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DEAD FLOWERS.

A tuft of mignonette, a withered rose!
 Numberless foolish hearts have treasured such;
 Now, as I lift them from their long repose.
 They turn to dust and crumble at a touch,
 Poor flowers that meant so much!

They meant—pure love and limitless belief
 In summer's faithfulness, in sunny skies;
 They mean—one lonely pang of silent grief,
 Just one true tear that in a moment dries.
 For even sorrow dies.

So with the millions who have hoarded flowers;
 The frail love token lasts, the heart's love goes.
 Man's vaunted strength of woman's boasted powers
 Are more ephemeral even than the rose,
 The faintest flower that blows!

A withered rose, a tuft of mignonette!
 How passing weak must be the human heart,
 For these outlive even love, outlast regret,
 Abide even when grim pain, with blunt dart,
 Makes ready to depart.

NECESSITY OF CONTINUOUS REVELATION.

[Continued.]

PROPHECIES IN THE NEW TESTAMENT.

Without entering into more minute examination of the remaining Epistles, I will proceed to consider some of the prophecies of the Gospel dispensation.

Prominent among these prophecies are those which predict the establishment of a new dispensation in the last days. Our Savior calls it "the regeneration," and says that in that dispensation "the Son of man shall sit on the throne of His glory," and the Twelve "shall sit upon twelve thrones." (Matt. xix: 28.)

Peter says that Christ is to be in heaven until this new dispensation "the times of restitution of all things" comes. (Acts iii: 21.)

Jude quotes a prophecy delivered by Enoch about this dispensation: "Behold the Lord cometh with ten thousand of his Saints to execute judgment upon all." (Jude xiv, 15.)

Paul (2 Thess. ii.) is very clear and minute concerning the events that had to transpire between his own time and the dispensation of the last days. (1) A "falling away"—a general apostasy was to take place first, and (2) "that man of sin, the son of perdition, be revealed." It is further pointed out that the power of apostasy was already, at the time of the writing of Paul, secretly at work, only there was something that hindered this power from appearing openly. But as soon as this obstacle (the Roman imperial power) had been removed, the "man of sin," i. e., the embodiment of the spirit of apostasy, would boldly appear, and this "man of sin" would hold his sway over the world until destroyed by the "brightness of the coming" of the Lord. (v. 8), and this apostate power is further described as one opposing and exalting himself above every other authority, or a "god," both on earth and in heaven. He is "lawless" and "sitteth in the temple," that is, he is a "Christian" not an infidel power; his coming is the work of Satan, and is accompanied by "powers, signs and lying wonders," deceiving all those that would not believe the truth. Among the doctrines that should be advanced by this apostate power is noted particularly as a departure from the faith, "doctrines of devils," also a prohibition of marriage, which was a revival of heathenism (see I Timothy, iv, 1—5), all of which was fulfilled to the letter in the revolution from Christianity to Romanism. Nothing can be clearer, from these prophecies of Paul, than this: Shortly after his own time, a period of apostasy would follow, during which all kinds of lies were to be promulgated in the name of God. But this period of apostasy would again be followed by a new dispensation of truth and light, the coming of the Son of God in glory.

John was the last of the Apostles. He lived to see the spirit of apostasy still more developed than did Paul. In speaking of it he says that "many antichrists" had already come (1 John ii, 18-19; iv, 3). To him it was given to see, in his apocalyptic visions, the calamities that crushed the Roman empire, thus making

way for the "man of sin," or the "little horn" of Daniel or the antichrist, namely the great church of the world with her pontifical "image" in Rome. He was permitted to see the subjugation and flight to the wilderness of the Church of Christ and the subsequent darkness that followed. But he also, like the former seers and prophets of the Lord was permitted to behold in the future the first rays of the new dispensation, the Millennial kingdom, to be established, never to be overthrown.

Let us pause for one moment and reflect. If the word of God is sure, this fact is surely established, that the reign of anti-christ shall be followed by a new, glorious dispensation, the millennial reign of the Son of God. There is scarcely an event in the Scriptures more frequently predicted than this. All the previous dispensations of God are nothing but preparations for this the last and most glorious of all, and at the commencement of which the hosts of heaven join the Saints below in shouting Hosannah! Hosannah! Hosannah! "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." (Rev. xi: 15.)

But it has before been proved that God never established a new dispensation without renewing revelations. During the Adamic dispensation, which continued while man was yet without sin, God revealed himself. So also during the patriarchal dispensation. God taught man how to offer sacrifices and to conduct worship. The Mosaic dispensation was established through revelation, continued through centuries until 400 years before Christ. The New Testament dispensation or Gospel dispensation was wonderfully rich in revelations, which until the priesthood was taken away "unto God" (Rev. vii: 5); and now can we believe that revelation then and there ceased? Shall the last dispensation, the most glorious of all, the millennial reign of Christ, be established without revelation, only through the wisdom of man, which, by the way, is foolishness to God? No! Such a view is madness. It may be sound, worldly theology. But it is not the word of God. All the prophecies that have been ful-