

ans, as well as the desolation of the great Assyrian capital, Nineveh. The book closes with promises of a restoration yet future.

JEREMIAH, B. C. 628-585, was called to the prophetic office some years before the death of Zephaniah. His prophecies are delivered in various places. He commences in his native place, Anathoth, but he was soon compelled to flee from here on account of persecutions; wherefore he took up his residence in Jerusalem. During the reign of Josiah and Jehoahaz he continued his ministry uninterrupted, but when Jehoiakim ascended the throne, Jeremiah was incarcerated and sentenced to death, although the sentence was never carried out. In prison the prophet committed his message to writing and commissioned one Baruch to read it in the temple on a fast-day. The reckless monarch, after having heard a few pages, had the roll cut to pieces and burned. During the reign of the next king, Jehoiakim, the prophet again utters a voice of warning, but without effect. Zedekiah became king. Nebuchadnezzar, the king of Babylon, besieged Jerusalem, but withdrew on hearing that the Egyptians were coming to rescue. On this occasion the Prophet delivered the prediction that the Chaldeans should come again and take the city and burn it with fire. Having delivered this message he left Jerusalem, as did, according to the Book of Mormon, at the same time, another righteous man with his family, Lehi. But Jeremiah was apprehended and thrown into prison, where he remained until the city was taken by Nebuchadnezzar.

The incarceration of the Prophet of God was the sin that filled the cup of iniquity of the Jews at this time, and it brought speedy judgment.

The Babylonian king gave the Prophet the choice of following the captives to Babylon or to remain with the remnant. He chose the latter; and from this time all his endeavors are to turn the people to God, promising them that if they would do so, God would yet build them up in their desolate country. But they did not listen to his advice. They left the country and emigrated to Egypt, bringing the Prophet with them (ch. 43). Here he once more lifts his voice, trying to induce the people to turn to the Lord. After this we hear no more of him. Tradition says he was put to death in Egypt by his own people.

Among the predictions of this remarkable Prophet, we note the following: The fate of Zedekiah (34: 2, 3); the precise duration of the Babylonish captivity, viz. 70 years (25: 11, 12); the downfall of Babylon and the return of the Jews (29: 10-14). There are also many predictions concerning Messiah, whom he calls "Jehovah our righteousness." The final salvation of Israel is set forth in many passages: 3: 15-18; 31: 31-34; 50: 4, 5.

As the predictions of Jeremiah are not chronologically arranged, and no clue is left as to their true chronological order, it is sometimes very difficult to decide which pre-

dictions have already been fulfilled and which refer to events yet future. Only through the Spirit of revelation can this be determined.

HABAKKUK, B. C. 612-598, is thought to have lived in Judea shortly before the captivity. If this supposition is correct, he was a contemporary with Jeremiah. The Prophet commences his book with a lamentation over the sins of Judah, foretelling the judgment that was to be poured out over the people through the invasion of the Chaldeans. Then the destruction of the Chaldeans is shown unto him in a vision (ch. ii.), and the book closes with a song, composed probably for the use of the people in public worship and designed to comfort them under the coming afflictions.

DANIEL, B. C. 606-534, was born shortly before the Babylonish captivity and carried to Babylon in his eighteenth year. Here, through his faithfulness to his God, he soon rose to an eminent position, and retained his power during both the Babylonian and the Persian dynasties. He prophesied during the whole of the captivity, his last two prophecies being delivered two years after the return of the captives. He did not return to Palestine, but died in Babylon, at least 90 years old.

The first six chapters are a historical record, setting forth the events which led to the recognition of Daniel as a Prophet of God, also the conversion of Nebuchadnezzar, the fall of Belshazzar and the promotion of Daniel to the office of a president over 120 princes, "who should be over the whole kingdom." This historical record is interwoven with predictions relating to the various kingdoms of the world. Thus in the 2nd chapter we see before us, as in a beautiful panorama, a succession of kingdoms until the kingdom of God is being established, "never to be destroyed;" "but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

This prediction is distinct and clear, yet the remark made repeatedly before is applicable here: Revelation is necessary in order to understand the details of its fulfillment. That God in the last days should establish an everlasting kingdom, is foretold plainly enough. But "except a man be born again, he cannot see the kingdom," so that the prediction given does not exclude the necessity of continuous revelation. Through revelation Daniel was enabled to predict the establishment of this kingdom; through revelation, only, can we perceive the establishment thereof and recognize its existence.

The second part of the book is prophetic and comprises in its wonderful views events from the time of Daniel to the final resurrection of the dead. It is an epitomized history of the world, written in advance of the events.

In chapter vii, the Babylonian, Medo-Persian, Grecian and Roman empires are represented by the four beasts: a lion, a bear, a leopard, and a fourth beast "dreadful and terrible, and strong exceedingly." This the

Roman beast (or kingdom) has ten horns, among which a "little horn" came up, having "eyes like a man and a mouth speaking great things." The Prophet follows the proceedings of this beast and particularly the little horn until "the ancient of days" sits in judgment. Note that the whole of this vision has reference to the four empires in their religious connection with each other, as the dream of Nebuchadnezzar (Ch. 2) represents them in their political connection. The "little horn" is therefore to be understood to represent the papal power, which afterward is said to have a time of 1260 years allotted to its blasphemous rule, after which time comes the triumph of the "Saluts of the Most High."

In the eighth chapter the prophet has a vision concerning the Medo-Persian and the Grecian empires, the second and the third "beasts" of the previous vision. The Medo-Persian empire is represented by a ram with two horns, and the Grecian by a goat having a "notable horn." Alexander the Great, between its eyes. The conquests of Alexander are described and also the divisions of his kingdom into four parts. Then rises "a little horn" as in the previous vision, a false, crafty tyrant, probably Antiochus Epiphanes, whose character is outlined, and whose oppressions of the people of God causes Daniel to faint and feel sick for many days. That this little horn represents Antiochus Epiphanes is a view entertained by the most ancient writers, but this does not exclude the probability that the papal power is also referred to as the complete fulfillment of this part of the prophecy. What Antiochus was to the Jews during the time of the Maccabees, the papal power has been to the Church of Christ in all ages.

The ninth chapter contains a prayer offered by the Prophet in behalf of himself and his people. He particularly supplicates God to again restore the sanctuary in Jerusalem. As an answer to this prayer, Gabriel appears and informs him of the precise time for the coming of Messiah, "to finish the transgression, and to make an end to sin, and to make a reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the most Holy." In seven weeks, or in forty-nine years, reckoning from the decree of Artaxerxes 457 B. C., the walls of Jerusalem were to be rebuilt, though in times of great trouble. In sixty-two weeks, or 434 years, Christ was to appear, and in the midst of one week, and after three years and a half, to be slain.

In the tenth chapter we are allowed to cast a glance behind the veil and contemplate the wonderful fact that heavenly messengers are employed to convey intelligence to holy men, and that they, while so doing, have to overcome opposing powers, much as mortal men have in the performance of their duties. A divine messenger has been sent to instruct David concerning some records in "The Scripture of Truth," a heavenly record, but this messenger is met