

The Herald of Christ's Kingdom

VOL. IV .NOVEMBER 1, 1921 No. 21

REMARKABLE CORROBORATIVE TESTIMONY RELATING TO THE DIVINE TIMES AND SEASONS

MOST EXHAUSTIVE. RESEARCH CONFIRMS CONCLUSIONS ALREADY REACHED ON TIME PERIODS OF THE HOLY SCRIPTURES

DURING the recent months a considerable number of brethren have evidently been studying with much interest and profit the subject of "the times and seasons" a subject which of course involves, a consideration of the, time records, contained in the Bible.

What has been published in these columns has been of a nature to encourage the brethren generally to look into and investigate those lines of Scripture testimony that bear upon the various time periods which lead on down to the last great epoch--"the dispensation of the fullness of times' " the period of the triumph of righteousness in the earth. Thus wrote bur dear PASTOR:

"Faithful children of God long to know when the King of Glory shall come in, and the prince of darkness be bound; when the children of the light shall shine forth as the sun, and the darkness be scattered; when the saints shall be received into full Divine adoption, and the groaning creation released from' the bondage of corruption; andwhen our heavenly Father's glorious character. shall be fully revealed to an astonished world, causing, all who love righteousness to bow their hearts in adoration and love and. obedience. To be devoid of such desires indicates, a lack of interest in, and appreciation of, God's plans." *Studies, Vol. 11-17.*

It is recognized, of course, by all that a knowledge of just how much time was covered by certain dynasties and kingdoms of the past is of little or no value to us, and does not concern the saints of the present time *except* as such knowledge has an important bearing upon an understanding of where we now are on the stream of time and our proximity to that glorious Age, 'in which every follower of Christ must feel deeply concerned. It is, then from this standpoint alone that anyone could really be interested in the study of chronology. The Apostle speaks approvingly and commendably of the holy Prophets, who searched "what, or what manner of time the Spirit of Christ which was in them, did signify, when it testified be forehand the sufferings of Christ, and the glory that should follow."- (I Pet. 1:11.) In other words, they Sought to know the meaning of certain time periods, their purpose, length, etc., that thus their -faith and hope might be strengthened. Likewise, when St. Paul exhorts, "But of .the times and the seasons, brethren, ye have no need that I write unto you. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief," he evidently had, in 'Mind that faithful watchers would, be students. of chronology,, "the times and seasons," in order that they might have the desired information.--1 Thes. 5:1, 4.

The treating of this subject. in the several articles appearing in this journal has brought considerable response from brethren far and near, -who speak with much assurance of how uplifting and encouraging has been' the study of these matters that pertain to the time of the end. -of the reign of sin and death and. the coming in of the Kingdom of God's dear Son.- By far the majority of those who have communicated with us have expressed sentiments of this character.

But though this theme of "the times and seasons" we regard as 'one worthy and profitable for all the Lord's children to study, **we** have on the other hand sought to caution the brethren against making too much of it, to the neglecting of some other lines equally or more important than that of the times and seasons. It is recognized that there is always a tendency, especially with some, to give too loose rein, to their imagination and to arrive at conclusions with regard' to time features that are, not at all well supported with facts and Scripture. we are to let, our moderation be known in the study of this subject, as in all things, and can wisely and safely follow the conservative course. Hence it is our earnest endeavor to be extremely careful ourselves, as well as to guard. others against being too anxious to make progress; and we would discourage the tendency to attach more importance to these matters than the Scriptures really warrant. Some of the brethren have urged us to delay-not our investigation, and to make haste to present our conclusions, but we have been loath to follow this advice, feeling that it is but the part of wisdom that we pursue our study slowly, with the utmost care and cautiousness, and especially that it be done in meekness and godly fear, and that we "be not hasty to utter anything before God."

It is in this attitude of mind, and after much prayerful consideration, that we are presenting in this issue of the HERALD an article of considerable length dealing with the time features; and. it is fitting and proper that we explain how and for what purpose this matter is being published.

It was some weeks subsequent to the publication of suggestions on the time features in our April 15th issue that we received a communication from a Brother, who has had no connection with our INSTITUTE, in which he stated that he had read-. with- unusual interest" what we had presented on the subject. He explained that. he had some years ago gone over the entire subject himself, and had reached practically the same conclusions. The correspondence further revealed that the Brother had prepared his deductions in' manuscript form and was willing to submit the matter to-. ' the HERALD Editorial Committee for examination and for whatever use -**was** thought profitable by the brethren of the INSTITUTE .

The Brother's manuscript thus came into our possession. After giving it careful examination and thorough study, we believe the findings therein set forth are to a very-large extent in harmony with and confirmatory of what seems to us reasonable and Scriptural, and in accordance with what we have already published. In, fact, we believe this article, which is submitted below, represents one of the most thorough and exhaustive researches on the subject of chronology that has ever been made. So far as we Are able to judge, the article has been written in a good spirit, and the author gives evidence of earnestly desiring to Ascertain the truth upon the subject for his own comfort, as well as that of others. In making his investigation, the author has had access to the Congressional

Library at Washington, D. C., and has freely consulted the highest and most reliable authorities in the world on ancient history.

For the above reasons we have decided to place the article before the readers of this journal, and commend it to the sober and earnest consideration of all the brethren, believing that as it contains some lines of reasoning and Scripture testimony in addition to what we have, heretofore presented and deals comprehensively with the most difficult points, it will assist to a clearer appreciation of the truth on this entire Subject.

PUT NO SHACKLES ON. OTHERS

Finally, we again express a word of caution. Let none think that we insist on any one studying the time features contrary to their wishes; we do not. If any feel that the subject is, an unprofitable one and that time devoted to its study and investigation would result in their spiritual injury, they should not act contrary to such convictions. Or, if any one feels convinced that all their expectations and hopes as to a number of important events have thus, far been realized, and thinks there is nothing more to be learned upon the subject of chronology, such, of course, should not be expected to be interested in the Article herein presented. All the brethren should feel the fullest liberty with regard to this matter; nor would it seem to be in keeping with the spirit of the Master And the pure conditions of the primitive Church, for those who do not see any profit in this study to attempt to hinder or entertain hostile feelings, toward those who are convinced that there, are spiritual blessings, to be derived from the contemplation of "the times and seasons" and matters pertaining thereto. Let us not, dear brethren, forget the solemn lessons that have come down to us from the past lessons fraught with most valuable instruction and that bid us be wise and to attempt to put no shackles on any of our brethren; neither to attempt to fix any lines or tests of "fellowship other than those authorized by the great Head of the Church, which are, faith in His redeeming sacrifice, and full devotion and consecration to do the Divine will. Herein we have abundant foundation for our spiritual communion and association in Him. The spirit of Christ dwelling richly in His, fellow-members will lead all such to strive against the spirit of contention and selfishness, and, at all times to stand in defense of the Holy Spirit of liberty and love.

With this word we submit the article by the Brother, who prefers that his name be not mentioned, but whose initials appear at the conclusion.

A STUDY IN CHRONOLOGY

In view of certain expectations concerning the years 1914 and 1918, and of the subsequent, lingering period, this study in Chronology is considered both necessary and profitable. Though all the expectations relative to the years. 1914 "and 1918 did not mature, the Lord was very gracious in permitting just sufficient events of a certain character to transpire to Sustain the faith and hopes of His dear children, who have been "kept by the power of God through faith unto salvation ready to be revealed in the last time." And His goodness will continue even now in affording a further view into His chronological arrangements, revealing that everything is occurring exactly on time as He had intended, and showing approximately at least the location of some future events of great importance in the outworking of His Plan.

Lest Any should, forget the importance of the time features in the great Divine Plan of the Ages, we would suggest a rereading of chapter 1 of "The Time Is at Hand," which volume we will be obliged to keep, in mind in our study of the matters herein presented. Especially would we urge the reading of pages 17 to 32 of that volume. It will sound like a fresh and unheard story now. Let us take heed that we do not lose interest in this most, important and vital matter of time prophecy and its application to events as they have actually occurred and to, those awaiting future fulfillment,

THE TABLE OF CHRONOLOGY AS HERETOFORE UNDERSTOOD

In the development of this Study we will consider first the Table of Chronology outlined in "The Time Is at Hand." On page 42 we find it condensed as follows:

From the Creation of Adam Years
To the end of the flood 1,656
Thence to the covenant with Abraham 427
Thence to the Exodus and the giving of the Law 430
Thence to the division of Canaan 46
The period of the judges 450
The period of the Kings 513
The period of -the desolation 70 Thence to A. D. 1536
Thence to A. D. 1873 1,872
Total 6,000

These time periods are elaborated from pages 43 to 51, So far as we are able to know, all the conclusions are correct with the exception of one point, which constitutes the crux of our presentation, and which we feel is the solution of our difficulties. It is with considerable reluctance that we proceed to mention, this one point of difference, because (and properly so) of the great esteem with which the writings of our beloved Pastor are held, and yet we feel that if he were with us today in bodily form he would acquiesce, in view of developments,, in our suggestion. What we want as Truth seekers are the facts of history and Scripture testimony. Let us remember the admonition of our Brother on page 12 of his First Volume of 'Scripture Studies: "We believe it to be a common failing of the present and all times for men to believe- certain doctrines because others did so, in whom they had confidence," Do we esteem Truth above all persons?, Are we willing to get at the facts irrespective of what we have formerly thought? Or do we prefer to follow | the Church Nominal in building a fence | around, that which has been handed down to us. by faithful servants of the Most High, forgetting that the Word, is as a lamp which shineth more and more unto the perfect :day? Do we desire to go beyond the proper measure in honoring the servants of the Lord' (Rev., 22:8, 9), putting ourselves in danger of honoring men's persons more than the Truth? Surely not. And in adhering to the Truth as supreme above all servants thereof we do honor our BROTHER RUSSEL, as he would have us honor him and as the Lord would have us remember him. Be our sentiments what they may, we Are now confronted with certain facts which outweigh all past considerations and as students of the sure Word, we want our feet on as firm foundation as possible.

LIGHT SHINETH MORE AND MORE UNTO PERFECT DAY

We are not going to present | any fanciful juggling of types, any far-fetched, theories, or any snap-shot conclusions. These matters are presented after several years' consideration , and they are thoughts which have had the consideration of BROTHER RUSSELL himself, but which he expressed, himself as- not ready to accept YET, though clearly, intimating his interest and' probable acceptance, later on. He passed away before the arrival of the proper time and events to, force a more serious consideration, and in, its proper setting we will mention the very Scripture text which held off his acceptance -for the -time' being. Above all things we have sought to be thoroughly: honest with ourselves and our God, and especially with His Truth. Thus being absolutely sincere, with a humble attitude be-, fore the, Lord,. we believe that our attempt, is pleasing in His sight and that it will be a stepping, stone, instead of a stumbling stone to His people.

No change will be suggested as to the length of any of 'the time periods shown in the foregoing table.. The question at issue is coficeriiiing the beginning of the "70 years" called "the, period of desolation." BROTHER RUSSELL begins the period with the destruction of Jerusalem, at the close of the reign of Zedekiah. We suggest that it really began some 18 or 19 years earlier, during, the reign of Jehoiakim, with the first year of the reign of Nebuchadnezzar, king of. Babylon. And we make this suggestion from a threefold standpoint:.

- (1)]Because it is- reasonable;
- (2) Because it is Scriptural; and
- (3) Because it sustains an arrangement in the whole system of prophetic time measurements that is harmonious.

Let us develop these thoughts in the order mentioned.

ITS REASONABLENESS

It has surely occurred to all believers in the Present Truth that we are absolutely dependent 'upon 'secular history for our chronological measurements from the year B. C. 536 onward; that Bible chronology stops with the seventy-year period ending at the beg inning of the reign of King Cyrus, the Persian, and that the inspired Word 'has- brought us forward -only so far a's necessary, from which point we Will be able to search out the truth from such sources as are at hand, and which are considered to be quite reliable. Now what are the facts at hand concerning secular testimony cove | ring the period in question? We find a very general agreement that the reign of King Cyrus began in the year B. C. 536, and as this is the date we have already settled upon, no discussion is necessary, believing that it should stand. If the 70 years ended in 536, then they began -in 606. We do not want to change that date either. But here comes the test. If the severity years began with the close of the | reign of Zedekiah, then Zedekiah's reign ended in the year 606, and this is what we have believed, *but there is not a secular authority. of any reliability which places the close of Zedekiah's reign so far back.* The only authority (if such if may be called) the writer has ever heard of which so presents the matter is Josephus, but it is generally known that he is inconsistent with himself and unreliable. All the great | authorities found- in 'our libraries,, without exception, `place the date of Zedekiah's overthrow from 589 to 586. 'We believe the correct date is B., C. 588, as that is the one which will sus-

tain harmony in all the time prophecies and is the date .given by. the following authorities:

THE AMERICANA, ENCYCLOPEDIA (under "Babylonian: Exile"),
APPLETON'S NEW PRACTICAL ENCYCLOPEDIA, (Page 409, under
"Jews")
CHAMBER'S ENCYCLOPEDIA (Page 323, under "Jews")
USHER,
HAWES,
BLAIR.

"COME, NOW, LET US REASON TOGETHER"

Let us consider a few candid facts In 2 Kings 25:27 (or Jer. 52:31) we read::
"And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-Merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison." Hence Jehoiachin had been in captivity thirty-seven full years when this event -took place. Zedekiah succeeded Jehoiachin with a reign of.. eleven years. (2 Chron. 36:11.) Therefore a period of, twenty-six years elapsed from the close of Zedekiah's reign until Jehoiachin was lifted up out of prison. (37 minus 11 equals 26.) Secular authority agrees with these Bible statements. But now: If the seventy years began with the close of Zedekiah's reign, then a period of forty-four years ensued from the time Jehoiachin was lifted up out of prison until the first year of the reign of King Cyrus. (76 minus 26 equals 44.) But what' does secular ,authority say about this period? It claims a period of only 25 years, or a difference of 19 years. History has given an apparently accurate and complete account of this period, as follows:

BABYLONIAN HISTORY:

Evil-Merodach reigned 561-559 2 years
Neriglissar reigned 559-556 3 years
Laborsoarchod reigned nine months 556-555 1 year
Nabonadius (Belshazzar) reigned. 555-538 17 years

MEDO-PERSIAN HISTORY:

Fall of Babylon 539
To first year of *reign-* of Cyrus 536 2 years
Total 25 years

It does not appear that any' "chronological irregularities" of more than 1 three years exist for this period among secular' authorities.

Let us note the situation from the standpoint of reason, aside from the Scriptures, but we will show the Scriptural corroboration of the reasonable conclusions 'also. We find the Scriptures and secular authority agreeing-with reference, to the twenty-six-year period from the over throw of Zedekiah until the beginning of the reign of Evil-Merodach; then, for the following link in the chain of chronology reaching to the beginning of the reign of

Cyrus we find secular authority claiming this a period of 25 years and then we reach the point on the stream of time 'where We are absolutely dependent upon

history. Here we are confronted with the element of reason: Is it reasonable to say that such great discrepancy as 19 years for so brief a period exists between the sacred and Secular chronology? that secular chronology is in error to such large extent? that in a period of 44 years a hiatus of 19 years occurs in history, of which men have absolutely no record, although they have apparently accounted for the period the same as for those preceding and succeeding? Considering the tendency of profane history to lengthen rather than to abridge ancient time periods, and the fact that we are so dependent upon the same at this juncture, is it REASONABLE, we inquire, to totally reject the testimony of men without endeavoring to make some explanation why such discrepancy exists, or without attempting to harmonize the Scripture chronology therewith? Is, it *consistent*, in view of our dependence? Is there a hopeless conflict between the sacred, and profane? We believe not.

Let us face the proposition from another angle: The Canon of Ptolemy, which established the first year of the reign of Cyrus as B. C. 536, has also established various dates back to Nebuchadnezzar, as follows

Nebuchadnezzar began to reign B. C. 604 43 years
Evil-Merodach began to reign 561 3 years
Neriglissar began to reign 558 5 years
Nabonadius began to reign 553 17 years
Cyrus began to reign 536

From Nebuchadnezzar, to Cyrus 68 years

Now, if Jeremiah's seventy years began with the overthrow of Zedekiah, the date of the beginning of Nebuchadnezzar's reign, would be B., C. 625, a difference of 21 *years* from the above. A difference of only two or three years for such a period might be allowable from the standpoint of reason; but in view of our acceptance of and dependence upon the Canon with reference to the B. C. 536 date, is it reasonable or consistent to reject its authority as to the B. C. 604 date, *to the extent* of 21 years, when a period of *only 70 years* is involved? Would not such situation suggest the need of making 'a very thorough and honest examination of all Scripture texts bearing thereupon with the hope of finding some reasonable and satisfactory solution ?

It will be noted, therefore, that secular authority has fully accounted for the time from Nebuchadnezzar to Cyrus, giving the names and lengths of reigns of the intermediate rulers, even accounting for one of them by number of months; yea, and, have given, all the principal events of those reigns with their respective dates, and are practically unanimous in their testimony as to its length.

Believing that the foregoing, are reasonable inquiries, and believing also that either, the Scriptures can be harmonized with the secular, or some reasonable account should be given of this gap in history, if such there be, we now proceed to the next- phase of our endeavor, and submit for the reader's consideration, without wresting or stretching in any manner, but taking the' Bible testimony just as it stands, that this suggestion is Scriptural.

ITS SCRIPTURALNESS

Let us begin with Jeremiah 25:11, which reads as follows:

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."

Here is the initial declaration of Jeremiah concerning a certain period of seventy years, another reference to the same period immediately following in the next verse. Considering verse 11 with its context, we note, first of all, that the statement is made that "this whole land shall be a desolation and an astonishment," which statement refers to the land of Israel, but the same was to be true of the "nations round about" (verse 9) also; and then the further statement that "these nations -[the nations round about Israel] shall serve the king of Babylon seventy years."

Notice that the direct statement is that those nations (which would also include Israel) shall SERVE the king of Babylon seventy years. It is not necessary to our argument to separate the thought of desolation from the seventy-year period, but we wish to emphasize this direct connection of servitude because it will assist in a proper understanding of the fulfillment of these words of the Lord through Jeremiah, and especially in fixing the *beginning* of the seventy years. Verse 1 of the chapter reveals that these words were spoken in the fourth year of Jehoiakim.

We will now show that certain portions of the 27th, 28th and 29th chapters of Jeremiah favor the thought that these seventy years were in effect several years before the overthrow of Zedekiah and the complete desolation of Jerusalem. As a matter of fact, both Bible and profane history show that the nations mentioned came under the yoke of Nebuchadnezzar from the very beginning of his reign, though at no time were all the peoples completely subjugated. Not until the Fifth Universal Empire of earth shall become established shall every knee bow for the first time. Nevertheless, the subjugating process commenced when Nebuchadnezzar began his invasion during the third year of Jehoiakim. (Dan. 1:1.) Then it was that the nations began to serve the king of Babylon, though, of course, not willingly. It seems that the announcement of Jeremiah concerning the ascendancy of Babylon was first proclaimed about the very time when King Nebuchadnezzar was carrying out his memorable campaign, and then his message was repeated during the first years in particular of the reign of Zedekiah. Let us note chapter 27: 4-17, which seems to have been first proclaimed in the reign of Jehoiakim and then again in the fourth year of Zedekiah. (There is a question as to whether "Jehoiakim" of verse 1 might not be an error-that it should read "Zedekiah"-see verse 3.)

SERVITUDE PRECEDES OVERTHROW OF ZEDEKIAH

"Thus saith the Lord of Hosts, the God of Israel . . . I have made the earth, the man and the beast that are upon the ground, by my great power, -and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now I HAVE GIVEN ALL THESE LANDS into the hand of Nebuchadnezzar the king of Babylon, MY SERVANT; and the beasts of the field have I given him ALSO to SERVE him., And all nations shall SERVE him, and his son [Evil-Merodach], and his son's son [Nabonadius-Belshazzar], until the very time of his land come; and then many nations and great kings shall serve themselves of them [appropriate his kingdom unto themselves]. And *it shall come to pass that the nation and kingdom which will not serve [but start a rebellion] the same.

Nebuchadnezzar the-king of Babylon, and that will not put their neck under the yoke of the king of Babylon [will not submit to the universal empire], that nation, will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by HIS hand. Therefore hearken-not ye to your prophets, nor to your diviners, saying, Ye shall not SERVE the king of Babylon [the first fourteen verses of chapter, 28 give an example of these false prophets, and show that the nations had ALREADY. come under the yoke; that the thought,- therefore, is that of CONTINUING TO SERVE the king of Babylon-not a matter of beginning to serve at-some future date] ; for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon [submit and do not rebel], and SERVE him, *those will I let remain still in their own land*, saith the Lord; and they shall till it, and, DWELL THEREIN [showing that those nations' might *remain in* their own lands, and THUS SERVE Nebuchadnezzar seventy years, but rebellious would. cause them to be removed, and Jehovah foreknew -and foretold that they would rebel].

"I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon [submit to him], and SERVE him and his people, and live [in your own. I-and during the seventy years of servitude]., Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not SERVE the king of Babylon? Therefore hearken not, unto the words of the prophets that spoke unto you, saying, ye shall not SERVE the king of Babylon; for they prophesy a lie unto you.

The incident of Hananiah, the false prophet, as already alluded to, is set forth in the first fourteen verses of chapter 28. We will quote verses 10-14, 'Which show unmistakably (and this, ought to be convincing) that the nations had already come under the yoke of Nebuchadnezzar several years in advance of Zedekiah's overthrow, and that hence the seventy years began to run before that event.

"Then Hananiah the prophet took the yoke off from the Prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, thus saith the Lord, *even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years* [showing very plainly that the yoke had ALREADY been placed upon them],for thus saith 'the Lord of hosts, the God of Israel [through Jeremiah this time], I HAVE put a yoke of iron upon the neck of ALL THESE NATIONS, that they may SERVE Nebuchadnezzar king of Babylon; and they shall serve him [continue under the yoke]; and I have given him the beasts of. the field also."

STILL MORE EVIDENCE FROM JEREMIAH

Thus the evidence seems clear and strong that so far as Jehovah God was concerned, He had placed a yoke, upon all those nations, even that of Nebuchadnezzar, His servant, and that the seventy years of service had commenced. But there is still further evidence. Let us note carefully the testimony of chapter 29. Verse 10 reads as follows:

"For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

Verse 1 of the chapter shows that this message was sent to "the residue of the elders Which were carried, away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem;" and the next verse clearly shows which of the captives are meant, or at what particular captivity it is in connection with: "After that Jeconiah the king, and the queen, and the eunuchs, and the princes of Judah and Jerusalem and the carpenters and the smiths were departed from Jerusalem." Then by reference to 2 Kings 24:8-16 we see that this occurred in the eighth year of the reign of Nebuchadnezzar, which was eleven, years in advance of the destruction of Jerusalem at the close of Zedekiah's reign. The promise to these captives was that after seventy years, be accomplished at Babylon the Lord would visit them and cause, them to. re turn to the land of Palestine. But are we to understand that they were to wait eleven years, before this promise concerning the seventy years would be effective; that, as a matter of fact, they would be at Babylon *eighty-one* years before the 'Lord would remember them? Is it not more reasonable - to understand that the seventy years had ALREADY begun to run, even eight years before they (these particular captives) had been taken to Babylon? is this not the Peculiar method of God's reckoning? Let us see.

AN EXAMPLE OF GOD'S RECKONING

In Genesis 15:13 we read: "And He [the Lord] said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them. and they shall, afflict them four hundred years." All will admit that the land referred to is Egypt. But was the seed of Abraham. afflicted in Egypt four hundred years ? From the time that the children of Israel went down into Egypt with their, father Jacob until the day that Moses brought, them, out was a period of only 215 years, arrived at as, follows:

From the Covenant with Abraham to the day
Israel left Egypt (Exodus 12:41; Gal. 3:17). 430 years
From the Covenant to the birth of. Isaac -(Gen. 21:5 ; 12:4) 25 years
From Isaac's to Jacob's birth (Gen. 25:26). 60 years
Age of Jacob when he entered Egypt (Gen. 47:28) . 130 years
Total 215 years

The period from the Covenant to entry into Egypt (215 years) deducted from the period of 430 years reaching from the Covenant to the exodus from Egypt leaves the period of 215 years as the time from the entry into until the exodus from Egypt Therefore, Genesis 15:13 cannot mean that the seed of Abraham was to be

in Egypt all the four hundred years of affliction, although, one would naturally think so, viewing it as a prophecy of the future, The affliction began at an earlier point than the entry -into Egypt of -Jacob and his household. It is understood that the period of affliction began from God's standpoint at the time Ishmael mocked Isaac (the particular "seed"), when the latter was weaned, upon the occasion of a great feast. (Gen. 21:6-11.) At this time it is thought, ' Isaac was five years old, which: would be thirty years after Abraham entered Canaan (Gen. 12:4; 21:5), and which ',would be' four hundred years before the exodus from Egypt, the close of the period of affliction. (430-30 = 400.)

ANOTHER REASONABLE INQUIRY

Now,, if God reckoned those four hundred years as be ginning with, Isaac, is it out of accord with His reckonings to consider that it was not necessary for* these captives mentioned in Jeremiah 29:1 to wait eleven years before their seventy years began to run?' Surely from God's standpoint those 'seventy years must have begun- at the time the beloved Daniel and others (including princes or elders) were taken captives to Babylon in the third year of Jehoiakim. (Dan. 1:1-3.) If the four hundred years began with Isaac, is it unreasonable to say that the seventy years began with Daniel? (Compare wording of Gen. 15-13 with Jer. 25:11; then consider the fulfillments of the 400 years and 70 years respectively.)

GREAT PYRAMID PASSAGES, VOLUME II

On pages 29 to 37, inclusive, of Volume II of "Great Pyramid Passages," written by Brothers John and Morton Edgar) of Scotland, the application of the seventy years is gone into at considerable length, in view of which,, and of the circulation' of this volume- among the -"truth friends," it is deemed proper in this connection to refer to the statements therein set forth since our dear brethren have endeavored to show just the opposite from what we are now demonstrating; i. e., they have endeavored to corroborate the statement of Volume II of *Studies in the Scriptures* that the seventy years began with the overthrow of Zedekiah. *We* do not desire to extend our argument in any .spirit of contention, but to face the facts squarely and take them just as they stand.

Paragraph 2 on page 29 and paragraph 1 on page 30 deal with the matter of the land keeping its sabbaths during the period of, desolation. We will reserve our comments concerning this matter until -we reach our, explanation of 2 Chron. 36:19-21, at which time these Scriptures will be referred to.

In the next, paragraph (page 30) after stating that Usher and other chronologers begin the seventy years in, the' third or fourth year of Jehoiakim, the statement is made: "But the Scriptures are emphatic that no captivity began in the - third or fourth year of Jehoiakim, nor,, indeed, till after the death of that king." Against this 'statement, (Which is set in italics) we offer the -following, Scriptures in' evidence that a captivity *did* take place in the days of Jehoiakim, which Scriptures will be enlarged upon as we proceed: Dan. 1:1-3; 2 Kings 24:1 ; 2 Chron. 36 :5-7. Our brethren then contend that the first captivity was in the days of Jehoiachin (also named Jeconiah and Coniah), at which time Ezekiel was taken captive, stating that Ezekiel always reckoned the captivity as dating from that time. It will be noted that Ezek. 1:2 designated it as "*king Jehoiachin's* captivity," and the other texts cited (Ezek. 33:21 and 40:1) speak of it as "our captivity," which

clearly differentiates that captivity from others, including Daniel's captivity which preceded.

Jeremiah 27:16-22 is next referred to, it being stated that Jeremiah did not recognize any captivity previous to that of Jehoiachin. It is true that Jeremiah in these verses mentions, only the captivity of Jehoiachin, but the mere absence of the mention of any incident does not prove that such incident did not take place. Take as, an illustration the accounts of our Lord's earthly experiences as recorded in the Gospels. Because Matthew does not mention some incidents recorded by John does not prove their non-existence. The captivity during the days of, Jehoiakim (preceding that of Jehoiachin) was small in comparison with subsequent captivities, but the Scriptures are plain in showing that king Nebuchadnezzar did carry away certain vessels from the house of the Lord at that time (and this matter of the carrying away of, vessels is the main topic of interest in Jer. 27:16-22). See 2, Chron. 36: 7 and Dan. 1:2 for positive testimony on this point.

NEBUCHADNEZZAR'S FIRST INVASION OF JUDEA

Beginning with the last paragraph on page 31 and continuing on to the second paragraph on page 34, the argument is resumed that the first deportation of captives took place under Jehoiachin, eleven years before Zedekiah's, dethronement. It *will* be noted, however, that on page 32 this statement is made: "Because of this act of contempt in cutting up the roll, the Lord brought Nebuchadnezzar against Jerusalem, and Jehoiakim was bound in chains to be carried to Babylon. (2 Chron. 36:2-7.) Nebuchadnezzar, however, did not pursue his original intention to take Jehoiakim captive, but made him pay tribute instead, *and carried off some of the vessels, of the temple*, being content with this alone.. At the end of three years' subjection Jehoiakim rebelled against Nebuchadnezzar (2 Kings 24:1), with the result that the Lord harried him by sending against him bands from the surrounding countries, the people of which were now under the power of Babylon, until Nebuchadnezzar was free to come in person to besiege Jerusalem. (2 Kings 24:1-4, 7.)" We would call especial attention to this admission that Nebuchadnezzar did come up against Jerusalem *before* the days of Jehoiachin, and before the *end* of the reign of Jehoiakim. The statement which seals this matter is that *after* Nebuchadnezzar came up against Jerusalem in the days of Jehoiakim the latter became a servant for three years. Second Chronicles 36:6, 7 shows that in the days of Jehoiakim Nebuchadnezzar came up, bound, Jehoiakim, and carried away some of the vessels of the temple. This Scripture alone does not show at, what time in the reign of Jehoiakim this occurred, and one might be justified in concluding that it was toward the end of the reign. But in 2 Kings 24:1 the same event is recorded with the additional statement that Jehoiakim became the servant of Nebuchadnezzar for three years, and this upsets any theory that the event was at the end of the reign. Then in Daniel 1:1 the statement is positively made that this event occurred in the third year of Jehoiakim's reign. Brother Edgar admits that, Nebuchadnezzar did come up at least three years prior to the end of the reign of Jehoiakim, at which time some of the 'vessels of the house of the Lord were taken to Babylon. (Compare this admission on page 32 with his argument on-page 31 respecting Jer. 27:16-22, which refers to this matter of the carrying away of the vessels of the temple.) But

he seems to convey the thought that the three years* of service began either in the sixth or eighth year of Jehoiakim's, reign, probably the latter, *after* Jehoiakim had cut up the toll of the book of Jeremiah. (Jer. 36.) We understand that the Scripture's consistently show that the three years began in the *third* year of the reign of Jehoiakim, as indicated by Daniel 1:1 and 2 Kings 24:1, With these Bible texts profane history is in agreement.

During the third year of Jehoiakim, a great military campaign took place between Egypt and Babylon. Pharaoh-Necho had subjected the country of Palestine and the district to the north as far as Upper Syria,' and Nabopolassar (father of Nebuchadnezzar,) resolved to, wrest this territory from Egypt. The king of Egypt had placed Jehoiakim upon the throne at Jerusalem. (2 Kings 23:34.) A great battle took place at Carchemish, at which Nebuchadnezzar, then general over his father's forces, was successful. He pushed the Egyptians back into their own country, and at the same time won all the country down to the river Nile. (2 Kings 24:7.) It was at this time that part of his army: besieged Jerusalem and Jehoiakim was bound in chains to be taken to Babylon. But apparently Jehoiakim did not put up much resistance, as he was already tributary to Egypt, and must have agreed to submit to Babylon; so that he was not taken captive to Baby ,lon. Instead, Daniel and a few others, chief men of Jerusalem, were taken to Babylon, not for the purpose of abuse, but as a, guarantee on Jehoiakim's part that he would remain loyal to Nebuchadnezzar, for'. surely he would not rebel when his chief men were at Babylon, lest evil should befall them. At the same time Nebuchadnezzar took some of the vessels of the house of the Lord to Babylon. It was shortly after this time that Nabopolassar died and the throne was left to. his .son. Nebuchadnezzar hastened back to Baby lon in order to make sure that his subjects at home were loyal. From this event the three years of Jehoiakim's submission dates (perhaps not so willingly, but through policy), during which" time Jeremiah delivered some important messages' concerning the future of Jerusalem. It seems that there were a number of false prophets in the land, who told Jehoiakim, that, the vessels of the Lord's house would soon be returned from Babylon and that the yoke of Nebuchadnezzar would soon be taken away. (Jer. 28:1-4 shows one of, these false prophets later on in Zedekiah's reign; so that they must have been active during the days of Jehoiakim.) It is during this time that Jeremiah 36 applies, as well as 25:1-11. Jeremiah promised all the Jews that the Lord would do them no hurt if, they would remain loyal to Nebuchadnezzar , because Nebuchadnezzar was then the servant of the Lord. But it they' would rebel, evil would, befall them. The Lord *knew that they would rebel* and therefore he sent them word through Jeremiah, as recorded in chapter 3.6, of the evils that -would come. If the three year's of service began in the third year of Jehoiakim, they ended during his sixth year, at, which time he rebelled; and this is sustained by reference to Jeremiah 36 9 which refers to an incident in the fifth year of Jehoiakim, so that the false prophets must have influenced him in his sixth year to. rebel, at, which time he cut out the leaves from the book and showed his contempt for the word of the Lord. The proclaiming of the fast was no doubt influenced by the fact that Nebuchadnezzar had already demonstrated his' power in conquering the land down to Egypt. When Jehoiakim rebelled, then Nebuchadnezzar sent the families of the north (Jer. 25:9; 2 Kings 24:2) against him, This process continued for about five years, from the sixth to the eleventh year of Jehoiakim's reign. During this time Nebuchadnezzar was. busy with the siege of Tyre, the Phoenician

stronghold, so that he could not direct his personal attention to.. Jerusalem. Jehoiakim was finally' destroyed at the hand of these ,marauding, bands. (Jer. 36:30.).

THE SECOND DEPORTATION OF CAPTIVES

Then Jehoiachin, the son of Jehoiakim, was set up, who reigned for three months and ten days at Jerusalem (2 Chron. 36:9), and did evil in the sight of the Lord, so that against him came up Nebuchadnezzar and carried away many of the people captives to, Babylon, but this was the *second* deportation (although the first was so few in number that it might well be ignored from that standpoint), as well as the second carrying away of the vessels of the temple.

This brings us to the first paragraph on page 33, which, relates to the deportation under Jehoiachin, but as, already stated, we cannot agree that this was the *first* deportation, although it was the first of any magnitude. Though only a few were taken captive with Daniel, probably less than one hundred, they were the best men of Israel, including elders of the land, and they formed a sufficient representation in the sight of Jehovah to in ark a starting point l for the seventy, years, We will consider the desolations of *Jerusalem*, spoken of in Daniel 9:2, when we reach that verse in the order of development.

With reference to the footnote at the bottom of page 33, we must again call to mind the unreliability of Josephus as a historian, especially as to dates. It does not seem reasonable that Jehoiakim rebelled in the last year of his reign, because *after* his rebellion Nebuchadnezzar sent against him the "families of the north," and this evidently covered considerable time--several years--as indicated both in Scripture and history..

ONLY A PARTIAL CATALOGUE OF CAPTIVES

In the first paragraph on page 34 reference is made to Jeremiah 52: 28-30, and the statement is made that these verses "show that the writer. understood l that the first captivity of Judah was after the death, of Jehoiakim, eleven years before the final destruction of Jerusalem." According to these verses there were carried captive to Babylon by

Nebuchadnezzar
In his 7th year 3,023 persons
In his 18th year 832 persons
In his 23rd year 745 persons
Total 4,600 persons

But this is by no means a complete record of the number of persons taken captive, or of all the deportations of captives. According to these verses, if we accept the same as a *complete* record, only 3,023 persons were taken captive in the seventh (eighth) Year of Nebuchadnezzar, but 2 Kings 24: 14 shows that there were at least 10,000 taken captive with Jehoiachin at that time. Noting this in completeness of Jeremiah. 52:28-30, which seems to refer to certain classes only, we can feel sure that those verses are not in conflict with the statement. that there were *other* captivities, or more captives, than those mentioned therein, especially when we realize that those taken with Daniel were few in number. The fact that the

captivity of Jehoiachin and of Zedekiah are given more notice should not form a basis of denial, of the previous captivity under Jehoiakim.

DID JEREMIAH WRITE FROM JERUSALEM AFTER IT WAS IN RUINS?

Especial attention is called to the next paragraph on page 34, which, relates to Jeremiah 29:1-14. It is evident that Brothers Edgar saw the force of these verses as having an *immediate* application; that they would not, refer to a period beginning eleven years in the future, but they apply these verses as applicable to, the captives, taken with Zedekiah *in addition to* those taken with Jehoiachin, basing their argument upon the word "residue" of verse 1 and citing verses 1 and 8 of Jeremiah, 24. in which latter verse a "residue" is also mentioned. Let us note that the "residue" of Jeremiah 29: 1 applies exclusively to *elders*, and, forms another corroborative link in our argument that I certain of the best Jews were taken away to Babylon in, the third year of Jehoiakim with Daniel. At that time it seems that Nebuchadnezzar took a number of the elders,, as the best hostage he could secure, and then in the days of Jehoiachin he took the *residue* or remnant of the elders. It was to this residue, *and* to the priests, and to the prophets, etc., taken with Jeconiah (Jehoiachin), as plainly stated in verse 2, and as further mentioned in 2 Kings 24:12-14, that the message of Jeremiah was sent in which the Lord promised to visit them after seventy years. The statement respecting the messengers Elasah and Gemeriah does not seem to have any bearing in definitely locating the time, further than to show that these were the messengers used by Zedekiah also, to carry a message unto Nebuchadnezzar, and it is probable that they carried the two messages, one from Zedekiah and one from Jeremiah at the same time. At least they do not seem to be mentioned at all in Jeremiah 51: 59, and the statement that they evidently "formed a part of. the embassy *which had gone* to Babylon on behalf of Zedekiah in his fourth year is, of course, a supposition. It will be noticed that verses 16-19 of Jeremiah 29 show very plainly that this is message was sent *before* Zedekiah's overthrow, verse 16 mentioning "your brethren that are not gone forth with you into captivity," but Brothers Edgar would meet the force of these words by claiming these verses form no part of the original manuscripts. (See footnote at bottom'. of page 34.) Again, it does not seem very fitting that this message would be sent from *Jerusalem after* that city was in ruins. Moreover, Jeremiah states (40: 6) that he then dwelt at Mizpah.

The references to Josephus and the Canon of Ptolemy on page 3 5, we believe, require no comments, I as those mat ters have already been covered.

The desolation of the land, "without an inhabitant," will be considered later on.

DANIEL IN THE CRITIC'S DEN

Next we have A reference in paragraph 2,,page 36, to Daniel 1:1-4, which reveals the difficulty our brethren encounter, wherein we see that they are compelled to face this plain statement of Daniel, but they suggest that this must refer to, the third year of the vassalage of Jehoiakim, whereas it clearly states that it was in the third year of the *reign of Jehoiakim*, and besides Nebuchadnezzar did not come up against Jehoiakim at the end of his three years vassalage, but sent bands against him, as heretofore noted and as stated by Brothers Edgar on page 33 (top). The chronological statement of Daniel, 1:1 we have found, to be. in harmony with 2

Chron. 36: 5, 6 and 2 Kings 24: 1. It is further corroborated by the incident related in Jeremiah, 35: 1-19. (Note particularly v. 11, and then compare with v. 1 of that and the succeeding chapter.) There is no real conflict between Daniel 1: 1 and 2:1. There would be, if Daniel had stated in 1:1 that the third year of Jehoiakim 'was the first year of the reign of Nebuchadnezzar'; that he was in training three years from that time (1:5), and that he then appeared before Nebuchadnezzar in the second year of his reign. Daniel was writing from Babylon. He would, therefore, accept the Babylonian record bearing upon the period of the reign of Nebuchadnezzar, according to which record he began to reign after the death of, his, father, but in reality he had reigned previously while his father was still alive. Jeremiah counts the beginning of Nebuchadnezzar's reign from the time of the first invasion in the third year of Jehoiakim, but Daniel starts it later (about 2 years). This would place the second year of the reign of Nebuchadnezzar, from the Babylonian standpoint, about three or four years after the third year of Jehoiakim. Furthermore, there would be just as much ground for, supposing Daniel 2:1 to be in error as Daniel 1:1, provided we consent to indulge in the Higher Critical pastime of picking on Daniel. Brothers Edgar suggest, that Daniel 2:1 should read "twelfth year." If so, even this would not contradict Daniel 1:1, for the dream could have occurred eleven years after the days-as well as one year thereafter.

This concludes the references to "Great. Pyramid Passages," and we believe there is not one single item. to squarely and clearly contradict the thought we are presenting respecting, the beginning of the seventy years in the third year of Jehoiakim instead of at the dethronement of Zedekiah.

NEBUCHADNEZZAR'S CAMPAIGNS AGAINST JERUSALEM

From a careful examination of all the Scriptures bearing, on the subject, it appears that Nebuchadnezzar conducted three campaigns against Jerusalem, in addition. to sending bands, "the families of the, north," against it during the latter days of the reign of Jehoiakim.

(1) In the third, year of Jehoiakim, as shown by, Dan. 1:1, 2 Kings 24:1, 2 Chron. 36: 6 and Jer. 35: 11.

(2) In the days of Jehoiachin, as shown by 2 Kings 24: 10-12 and 2 Chron. 36: 10.

(3) At the close of Zedekiah's - reign.

No doubt King Nebuchadnezzar would have preferred to leave the Jews in their own land if he could be guaranteed -their loyalty, to him. This seems to have been the, course he at first pursued, though waveringly (2 Chron. 36: 6), taking some of the chief of the people (princes, elders, etc.), including some of the king's family, to BabyIon (in the third year of Jehoiakim), with the thought, no doubt, that the king whom he had -left in the land, would be loyal on *their* behalf. The captives were accorded generous treatment. (Dan. 1:1-7.) Notwithstanding the rebellion, of Jehoiakim, King Nebuchadnezzar must have decided to try the same scheme with Jehoiachin, but becoming suspicious he finally took Jehoiachin captive to Babylon, with a large number of the people, *leaving only the worst of the people* (2 Kings 24: 14), whom he thought, because of ignorance, etc., would be, mote likely to submit to him under the new king, Zedekiah. Thus there appears ample Scriptural support for laying emphasis upon the expedition of Nebuchadnezzar

mentioned in Daniel 1:1, and other Scriptures, as being a proper place from which to reckon the seventy years of Jeremiah as starting. It was in, the following year, the fourth year of Jehoiakim, that Jeremiah first made the announcement concerning the seventy years.,

THE DESOLATIONS OF JERUSALEM*

*[It will be observed that the, view set forth in. this article. in respect to the seventy years of desolation or Sabbath-keeping of the land differs somewhat from that which we have presented, and yet the results are ultimately the same. In this article the Brother presents the thought that the period or state of desolation may be said to have had its beginning when the first siege against Jerusalem by Nebuchadnezzar was made, | at the time Daniel and other eminent men were taken captive, at which time parts of "the vessels of the house of God were carried to the land of Shinar," etc. With this desecration of the Sanctuary -at Jerusalem (which in an important sense represented the entire land), we can see how it could be truthfully said that the period of desolation started, and continued increasingly until Nebuchadnezzar besieged Jerusalem seventeen years later, two years before Zedekiah's overthrow. This view then makes the desolation and servitude both commence at the same point of time, namely, in Jehoiakim's third year, when Daniel and others were taken captive (Dan. 1:1), and of course end at the same time, seventy years later, in the first year of Cyrus, 536 B. C.' And concerning the 70 Sabbaths or Jubilees, the Brother reckons that as 19 had already been kept there 'would remain but 51 to fulfil the prophecy of Jeremiah, which, as he explains, were the 51 years between Zedekiah's overthrow and 536. The above method of reckoning has its good points, and some might be. inclined to choose it as the preferable view.

The other method of viewing the period of desolation, however, still appeals to us as having more in its favor and therefore the stronger. It will be recalled that in our presentation of the matter in the April 15th issue, page 121, we interpreted the desolation and Sabbath-keeping 'more literally, as applying to that of the land becoming non-productive through idleness and because of being laid waste, and we pointed out that this condition did not really. prevail until near Zedekiah's overthrow, seventeen years after the servitude began; and the seventy years reckoned from that point we found to extend to 520 B. C., at which time according to the Scriptural accounts, the desolation or state of non-production of the land ceased and the blessing of the Lord was upon it from that, time forward; thus from this standpoint the land „kept Sabbath" seventy years.

We have before us then, the two methods of interpreting the period of desolation; but | let the reader carefully note | that whichever view point or method we adopt, the ultimate results are the same. If we say the seventy years of desolation started at the time the servitude did, nineteen years before Zedekiah's overthrow, and ended 536 B. C., we have but fifty-one years between Zedekiah's dethronement and the date 536. Or, if we say that the, seventy Years of desolation. started seventeen: years after the servitude began and continued on to 520 B. C., we still have but fifty-one years from the fall, of Zedekiah to the first year of | | Cyrus, 536 B. C.' Hence we recognize that the final consequences Are just the same,--a

discrepancy of nineteen years, or a period nineteen years shorter than What we have heretofore regarded according to the former method of reckoning. -- HERALD EDITORIAL COMMITTEE.]

Daniel 9: 2 also refers to the seventy years of Jeremiah, speaking of the matter as "seventy years in the desolations of Jerusalem." So far as the city of Jerusalem itself was concerned, it was not laid completely in ruins until the end of Zedekiah's reign. It will be noticed, however, that Daniel (9:17) refers to the *Sanctuary* being desolate, which is in line with Daniel 1:2, wherein it is stated that Nebuchadnezzar took from Jerusalem at the time of Daniel's deportation "part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." This was the beginning of the desolations of Jerusalem, which in turn represents the whole land of Israel. It appears, upon good authority, that the land of Palestine was desolated to a very great extent from the time that Nebuchadnezzar first invaded it with his army, and that subsequently there, was no safety in the country, no peace to him that came out or to him that went into the walled cities, where it seems the people, were mostly shut up. (See Jer. .35.) Furthermore, is it supposable that Daniel understood that he- was to reckon *eighty-nine* years, from the time of his own captivity to the time of the promised deliverance of his people? Surely when he "understood by books the number of the years," he knew to apply the matter from the time, of his own deportation.

SEVENTY YEARS OF SABBATH-KEEPING

We come now to a consideration of 2 Chron. 36: 19-21, which is the one text of, Scripture upon which BROTHER RUSSELL relied for his starting of the seventy years with the overthrow of Zedekiah. (See page 51 of Volume II of *Scripture Studies*.) We are convinced that this text is in absolute accord with all the foregoing, and in addition throws further light upon the subject. It reads as follows:

"And they burnt the house of God and brake down the wall of Jerusalem, and burnt all the palaces thereof With fire, and destroyed all the goodly vessels thereof; and them that had escaped from the sword carried he away to Babylon, where they, were servants to him and his sons until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil three score. and ten years.

One interpretation (and a very 'natural one) of this .Scripture is that the captives taken at the. time, of Zedekiah's, dethronement were to be at Babylon seventy years from that event, "until the reign of the kingdom of Persia," and that the land was to lay desolate seventy' years from that time. But a more careful reading of these verses suggests a deeper way of viewing the matter, Which is entirely reasonable - and in harmony with the other Scripture texts. It is true that Jeremiah had foretold the very events that took place at the close of Zedekiah's reign, and that the land being desolated was in fulfillment. of his prophecy, but where did Jeremiah say anything about *Sabbath-keeping*? It will be noted that the "three score and ten years" are in direct connection with the statement concerning

Sabbath keeping. This "Sabbath-keeping" doubtless refers to ,the *Jubilees* that fell every forty-ninth year. Having in mind that God had pre-arranged that there should be *seventy Jubilees*, and. that but *nineteen* of them had transpired up to this time, *we can understand that fifty-one years from Zedekiah would complete the foreordained number.* "For as long as she lay desolate *she kept Sabbath*, to COMPLETE (Leeser's translation) three score and ten years." No doubt the first Jubilee year was somewhat faithfully kept, the observance slackening as time went on, although it must be admitted that the Jews were great sticklers for days in a much later period. (Matt. 26: 5 ; John 19: 3 1.) So we can understand that, the CORRESPONDING NINETEEN YEARS from Nebuchadnezzar's first invasion to the overthrow. of Zedekiah were years of PARTIAL DESOLATION. Otherwise, it would not seem in absolute accord with God's arrangements (based upon justice) to say that he required seventy years of COMPLETE desolation and nineteen partially observed Jubilees to fulfil the Jubilee arrangement; in other words, that there should be *eighty-nine* Sabbaths or Jubilees. This thought of 70 years of Sabbath-keeping, would therefore be in addition to that of captivity and servitude mentioned by Jeremiah, both this Sabbath--keeping period and the-'time of servitude synchronizing.--Lev. 26: 34; Jer. 25: 11; Din. 9:1-2.

"THINGS WHICH BE NOT AS THOUGH THEY WERE" -- ROM. 4:17

In Exodus 12:40 we read that the sojourning of the children of Israel was four hundred and thirty years.- But Israel himself was not even in existence four hundred and thirty- years prior to the exodus. This "sojourning," we know, began with Abraham when he first set foot in the land of Canaan. According! to this method of God's -reckoning, is it unreasonable to say, that God considered the land as desolated from the time the work of, desolation began at the very beginning of Nebuchadnezzar's reign?

From this standpoint we find the desolation 'prophesied by Moses in Leviticus 26 as in reference to the Sabbath system to fall in agreement. That portion of the prophecy of Moses which relates especially to the land keeping her -sabbaths is found in verses 33-35, 43. Among other things we read:

"And I will scatter you among the heathen, and will 'draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, **as long as** it lieth desolate and ye be in your enemies' land; even then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest. in your sabbaths when ye dwelt upon it."

This prophecy does not *necessarily mean* that *every* Jew had to be removed from the land in order to start the rest period, for we note in verse 36 that some, we're left for a season even after the deportation under Zedekiah, which is shown plainly by Jeremiah 39: 10. Neither does it indicate that others than, Jews might not dwell therein.. (See verse 32.) The Jews *began to* be in their enemies' land from the time that Daniel and others were taken in the third year of Jehoiakim, and this became increasingly true as time went by.

DESOLATE "WITHOUT AN INHABITANT"

It does not appear that any statement occurs in the Scriptures to the effect that the land would be desolate, "*without an inhabitant*" (Jer. 9:11) for *seventy years*. We

know that there were people in the land five years after the destruction of Jerusalem (Jer. 52:30); and that there were people in the land for a- while prior to the return of 'the Jews, in the days of Cyrus- (Ezra 3:3; 4: 4) ; so that, although there was doubtless a period' in which the land was "without an inhabitant, that period cannot, be shown, to be seventy years. In this connection attention is invited to Ezekiel 29:10-13:

"I will make the land of Egypt utterly desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast, shall pass through it, NEITHER SHALL IT BE INHABITED FORTY YEARS. And I will make 'the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste SHALL BE DESOLATE FORTY. YEARS; and I will scatter the Egyptians among the nations, and. will disperse them through the countries. Yet thus saith the Lord God; at the end of forty years will I gather the Egyptians from. the people whither they were scattered."

These words uttered by the Prophet Ezekiel about the close of Zedekiah's reign furnish a most positive and direct statement that the land of Egypt would be desolated without -an inhabitant forty years. No such positive, direct statement is made concerning the land of Israel in connection with the seventy years, and yet the Lord could have stated it just as positively if it was to be so. It seems probable that it was about five years after the dethronement of Zedekiah that this forty years of the desolation of Egypt began to run. Counting the period from Zedekiah's overthrow until Cyrus as fifty-one years, this would indicate that people began to settle in the desolated, countries, including the land-of Palestine, about six years before the decree of Cyrus. (see Ezra 4:4 and 9:1, noting that in the latter text the Egyptians are mentioned), and that the time during which the land, of Canaan was "desolate *without an inhabitant*" was likewise a period of forty years, though no doubt the Jews were entirely removed from the land for about forty-six years. Otherwise, if the land of promise was "desolate without an inhabitant" for seventy years, it was given thirty years more of such desolation than the land of Egypt, whereas it appears that it was Jehovah's intention to give "all these nations," about the same kind of treatment by the hand of Nebuchadnezzar, His servant; as indicated by Ezekiel 29: 121.

DID A. CONSIDERABLE NUMBER. OF JEWS LIVE OVER 100 YEARS?

We have cited direct Scripture texts containing mention of the seventy years and find that none of them is really antagonistic to the thought that those years began: in the third, year of Jehoiakim. We now offer some further texts by way of corroboration of this thought; which have an in direct bearing and add strong testimony by way of inference. Shortly after the return of the Jews to their land there were many of the people still, living who had seen the temple of the Lord in its. former, glory, (Ezra 3:12, 13), :and even as late as the second year of Darius Hystaspes (Ezra 4:24; Hag. 1:1; 2:1, 3), which was the year B. C. 520, there were those living who remembered the former Temple. Now here is. an important proposition: if it. was at least seventy years from the destruction of the Temple to the event recorded in Ezra, 3: 12, 13, there were a great many people living who were then at least ninety years of age, for they must have been about or nearly twenty years of age at the time of their removal to Babylon in order to appreciate

the matter, as recorded, and those living fifteen years later would be over a hundred years of age. Or, considering that they were as young as ten years of age when deported, those people would have been at least eighty years of age in 536 B. C., and ninety-six years of age in 520 B. C. Not many people go beyond the allotted three score years and ten, as we all know, and as is attested by history. From Luke 2:36, 37, we see- that eighty-four years was considered by the Jews as "a great age," indicating that very few ever: reached that mark. But if the period from Zedekiah to Cyrus was fifty-one years, as we are suggesting, then this great number of people would have been around seventy years of age (or sixty, if they had been nine years old. upon the removal) at the time of the return, and those still remaining some sixteen years later would have been around eighty-six or seventy-six, which, seems much more reasonable.

HOW OLD WAS MORDECAI?

Again: Mordecai was one, of the Jews: taken captive With King Jeconiah, (Jehoiachin) eleven years before the destruction of Jerusalem. (Esther 2:5, 6.) He was living in the twelfth year of one King Ahasuerus (Esther 3:7) and lived for some time thereafter. (Esther 10:1-3.) 'We may not be too sure who this King Ahasuerus was. (See Esther 1:1.) Commentators believe he was the Xerxes of history, whose reign began in 485 B. C. If so, Mordecai was an extremely old man. in the twelfth year of that reign if he was taken captive eighty-one years prior to Cyrus, in stead of sixty-two years as we are claiming. The twelfth year of Ahasuerus would be 473 B. C., and considering Mordecai a mere babe at the time of his captivity (say five years), he would have been one hundred and forty-nine years old then, if the seventy years began with Zedekiah. But it is probable that the Ahasuerus of Esther 1:1 refers to, Darius the Persian, whose reign began in 521 B. C. ("Ahasuerus" means "king.") "At any rate he followed Cyrus on the throne, and Wherever his reign is located we can see that the shorter period of fifty-one years from Zedekiah's, overthrow to Cyrus is the more reasonable one with respect to the age of Mordecai.

AND DANIEL?

We, would not forget the case of Daniel who was a young man at the time of, his deportation in the third: year of Jehoiakim. Assuming that he was twenty years of age at that time, he would have been one 'hundred and nine years old 'according to the, 'Chronology as applying the seventy years from Zedekiah, or ninety years of age according to our suggestion, which is in harmony with historical chronology, at the beginning of the reign of Cyrus, and it is noted that he was still living at a later date in at the beginning of the reign of Cyrus. (Dan. 6:28; 10:1, Thus these reasonable considerations seem to favor the thought, that the seventy years began in the, third year of Jehoiakim and not. in the eleventh year, of Zedekiah.

UNIVERSAL BABYLON TO ENDURE JUST 70 YEARS

Let us next, consider Isaiah 23:15:

"And it shall come to pass in that day that Tyre shall be forgotten seventy years,
ACCORDING TO THE DAYS OF ONE KING

The word "king here, as in some other instances, stands for a "kingdom and" it is believed that, the kingdom referred to is Babylon. While Nabopolassar tore Babylonia away from the old Assyrian Empire, big son Nebuchadnezzar by the victory of Carchemish established the first universal empire; from which time we reckon the beginning of the kingdom. (Dan. 2:37, 38.) And approximately seventy years from that event Babylon fell. It seems, that language could hardly be any stronger than the foregoing Words of Isaiah in showing that the kingdom of Babylon would endure just :seventy years. But if, the seventy years of Jeremiah began 'with the end of the reign of Zedekiah, then: the kingdom of Babylon endured (or its, DAYS were) eighty-nine years. Yet here is a statement that Tyre would be "forgotten" seventy years, according to the days of one king, or kingdom. '(Note the use of the word' "king" throughout the 11th chapter of Daniel.) Nebuchadnezzar's army came against Tyre in the third year of Jehoiakim's reign, and for a long time the city was besieged ere it was finally taken, thus being forgotten seventy years, the seventy years of Tyre synchronizing with Israel's seventy years. (Compare jet. 25: 11, .22 and 27: 3, 6 with Isa. 23:15.)

ITS HARMONY

It has been said that if the chronological table as heretofore. understood by the "truth friends" were 'to be changed in any particular, even so much as only one year, it would destroy, the beautiful and harmonious arrangement of the time prophecies which is based upon the chronology. At one time we did, think so. However, there is one change (and probably the -only one) which can be made without doing violence to the interlocking harmony of the time prophecies. That is the nineteen year change suggested herein. This is just what we should expect of the truth. There is 'no 'need to wrest or, force anything.-- It all flows together like so many streams into a river.

There are three major time prophecies: The Times of the Gentiles, the Jubilee,* and, the Double. We will consider first:

*[For an explanation and harmonization of the jubilee feature see, HERALDS of May 15 and June 15. We can still supply these issues.--Ed.Com.]

THE TIMES OF THE GENTILES

Let us recall that the period of "seven times" is mentioned twice in the Scriptures: (1) In the Book of Daniel, where it is applied to Nebuchadnezzar; and (2) in the Book of Leviticus, where it is applied to the nation of Israel. In connection with Nebuchadnezzar- the statement is, made: "Let seven times pass over him."(Dan., 4:16.) Inasmuch as, Nebuchadnezzar attained universal dominion, at the very beginning of his reign, and is continually spoken, of from that time as Jehovah's

servant (Jer. 25: 9; 27: 6; Dan. 2: 37, 38), it seems very appropriate to commence the seven times which were to Passover him who was the head of Gentile dominion, from the time he became the head of the Image, which was at the very beginning of his great ness. Accepting B. C. 588 as the date of Zedekiah's overthrow, this would place the beginning of Nebuchadnezzar's kingdom in the autumn of B. C. 607, or nominally B. C. 606. Twenty-five hundred and twenty years. from that date would terminate in 1914. Therefore, we should expect some event in 1914 as marking a change in the Gentile governments of the world, or something that 'would materially affect them. We are all witness to the. fact that with, that date the world as it had been running along for quite a while took on a sudden change, and that since that time the great transition period, the epoch of change, has been in process, during which the Kingdom of our Lord will be established in the earth. The "strong man" is being bound and dispossessed and the rightful owner is coming in.

SEVEN TIMES ALSO UPON FLESHLY ISRAEL

But there was a period of "seven times" in connection with the children of Israel, a period of chastisement, which began with the overthrow of the typical crown and kingdom under Zedekiah, during which "Jerusalem" was to be trodden down of the Gentiles, and at the close of which we should expect that Jerusalem will have arisen from the dust of centuries, and the kingdom fully restored to Israel. -(Acts 1: 6.) We believe that, all which had been implied on pages 77-79 of Volume 11 of *Studies in, the scriptures, as originally written*, had a good Scriptural foundation and should not have been changed. It was therein implied that, when Israel is no longer trodden down, the earthly phase of the Kingdom will have been established. The date then understood for such event was 1915. But this was nineteen years off, we now find. So that the earthly phase is not due to be fully established until 1934. Twenty-five hundred and twenty years from the year 588 B. C. would terminate in the autumn, of. 1933 A. D., and immediately following ,this, in the year 1934, we should expect the earthly phase of the Kingdom will be fully set up at Jerusalem, while previous thereto ".Zionism", will take important strides forward, and may even reach an, autonomous stage several years previous to 1934. The two applications of the "seven times" are, therefore, tabulated as follows:

Nebuchadnezzar's seven times 2,520 years
From the beginning of his reign to A..D. 606 years
In A. D., period 1,914 years

Israel's seven times . 2,520 years
From the year 588 A.: D. 587 years
In A. D. period 1,933 years

ISRAEL'S DOUBLE AND THE PARALLEL DISPENSATIONS.

In view of the change of 19 years in the chronological, table, how does this affect Israel's "double," and what about the "parallel dispensations?" The "double" has heretofore been understood as applying to two equal time periods of 1,845. years, the first measuring from the death of Jacob to the year 33 A. D. and the other from. that year to 1878 A. D., thus "folding" the two periods, as a book, upon the midway date of 33 A., D. The "hinge" has been located as the day upon. which

Israel's King rode into Jerusalem upon the. ass five days prior to the crucifixion. On the first fold was written a record of God's "favor" upon fleshly Israel for 1,845 years, while upon the last fold or page in this double entry ledger is indicated an equal. period of "disfavor.,' In connection with this "double" it has been concluded that the Jewish and Gospel Dispensations are of exactly the. same length, and that certain dates within each era *parallel* one another.

It will be recalled that the presentation of this feature by PASTOR RUSSELL in Volume II of *Studies in the Scriptures* lays especial emphasis upon the' fact that three different Prophets have mentioned the "double," it being stated that this was no doubt for the encouragement of the, faith of God's people at this time, and the further point is stressed that this "double" serves as a proof of the correctness of the application of other time prophecies. 'Now, does the change of, 19 years in the chronology destroy or in any way disarrange this feature? Did we lose a very valuable "blue print" given us by the Divine Architect when we decided that we must make' the 19 year change?,'

These are questions of much importance that must not be ignored. In seeking to, answer such, let us not force matters. Let us not whittle down, chip off, stretch, out, or in- any other way "wrest,' 'the Scriptures". to try to make them spit some pre-conceived notions, to bolster up some fancied arrangement. Let us remember that

"God is His own interpreter,
And He will make it plain.'

AN APPOINTED TIME

In this attitude let us examine afresh the Word of Truth,, 'just as though we, had never known anything in times past about this matter.

The, first Prophet to mention Israel's "double" was Isaiah (40: 1-2)

"Comfort ye, comfort ye, my people, saith, your God; speak ye comfortably to Jerusalem and cry unto her that her, warfare is accomplished; that her, iniquity -is, pardoned,; for she hath received of the Lord's hand double, foe all her sins.),

Let us note that this is. a message of comfort to Jerusalem. Thus it is a matter that concerns fleshly Israel, for "Jerusalem" seems to always refer to the earthly phase of the kingdom, the, heavenly phase being spoken of as the "New Jerusalem.". At a certain time the "warfare" of Jerusalem is accomplished. The marginal rendering makes it. "appointed- time" in, lieu of warfare." With this thought, in connection with the "double," it will be seen that the double involves a definite, foreordained period of time-Jerusalem's appointed time of warfare is accomplished (Hebrew.: "filled out")_ and thus she has experienced a certain "double" (Hebrew: "fold") at the Lord's hand, There can be no question, therefore, after care fully pondering this prophecy, that the "double" relates to a time period during which Jerusalem is punished, for iniquity or sin.

The next prophecy with respect to the "double"' is found in Jer. 16:14-18:

Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but, the Lord liveth that brought up the children of Israel from the land of. the north and

from all the lands whither He had driven them, and I will bring them again. into the land that I gave unto their fathers. Behold, I will send for many fishers, ,saith the Lord, and they shall fish them;; and I, will send for many hunters, and they-shall hunt them from every mountain, and from every hill, and out of the holes of the-rocks, for mine eyes are upon all their. ways; 'they are not hid from my face, neither is their iniquity hid from mine eyes, and first. I will, recompense their iniquity and their sin double."

Here, again, the reference is plainly to fleshly Israel, whose sin and iniquity, are not. hid from the Lord, but who will bring them again into their own land from every place - whither He had driven them. This is indeed a message of comfort for Jerusalem. But the- Lord is careful to state that before they are returned to their own land they must experience a "double" on account of their iniquity and sin. The Hebrew word "*mishneh*" (a different word than the one used by Isaiah) which is here rendered "double" means 11 repetition." The thought would be that Israel will experience an "appointed time" which would be a repetition, or duplicate period, of one preceding, and taking into consideration the word "*kephel*" used by Isaiah, which is translated "double," meaning "fold," it can be understood that the duplicate period follows *immediately* the preceding one, since it is as a "fold" upon it. The Prophet Jeremiah, therefore, fixes the end of the double, the "appointed time," as when the Lord gathers Israel from all the lands whither He had driven the Jews. This-could not have reference to deliveries preceding the First Advent, but must be Applied to the wonderful regathering awaiting them At the time of the Second Advent.

BEGINNING OF ISRAEL'S PUNISHMENT

The *end* of the "double" being established by Jeremiah, we next consider the' third prophetic utterance regarding this matter, in which the beginning of the appointed period is referred to (Zech. 9:9-12)

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold thy kink cometh unto thee; He is just and having salvation; lowly, and riding upon, an ass, and upon a, colt, the, foal of an ass and He will cut off 'the chariot from Ephraim and the horse from Jerusalem, and 'the battle how shall be cut off, and He shall speak peace to the heathen; and His dominion shall be from sea to sea and from the river to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold ye prisoners of hope, even today do I declare that I will, render double unto thee."

This prophecy of Zechariah takes its stand at the time when Jesus,, the King of the Jews rode into Jerusalem upon the Ass, which was on Sunday preceding His crucifixion. He presented Himself as King to the Jewish nation. He was the stronghold. He wanted the prisoners to turn unto Him for protection. "O Jerusalem, Jerusalem, that killest the prophets and stoneth them which are, sent unto thee, how often would I have gathered thy children together, even as a hen her brood under her wings, *and ye would not.*" They would not turn unto the stronghold. Consequently, a *declaration is* made to the effect that 'Ili Will [still future] render double unto thee." In fulfillment of this part of the prophecy, we note from the latter part of the 23rd chapter of Matthew that Jesus further said:

"Behold; your house is left unto you desolate." Because they refused to turn to the stronghold, to get under the wings, they would have, a double, which Jesus interprets to mean that their "house" would be desolate. Notice, further, that Jesus too speaks to Jerusalem. But Jesus also *is prophesying* as the context of Matt. 23 will show, both preceding and following the statement that the Jewish house was left desolate, for, He, continues to say that "ye shall see me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord." the Jewish house, as a matter of fact, was not desolate on that very day, although it was full of corruption and iniquity. The desolation (utter ruin) was impending, for Jesus had just prophesied certain things to come upon the generation then living: "All these things shall come upon this generation." Thus, the words "is left unto you desolate!" must be understood to take a future standpoint (the immediate future in this case) as prophecy often does. We are not left to speculate that this is a prophecy pertaining to the future, because Jesus Himself, further on, throws light upon the subject. The record of Luke embraces this prophecy in the 13th chapter. Then in chapter 21 wherein is recorded -the. great prophecy of our Lord concerning the end of the Jewish and. Gospel Ages, verse 20 reads: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." In this way, Jesus Himself shows when the "double" was to begin. The "double" being identified with the desolation-of the fleshly house is thus shown to begin immediately following the time *hen Jerusalem would be encompassed with armies. These armies were those of the Roman empire, under Titus (previously under other leaders), which brought, About the desolation of Jerusalem in the year 70. On this historic fact all seem to be in agreement as to the date.

EVEN TODAY I DECLARE

From this standpoint it can be appreciated, that the "desolation" or the "double" did not begin on the day Jesus offered Himself to Jerusalem as the Stronghold, the King, but rather that it was on! that day' the "declaration" was made: "Even today do I DECLARE (not "Even today I WILL") that I will (future tense) render double unto thee." Consider in this connection the words- of Jesus a few days later upon the cross, spoken to the thief: "Ver ily I SAY unto thee today, Thou shalt be with me in Paradise." But the thief was not to go, to -Paradise with the Lord on that day. It was merely that the fact was DECLARED on that day. It seemed very unlikely that the Lord would ever be a King in Paradise. From all Outward appearances then, His declaration could never, be 'realized. Contrast this. occasion with that of only five days previous. Jesus is riding into Jerusalem and the multitude is hailing Him as King. Then a little further on He says: "Your house is left unto you desolate-even today do I declare that I will render double unto thee," Yet the kingdom seemed imminent. On the one occasion He in substance said: "On this dark day, when it seems that I have not a friend in the world, I say unto you that I will. have a kingdom and that you will be with me there." On the previous occasion: "This is a triumphal day; it seems that I am about to be a king, that the kingdom, is to be restored to Israel, but I *declare* unto you I nevertheless that I will render double unto *you*." At I about this time He cursed the fig tree and it withered away. But the "appointed time" will be accomplished and the fig tree will put forth leaves.

THE PERIOD OF THE "DOUBLE"

The double began with. the desolating of the Jewish House in the year 70 (months *will* not be considered in this presentation). It ends by the regathering of the Jewish House in Palestine. Our expectations heretofore were that in the year, 1915 the Jewish House would be set up. We have found that the chronological reckoning upon which this was based was "off", 'to the extent of 19 years; that this event is not really *due* to transpire until 19 years later than the year 1915, viz., 1934. Now then, the "double" began in 70 and -will end in 1934, and this makes it a period of 1,864 years. (1934 minus 70 equals 1864.) Here comes an important test: Since this is a "double" or "fold" and is also shown to be a "repetition" of a previous period, can it be shown that the first fold is also 1,864 years in length. Measuring back 1,864 years from 70 A.D. brings, us exactly to the death of Jacob, at which time the Jewish house was established, when Jehovah ceased to deal with certain individuals alone, but began to accept -the whole family or house of Jacob as his chosen' inheritance. The chronological table showing this first fold of 1,864 years is as follows:

From Jacob's death to the Exodus 198 years
From the Exodus to Division of Land 46 years
Period of the judges 450 years
Period of the Kings 513 years
Thence to Cyrus 51 years
Thence to A. D. 536 years
In the A. D. period 70 years
Total. 1,864 years

This presentation of the matter shows that the "double" does not relate so much to a period of "favor" or "disfavor" as it does to a time of national existence, when there is such thing as a Jewish House or polity, and then to a time when that House is desolated, utterly ruined, during which there is no Jewish nation. It involves a question of "nationalism." During the - time preceding A. D. the Jews were often taken captive, but their nation was not destroyed until the year 70. It previously existed in some form or other from the days following- the death of Jacob; At the time of the First Advent it was a subject nation, but since 70 A. D.: it has not been a nation in any sense or degree. The Jewish people have been scattered to the four winds and there will be no Jewish nation again until the "double" is accomplished. That seems to be due in 1934, at which time: the, Scriptures indicate Abraham will receive the land as his inheritance. See Gen. 15: 8, 9 and page 79 of the Watch Tower of 1907. The symbolic picture given to Abraham seems to indicate that it would be 11 symbolic years from the time he entered Canaan until he would receive it ,for his inheritance. These 11 symbolic years are shown by PASTOR RUSSELL in the Tower mentioned as being 3,960 (11 times 360) literal years. Measuring these years up on our revised scale of chronology we have it thus:

From entrance into the land to Exodus 430 years
To the Division of Land 46 years
Period of the judges 450 years
Period of the Kings 513 years
Thence to Cyrus 51 years
Thence to A. D. 536 years
In the A. D. period 1,934 years
Total 3,960 years

PARALLEL AGES

Now, what about the "parallels?" How can it be shown that the Jewish and Gospel Ages are the same in length? It is believed that 'enough has already been -set forth to show that this matter of the "double" is strictly a *Jewish* proposition, that it refers exclusively to "Jerusalem." At least, that is the way the Scriptures present the matter. There does not seem to be any Scriptural evidence to support the thought that the "double" has any bearing upon the history of the "New Jerusalem" or for supposing that what is known as the Gospel Age is exactly the same in duration of time as the so-called Jewish Age. As a matter of fact, these two Ages are not the same in length. The Gospel Age, considered as beginning with the preaching of the Gospel at the First Advent, is longer than either, the period of Israel's national existence or the "Law Dispensation." The "Law Dispensation" could not begin with the death of Jacob because the law was not yet dispensed at that time. The law was given by Moses, 198 years after the death of Jacob, and *it ended with the cross of Christ. The period of the law, therefore, was much shorter than the period of national existence: This matter of the "double" should be confined to the limits wherein it has been placed by Scripture. Much fanciful interpretation and "paralleling" has been done between events of the Jewish and Gospel Ages, and time has now proven that much of it was speculation without Scriptural authority. However, there may be reasonable grounds to draw "parallels" within the two "folds" of the double, but such parallels should always relate to *Jewish* events, because 0 this is a Jewish proposition. As time goes on several such "parallels" may be established, but for the present this presentation will be confined to only one which, by the way, seems not only appropriate, but remarkable.

We have seen that the Jewish House was desolated because they would not turn, to the Stronghold. The King presented Himself to that House 37 years prior to its down fall. (70 minus 33 -equals 37.) The year 70 A. D. marked the "hinge" of the folding and the, end of, the first fold. As an important event took place in A. D. 33, which was 37 years before the end of the first, fold, can it be shown that anything of corresponding importance took place 37, years prior to the end of the last fold? The last fold is due to end in 1934. Coming back 37 years from 1934 brings us to the year 1897. Did anything occur in that year among the Jews -that would have any, bearing on this question of the ending of the "double" when they are to be regathered into Palestine'? We find that it was in that very year of 1897 that Zionism was born. | The whole world now knows the purpose of Zionism. Time, enough, has, elapsed to show that it will be through this instrumentality that the Jewish House will be re-established. just as the Lord cursed the fig tree in A.D. 33 and it forthwith began to wither and to die, so in 1897, the corresponding

date, the fig tree began to put forth leaves and to bud. Is this not truly convincing that no mistake has been made regarding the change of 19 years?

As a word in conclusion we would state that not only do all the major time prophecies thus fall beautifully into line with the re-arrangement of the chronological table, but all the minor prophecies, such as -the Days of Daniel, 12th chapter, come into harmonious agreement. In this way are We' afforded a further cause for rejoicing, in that our faith is strengthened, and we are sure that nothing has failed of all -the good promises of, the Lord. At the very moment, set by the Great. Time-Keeper, each phase of His Plan will reach fulfillment.. 'The prayers of .the consecrated for increase of 'wisdom concerning their Father's Plan are being answered. No unimportant part of that Plan are the time features. Indeed, in the proper understanding thereof is believed to lie the explanation ,of I many of our present difficulties, since the death of our Pastor. May He Who, giveth wisdom to those who ask-Him for it, and who. upbraideth. not, neither is any respecter of persons, but who accepts all in every place who fear Him and work -righteousness, guide and keep us, in the further study of His Word, that we may be Work men who need not- to be ashamed, rightly dividing the Word. of Truth. J. A. D.

MESSAGES OF COMFORT AND CHEER

THE LORD PLEASED TO HAVE HIS WATCHING ONES TRIM

THEIR LAMPS. Dear Servants of -Our Lord: Enclosed find money order for \$ Please Place an order for me for -copies Of "*The Divine Plan of the Ages*,"- that is, if they are printed. If not, please use the- amount for whatever. seems best.

I hoped the Revelation Series would be, printed in this way, by orders in advance; but that was 'rather selfish, as I, wish the Revelation Series in book-form for myself and to give to a few other "Bible Students."

Because of inexperience and poor health I would not have .the courage to try 'Pastoral Work until I had so 'me chance to learn, so that I Might show a little wisdom in doing the Lord's work. I only mention this as I do not wish to pretend I can do anything above what I can. I lack confidence in self, because I know how inexperienced I am, but my heart burns to work in harmony with the Lord and His Divine, Plan; that is, these Bible Truths are ever foremost in my mind, and I did so rejoice to think I might see a "*Divine Plan of the Ages*" with the PASTORAL BIBLE INSTITUTE as publishers. I have tried to keep interested in what- others 'are doing, and I rejoice to see that in, my immature, small way I think along the same line that those who assemble with the INSTITUTE do.

The HERALD has been a great comfort, as it has said in a reasonable way what I would feel quite sure of as I studied the *Scripture Studies*, but it is just like-our dear Lord to give us the pleasure to know that some one somewhere views matters as we do; and you have talents and are able to, put in words just what I long to hear. The last HERALD made me exclaim, "How like the Towers in BROTHER RUSSELLS time Then I thought, It is the Lord --'He is our helper.' We were willing to know the Lord through evil And through good re port. The Lord let "us

understand I just what it means to, suffer with Him; to speak against popular error., Praise His holy Name! I love to do the Lord's way.

Have just read the article, The Controversy between Light and Darkness." Brethren, this article is just lovely. I do so rejoice to feel in harmony with the Lord's people. I realize that it takes. much patience to teach, Bible Students They are in the school of Christ., and each must adjust the armor for himself. I learned a few of my much needed lessons through heartaches and humiliation. To get the proper balance, to show the spirit of a sound mind is a great study, and take's time and experience,--sometimes, even if our hearts are right. Personally I, must be careful or I rest My Mind too much Upon our wise Pastor. I say PASTOR RUSSELL said so and so, etc. I try to give, a "thus saith the Word" as much as I can. Yet, I respect our Pastor so much, and it is be cause he-showed so much of the Master's spirit. Then the *Scripture Studies*, as you say, "stand the test." Considering the time they were written, they are simply wonderful study them systematically' myself, and I find nothing better; .and, personally, I could study them a lifetime and learn, be cause they are backed by Scripture. May I ever be true to the "Helping Hands," the Lord's provision. But the Lord has so placed matters that we must study for ourselves. As to justification: It became clearer later; yet the right thought was given to a certain degree. Some seem to take great pleasure in telling of this mistake (?), in place of giving the thought that it became clearer and that old Towers, etc., were clear and convincing. And as to "times and seasons," BROTHER RUSSELL was not positive. He was reasonable; and we may learn to be more reasonable by re-reading what he had to say.. We naturally expect further light; yet we are not positive, but conservative. We enjoy watching and coming, back, saying: "Watchman, what of the night?" Things are. working out slowly. The signs of the times are convincing; the limes and seasons interesting; and we think the Lord is pleased to have His watching ones trim their lamps and keep the light burning and bright. I too bad studied out how. BROTHER RUSSELL wished the editorial committee to. continue the work-not as his work, but to continue to follow the Lord in Spirit' and in Truth. The HERALD grows better, 'as it naturally will, if' you are rightly exercised by your trials and experiences. Personally, as 'you say, I love peace above about everything, except I have such faith in the future that I am willing to have divisions, always thinking that if I am wrong, the best way for any One to help me is not to encourage me in a wrong course. I wish criticism and thank the one who helps me to see where I am wrong. With the Lord's help I wish to be moderate, reasonable and just. I do not try to flatter; I simply am thankful for your Christlike help. 6, brethren, how I hope to find favor, that I may ever serve our dear wise Head

Your sister in the Lord, -- M. S.--Wash.

GREAT NEED OF DEEPER REALIZATION.

Dear Brethren:

Can you please send me 12 copies of Aug. 15th HERALD, or fewer, if you cannot afford so many. I praise the Lord for the spirit in which it is. written. The first article states the position as I have always understood it, and "The Revelation" is a delight. For years it, has seemed to me that the great need of our Father's

children was a deeper realization of the value of the Beloved as our Life, our Treasure, our All, and I am rejoicing in the belief that at least He is beginning to come into His own.

My most important work surely is to honor Him by believing that it is his delight to be my Head, 'and my next, to see that He has continual, opportunity to' act as such.--John 6:28, 29--Diaglott.

By faith I take deliverance from the headship of Satan, refusing to allow the "old-man," his tool, to have any control over I my mind, and presenting it steadfastly to the Beloved, thus proving that I am His and will serve no other. As, by our Father's grace, I so choose to abide in Him, He delights to deliver, me from my old Master and to prepare Me for Himself.--1 John 5:19; 2:28--Diaglott.

With love, dear brethren,

Yours in our One Head, -- W. I M.--- *Scotland*,

PLEASURE THAT FILLED THEIR HEARTS.

Dear Brethren in Christ:

"Greetings in the name of our dear Master."

I am writing these few lines in acknowledgment of your .letters of June 17th and 30th which, together with all the, back issues of the HERALD and parcel of tracts have been most thankfully and gratefully received. I feel, certain, dear brethren, that you cannot imagine the pleasure that filled the hearts of both myself and my dear 'wife who is also one of the dear Master's lambs, and also the' hearts of the dear ones of our little Class at Durban, when those tracts were handed to them, and I can assure you that there is, not one that does not look with expectation daily for the postman to bring along the "HERALD." They are simply beautiful. The series on the, book of Revelation are indeed very helpful.

Both of your letters have been read to the Class 4110 you cannot know the joy their reading left in the hearts of all. They have asked me to write you, and thank you for the kind words of comfort which you have conveyed in those letters, for indeed we are passing through a time of trial and testing. . .

I will not write any more at present because I expect to be writing again in a couple of days or so and hope to send some, money along for tracts, etc., also, if possible a little "Good 'Hopes" help. Trusting that the dear Lord will continue 'to guide you all and bless you in your efforts to serve Him and the dear sheep, and with, much Christian love, I remain

Your brother by His grace, W. G.--S. *Africa*

The Herald of Christ's Kingdom

VOL. IV .NOVEMBER 15, 1921 No. 22

OUTLOOK FROM THE WALLS OF ZION

ALL THINGS ONWARD MOVING

FROM every angle, the world's greatest statesmen are viewing the condition of the old world today, and with sober and solemn consideration are passing judgment as to the drift of its ship of state and the probable outcome of its struggles to re gain strength and recover itself from the shock, the ravages and ruin of war. It is of no little import that in the judgment of the thoughtful, *natural* man, the present trend of events and the present social and economic conditions portend not a hopeful outlook; but to the contrary, there is seen on the horizon a coming storm that appears to be of greater magnitude and proportions than any thing heretofore known: hence the dark picture many are drawing in these days reminds one of the inspired Daniel's message--a "time. of trouble, such as never was since there was a nation," to precede the dawn of the new day. and the establishing of God's Kingdom.

We publish below a statement clipped from, the *Chicago Herald and Examiner*, of October 16, under the following striking headlines:

"BY FRANCESCO NITTI--

(Former Premier Of Italy and One Of the World's Foremost Authorities on the Political Problems of Europe.)

EUROPE, EXPANDING HER ARMIES, AND DOMINATED BY SPIRIT OF VIOLENCE, WATCHES HER OWN DECLINE AND PROBABLY PREPARES FOR FRESH CONFLICT; IN THREE YEARS HER CONDITION HAS BECOME WORSE; EUROPEAN NATIONS WHO WILL BE SAVED ARE THOSE ON WHOM DEMOCRACY AND PEACE DESCEND.

After reviewing a number of interesting facts concerning Europe's impoverished condition, its vast indebtedness, and its present effort to maintain large standing armies, this writer goes on to say:

"The conclusion that we are forced to draw, examining the situation which has developed, is sad indeed. Europe, dominated by the spirit of violence, watches her own decline and probably prepares for fresh conflicts.

"Almost three years after the end of the war the system of treaties has brought about the, following situation:

"1. The victors, having disarmed the vanquished, have imposed upon them absurd economic and moral conditions and iniquitous territorial humiliations as those inflicted on Bulgaria, on Hungary and on Turkey, and which it would be, very difficult to justify. While Germany, Austria, Hungary and Bulgaria have only 180,000 men under arms, Belgium alone has an army of 113,000 men, and Jugo-Slavia of 160,000 men. Poland has about five times as many soldiers as Germany.

"2. Feeling themselves on the brink of ruin, the victors have developed a tendency to load the vanquished with their liabilities, demanding indemnities which cannot possibly be paid. Turkey, Bulgaria, Hungary and Austria are in a real state of bankruptcy and in such misery as to be in urgent need of relief. All demands therefore center around Germany.

"WILL ASK AID OF U. S."

"Besides paying an indemnity which is not-only intolerable but illogical, Germany is forced to support an enormous enemy army of occupation which costs almost double as much as any army before the war and which has now the sole object of disintegrating the internal life of the vanquished nation and of preventing Germany's resurrection.

"Nevertheless, all the victorious states, which, with the exception of Great Britain, are more or less badly shaken in their finances and threatened with economic ruin, attempt to bolster up their credit, especially in America, with the alleged guarantee of the German indemnity, America is wise in not attributing the slightest value to this guarantee.

3. The demand for an indemnity having proved absurd and the time approaching when Germany, having exhausted her capacity for indebtedness abroad, will be unable to make any further payments, France aims at acquisition of material advantages. There are determined currents of opinion in France which advocate the occupation of the Ruhr and the non-consideration of the plebiscite in Upper Silesia. To give Upper Silesia to Poland, against any logical interpretation of the treaty of Versailles, would mean giving France the monopoly of coal and iron in continental Europe. What is worse, it would mean the disintegration of the whole economic life of Europe and the creation of a situation which could not long be maintained.

"NO PROGRESS IN THREE YEARS"

"What is especially sad is to find that in three years' time Europe has made no real progress. In fact it may be said that after nearly three years since the conclusion of the war the situation taken as a whole, instead of improving, has become considerably worse. The spirit of violence has passed from the vanquished to the victors, and in proportion as violence augments so does our anxiety for the future increase. The vengeance of the enemy consists in dragging the victors to ruin.

"The war has been won chiefly by hunger, the terrible ally which the Entente succeeded in enlisting on their side. This ally is always preceded by armed men and by trumpets of war, is followed by revolutions. After having called him in, Europe is still unable to evict him. And now the monster is threatening everybody, more or less. What will be the result of so many mistakes of the Entente?

"Very probably the European nations who will be saved will be precisely those on whom the spirit of democracy and peace will first descend.

"The crisis of consciences is becoming every day more clearly outlined; many people are beginning to think that democracy and justice are not words void of sense, only to be invoked during the war. Doubt has made its appearance, and truth is born at the foot of doubt. Dante's metaphor has never been more true than at the present moment.

"Many statements by Lloyd George in the British Parliament deserve serious attention. The long exchange of views which I have had with him formerly and now his outspoken declarations have convinced me that, of all the statesmen who drew up the treaty of Versailles, he was the most farsighted. In some cases he was the only one who actually foresaw the dangers lurking in the future.

"These dangers have now become evident even to those whose minds had been darkened by rhetoric and whom violence had brought down to the level of brutes."

"BANKER SEES ONLY DECAY"

A brother sends *us* an editorial from *The Pittsburgh Dispatch*, of October 21, with which he adds the following comment: "This seems to bespeak the opinion of those who are not trying to comfort themselves with any false idea of security, where the wish is father to the thought, but rather illustrates the fulfillment of the Master's words, 'Men's hearts failing them for fear, etc.'" The editorial follows:

"In the mass of information brought back from Europe by American observers, none quite equals in startling clearness the conclusions of John F. Sinclair, a prominent banker of Minneapolis, just home after two months at points where things are to be seen without a veil. Mr. Sinclair says European civilization is disintegrating steadily and that no forces at work are able to arrest it. It is not simply post-war effects, but deadly disintegration, the end of which will be destruction. In his opinion the salvaging of civilization is merely possible, not even probable, under any circumstances, but neither under leadership now in control. There may be a lingering, perhaps after a desperate struggle a survival, of civilization if bold measures are immediately adopted and successfully. Prosecuted by determined men, but in Mr. Sinclair's judgment not even that. is more than desperate chance. He regards Europe as doomed, except upon the success of alter natives which are not less astonishing in their boldness than his conclusions.

"The measures he sees as necessary are: A vigorous policy to stop currency, inflation to allow a balancing of governmental expenditures and revenues; cancellation of German indemnities or suspension for a number of years; immediate trade relations with Russia to- give Europe, its vital supply of raw materials; ruthless cutting 'down of armies and navies. 'If determined statesmanship does not assert itself, 'and the United' States must be included,' says Mr. Sinclair, 'Europe will sink down into' the depths,* her surplus population -will pass on into memory and she will begin again the A B C of human struggle! This is the darkest picture we have had, and its clearness is a warning that it-may be the correct one."

THE PROCESSION TO THE VATICAN

The readers of this journal, having in mind the prophetic photographs of the Bible, will read with interest the article below, under the caption, "The Procession to the Vatican," published in *The Literary Digest* of October 29, 1921. We would merely add, "Let him that readeth understand!"

"The rush of civil governments to the Vatican since the war is a remarkable phenomenon in the religio-political history of the day which is creating profound interest in all religious circles, especially since the present trend may bring a return of the Papacy to greater prestige in all the affairs of the world. Though all these journeys back over a once well traveled path are said to be largely political in their inspiration, the movement, runs a National Catholic Welfare Council editorial, published in Catholic papers, 'goes deeper than that. The nations: would not be much concerned about bettering their stand with the Vatican if they did not

realize with impressive force that the Vatican has greatly bettered its position with mankind.' Before the war the Vatican had diplomatic relations with a dozen states; now it has such relations, either by sending a representative or receiving one, or, in the large majority of cases, by both sending and receiving, with twenty-five. The recent return of France to her former ambassadorial relations 'has raised the diplomatic edifice of Rome, the world-position of the Papacy, to such a height,' writes L. J. S. Wood in the *Atlantic Monthly*, that the world cannot help noticing it. The Holy See-to change the metaphor-seems to be riding on a great wave resulting from the storm of world-war; and the world may wonder where, how far, and in what direction it, may steer itself or may be carried. Quality of relations, too, as well as quantity, we are told, have bettered. Prior to the-war the Vatican sent to foreign powers only five nuncios, including those of the second class, and two internuncios; it received only two ambassadors and twelve ministers from foreign states. Now it sends out nineteen nuncios and five internuncios, receiving eight ambassadors and seventeen ministers. Governments formerly without relationships have established them. Governments which had broken off relations have reestablished them. Governments which had secondary relations have raised them to first-class.

"The British Empire is prominent in the first category. It sent a minister on special mission in 1914 to explain its aims, purposes and conduct in the war. Now the special mission has been converted into a permanent legation. Holland sent a representative to the Vatican in the spring of 1915, on the ground that it was to the country's special interest that peace should be brought about as soon as possible and that it should co-operate with the Vatican. Now that peace has come, Holland, has made its relations permanent, receiving a separate internuncio instead of a subordinate share in the Nuncio at Brussels. In this category come Poland, Czecho-Slovakia, Jugo-Slavia and 'the other states which have risen from the war. In the second category France is the outstanding figure, having lived up to. Cardinal Merry del Val's characterization of her that, she was 'too great a lady to come up the back stairs' and resumed full ambassadorial relations. The third is numerous: the German Embassy replacing the Prussian legation, and Belgium, Chile, Brazil, and Peru raising their legations to the full rank of embassies. All this has come about, we are told, without objective effort on the part of the Pope. The civil governments have approached the Pope, not the Pope the civil governments, though a cordial welcome in every case has been extended. Notable as an exception in the general list is Italy, now practically the only great European nation without representation at the Vatican. The position between the Quirinal and the Papacy remains as it was in 1970, when the Pope was shorn of his temporal power and became a voluntary prisoner in the Vatican. But much water has flowed under Tiber bridges during the last fifty years, and various stepping stones 'have been cast, along which a permanent pathway between the two may be built. Pope Benedict XV has relaxed the rule prohibiting the heads of Catholic states from visiting Rome, though in his encyclical of reconciliation it is expressly stated that the concession must not be interpreted as a renunciation of its sacrosanct rights by the Apostolic See; and means of communication between the two authorities are kept open. Now, we are told, the next move must come from the Italian Government. If the question were put before the people, after the explicit example set by France, the writer assures us, the proposal might go through -- all other circumstances being favorable -- on a wave of patriotic

enthusiasm, in addition to religious satisfaction of the great mass of the people. The patriotic note would drown what little sectarian clamor might arise! But however the Italian situation may develop, the procession of other nations of the world toward the Vatican, declares the writer, is certainly one of the great historical phenomena to be noted among the results of the great war.

"But to prophesy as to future historico-political possibilities arising from it would be premature, particularly in view of the very sudden way in which it has come about. There is a point, however, which rivets the attention. No one, in considering to-day's phenomenon, can help thinking of old times, when the Pope had relations and agreements with all the Powers of the world-the historico-political world that counted then -- Europe. Such relations were between temporal sovereigns of states and the Pope-who also was temporal sovereign of a state, but at the same time supreme spiritual sovereign of the Catholic princes with whom he had relations.'

"Times have changed, as the Pope is reported to have said more than once lately; and 'if we run down the list to-day we find His Most Catholic Majesty of Spain the only remaining sovereign of the class of the olden days.' There are, of course, Catholic states represented at the Vatican, such as Poland, Belgium, Bavaria, even France, and others:

"But Rome's diplomatic relations with the world to-day are not with Catholic princes, but with "democratic" states, represented by parliaments and prime ministers. It has been said in disparagement of limited companies that they have "no souls to be saved or bodies to be kicked." In the old days of Catholic princes and of the Temporal Power, both these conditions stood. Such entities to-day have the first half of the phrase only in the measure of righteousness of feeling expressed in the policy of the nation influencing the government; and the second half stands only in the lessened and entirely changed measure of adjustment of diplomatic differences. In truth, to-day Rome's aspect in its relations with the world flocking to it must be very different from that of olden days. How it will align itself will be matter for interesting study by future students of history.

"And it is for the future students of history, not for a passing note-maker of the time, to comment on another striking phenomenon. There is one great country to which the Pope's eyes turned specialty in every crisis of the war; which, up to the very last minute, he believed never would come in; to which his eyes turned all the same after it had done so; to which the eyes of the Vatican are still turned, the more so in view of its evidently increased prestige and objective and subjective importance-and that is the one country which is not joining in the rush to Rome. The United States receives a purely religious representative of the Pope in the person of an Apostolic Delegate, but *it has no diplomatic relations with the Holy See. That, too, is a policy as to which future students of history, at the Vatican and in America, will have opportunity for noting results and forming judgment."

"IS THERE ANYTHING IN PRAYER?"

With all the world around us apparently in a whirl, overcharged with the spirit of pleasure seeking and commercialism, with little thought of God, to say nothing of the thought of praying to Him, it is of more than usual interest and encouragement to us to read in the columns of a daily newspaper an-editorial containing so much

of inspiring truth and the wisdom of the Bible on the subject of prayer. The following is observed to be remarkably in harmony with our own conceptions as to the meaning and power of prayer:

"More than once lately we have seen the question asked, is there anything in prayer?"

"The asking is an evidence! of that reviving interest in spiritual things, that intensifying hunger after God which is the most hopeful phenomenon of our times.

"Is there anything in prayer? Of course there is. One might as well ask is there anything in breathing?"

"Prayer is spiritual respiration, just as service is the exercise of the spiritual muscles. Man's Godward life cannot be sustained without prayer.

"There is nothing in modern scientific knowledge or theory to discredit a belief in prayer. There is much in what we have learned of the subtle forces of the mind, and of the possibility of communication between minds without intervention of audible or visible language, to sustain the belief in communication between the human spirit and God.

"In order to believe in prayer, it is not necessary to believe that by argument or persuasion we can change the mind of the Almighty and influence Him to intervene in our affairs. The true meaning of prayer is fellowship with God. Its greatest value lies in the fact that it helps to draw the desires and the thoughts of men into harmony with the purpose and mind of God. When this supreme purpose is accomplished, then petition brings answer because it becomes the evidence of a life adjusted to the Divine program and ready to be used.

"Granted belief in God, is there anything more unreasonable in the flashing of a prayer on the vibrating energy of faith than in the flashing of an S. O. S. call by the invisible waves of the wireless? To a man unacquainted with the researches of Marconi the latter might appear to be an hysterical futility; to the radio operator, in-the midst of peril, it is a tremendous and powerful reality, the very hope of rescue and of life. He knows his calls, flung into the vast blackness of night, will reach somewhere a sensitive ear. Nor is this less true of the man who has tested prayer. He knows that it brings response.

"But aside from the fact that prayer opens channels through which God reaches the human soul with guidance and comfort and quickening power, it has a value in these days of haste and turmoil of immense importance to us. To pray means to shut out for a time the distractions of the clamoring world, and to shut our souls in with no open avenue but that which leads Godward. In such a quiet exercise we discover ourselves; we see what is little and unworthy and mean in our lives, and we feel the stirrings of those better impulses which have been starved and choked. Prayer brings the suppressed spiritual nature of man into the realm of consciousness; it eliminates the short-circuits which cut us off from the sources of power within and beyond us. How greatly we need this few of us realize until we try it. One of the tragedies of modern life is that many a human soul falls far short of its spiritual possibilities, because there can be found no place or time in our crowded programs to be quiet, to meditate, to bare our hearts before God, and to

let our faith reach out and grow in the sunshine of His faithfulness."--Chicago *Evening Post*, September 24, 1921.

VOLUME ONE MUCH DESIRED

EARNEST inquiries are being made as to the prospects and probabilities by this time of our publishing THE DIVINE PLAN OF THE AGES. We report that a goodly number of responses have been received from far and near, in which the friends have expressed deep interest in the suggested project of publishing the Volume. Some have taken occasion to write of their earlier experiences, when first they came to a knowledge of the Truth through the study of the First Volume of MILLENNIAL DAWN, as the book was then called, and of the sweet refreshment of soul that was theirs as they were privileged to trace the stately steppings of our God through the Ages. These also assure us that the study of the Volume during the years since has continued to be a source of rich blessing, giving more knowledge of His truth and grace.

We have been much encouraged ourselves to read the expressions of some, of how they long to have the opportunity again of putting THE DIVINE PLAN OF THE AGES in the hands of neighbors, friends and relatives as opportunity might offer. Others have signified their desire to colporteur with the Volume if we get out an edition of the book.

In accordance with what we suggested in our September 1st issue, many of the Classes have ordered the Volume in lots -- their orders, of course, being subject to the final decision of the Institute to publish the book; and they have signified their purpose to send in additional orders later, as their circumstances and opportunities may be such as to enable them to distribute the book. Individuals have also placed orders of smaller or larger size, likewise expressing the hope that their privileges of service may be greatly increased. But we feel that there are still other Classes, as well as individuals, who are considering the matter, and from whom we trust we may have advice shortly; for, notwithstanding the fact that a lively interest has been expressed in the publication of Volume I and considerable co-operation has been assured, we feel that the number of books ordered thus far is scarcely enough to warrant us in going ahead with the proposition: at least, it would seem that the demand for the book should be such as to enable us to have it printed at a reasonable figure; for, of course, the larger the order we could place with our printers, the lower would be the price at which we could offer the book to the public. It is the spread of the Truth that we all have in mind.

Some have expressed the desire to contribute toward the cause by making donations, but have hesitated, supposing they would be expected to receive and distribute books to the value of their donation, when they would not be able to make such distribution of the volumes. We would say that such need feel no obligation to take part in putting out the book; if they desire to contribute financial assistance toward the proposition, they may indeed do so, and there will no doubt be others to participate in distributing the volumes later on.

There seem to be others who have supposed that because they could not order the volumes in lots of at least ten or twenty-five copies, it was not worth while to

order any at all. We would correct this wrong impression also. We believe that all would desire to share in this ministry according to their circumstances and opportunities; therefore, if some find that they are able to purchase only one or two volumes, let them not despise such small opportunities. In fact, if all the HERALD readers would order no more than one or two copies, this would mean a considerable number of books, and would add materially to the amount of orders we already have.

There is no desire on our part to press this matter unduly of publishing THE DIVINE PLAN OF THE AGES, but we are most confident that there is a spiritual blessing in store for the brethren along this very line. Then, when we consider the times in which we are living and the fact, that the "end of all things is at hand"; that our great King is at the door and the fact, too, that there are multitudes all around us famishing and in need of the living Message, the "water of life"--shall we now permit ourselves to halt or grow weary in well-doing, in the presence of such marvelous opportunities of honoring our Heavenly King and of blessing others? Nay, verily: let us, dear brethren, give diligence in the Master's service and labor on in the ministry of truth and righteousness, knowing that while we are watering others, we ourselves shall be watered, according to the Lord's gracious promise.

BEREAN STUDIES IN THE REVELATION

STUDY LXXXVIII--NOVEMBER 6.

THE SEVEN ANGELS HAVING THE SEVEN LAST PLAGUES (Cont.)--Rev. 15:1.

(536) What bearing has the fulfillment of the fifth and sixth Trumpet symbols upon the pouring out of the Plagues? Have we any means of locating about the end of the sixth Trumpet and the beginning of the seventh? H '20-150.

(537) What notable event appears to mark the close of the sixth Trumpet period? H '20-150.

(538) What eminent prophetic students called attention to this interpretation of the sixth Trumpet symbol in connection with the Second Advent Movement? H'20-150, 151.

(539) Give a brief re view of developments leading up to the humiliation of Turkey, Aug. 11, 1840. H '20-151.

(540) By what means, and through the assistance of whom, were Wm. Miller and Josiah Litch and other prophetic students enabled to see clearly the application of the sixth Trumpet symbol to the Ottoman Empire? H '20-151.

STUDY LXXXIX--NOVEMBER 13.

VICTORS OF THE GLASSY SEA-Rev. 15:2-4.

(541) Describe the symbolic picture recorded in Rev. 15:2-4. What is symbolized by the glassy Sea? H '20-152.

(542) When, and by whom, is the Song of verse 4 sung? What is the special characteristic necessary in order to be one of these Victors? H '20-152.

(543) What have been the interpretations given by some eminent expositors? And show wherein their applications are unsatisfactory. H '20-152.

(544) What is the significance of the Song sung by the Conquerors? What is requisite to the singing of this Song? H '20-152, 153.

(545) What is the lesson in this symbolic picture for the Lord's people? H '20-153.

STUDY XC--NOVEMBER 20.

GOD'S SAINTS COMING OUT OF THE TEMPLE--Rev. 15:5.

(546) From what are the symbols of verse 5 taken? Are we to understand the literal heaven to be referred to? What is the general teaching of this verse? H'20-165.

(547) What is the symbolical significance of the "Temple" as here used? Who is represented by St. John as seeing in the Temple? H '20-165.

(548) What did this vision begin to have its fulfillment, and how? H '20-165.

(549) In what different ways is the Temple symbol used? What points are necessary to be kept in mind in the interpretation of this vision? H '20-165, 166.

(550) What are the relations or correspondencies between this vision and that of the seventh Trumpet? H '20-166.

WORSHIPING FELLOW MESSENGERS

[Reprint from PASTOR RUSSELL--Dec. 1896.]

GOD'S people are to love and esteem each other, and that in proportion as they recognize in each other the spirit of God, the spirit of Christ, the spirit of holiness and devotion to truth and righteousness; as the Apostle says, the faithful should be esteemed "very highly for their work's sake" (1 Thess. 5:13); but while there may be danger that some will fail to render "honor to whom honor is due" (Rom. 13:7), *there is undoubtedly danger also that some might render too much honor to human instruments*, whom God is pleased to use in connection with the service of the Truth. It is proper, therefore, that we call attention here, *as we have done heretofore, to the danger of man-worship*. This matter is very forcibly brought to our attention in Revelation 22:9. John the Revelator, who, representing the living saints all down through the Gospel Age, is caused to see unfolding the various features of the Divine Plan, in conclusion falls down to worship the angel who showed him those things. *So there has been and' is a tendency on the part of many to give more than love, respect and honor to the servants of God who from time to time have been used as special servants of God in bringing to the attention of the Church things new and old*, or to the particular brother or sister who was the means of conversion or other spiritual benefit. There was this disposition in the early Church, some exalting one Apostle and some another as their chief and master, and naming themselves as his disciples, saying, "I am of Paul"; or "I am of Apollos"; or "I am of Peter," etc. The Apostle Paul assures them that *this*

disposition indicates a measure of carnality, and he inquires, who then are Paul, Apollos and Peter, but merely the servants or channels through whom God has been pleased to send you the blessings of the Truth. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He indicates thus that they should recognize, *not the channels* through whom the blessings came, *but the Lord*, the Author of their blessings, and loyally bear no other name than His who died for and redeemed them.

Likewise, when the Church began to get rid of the gross darkness of the Dark Ages under the help and instruction of the reformers, Luther, Calvin, Zwingli and others, they naturally and properly had great respect for those whom God had honored as the instruments in the work of reformation. But again the tendency to "worship" the messengers, the human agents, instead of the Divine Author was manifested, and today there are hundreds of thousands who call themselves by the name of Luther, Calvin, Wesley, Campbell and others, and *who give -more respect to their teachings and writings than to the Word of God, and this with corresponding injury to themselves.*

Likewise today, in the light of Present Truth, shining more clearly than ever before, *no doubt there is need to be on guard against this carnal tendency* which has had so deleterious an influence in the past.

When John fell down to worship the angel who had shown him the wonders of the Divine Plan, the angel's refusal to accept homage should be a lesson to all ministers (servants -- messengers) of God. He said, "See thou do it not; for I am thy fellow-servant [not thy Lord and Master], and [fellow-servant] of thy brethren the Prophets, and [fellow-servant] of all them which keep the sayings of this book. Worship God (the source from which come all these blessings and all this light)." All servants of God are fellow-servants regardless of the time or extent of their service.

The Apostle calls attention to this man-worshipping tendency in his epistle to the Colossians (2:18, 19), saying, "Let no man *beguile you* of your reward, in a *voluntary* humility and worshipping of angels [messengers]." The intimation is that *this temptation will come insidiously, craftily*, and not by brazen demands for reverence. Such is the reverence accorded in general to the ministry of the nominal churches. Many ministers who seem very meek, and who would not think of demanding reverence or worship, nevertheless accept of their flocks the *voluntary* title, Reverend, and encourage it, and feel offended if reverence or worship of this sort is not rendered. The effect has been and still is to injure the household of faith, to give an over-confidence in the judgment and word of the minister in spiritual things, so that many neglect to prove their faith by God's Word, and to trust implicitly to its authority.

And there is danger amongst those who do not use the title, Reverend. It should always be remembered (as pointed out in our issue of Nov. 15, '95) that control resides in the congregation and not in self-appointed leaders, whether they seek to serve a dozen or thousands. The churches of Christ should recognize the leading of their Head, and know their leaders to be of His choice (see Heb. 13:7, 17, 24, Diaglott), but they should beware of any disposed to usurp the rights of the congregation or to ignore those rights by taking the place of leaders without the *specific* request of the congregation; *beguiling the company* into supposing that

the leader alone is competent to judge and decide for the congregation as to the Lord's choice, and thus failing to hold the Head (Christ) as the only real teacher, who is able and willing to guide all the meek in judgment, because they are His Church--"His Body."

Nor is this *beguiling* of the attention of the flock, away from *the only Shepherd*, to a fellow sheep always the fault of the "leaders", there seems to be a general tendency on the part of all who have the true, humble, sheep nature to follow one another. It is a lesson, therefore, for all to learn--that *each sheep recognize as leaders, only such as are found in full accord with the voice and spirit of the Chief Shepherd* (Christ), and the under-shepherds (the Apostles), and that each sheep see to it that he eats only "clean provender" and drinks only "pure water" as directed by the! Shepherd. (See Ezek. 34:17-19.) This implies the exercise of the individual conscience of each member of Christ's flock on matters of, doctrine and practice, and tends to keep each one in sympathy and fellowship with the Shepherd, who knoweth each sheep and "calleth His own sheep by name." The same intimate relationship of the individual Christian with the Lord is illustrated in the figure of Christ the Head and the Church as members of His body.--1 Cor. 12:12-27; Eph. 4:15, 16.

As we have been to some extent, by the grace of God, used in the ministry of the Gospel, it may not be out of place to say here what we have frequently said in private, and previously in these columns--namely, that while we appreciate the love, sympathy, confidence and fellowship of fellow-servants and of the entire household of faith, *we want no homage, no reverence for ourselves or our writings*; nor do we wish to be called Reverend or Rabbi. Nor do we wish that any should be called by our name. The name of Him who died for all--the name Christian--is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same.

Nor would we *have our writings revered or regarded as infallible, or on a par with the holy Scriptures*. The most we claim or have ever claimed --for our teachings is, that they are what *we believe to be harmonious interpretations of the Divine Word*, in harmony with the spirit of the Truth. *And we still urge, as in the past*, that each reader study the subjects we present in the light of the Scriptures, proving all *things by the Scriptures*, accepting what *they see to be thus approved, and rejecting all else*. It is to this end, to enable the student to trace the subject in the Divinely inspired Record, that we so freely intersperse both quotations and citations of the Scriptures upon which to build.

THE REVELATION OF JESUS CHRIST

SERIES IX--A.

CHRIST'S MESSAGE TO SARDIS

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars." -Rev. 3:1.

THERE appears to be somewhat of a diversity of opinion amongst expositors as to the derivation and meaning of the word Sardis. MALACHI TAYLOR, in his work on the Revelation, gives as the significance, "the things that remain." PASTOR RUSSELL'S thought is the same, and is expressed in the words: "Sardis is said to mean 'that which remaineth.'" * JOSEPH SEISS, in his work,** written in 1869, gives the various meanings submitted by a number of authors; also a very interesting comment, in which is combined in one picture these meanings as suggestive of the various features described by Christ of the Sardis Church. We quote his words:

* Z '16-347.

** Lectures on the Apocalypse.

"The name is variously derived. Some connect it with the precious stone called Sarda, which was found about Sardis, and sometimes used by Pagans as an amulet [charm] to drive away fear, give boldness, inspire cheerfulness, sharpen wit, and protect against witchcraft or sorcery. Others have derived it from the Hebrew, and have assigned it the significance of *remnant*, or *an escaped few*. EBHERD finds for it an etymological derivation, denoting something new or renewed. These several explanations, though different, are not antagonistic as applied to the condition of a church. They can be very well combined in one picture. Courage and boldness imply great conflict and danger. In a great conquest many would be vanquished, but a remnant would escape."

While MR. SEISS does not apply the Sardis message to the period of about two centuries before the Reformation, which seems to us the correct period for its application, his comment on the significance of the word Sardis is very apt, and fits perfectly certain features of the message. It is true that those of this period escaping from Jezebel's false teaching--the "few names left in Sardis"--were but a small remnant. These the Savior pronounces "worthy," and are the last of those living in the days of Jezebel's (the Church of Rome's) reign as a queen, who do not imbibe Jezebel's doctrine, and thus escape what the Savior calls "the depths of Satan;" and upon whom He imposes no other burden than that of holding fast that which they had. This period of Church history found the professing body of Christ as a whole, from the Divine standpoint, what might be fittingly described as a dead carcass. As these "few names left in Sardis" became weary and were compelled one by one, by intimidation or persecution unto death, to drop the torch of Truth, the generation of the Philadelphia period took it up, and, as is described in that epistle, were by the Divine Master specially protected as they delivered the important message for that dark period of the Church's history' intrusted to their charge.

WHERE DO WE LOCATE THE SARDIS PERIOD?

Up to the present stage of our consideration of these epistles of Christ, there has been very little difficulty in fixing with almost perfect exactness the periods in 'history represented by them. Indeed, there is a very general agreement in regard to this among expositors, that Ephesus, Smyrna, Pergamos and Thyatira apply to

periods of history as, and in the order we have given them, namely, Ephesus, the Apostolic age, especially 'its close, about 100 A. D.; Smyrna, the period of Pagan Rome's persecution of the saints, beginning about 100 A. D. and closing with the Edict of Milan, about 313 A. D.; Pergamos, the period beginning about this time, when it became a custom for Constantine, the Roman Emperor, to be chosen by the professed church, to preside over its councils, the church thus assuming the condition of Balaamism (world affiliation) -the period ending when a Roman bishop, by a decree of Justinian, became firmly established in the city of Rome as head of the Church-Christ's Vicar, so-called, about 539 A. D., when the symbolical Jezebel began her attempted rule over the consciences of men. It is quite necessary to keep in mind, however, in considering these statements, that the conditions described in these three messages did not cease with the ending of these periods, but have continued to prevail in professed Christianity ever since they first came in, and still exist today. We thus see that the Thyatira conditions, representing, as given by PASTOR RUSSELL and other expositors, the conditions existing in "the period. of Papal persecutions," would not cease before, nor even* at the Sixteenth Century Reformation, for the reason that some of the most severe persecutions of believers by Papacy occurred long, years after the Reformation began; the noted persecution-that of the Huguenots-continuing as late as 1787; and indeed the Papacy itself, in spite of the fact that it was shorn to a considerable extent of its power (received a deadly wound), still continued in a very large measure to exercise authority over the saints, and to a certain extent continued to fulfil the prediction of Daniel 7, of "wearing out the saints of the Most High," and did so until the ending of the "time, times and a half," in 1799 A. D. Indeed, it still, at the present time, exerts a more powerful influence in religious matters over a large number of earth's peoples than all the other professed Christian organizations combined. It will thus be seen that of necessity each new period has its beginning while the conditions described in the preceding epistles are in operation, the one exception being that of the Pagan Roman persecution, which ceased immediately when Constantine ascended the throne.

Some Pre-Millennial expositors, among them TAYLOR, GRANT and SEISS, apply the Sardis message to the *Nationalized* Protestant Church organizations that came into 'existence shortly *after* the Sixteenth Century Reformation got fully under way; while some Advent expositors bring the Thyatira. period down to 1799, and there begin the period of Sardis. While it is true that the Nationalized Churches of Europe, as such, describe well the Sardis *condition* of "death," they do not represent a universal condition of worldwide deadness, which seems to be that pictured in the message to, Sardis. Again, the Philadelphia message, as we shall endeavor to show later, fits so well the great Reformation Movement,' that it seems absolutely necessary to place the period of Sardis just previous to the time when the Philadelphian Movement began.

Concerning the other application (the Adventist), it will be noted that the conditions in the Protestant Churches, from 1799 to 1833, as they fix it, do not seem at all to picture the Sardis conditions, the principal feature of which was a lack of spiritual life, and activities, etc. Indeed, the opposite of this began to take place after 1799, as shown in the great revival of missions and the organization of Bible societies which characterized those times, and indeed until very recent times.

SARDIS, THE DARKEST OF THE DARK AGES

The words of the Savior to the Sardis Church of St. John's day seem to describe the worst condition possible for a local Church professing the name of Christ to be in. The primitive Sardis, as a local church organization, is represented in this message as "dead" -simply professing the name Christian, but exerting no measure of influence 'whatever, either in the lives of its members, or that of proclaiming the pure Gospel, in exemplifying the religion they professed. The "few" true Christians among them, referred to in the words of the Savior as "a few names left. . . . that had not defiled their garments," were utterly powerless to recover the Church or improve the sad situation. "Thou hast a name that thou livest, and thou art dead," are the words of Him who is. represented in the message as having the seven spirits of -God and the seven stars. The fact that He possessed the seven spirits of God seems to teach that the Savior possessed the full measure of Divine power, and that whatever measure of this power would be necessary at this time, would be exercised to prevent an utter defeat of the Divine purpose in the selection of the foreordained number to complete His Body members. The star, the light-bearer, whoever he may have represented, in this primitive Sardis, was unable to exert any influence in the Church itself, neither in the surrounding darkness of the city. The language of Christ requires that we understand that the people of the city would be in perfect ignorance of what the true Gospel Message was, so far as this Church's influence was concerned. The very few real, true, disciples of Christ in this Sardis Church, we may be sure, would most naturally be discouraged, disheartened, lacking aggressive faith to lay hold on that power which alone could bring life again to the dead Church. Indeed, it seemed to be in a condition absolutely requiring a separation from by true believers and an entirely new beginning. It would therefore seem then to require that to find a description of Sardis we look for the very darkest period-the most discouraging and seemingly hopeless condition for the true cause of Christ that the historian has portrayed. The "Dark Ages" are always identified by them as the period of Jezebel-Rome's arrogant, corrupt and queenly reign. The darkest period of those long centuries of the "Dark Ages" was that just prior to the Reformation. The Reformation was inaugurated in a very special manner in the Lord's providence under Martin Luther and his associates. The events connected with Christianity occurring in the early days of the great Protestant Reformation were in many respects like those in the beginning of the Gospel Age. It was in the period of the Sixteenth Century Reformation that a new beginning occurred. For a brief space of time prior to this, Christ had seemingly no *organized* effort that could be called evangelical to represent Him.

SARDIS, WORN OUT BY PERSECUTION

The few of the Lord's true saints who had fruitlessly protested against Jezebel's doctrines and blasphemous claims, became scattered and ceased entirely for a short time to bear witness. "Worn out" (this is the language of the Prophet-Dan. 7:25) by a long series of bloody persecutions, the object of which was to exterminate them and thus silence the voice of protest against the Jezebel system, these witnesses of Christ became discouraged, cast down, and needed some special, and as it were, supernatural help from the Divine Master to put new life into them, that they might again stand on their feet and resume their Divinely

appointed work. Let us hear the historian as he portrays the conditions existing just before this time:

"About the commencement of this century [sixteenth], the Roman pontiffs lived in the utmost tranquility; nor had they, as things appeared to be situated, the least reason to apprehend any opposition to their pretensions, or rebellion against their authority; since those dreadful commotions, which had been excited in the preceding ages by the Waldenses, Albigenses and Beghards, and lately by the Bohemians, were *entirely* suppressed, and had yielded to the united powers of council and the sword; . . . none had the courage to strike at the root of the evil, to attack the Papal jurisdiction and statutes, which were absurdly, yet artfully, sanctified by the title of *Canon law*, or to call in question that ancient and most pernicious opinion that Christ had established a vicegerent Rome, clothed with supreme and unlimited authority. Entrenched, therefore, within these strongholds, the pontiffs looked upon their own authority and the peace of the church (?) as beyond the reach of danger, and treated with indifference the threats and invectives of their enemies. Armed, moreover, with power to punish, and abundantly furnished with the means of rewarding in the most alluring manner, they were ready on every commotion to crush the obstinate, and to gain over the mercenary to their cause."*

*Mosheim's Ecclesiastical History, Vol. 111-9, 10, 11.

Milner, another noted Church historian, has said that at this date (1514), though the name of Christ was professed everywhere in Europe, nothing existed that could properly be called evangelical. All *the confessors of Christ, worn out by a long series of contentions were reduced to silence*. "Everything was quiet," says another writer--"*every heretic exterminated*." This, of course, we know, was not literally true; for "the Lord knoweth them that are His," and just as in the times of the typical Jezebel, so at this time there were those represented by the typical "seven thousand" that did not "bow their knee to Baal." However, so far as any collective, public testimony was concerned, Christ's true witnesses were reduced to silence. The Lateran Council that was in session in 1514 congratulated itself that Christendom was no longer afflicted by heresies, and after a challenge had been sent out for any who denied Rome's claims to appear, and none responded, one of the orators of that Council ascended the rostrum, and addressing Leo X, "*Jam nemo reclamat, nullus obsistit*,"--"There is an end of resistance to the Papal rule, and religious opposers resist no more." And again, "The whole body of Christendom is now seen to be subjected to its head, i. e., to thee [Leo]." "Who can doubt that the Sardis period of Church history is identified in these dark times, just before the Reformation? This period in „history is the subject matter of one of the most startling and striking visions that passed before the eyes of St. John and is recorded farther on in the Revelation. Thank God for the "few names left in Sardis"! To these, under the leadership of the Divine Master, are we indebted for the preservation of the faith. While as, witnesses, their testimony was silenced for a time, the spirit of truth was soon again worked into the lives of their successors, Luther, Melancthon, Zwingle, Reuchlin, etc.; and empowered by Christ, a new, a second prophesying began.

ST. PAUL BEFORE THE KING

--NOVEMBER 20--ACTS 25:1--26:32--

Golden Text.--"Now hath Christ been raised from the dead, the first fruits of them that are asleep."--1 Cor. 15:20.

PAUL remained a prisoner at Caesarea two years -until the recall of Felix to Rome. According to history, the latter had given ground for much complaint by the use of his office, and in, order to placate the Jews, and to, avoid further animosities, he left Paul a prisoner, instead of doing him the justice of acknowledging that he had committed no crime and, therefore, had full right to his liberty. It is impossible for us at this distance even to surmise with any accuracy what may have been the Lord's object in permitting His faithful representative, to be thus isolated, and debarred from the privileges of service. On the one hand, it may have been to give the Apostle rest, quiet, opportunity for further study of the Truth. On the other band, it may have been to teach him a lesson of patience, submission and confidence in God;--that his services were not indispensable; that while the Lord had not let go of him, and would ultimately deliver him, he was not in dispensable to the Divine Plan. These are important lessons for all of God's people to learn, and particularly all who are in any prominent way identified with His service.

On the other hand, it may be that the Lord had a work for the Apostle to do at Caesarea where possibly he had contact with the officers of the garrison-and where they would have opportunities for observing the man and appreciating the power of God to uphold him in his adversities. We may be sure that the Apostle let his light shine on every proper occasion, and we may be sure also that his labor was "not in vain in the Lord," whatever it was, and however it was accepted or made useful in the interests of others. If, even, he had no opportunity for serving others, and the work of grace were accomplished in his own heart, it was not in vain, and faith commands us to accept the matter without doubt respecting the wisdom of the arrangement.

Festus, the successor of Felix as Roman governor, was of a totally different character from his predecessor. The Apostle styles him "noble Festus," and history confirms the appellation. The Jewish rulers, taking advantage of the fact that a new governor would naturally desire to make a favorable impression in respect to prompt dealing with prisoners charged with sedition, rioting, disloyalty, etc., quickly brought Paul's case to the attention of Festus. Doubtless their charges were the same as those made before Felix, coupled with suggestions, perhaps, that Felix had been rather lax in his dealings, and that they doubted not that the new governor, appointed by the emperor as a more capable person, would, on the contrary, show his thoroughgoing character by bringing all such offenders to justice. Apparently, however, they realized that it would be useless to attempt to try the case before the governor, since they had no witnesses to any wrong-doing which he could recognize as against Roman law or the privileges of a Roman citizen. Apparently their explanation was that the Apostle's conduct had been an assault upon their religion, along lines which the Roman governor, unacquainted with their religion, would not be prepared to appreciate. They therefore asked that

the prisoner be tried before the Sanhedrin. The governor acknowledged his ignorance of the religion of the Jews, and made no objection to the trial of the prisoner by the religious court of his countrymen; but the Apostle was a Roman, and since he claimed Roman citizenship it was not permissible to turn him over to his countrymen for trial unless with his consent. The matter, therefore, was appealed to the Apostle: was he willing to be released as a Roman prisoner, and to be turned over to his countrymen for trial, according to their usages in religious matters? The Apostle promptly replied that he would not consent to this; that as a Roman citizen he had a right to Roman privileges, and therefore appealed his case to Caesar's court at the capital city. He well knew the animosity of his countrymen, and that those who were ready to assassinate him two years before were probably still unchanged in heart. The Apostle's course furnishes a good example for all of the Lord's people in similar circumstances. It is a mistake, made by some 'well-meaning members of the Lord's family, to suppose that the Master's teaching of nonresistance means that they should put forth no efforts on their own behalf. - It is our privilege to avail ourselves of every right granted to us by the laws of the country in which we live. It is proper for us to appeal to higher or better courts if we can, to obtain that justice which might not be obtainable in lower courts. But having exhausted all such legal resources and remedies, the Lord's people are, to be submissive to the results-not anarchists, not grumblers, not resisters of the decisions of the law. Another matter worthy of notice is that, so far as the records show, the Apostle did not berate or calumniate his people, the Sanhedrin or others associated ,as his prosecutors and persecutors. The lesson for the Lord's people today is to speak evil of no man; take advantage of every legal right and privilege and opportunity, and accept the final results as the providence of God.

ST. PAUL BEFORE KINGS AND PRINCES

Festus was placed in a peculiar position; in sending the Apostle to Rome, as he was obliged to do in the case of appeal of a Roman citizen, he must of necessity send some charges, and being a just man he desired that the charges should be truthfully stated. Confessing himself to be ignorant of the Jewish religion, he asked King Agrippa and his wife, Bernice, who were nominal Jews (really Edomites), to bear the Apostle's explanation of his case, that he might advise him respecting how serious were the divergencies between Christians and Jews in doctrine.

The invitation was accepted, and the Apostle began his address before the king and queen and the Roman governor, and, doubtless, quite a retinue of officers and soldiers. Here was an opportunity for preaching the Gospel to the people whom the Apostle could otherwise never have expected to reach. He appears to have appreciated the occasion thoroughly, and made a stirring address, his text being the circumstances of his own conversion-narrated here for the third time. We cannot doubt that he was guided of the Lord in the matter, and it offers the suggestion to all ministers of the Truth that nothing is apt to appeal more quickly to others than those things which have appealed to ourselves. Every minister of the Truth, to speak heartily and forcefully, should speak from conviction, and the conviction should be backed by reasonable and positive evidences. Nothing could appeal to his hearers more strongly than the fact that he had been

a persecutor of the Christians himself, before he saw the way of the Lord more perfectly, and that now, seeing the Lord's way, he was sacrificing all that man could hold dear in his service of the Truth.

The fact that the Apostle was addressing royalty did not hinder him from bringing out the salient features of the Gospel, and these are, we fear, too frequently forgotten by, many. (1) Repentance from sin; (2). turning to God to seek His favor, to know and to do His Will; (3) the doing of good works, and thereby showing that repentance was sincere. Because our present work is very largely that of "reaping" rather than "sowing," we have less need to appeal to those who are living in sin and alienation from God, and needing reformation of life; but whenever we have occasion to present the Message of the Lord to some or to any whom we have reason to believe are not living in harmony with the requirements of the Gospel along these lines, we should be careful, as the Apostle was, to leave no room for misunderstanding--no room for thinking that the Gospel of Christ is sympathy with uncleanness, impurity of heart or life, sin, selfishness or evil deeds.

We are here informed, though not elsewhere, that the Apostle had at some time in his experience preached the Gospel throughout all the country of Judea-evidently before he went to Antioch and engaged in the general work amongst Gentiles-possibly during the two years prior to his first going to Antioch. The Apostle thus showed his auditors that his work had not been exclusively to, the Jews nor exclusively to the Gentiles, but to both according to opportunity. It is for this cause, he declares--because realizing the change of dispensation by which God's grace was not confined any longer to the Jews only-that the Jews specially hated him and seized him in the Temple, and attempted to kill him. It was the selfishness on the part of the Jews that made the Apostle specially obnoxious to them. They were opposed to Jesus, but specially opposed to the giving of His Gospel to the Gentiles-the teaching that the Gentiles might now, in any sense of the word, enjoy equal privileges with the Jews in respect to God's favor, etc.

In referring to the preservation of his life, the Apostle does not give credit to Lysias, the commander of the garrison at Jerusalem, but declares that he obtained help of God, by whom he had been sustained to the time of his speaking. Doubtless on a proper occasion the Apostle would have been quite willing to have given Lysias full credit for promptness in preserving his life; but speaking from the highest standpoint of his own appreciation and ours, he gave the credit for his deliverance to the Lord. There is a good lesson in this for all of the Lord's people. How apt many are to give credit to "tuck" or "chance" or human instrumentality, overlooking the fact that the Lord's saints are the special objects of His care, and that the angel of the Lord encampeth round about them and delivereth them.

WE TOO SHOULD CONTINUE TO SERVE

The next sentence intimates that during the two years of the Apostle's imprisonment he had been witnessing, preaching the Gospel, both to small and great-such of the soldiers or servants or commanders of the camp as seemed to have a hearing ear undoubtedly were communicated with. We may be sure that the! Apostle slackened not at any time his endeavors to serve the great Master, the Captain of our salvation, as a true soldier and faithful servant. So, too, should we

continue to serve, even when apparently the most favorable opportunities are withheld from us. "Thou knowest not which shall prosper, either this or that."--Eccl. 11:6.

We should notice what the Apostle specially testified, and consider it a clue to our most favorable testimonies in the interest of the-same cause. He doubtless presented the subject from various standpoints at different times; but the essence, the substance, of his message on all occasions was the death and resurrection of Christ, as the One in whom were fulfilled the types of the Jewish Law and the declarations of the Prophets. He did not stop with declaring the death and resurrection, but pointed to the ultimate, legitimate results of these -- that they meant that eventually the true light should shine unto all the Jewish people and also to the Gentiles--"This is the true light that lighteth every man that cometh into the world." 'It is in vain that we attempt to preach any other gospel-no other will be considered acceptable by Him whom we would serve. We find, on the contrary, some today preaching a coming blessing of a new age and its light and favors to mankind, but denying the Scriptural foundation for such hopes-the death of Christ as our redemption price, and His resurrection, that He might be our Helper and Deliverer. Others, too, state the matter from a different standpoint, claiming that the favor of God and the blessing of forgiveness through Christ is to extend even to the heathen -- but without light; that they will be saved in their darkness and heathenism. Let all who would ultimately hear the Master's words, "Well done, good and faithful servant," be careful to preach the same Gospel that the Apostle proclaimed; viz., the one based upon the ransom sacrifice of Christ, attested by His resurrection, on account of which the Lord is yet to be (during the Millennial Age)the true light that will lighten every man, every member of our race, and bring to each and to all not only the blessings of opportunity but also tests and proportionate responsibility.

King Agrippa was evidently considerably informed along the lines of the teaching of the Law and the Prophets, for the Apostle appealed to him as able to corroborate his presentations respecting the Law and the Prophets; but Festus the Gentile, who had no knowledge of Jewish hopes and promises, was astounded as he heard the Apostle's line of argumentdoubtless much more extended than is presented in the record. Interrupting the Apostle by speaking still louder than he, Festus cried, "Paul, thou art beside thyself! Much learning doth make thee mad!"--your head is turned; you are painting fancy pictures when you tell us of a great God, our Creator, and that He cares for us, His creatures, and has provided for our redemption through the sacrifice of His Son, and that He has raised Him from the dead, and is ultimately to send a blessing to every member of our race. Surely this is your own imagination! It is, a wonderful picture, astounding to me who, as a Gentile, never had so connected a presentation respecting any of the deities of whom I have heard by the thousand.

NO ROMANCE OF EARTH EQUALS STORY OF HEAVENLY LOVE

Truth is stranger than fiction, and it is no wonder that some today, like Festus of old, find it hard to believe in the goodness and wonderful provision that our heavenly Father has made for His creatures. Today, if some of our worldly friends note our enthusiasm for the Lord, His brethren and His Truth, it all seems very different from any religious sentiments or feelings, hopes or ambitions they have

entertained, and they are inclined to say of us also that our heads are a little turned. They think it not strange if men become enthusiastic about politics or money-making, because such enthusiasm is common to men; everybody is more or less excited and interested in money-getting and in politics. But when it comes to religion, they say to themselves, no one knows anything about this matter; it is all pure speculation, and these people must be crazy when they think of their religion as being tangible, worthy of self-denial and the enduring of persecutions. We admit that no romance of earth ever equaled this one of the Divine arrangement for man's salvation : the fall; the calamity of death and disease, mental, physical and moral; the sending of God's own Son; His offering of Himself as the sin-offering on our behalf; His resurrection and ascension to glory, honor and power; the gathering of a little flock to be His Bride and joint-heir in the Kingdom; and, by and by, the establishment of a Kingdom for the blessing and enlightenment of all the families of the earth. No novel, no plot of human concoction, could ever equal this one. It is the Lord's doing, and it is marvelous in our eyes. We cannot wonder if those who see from the outside—who do not see the strength and beauty and consistency and harmony from the inside standpoint—consider that we who see matters from the right standpoint are too much enthused. They cannot appreciate the fact that we accept gladly the privilege of self-sacrifice, in order thereby to attest our love and devotion to the Lord. and, to be accounted worthy a share with Him as members of His Church, His Bride.

The time will come, and it is not far distant now, when many who are now highly esteemed amongst men for their wisdom, will be seen to have been foolish, and many who are now esteemed fools for Christ's sake and for the Gospel's sake, will be seen to have been truly wise in choosing the heavenly things and in being willing to surrender the earthly things for the attainment of the heavenly, because it is impossible to serve God and Mammon.

The Apostle's answer to Festus was not flattery, but Christian courtesy. Festus was a noble man, and it is not improper to speak the truth in reasonable language, and to give a merited compliment. "I am not mad, most noble Festus, but speak forth words of truth and soberness." So, when we answer the world, let us remember the difference of standpoint, and that our privilege of seeing the deep things of God is the result of our having been accepted of Him through consecration and obedience, receiving the spirit of the Anointed, whereby we can know the things freely given unto us of God.

The Apostle appealed to the king for corroboration of the things he declared, evidently well assured that the declaration of the Gospel had created so much commotion amongst the Jews that the king had heard thereof repeatedly. The thing was not done in a corner; it was a public matter of general knowledge, and had Festus been living in the country he would not question the facts.

The Apostle appealed to Agrippa in a most earnest and dignified tone. "King Agrippa, believest thou the Prophets? I know that thou believest." The intimation is that the Apostle had in this discourse set forth the fulfillment of the prophecies so fully, so explicitly, that anyone believing them to be inspired could not doubt that Jesus was the Messiah. This led to the notable words of Agrippa, "Almost thou persuadest me to be a Christian."

The New Testament revisers evidently considered this language ironical, but it does not so seem to us. The Apostle's rejoinder seems to contradict that thought, "I would that thou wert not only almost but altogether such as I am, except these bonds." It is presumed upon reasonable grounds that, although Agrippa did not become a Christian, this knowledge of the principles underlying Christianity remained with him and influenced him during the remainder of his life. History tells, us that in the subsequent persecutions that arose in connection with the trouble coming upon the Jewish nation, Agrippa received and kindly entreated the Christians who fled to him for protection.

How many there are in Christian lands who have heard the Gospel Message more or less distinctly, and have been "almost persuaded" to lay hold of the grace of God, but neglect opportunities of action and have lost the 'appreciation of the privilege. These, like Agrippa, will have comparatively small conception of the wonderful things they came so near to grasping and yet missed. When they shall come forth from the grave and enjoy the great privileges of the Millennial Kingdom it will amaze them to know what great opportunities they had to become members of the Little Flock, the Lord's associates on the throne.

ST. PAUL'S VOYAGE AND SHIPWRECK

--NOVEMBER 27--ACTS 27:1-44--

Golden Text.--"I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."--2 Tim. 1:12.

NOT long after St. Paul's discourse before Festus and Agrippa, opportunity offered for sending him a prisoner to Rome, in accordance with his own appeal. He was not sent alone, but in company with other prisoners and tinder a strong guard. The journey from Caesarea to Rome was by water on merchant vessels, and was probably in the fall of the year, when the storms on the Mediterranean are frequently very severe, some times lasting for several days, as in the case mentioned in this lesson. The storm lasted for fourteen days, and was evidently unusually severe. The dangerous season for navigation was reckoned from September 14 to November 14, at which time all navigation in the open sea was suspended for the winter. It is presumed that this storm occurred about September 25.

Doubtless, were we able to look at affairs from God's standpoint, as we will be able to view them by and by, we should see more reason than we now are able to discern why the Apostle's journey to Rome should have been attended with such trying experiences, mental and physical, as were incidental to the shipwreck, wintering on the island of Malta, etc. Possibly the Apostle's faith was being tried; possibly it was being rooted and grounded by these experiences. The Lord bad distinctly informed him in a vision that he should go to Rome as His ambassador. He was now on the way, and on several occasions matters looked serious; it seemed as though he would never see the capital of the world; never have the privilege of presenting the Truth to the brethren residing there, to whom he had

already sent the Epistle to the Romans; never have the opportunity of laboring in their midst, as he had hoped and promised to do.

When in port at Crete a conference was held respecting the wisdom of wintering there or of going on, and the Apostle gave his opinion that it would be unsafe to go on. This may have been the result of some inspiration, but quite possibly was merely the result of his own judgment of the weather, etc. He had already had large experiences in seeing disasters, as we are informed in one of his epistles written previous us to this time: "Thrice I suffered shipwreck, a night and a day I have been in the deep." (2 Cor. 11 :25.) Besides, his trade as a sail-maker would naturally bring him in contact with sailors, and interest him in all matters pertaining to the craft. Those in command, however, decided to proceed on the journey, and encountered the disastrous storm of our lesson. During those fourteen days the Apostle had abundant opportunity to fear and doubt and, question the Lord's providences, and apparently it was not until the night of the thirteenth day of the storm that the Lord sent an angel to the Apostle, with the consoling message that he should not fear -- "Fear not, Paul; thou must be brought before Caesar; and 10, God hath given thee all them that sail with thee." (V. 24.) We may safely assume that the Apostle, during these testing days, remained heartily loyal in faith toward God, and that this message at the close was in the nature of an encouragement and an expression of approval.

NOT DISMAYED BY SATAN'S ROARINGS

We may draw a good lesson from this incident, not only in respect to our own affairs in life,--that the Lord may lead in mysterious ways regarding our temporal matters and our service for Him and His cause;--but we may additionally apply the lesson in a general way to all spiritual testings and trials. The Lord gives us, for instance, assurances of His love and care, and of the ultimate outcome of the Narrow Way to all who faithfully follow in the steps of Jesus; but meantime He may permit trials and difficulties of various kinds to come as storms upon us, threatening our very destruction, threatening the overwhelming of our spiritual life, darkening the sky of our hopes with the thunder-clouds of our enemies' threats and Satan's roarings. Our duty is to let the eye of faith be undimmed by these various terrible conditions to let our hearts be firmly fixed upon Him who has promised, and who is able also to perform. Thus,

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.

"Enemies may strive to injure,
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."

The expression, "God hath given thee all them that sail with thee," is very meaningful. It reminds us of Abraham's prayer for Sodom--peradventure there were even five righteous persons, God agreed to save the city. There is no suggestion in these words of the "fatherhood of God, and brotherhood of men," as that false teaching is now advocated by many who have a noble impulse. The thought, on the contrary, is that there was only one man on that ship who was in personal relationship to God. The others, whatever their natural traits of character,, had never come into personal relationship with the Father. Another thought from the words is that the Divine care going with the saints may prove a great blessing to their companions, even though, as in this case, they be worldly and unregenerate. This thought is particularly applicable in the earthly families of God's people. The believing consecrated father or mother is the direct subject of Divine care; for of the angels it is written, "they are ministering spirits, sent forth to minister unto those who shall be heirs of salvation," and, in ministering to these, very frequently (indeed, we may suppose generally) those of their families who have not come into full relationship with the Lord are to some extent included under the protecting care. Elsewhere the Apostle points out that in some respects the believing wife has a blessed influence over her husband; or the believing husband a favorable influence over the wife in regard to the children, else the children would be accounted unholy. (I Cor. 7:14.) This is another illustration of the same general lesson that Divine care, though specially for the saints, includes all of their interests of every kind. This does not necessarily imply earthly prosperity, wealth, preservation from accident, shipwreck, etc., as in St. Paul's case, and yet it does always mean in some sense and in some degree, an advantage. Let us take from this thought all the comfort we can. All things shall work together for good to the Lord's saints, and those who are nearest and dearest to them will surely be participants to some extent in their interest and in the Divine care.

SYMPATHY WITH THE GROANING CREATION

Promptly after receiving the assurances of the safety of all on board, the Apostle made the matter known to the ship's company, and manifested his own faith in the message by cheerfulness and breaking of his fast, and advising all the others to do likewise. His spirit was contagious; they were all cheered, and doubtless they were all impressed not only by the fact to which the Apostle called their attention--namely, that this disaster had come upon them by their failing to follow his advice--but also by the evidence of God's special favor toward him in connection with the knowledge of their ultimate rescue. So it should be with us: whatever we know that is good or comforting or refreshing to ourselves, we should dispense to others. Had the Apostle kept 'this good news to himself, it

would have implied one of two things; either that he did not have faith in its fulfillment, or that he was selfish; but having the Lord's spirit, of generosity, as well as large trust in the Lord, he did not, hesitate to make known the coming deliverance; and he glorified God in that he did not claim to have this knowledge of himself, but credited it to a revelation. Evidently the prisoner had produced a deep impression upon many of the soldiers and sailors. Who can say that at some future time the Apostle's brave and noble conduct may not have, influenced some of his two hundred and seventy-six, companions -- possibly eventually drawing some of them to the Lord? So it should be with each of us; we should be prompt to tell to others the best tidings we have; sympathy with the groaning creation in the various trials of life should lead us to point to the Lord's promises respecting the coming Kingdom and the blessings that shall then be to all the families of the earth. Whoever does not thus proclaim daily, on every suitable opportunity, gives evidence either of lack of knowledge or of faith in the revelation, or of selfishness, which the Lord cannot approve, and which, persisted in, will ultimately debar him from a share in the Kingdom.

Another thought properly connected with this lesson is the absence of any suggestion of a revival service being held on board the boat. Neither Paul nor Luke nor Aristarchus are reported to have made the slightest effort, except as their lives were living epistles. It is barely possible' that religious services may not have been permitted on the vessel; but, anyway, we know from the Apostle's general course of conduct, that he did his fishing for men amongst rather different classes. As we understand the matter, the seamen of that day were of A coarse and ignorant class. We cannot doubt that the Apostle would have been glad indeed to have served any of his companions had he found in them the hearing ear-according to the Master's words, "He that hath an ear to hear, let him hear."

GOD CALLS UPON US TO SHOW OUR FAITH

Notwithstanding the Apostle's assurance of the Lord that the lives of the entire ship's company were given him, that all would be saved, he realized the propriety of using all proper diligence in co-operation with the promise. Hence, when he discerned the evident intention of the sailors to escape in the small boat, leaving the passengers, unable to guide the vessel, at the mercy of the sea, he communicated the facts to the centurion, pointing out the necessity of compliance with reasonable precautions to insure the fulfillment of the Divine promise. So we all should understand that we have some thing to do in realizing the gracious promises of God to us. In connection with the affairs of this present life He has promised that our bread and water shall be sure, but this does not imply that we shall neglect reasonable opportunities for securing these. He has promised us also a share in the Kingdom by and by; but it is for us to make our calling and our election sure. He does not expect us to perform miracles; but He does expect us to do what we are able to do both in respect to present things and eternal matters. By and by the Apostle's predictions were fulfilled, and the entire ship's company, some by swimming and others by floating on wreck age, reached the land. We notice again that the Apostle did, not propose, on reaching land, to have a general revival service; he was not bent on exciting men's minds, but was practicing the same Gospel methods which the Master taught him; viz., "Let us reason together"--sit down first and count the cost of discipleship, and, if willing to pay

the price, "Come, take up thy cross, and follow Me." If this, the Lord's method for gathering His people from the world, were still pursued, there would be many fewer nominal Christians; but we believe there would be no smaller number of the genuine ones. The time for bringing in the world is not yet; hence the Master's words in prayer, "I pray not for the world, but for those whom Thou hast given Me out of, the world, that they all may be one . . . that [ultimately, "in due time" I the world may believe." The gathering of the elect class for the Kingdom is under disadvantageous conditions which will thoroughly test them, and make their way so narrow that few, will find it, and still fewer make progress in it. When God's time for dealing with the world shall, have come, the powers. of heaven and of earth will co-operate with the -glorified. Church in making the Gospel so plain that a wayfaring man, though a fool, need not err therein.

ST. PAUL IN MELITA AND IN ROME

--December 4--Acts 28:1-31-- *Golden Text.*--

"I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."--Rom. 1:15, 16.

SO far as the record shows, the Apostle and his companions did no mission work amongst the barbarians of the island on which they were wrecked, nor amongst the soldiers and sailors, their companions during that winter. They left no Church there--we may safely presume that they found no hearing ears. The lesson to us from this should be that we are not to expect the conversion of the world nor anything akin to it. We are to expect that the Lord will find with the Truth a sufficient number to complete the elect Church, and then, with the power and the authority of the Kingdom, establish righteousness and cause the knowledge of Himself to fill the earth and bless the whole world through the Church.-Gal. 3:29.

On the shore we get a new picture of the Apostle. He stood not on any dignity or assumed superiority to be served, but promptly assisted in serving the interests of the entire company. We find him gathering sticks for a fire, at which the company might be warmed and dried. The barbarians of the island (so called because they did not speak Greek but Phoenician) showed them various kindnesses. But when they saw a viper, warmed to life by the heat of the fire, fasten itself upon the Apostle's hand, they reasoned that this prisoner was doubtless a murderer who, having escaped the perils of shipwreck, justice still pursued, and had caused him to be bitten that he might die. They supposed that the arm would swell with the poison from the viper and that soon St. Paul would be writhing in agony and die in torture. But when he shook off the serpent and suffered no injury, they esteemed that he must be a God.

A fresh opportunity here offered for the honoring of the Gospel Message, for St. Paul found that the father of the governor was 'sick and lie miraculously healed him and other sick people of the island. Thus was the knowledge of Christ and His minister to a considerable extent shed abroad, although so far as we have any information, the Apostle did not attempt to preach the Gospel Message, either to his companions on shipboard or to the people of the island. Evidently he did not

consider them to be "good ground" in which to sow the seed of the Kingdom--evidently he did not consider them to be of those whom the Lord our God has called to be of the Bride class now being "called" and tested. Their experiences doubtless will prove profitable to them "in due time," when the glorified Christ shall draw all men unto Himself--"And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32), granting them blessed opportunities for knowledge and blessing and restitution Acts. 3:19-21.

ST. PAUL CHEERED BY LOVE OF THE BRETHREN

Early in the spring A. D. 60, Centurion Julius and his soldiers of the Augustan Band started from Malta with St. Paul and the other prisoners for Rome in another ship, Luke and Aristarchus accompanying. The sea journey was effected without special incident, the landing being made in the Bay of Naples at Puteoli, the seaport of Rome, which is one hundred and fifty miles inland. Here they tarried seven days, the centurion awaiting orders from Rome respecting the disposal of his prisoners. The delay afforded St. Paul an opportunity to meet with a little band of Christians residing at Puteoli. Doubtless he took the opportunity also to send word to the Christians residing at Rome, whom he repeatedly declared that he longed to meet and, whom the Lord promised that he should meet. The journey to Rome, one hundred and eighty miles, was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of these met him at Appii Forum, forty-three miles distant from Rome, and another delegation met Him at Three Taverns, thirty miles from the great city.

Many great generals had come this same way with their troops to the imperial city, to receive honors and applause, but few preachers ever had so great honors as were accorded to St. Paul. The journey to and from was for one delegation sixty miles and for the other eighty miles, and the record shows us that the Apostle was by these made acquainted with the true spirit of brotherhood amongst the Christians at Rome. The brethren doubtless came on the journey for their own refreshment and joy, not realizing, perhaps, that the 'Apostle needed this evidence of their love. Commenting along these lines a gifted writer says, "We often forget that great men are often very lonely and, while we hesitate to say kind words to them, yet words of recognition for what they Have done are refreshing to those who receive more criticism than praise. A few days ago an editor showed me a letter he had just received from one who had held nearly the highest position in the gift of the American people, thanking him for his kindly words in a late editorial. My friend said that at first lie was astonished that so great a man should care for anything he could say; but on further thought he understood the value of generous appreciation even to the greatest"

Doubtless the favorable impression made by the Apostle Paul upon the centurion who brought him prisoner to Rome -- the evidence which the latter had on the journey, in the storm, in the shipwreck, and subsequently during the stay at Malta--combined with the favorable letter sent by Festus to Caesar explaining that the charges against the Apostle were evidently the results of religious hatred, etc., secured for him very different treatment from that usually accorded to prisoners sent to Rome. He was treated as a prisoner to the extent that he was continually chained to a guard, a Roman soldier, responsible for his appearance whenever demanded. These guards were changed every few hours, so that, on the whole,

probably a considerable number of the garrison had personal contact with the Apostle, knew his manner of living most intimately, and many of them must have heard his teaching and preaching to the numbers of Jews and Christians who visited him. It is surmised,--not without grounds, we think,--that some of, these soldiers, who were subsequently sent to Great Britain, carried the Gospel thither. Certain it was that the Apostle's life was a living epistle which cannot have been without its effect, either for the blessing or the hardening of those with whom he came in contact--to some a savor of life unto life; to others a savor of death unto death--according as they received or rejected the knowledge and light. The same should be true of all the Lord's followers to the extent of their abilities and opportunities; each should let his light so shine as to glorify the Father. Business acquaintances, social friends, neighbors, relatives,--all should know exactly where we stand on all questions of righteousness, as well as what is the foundation for our faith and hopes.

LABORED WITH HIS OWN HANDS

We are informed that St. Paul dwelt in his own hired house -- more properly apartments, not necessarily an entire building. The expense of maintaining such a residence, where numbers of people could be invited, must have been considerable, and evidently the Apostle did not here continue his trade of tent-making. It is possible that his necessities were supplied by his friends at Rome and elsewhere; it is possible also that by this time, in the Lord's providence, he had inherited a considerable patrimony from his father's estate. The lesson in this particular is that God is able to supply all of our real needs in one way or another. It is for us to do with our might what our hands find to, do, using our time and talents in the Lord's service to the best of our judgment, and leaving all arrangements as well as results in His hand. No doubt it was to the Apostle's advantage that for a time he was left in penury and found it necessary to labor, working with his hands for life's necessities while he was preaching the Good Tidings. Thus he demonstrated his loyalty to the Lord, to the Truth, to the brethren, to principle; and thus he set us an example along these lines which, doubtless, has since been profitable to many of the Lord's followers.

Paul had a considerable number of kinsmen and acquaintances in Rome, the number of whom we know was at least over thirty-two according to the salutations of his epistle written to them previously at Corinth. (Rom. 16:1-15.) Doubtless these were informed of the Apostle's arrival and visited him speedily. But our lesson calls our attention particularly to the Apostle's energy in seeking to be about the Master's business,--seeking to make known the Good Tidings to those who as yet had not heard it. Three days after his arrival in Rome he sent forth an invitation requesting the leading Jews there to visit him. We can learn a good lesson from this in harmony with the Apostle's words, "Not slothful in business, fervent in spirit, serving the Lord." Our chief business, like his, should be the Lord's service; the comfortable fixing of our abode and our fellowship with our friends and relatives should not occupy the most important part of our time. We should remember the Apostle's words, "This one thing I do"; and applying them to ourselves we should be "instant [unceasingly] in season and out of season [when convenient and when inconvenient to ourselves]" in our service of our Lord and His cause.

CHRISTIAN LOVE AND FORBEARANCE EXEMPLIFIED

The Jews accepted the invitation and visited the Apostle: doubtless they came readily for several reasons. First, all the Jews residing in Rome had been subject to persecution, which had some three years previously driven Aquila and Priscilla from the city. This persecution had now to some extent abated, but doubtless it had left the hearts of the Jews in a much humbler condition than they would otherwise have been. Persecutions certainly have their value to the Lord's people; they help to make us tender-hearted, compassionate and sympathetic with others, as well as help to polish and develop us in Christian character. Secondly, the Jews were doubtless interested in a fellow-countryman in distress, and specially interested in one whom they found to be so peculiarly treated by the Roman government--one granted so great liberty as St. Paul enjoyed. The Lord's providence was certainly in this matter, and the Apostle's peculiar form of restraint was evidently favorable to the cause he represented. The Jews would certainly beware how they would raise a commotion against one who, though a prisoner, was treated with such consideration, and one who was under the direct protection of a soldier, and for violence to whom they would be directly responsible to Julius, who is supposed to have been the prefect of the Praetorium, or "captain of the guard," of that time--a man of good repute. It was while a prisoner in his own house that the Apostle found favorable opportunity for writing several of his epistles--to the Philippians, to the Galatians, to the Ephesians, to the Colossians. Doubtless the two years spent in prison in Caesarea were valuable to the Apostle himself, as giving him more abundant opportunity for further study of the Divine Plan than he could have enjoyed while engaged continually in the mission work. Now this added experience and grasp of the Gospel found their expression in the epistles referred to, and were communicated to the Church at Rome. We should remember, too, that Rome was the very center of influence at that time, that from it influences radiated in every direction. Thus we see the Lord's guidance in the Apostle's affairs, and applying the lesson to ourselves it impresses upon us his assurance that "all things shall work together for good to those who love God, to the called ones according to His purpose." Consoled with this promise we can endure trials and disappointments, even though at the time we cannot see how such experiences will ever work good. Thus we learn that

"Faith can firmly trust Him,
Come what may."

To the chief Jews who visited him the Apostle explained briefly the cause of the opposition of the Jews, the necessity of his appeal to Caesar and the assurance that he had naught whereof to accuse his own nation. His nobility of character is prominently before us at every turn of his affairs. How many less noble minds would have felt embittered against their own nation! How many would have charged the rulers of it in immoderate terms for their injustice, hypocrisy, etc.! We love the Apostle all the more because we discern in his course the true, noble, Christian spirit and principle. Let us seek to emulate his example, not only in respect to what we shall say of earthly laws and rulers, but let us also apply the same rule to all who seek to do us injury; let us not render evil for evil and railing for railing, but let us remember how it is written of our Lord that "when He was reviled He reviled not again."

Mark the wisdom of the Apostle in handling his subject: he not only showed no unkindness of sentiment toward those who had been the cause of his imprisonment, but he declared to his hearers that he was bearing his bondage because of the hope of Israel., He was not seeking for their sympathy; he was seeking to turn their hearts to the Lord. Hence, as soon as possible in his narrative he directed their attention to this central fact, that Israel had a hope, and that it was because of his loyalty to Israel and Israel's hope that he was suffering imprisonment.

DEFENDERS OF THE FAITH ALWAYS HAVE ENEMIES IN THIS WORLD

Kindness often begets kindness (though not always), and the Jews responded in most considerate terms that they knew nothing against the Apostle and that they would be pleased to hear his story from his own lips. They admitted, however, that they had some prejudice against the doctrines he advocated because they had heard unfavorable reports concerning Christianity--that "everywhere it is spoken against."

The nearer we approach to the truth the more likely we are to find numerous enemies. Good men and bad men may have both friends and enemies, but it is reserved to the pure Gospel and those who uphold it to be *everywhere* spoken against--to have few zealous friends outside its own little consecrated band; but it will not! always be so. It is so now because we are still living in an epoch known Scripturally as "this present evil world" (Gal. 1:4), and because Satan is the god of this world, who now worketh in the children of disobedience, blinding their eyes to the Truth and constraining them to hate the light and oppose it. By and by Satan will be bound, and his deluded subjects will have the eyes of their understanding opened (Isa. 35:5; Rev. 20:1) : "then shall ye return"--turn about--see things from the Divine standpoint, and discern between him that serveth God and him that serveth Him not--discern a marked difference from the present time -- that evil doers will suffer, and that those who do the will of the Lord will be greatly blessed and no longer be everywhere spoken against.

The Apostle did not attempt to preach the Gospel at this first interview, but simply introduced himself and his message and made an appointment for a future meeting, at which, according to the Greek text, a great number gathered, to whom he expounded the matter, testifying the Kingdom of God and persuading them concerning Jesus--from morning until evening. We can imagine the substance of this long discourse: it evidently was along the same lines as our Lord's words to the two with whom He went to Emmaus after His resurrection, when He opened unto them the Scriptures--showing the types of the Law, the necessity for an antitypical sin-offering and the necessity for an antitypical Prophet, Priest and King; the predictions of the Prophets concerning these things; the words of David, of Isaiah, of Jeremiah, of Zechariah, Joel, etc., etc.

As is always the case, the Truth proved a separator, and we are not surprised to find that among those who were interested enough, and curious enough, to desire to hear the Apostle, some believed and some disbelieved. The Truth in the Harvest time of this Age has a similar effect: it is a sickle which both gathers the wheat to the garner and separates the tares. Paul was not responsible for the effect

of the Truth upon his hearers. He earnestly desired to do them good, and used his very best endeavors to present the Truth wisely, but the responsibility lay then with the hearers, not with Paul, nor with the Lord. It is the Lord's intention that the Truth shall attract only the one class -- the pure in heart, the Israelites indeed -- and that it should separate and antagonize those who are not in the right condition of heart, but are moved even in their religious devotions by selfishness. So we find matters today; not all are ready for the Present Truth. Some who are noble and generous in many respects have a, prejudice of mind, or heart, which hinders them from being able to receive the Good Tidings. With some it is love of the sect or party with which they are identified, and whose teachings must be more or less antagonistic to the Truth because of the error they contain; with others the difficulty is the fear of man, which bringeth a snare -- the fear of greater unpopularity and the realization that faithfulness to the Gospel of Christ would mean self-sacrifice. The Lord is using. just such testings now as then to separate the wheat from the tares, the gold from, the dross. We cannot expect that He will do otherwise for us or for any, and our prayers and endeavors must be in, the direction of thorough honesty with the Lord, with the brethren and with His Truth-the love of the Truth being above all things else. The Lord's declaration respecting the class that will fall in this time of testing is that He will send them strong delusion, that they will believe a lie, because they received not the Truth in the love of it.--2 Thess. 2:10, 11.

INQUIRE FOR THE OLD PATHS

The good work thus promptly and thoroughly begun, we doubt not, was continued by the Apostle with fervency during the remainder of the two years he was a prisoner. He was not privileged to go out and make public discourses in Rome, for at that time the Emperor was not only the head of everything social and political, but also the ecclesiastical head of the world, and any new religion would be under special restraint in Rome, the seat of the- imperial government. Hence, in all probability Paul's condition as a prisoner-at liberty to receive all who would come to him-was the best, not only for him, but for the cause he represented. We are reminded here that some are kept prisoners at home by family duties, or illness, or other bonds of obligation or necessity, and that where such conditions prevail the Lord's people should both pray and expect that the Lord would bring to them such as might be benefited by their ministries of the Truth. Let us each be zealous to use our opportunities, whether our advantages be great or small, and let us rely upon it that the Lord knows our condition and is able to change it according to His good pleasure and wisdom. Under the existing conditions, no one was able to forbid the Apostle or to restrain him from speaking with the utmost confidence and boldness the truths pertaining to the Lord Jesus and the Kingdom of God which He would establish at His Second Advent-the present Gospel Age being for the selection and polishing and testing of those who will be joint-heirs with Him in that Kingdom. Let us be faithful and let us see to it that our ministries, both public and private, be along these lines-that we do not permit any other gospel to take the place of this one which the Lord has committed to us. We note incidentally that we are living in a day of many gospels-the gospel of socialism, the gospel of health by proper living, the gospel of faith cures, mind cures, hypnotic cures, etc.; the gospel of various sciences; the gospel of the power of the will, etc., etc. Whatever their advocates may say about these gospels, let us

remember that none of these is the Gospel which the Lord and His Apostles committed to us; let us inquire for the old paths and let us keep them faithfully until by and by we shall hear the Master's words, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Then we shall know as we are known; then we shall understand much better :than the various theories of the present time. could possibly instruct us. If we win the great prize, it must, be, in any event, at the cost of our present 'earthly lives; and hence the gospel of health is in some respects in direct antagonism to the. gospel of sacrifice which we preach. By this we do not mean that the Lord's people should be negligent of health; but we do mean that it should -in their estimation be so secondary to the Gospel of God's dear Son and the glory to be attained through Him and through association in His, sacrifice, that earthly life and earthly health and earthly physical development should be loss and dross in comparison,

Here the narrative of the Apostle's work ends. Tradition tells us that the Apostle was liberated at the end of the two years; that he again visited the Churches of Asia Minor and subsequently made a visit to Spain, preaching the Gospel; and that later on he came to Rome again a prisoner without favor, and that he suffered martyrdom after spending a considerable time imprisoned in the Mamertine prison, a dread dungeon in Rome. Tradition says that his Roman citizenship saved him from crucifixion, and that he was, instead, decapitated. St. Paul's Cathedral at Rome is said to have been built near the site of his execution.

It was probably during this. latter imprisonment that the Apostle wrote his epistles to Timothy and Titus, in one of which (2 Tim. 4:7, 8) he declares, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me. only, but to all them also who love His appearing." As we note the noble character of this dear brother in the Lord, we all desire to emulate it and thus to be copies of the Lord Jesus. And now we have approached, we believe, close to the termination of the Narrow Way, close to the time when we hope to hear the Master's "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Let us, therefore, be encouraged the more to buckle on tightly the armour, and to fight the good fight faithfully to the close, that we may with the Apostle share the crown of rejoicing which the Lord has promised to all who love Him supremely--even unto death.

Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize
Divine Rewards thy zeal, and victory is thine;
Win thou the crown.