

THE UNITED STATES IN PROPHECY IN THE BOOK OF DANIEL.

Address by A. T. Jones, Sabbath, 8 A. M., February 25.

All that I talked of yesterday morning was of Rome; but I could see, all the way along, that you were seeing, not something else different, but something else just like it, and wanted to turn me off to that. What was it that you saw?

[Voices: The United States.]

How could you see that, when I was talking on the book of Daniel, and about Rome?

[Voices: Because it is a perfect parallel.]

Now I want you to look at both Rome and the United States. You did not see anything that is not there; but I want you to see that it is not merely incidental. I want you to see that it is intended that in that you shall see the United States. I want you to see that this is why that passage was written in the eighth of Daniel: that it was not written to show up Rome, but to show up the United States. It is true, it was written to show the United States, through Rome. It was not written for Rome's sake, nor for the people in the days of Rome.

Turn your attention again to the object of the vision. What was it that established the vision, in the eighth and eleventh chapters of the book of Daniel? - Rome. Rome is that which established the vision. Now Rome came into the prophecy at the place where we are now studying, about 168 B. C. This vision was shown in the third year of Cyrus. Look at the date at the first verse of the tenth chapter. What is it?

[Voices: 534.]

Subtracting 168 from 534, we have 366. That is 366 years before the history occurred. Here is the prophecy represented by this book, and here is Rome, represented by another book, and the occurrences of that which is spoken of in the prophecy. This occurred 366 years after that was written. This history was sketched in the prophecy 366 years before it occurred. Then it was written out, it was closed up and sealed - until that time - until the end of the 366 years? - No; but until our time, - unto the time of the end. Why was it not opened at that time back there, so the people could be instructed?

[Voices: It was not written for their benefit.]

When there is the history that occurred, and the prophecy sketches it 366 years before, and closed it up, and sealed it for people who should live afterward, yet not for that people, but for this people - then what was in the mind of the writer, the Spirit of God, when it was written?

[Voices: The United States.]

Then for what people was this history of Rome sketched? - For this people of the United States at the time of the end. The very word itself says, "The vision belongeth to the time of the end."

This nation of Rome was diverse from all that was before it. In what respect? It was a republic. That history was closed up, and sealed until this time. What is there here now to which that history could apply? A republic.

[W. W. Prescott: There are other republics now.]

But there were not when this book was written. When this book was opened (Revelation, tenth chapter), 1840; and even if you go back to 1798, - the expiration of the time, times, and half, - what republic was there?

[Voices: The United States.]

And no other. Then you see that the history of that republic was adopted in the Bible, set down there 366 years before it occurred, and then closed up and sealed, - not for 366 years, not for that people, - but closed up and sealed for about 2,300 years, and then opened for another people altogether. So it is perfectly plain that all this was put in the Bible for this time, for this people, and for this republic of the United States.

The United States is the only republic there was in the world at the time of the end, when the book was opened. All the other modern republics have risen, because of the spread of the example of this one, and its principles.

[Voice: Especially is that true in South America.]

It is true everywhere that the example of republicanism set in this nation, embodying the genuine Christian principles, - the principles announced by Jesus Christ for governments in its fundamental, organic documents, - the Declaration of Independence and the Constitution, - it is this that has given rise to all the others. Then that prophecy in Daniel 8 was written for the instruction of the people in this nation. You can all now see that your seeing yesterday the United States in the history of Rome, which I sketched, was not merely an incident, but that it was the thing that God intended people nowadays to see in that place in Daniel. So that when that passage was written, closed up, and sealed, the United States was put in the book of Daniel in prophecy. For it was then closed up and sealed until this nation should step into its place in the world's history, influencing all the world; then it is opened for the instruction of the people.

We all know that Rome was a republic; as a republic all its conquests were made. Britain was the only permanent conquest made by Rome, after it ceased to be indeed a republic. Britain was made Roman territory in the days of Claudius.

A republic is a government of the people, by the people, for the people. Who is the government?

[Voices: The people.]

By whom do the people govern?

[Voices: By themselves.]

For whom?

[Voices: For themselves.]

But who are the people? - It is each individual man; it is "we, the people." Each individual himself, so far as he is concerned, is the people. If each individual excludes himself and says something else is the people, then where are the people? There are no people.

Then when it is the people who govern themselves, and each individual is the people, who is it that governs? - Each individual governs; but whom does he govern? - Himself. For whom does he govern? - For himself. Each governs himself, by himself, for himself. That is the principle of republican government; that is the Christian principle; that is the principle of the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain unalienable rights," - not that these are all the rights; but these are the ones we are talking about, said they, - "among which are" - they do not enumerate all of them; but for the purpose they were working they enumerated these - "life, liberty, and the pursuit of happiness." That is God's truth.

"That to secure these rights," - whose are the rights? - Each individual's. Where did he get them? - From God. He received them from the Creator; then they are between him and the Creator only. Now to secure these rights to the individual, - not to give them to the individual, not to give them to some other folks, but to secure them to those to whom they already belong, and who already have them.

"Governments are instituted amongst men." Who institute the government? - The people. What for? - For themselves. To secure the rights that they have, - not because of government, not because of society, but because they are simply men in the world, and because God made them men. "Deriving their just powers" - governments derive their just powers from whom? Who made the government? - The people. What was the government made for? - For the people. Then where did the government get its power? - From the people who made it; and each man is the people. "We, the people." And that is God's truth.

The Declaration of Independence embodies the truth of Christ for men and nations in the world. That is a republic. The principle was not worked out so clearly in Rome as here,

because Rome was pagan; and from the beginning the figment of the state, as apart from the people, was the divinity. The state was the divinity; but the state, as a divinity, was simply that figment that is created by each one of the people, saying that something else is the people. When each one of the people thinks that something else is the people, and that that is the power which governs, you see it is a something intangible, - a figment that the people have imagined, and set up, and which they worship. That was the characteristic of the Roman republic from the beginning. But in this republic, when it was founded, Christianity was before all the people; and the men who framed the principles of this government did it out of respect to Christianity; and they said so.

Come back to the original principle: When the government is a government of the people, by the people, for the people, each one governs himself, by himself, for himself; and so long as that is done, the republic is a success. But just as soon as a single individual ceases to govern himself, by himself, for himself, the republic begins to fail, and just as far as that individual is concerned, the republic is a failure. When two individuals lose the power to govern themselves, and cease to govern themselves, the republic is just that much more of a failure. But as long as the majority have yet the power to govern themselves, by themselves, for themselves, the government is a success, because they are capable of protecting themselves from the infringements of those who have ceased to govern themselves. But just the moment the majority are on the other side, just the moment the number of those who have ceased to govern themselves, cross the line, and you have one more than a majority of the nation who have ceased to govern themselves, by themselves, for themselves, the government as failed utterly; there is no longer a republic. From that moment it is a despotism, - a despotism not of one, nor of a few, but of the many; and a despotism of the many is the worst despotism that there ever can be.

[Mrs. S. M. I. Henry: Then a republic is practically impossible in a world of sinners.]

Yes; a true, successful republic.

[Mrs. S. M. I. Henry: I mean a republic.]

Yes, that is true, only in the church of Christ, where in Jesus Christ each individual has obtained that power which gives him control of himself, and holds himself in subjection to right principles, where each individual in Jesus Christ holds himself in subjection, and governs himself, by himself, for himself, in Jesus Christ, - only there, in the church, is a true republic possible and a success.

[E. J. Waggoner: And that is absolute monarchy.]

And God alone is the monarch.

[Mrs. S. M. I. Henry: I was going to ask you if that was a man for himself, if it was not God.]

Oh, precisely. Yet God is not an absolute monarch in the sense that he takes us, even by our consent, and causes us to go a certain way, and do certain things, because he will have it so. God governs us everlastingly with our consent. God's government itself - rightly absolute, divinely absolute; a monarch, divinely absolute - is by the consent of the governed. For to-day when I choose that God shall be my King and his law my law, that he shall be my only one, that is what he is. Yet he does not hold me to that choice an instant longer than I choose that it shall be my choice. Thus the principle of government by the consent of the governed, is genuinely divine. While it is true that a true republic is possible only in the true church, yet the Spirit of God has a restraining influence upon men who are of the world only; and Christian principle does extend its influence among men who are not confessedly Christian. And to the extent that the principle of self-government is recognized and practised among men, even in sin, the republic will be a success as a nation among nations - in that outward sense of governing themselves.

You can see the whole thought here is the same subject we have had before us these past two days, - the subject of organization. We can not get away from it, I wonder why the Lord is holding us to it so long.

Look again at the principle. The moment the number which fails to govern themselves, by themselves, for themselves, has crossed the line, and has become one in the majority, that moment the government itself is a failure. At that point the failure does not yet appear so palpably as when the majority has grown larger and yet larger. But when the majority becomes so great that its influence is felt upon all the procedure of the government; when this majority that fails to govern itself, each by himself, has reached that point that its influence pervades all, - then the government is gone; it is not a republic any more in any sense; it is only a despotism.

Any one who has read and thought for any number of years back, has no difficulty at all in seeing that that is the experience of the United States. See how it is growing, constantly growing. Organizations are formed, combinations of men are wrought together, to beat back that which they know is coming upon the nation, to take away what little of their rights and liberties remains. These combinations and organizations, large and influential, political and social of every sort, - why are these organizations working so? - Because they feel the tide that is inevitably coming. But these associations, these organizations, are a combination only of men who have failed of the power to govern themselves; and feeling the difficulty that is coming, and knowing that they can not govern themselves, they must combine together. But a combination of men who have failed to govern themselves, individually for the purpose of governing themselves, is just as much of a failure as before they started. The eighth chapter of Isaiah tells us: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." In the time of these organizations of every sort, say not that they shall be so; but what shall we say? - "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." God alone is the refuge, - not these associations, combinations, political, social or whatever it may be. There is not a single phase of society in which these are not being organized, - all for protection against this tide that is sweeping upon them. But God has sent his everlasting gospel to the people in

this world, in his message, and we must say to all, these confederacies are not your refuge; these are only greater failures than the individual failures. God is your refuge; he is your strength and support against this thing, and he is your deliverance from it.

Let us return to some other points of parallel, in the history of Rome. Luxury came in, and men lost the power to govern themselves. It is written of Rome directly, that of all the peoples of history the Romans possessed most fully the power of self-government, except only the Anglo-Saxon peoples. These are the only peoples of history which possess in full degree the power of self-government.

Let us go back to yesterday's lesson a moment. The territory of Rome proper lay in Italy. All out of Italy was foreign. All conquests outside of her territory were foreign; and all these were of necessity colonies. So as soon as Rome reached beyond her own proper territory, her policy of government was a colonial policy, and her territory imperial. It was

conquest of these foreign nations that became colonies, that brought into Rome a stream of wealth. Not only that, but the form of government itself was, by the very force of circumstances, subverted as soon as Rome became a colonial order of government. Men were sent from the republic, - men who had even yet with them the love of the true principles of a republic, - but they were sent as governors among a strange people. These people had been governed by kings, and were used to kingly power. This republican who went there, and who went to govern them, became proud of it, and took on kingly airs; he dwelt in the palaces of those who had been kings over these peoples, enjoyed the luxury of those who had been kings over these people; and in taking on kingly airs he was impatient of any question of the kingly authority which now he had.

[E. J. Waggoner: Did he not have to have it, in order to govern them?]

He did; because in this respect came another violation of the principle of self-government. Rome sent out these men to govern other people, without their consent; and when these men went there to govern these people, being, in the nature of things, governors of them without their consent, they had to assert absolute authority, you see.

But these governors did not remain forever. They went out for a short term, and returned again to the seat of the Roman government. With many colonies came many governors, and these in time filled the republic with these monarchical, despotic principles. So really the conquest of the nations around was the burden that broke down Rome, and caused her ruin, not only by wealth, but by this constant, slow undermining of principles, there came the subversion of the republican principle by the monarchical.

[A. F. Ballenger: The conquered conquered the conqueror.]

Yes; and Rome, while still holding the name of a republic, while still carrying on the forms of a republic at home, became an absolute monarchy. Yet it was priding itself

upon being a republic, - "the republic" did so and so, "the republic sent out governors to the colonies," and "the Senate" acted so and so; - in all, it was "the republic."

Then there arose political bosses, to bind together in bundles those who had lost the power to govern themselves. These allowed the bosses to use them for their own personal ambitions. These were few at first, and these few finally fell to only three. That was the first Triumvirate. Caesar was the pride of the people. He was the political boss of those who were not of the military nor of the aristocracy - the capitalists. He was the head of the common people, and he gathered them together. Crassus, the richest man of all, became the head of the wealthy ones, and of the moneyed interests of the empire. He represented this class, and swung their influence to his side. Pompey was the head and pride of the army; and he swung their influence. These three men ruled the empire. They deliberately sat down, and agreed to remain together, and hold the government in their own hands. As long as they were separated, - these three, - no one could rule the empire; but as soon as they came to an agreement, they ruled the empire.

However, there was yet love of the republic, although very little of it was practised, even by the people. The Triumvirate perished in a little while. Crassus was killed. Then the power fell to Pompey and Caesar. Then it was a contest as to which should have the absolute rule. Pompey took the side of the Senate, and Caesar was now the head of the army as well as of the people, and that brought on war. Pompey was slain, and the war was ended. Now they saw that they had a one-man power; so they assassinated Caesar to save the republic. You remember the words that have been put into the mouth of Brutus, in the language that is familiar to all since you have read it in your school-books, "Not that I love Caesar less, but Rome more." Caesar, this one-man power, must be "sacrificed to save the republic"; so it was done. But one of the conspirators who was acting a leading part in this, exclaimed, when it was done: "We have killed the king but the kingdom is with us still." "We have slain the tyrant; the tyranny survives." The tyranny was in each man. Each man's failure to govern himself brought him under a power that was stronger than himself, and he was governed by another in spite of himself. That was the tyranny; and to kill one man who was holding the republic yet a little longer back from itself even, survive a little longer, - not in principle but and saving, holding it up that it might in form, - was only to throw the whole thing into a vortex again, whence there might come out a tyrant.

In a short time three men took the government again, and in thirteen years the government passed through the same course precisely as it had with the other three, and then Augustus became the ruler, with the absolute power in his hands. Thus came an absolute monarchy, a one-man power, and all from a republican form of government, and still under the name of a republic. The result was the worst despotism that ever existed, so far as history had been developed.

Now here is a republic where we are. You have seen it somewhat so far. This republic has gone over seas "to liberate oppressed people; to save them from the despotism of kings." The armies and navies take possession of other nationalities, peoples of a strange language. Now what are we coming to? It started out with the declaration, a national,

representative declaration, that "the people of Cuba are, and of right ought to be, free and independent." The war is over, and Cuba is asking, "Where is our liberty?" "Where is our independence?" The representative of the president down there replied to this by saying, "You have commercial liberty. You have freedom to receive commerce in your ports, and that without such heavy exactions as you used to have. Be content with this." He did not say the other would not come, but - just wait.

Later the United States government agreed to pay to the standing army of Cuba, the Cuban soldiers, \$3,000,000, so that they could have something to get started with in civil life when they disband. The commanding general, Maximo Gomez, agreed to this, and proposed to work with the United States in bringing about a pacification of Cuba. When the representative of the president went to meet him in regard to this matter, Gomez said, in his speech, "We are willing to co-operate in this, but the people are asking `Where is the freedom of Cuba?'" That is the question they are asking in every one of these places. In Cuba, in Puerto Rico, and the Philippines, there were for years people who were longing, working, fighting, sacrificing, emptying their treasury, and giving their lives just for the sake of liberty to govern themselves.

It was then against Spain. Now they are free from Spain; but where is their liberty to govern themselves? It is not recognized at all. They "must be governed." I simply mention this to call your attention to the fact of how absolutely republican principle has been abandoned. It has been abandoned not only in principle, but in fact: and nationally abandoned. The United States has ratified the treaty so there is peace with Spain. But the question in the Senate was, How shall they be governed? The question has been, Shall not the United States let them withdraw, protect them from outside interference, but let them govern themselves? The answer is made, No; they never can govern themselves; we must do it for them. Here is a passage from the Congressional Record of Dec. 19, 1898, page 330, in the speech of Senator Platt of Connecticut:-

Mr. Hoar: "May I ask the senator from Connecticut a question?"

Mr. Platt of Connecticut: "Certainly."

Mr. Hoar: "It is whether, in his opinion, governments derive their just powers from the consent of the governed."

Mr. Platt of Connecticut: "From the consent of some of the governed."

Mr. Hoar: "From the consent of some of the governed?"

Mr. Platt of Connecticut: "Yes."

Where is the Declaration of Independence? It is gone. Senator Platt is not the only one who has voiced this same sentiment; there are others. The vote that followed this abandoned all. But there has been a vote taken, and a resolution adopted, by the Senate since the treaty of peace to the effect that these people shall not become a part of the

United States. But the United States is governing them. Then they are subjects. So it is seen that the United States has utterly abandoned the principle upon which our government was founded. The moment that the United States abandons that principle, and governs a people - intentionally or otherwise - without their consent, and upon the principle that they shall not be citizens, the republic is gone, and a despotism has begun - of course not what it will be in time to come, for despotism grows; but it is that in principle, and to this people it is that in practice.

Now another thought: you remember that yesterday we remarked that this verse in the eighth chapter of Daniel means Rome from then to the end - it is Rome in all its phases. It is Rome and the United States in the eighth chapter of Daniel. It is Rome and the United States in the twelfth and thirteenth of Revelation; but in a different way; a different phase of it is revealed. In the book of Daniel the great thought is The State. In Revelation it is The Church. In Daniel it is a record of God's dealing with The State, and the commotions and revolutions in the State, to the end; in Revelation it is God in The Church, and the ups and downs and the commotions of the church in its history through to the end.

When you come down to the United States, there is the church phase, - apostasy in the church, the union of church and state, making an image of the papacy. The beast which came up out of the earth "had two horns like a lamb," and these represented the two grand principles upon which the government was established, - Protestantism and Republicanism. These two characteristics are the two upon which this government was founded.

In the twelfth and thirteenth chapters of Revelation, the Protestant principle is ignored, violated, swept away. But where is the doing away of the Republican horn? Not in the book of Revelation? That is revealed in the book of Daniel. And in the book of Daniel it is revealed only in this passage which we are studying. There is the United States in prophecy in the book of Daniel.