is being gathered into the Master's barn.