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OUTLOOK FROM THE WALLS OF ZION

"THE COMING DOCTRINAL STORM"

TREMENDOUS hubbub in religious circles is threatened by the so-called Fundamentalists, whose cardinal doctrines, we are told, are the inerrancy of the Bible and the second coming of Christ, and, according to some newspaper articles, a doctrinal storm is to be expected when the Fundamentalists and the more liberal of the Baptist body come together in the convention of that denomination in Indianapolis, in June. Steps to forestall possible schism were taken recently by an informal conference in New York of Baptist liberals and 'Fundamentalists' who agreed that it 'is within the right of all Baptists to give expression to their own views,' and urged 'upon all of our brethren that we avoid the censorious spirit.'

"The tocsin of alarm was first sounded by *The Christian Register* (Unitarian), whose editor, Dr. Albert C. Dieffenbach, confessing himself terrified by the 'religious Ku Klux,' warns us against the frenzy he believes will seize on the world should the doctrine become widely accepted. The central dogma of the movement, says the Unitarian editor, is the second coming of Christ. 'Believe that or die. It is a long, involved system of doctrine on the subject that they have fabricated out of a benighted literalism, and its awfulness, its bloody sweep over the world, surpasses the most gruesome pictures in the Book of Revelation. The other three "fundamentals" are the super-natural birth of Christ, the vicarious atonement of Christ, and the bodily resurrection of Christ.' To support his fear that the second coming' as preached by the Fundamentalists will stir the world into religious fanaticism, Dr. Dieffenbach quotes from press reports a declaration by Dr. I. M. Haldeman, a prominent New York Baptist minister and a reputed leader of the Fundamentalists:

"Christ is coming with the eye of one who is aroused and indignant, in whose being beats the pulse of a hot anger. . . . He comes forth as one who no longer seeks either friendship or love. . . . His garments are dipped in blood, the blood of others. He descends that He may shed the blood of men. . . . He will enunciate His claim by terror and might. He will write it in the blood of His foes. He comes like the treader of the wine-press, and the grapes are the bodies of men. He will tread and trample in His fury till the blood of men shall fill the earth. . . . He will tread and trample them beneath His accusing feet, till their upspurting blood shall make them crimson. He comes to His glory, not as the Savior, meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming world, but as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven . . . are represented as armies. They come forth as a body of fighters . They come to assist the Warrior to make war on the earth. In this way the Kingdom is to come, not by the preaching of the Gospel and the all-persuasive power of the Spirit of God.'

"There will be no peace in the world until the second coming of Christ,' declares Dr. J. C. Massee, another leader of the Fundamentalist movement, who recently went from the Baptist Temple in Brooklyn to Tremont Temple in Boston, reputed to be the largest Baptist church in the world. In a one-minute sermonette appearing in the *Boston Post*, Dr. Massee is said to give in a nutshell exactly what the Fundamentalists believe: 'I know no Christ but the Christ of the Bible. Of his holy person seven essential facts are set forth therein. These are: His supernatural birth, his sinless life, his vicarious death, his bodily resurrection, his glorious ascension, his present indwelling of and lord-ship over the believer, and his triumphant return. All these I believe and preach, for this Christ still saves sinners like you and me.' The purpose of the Fundamentalists, says *The Universalist Leader*, which is also seriously perturbed by the movement, is 'to reestablish medieval orthodoxy. They hold to the literal inerrancy of the Scriptures, a special creation, total human depravity, the virgin birth, the atonement by blood, the ultimate damnation of most of mankind, and all the other dreary dogmas of the Dark Ages. Chief emphasis is laid upon the second coming, which they declare is right at the doors.' The movement works without reference to sect or denomination, according to this paper, which says: 'All the so-called Evangelicals are infected with it, and some of them are facing imminent disruption. The Baptists appear to be in the most danger. For some years the Fundamentalist group in that church has held a congress in advance of their annual convention to devise means of getting control of the denominational machinery. There is more than a possibility that they will succeed this year. The Disciples Church is almost equally

disturbed. In Chicago the Congregationalists are lined up squarely on the issue, and only great tact on the part of their leaders has prevented an open rupture.' *The Christian Century* (Undenominational) also senses coming disaster, remarking that, besides the wrench in the Baptist denomination, 'the Congregational and Presbyterian communions are considerably perturbed and the Disciples even more bitterly torn than they, while Methodists and Episcopalians are, up to this date, keeping the controversy in the bounds of fairly good order. . . . The whole Fundamentalist set of doctrines must be met with a challenge that is backed up by a willingness to debate the issues on their merits. . . . It is hoped that before the (Baptist) denomination is tied up in a creedal sack by the Fundamentalists at Indianapolis next June, the men of modern scholarly mind will decide to contest such a destiny in the only way that seems open to them.'

"The Methodist Church can also be distinctly discerned in this rapidly developing situation, says the *Western Christian Advocate*, of that denomination, without taking sides in the argument. The Fundamentalists 'must be considered as those who accept the Bible as the ultimate authority and contend for a literal interpretation of the same. This group is strongly colored by the second coming doctrine. They are greatly agitated over the conviction that the Church is swinging away from the fundamentals of Christianity.' Another conflict is gathering in Methodist circles, we are told, around the 'doctrinal test' for membership, and, says the *Advocate*: 'We predict that by the time the next General Conference arrives it will furnish one of the most outstanding debates of the Conference and create a regrettable division.'

"However, the Fundamentalist danger is not so great, think some religious journals, as others would have us believe. *The Reformed Church Messenger* 'can not believe that even the premillenarian Fundamentalists are such enemies to mankind as *The Christian Register* horrendously portrays,' and it refuses, with *The Continent*, to 'erupt brickbats and roar out great thundering words of condemnation.' The latter, a Presbyterian paper, holds that 'faith in a premillenarian return of our Lord to this earth is a perfectly plausible interpretation of teachings not so plainly set forth in the Bible as to preclude diverse opinions, and nobody shall ever be denounced in these columns for believing, whatever seems to him most true in respect to this or any other doctrine that may command the allegiance of a sincere Christ-following and Bible-loving soul. When premillennialists on their part begin to denounce as recreant and heretical and disloyal and un-Christian those in the Church whose judgment of the Scripture on this point differs from theirs, then *The Continent* takes most decided

exception.' The cause of the trouble, as *The Presbyterian* sees it, is the development of a company of teachers and preachers in various bodies who 'belittle, deny and oppose nearly, if not all, the fundamental facts of historic Christianity.' This tendency has increased until 'it has become infidelity of a type exceeding that held by Tom Paine and Bob Ingersoll. The influence has become so destructive that there is a general awakening against it and a growing determination to segregate these opposing factions. . . . Regeneration, reformation, and a renewal of testimony to the faith once delivered to the saints is the only safety now, as in the past ages.' The time is ripe for a re-alignment of the Protestant forces, urges *The Lutheran*, declaring that 'many sects have held fast to little points on the circumference of the Christian faith and have lost their hold on the great center of Gospel truth . . . There is need of much earnest searching of Scripture to learn afresh what is clearly revealed. There is need of casting overboard half-truths based on a few pet passages of Scripture to the exclusion of what other passages have to say. . . . The evangelicals must not be indifferent to history and scholarship, but must become masters in this field. They must establish their claim as defenders of the Gospel on more solid ground than sentiment and fervor, and show that they are not averse to growth and progress in sacred knowledge. . . . Here is a case where there can be no real peace until the issue is clearly faced and met.'

"Delighted itself at the discussion and fearing not the least that harm will result from it, *The Watchman-Examiner* (Baptist) says:

'We had been drifting along paying little attention to doctrinal questions. In high places of leadership among us were men who denied the miraculous birth of Christ, the vicarious atonement of Christ, the resurrection of Christ, and the second coming of Christ. It became somebody's duty to call attention to this frightful state of affairs. It was done, and now everybody is acknowledging that our denomination is strongly conservative and will not stand for a radicalism that denies everything that is fundamental to Christianity.

"We give it as our deliberate opinion that the new emphasis which has been given during the past two years to the "fundamentals" has been the greatest blessing that has come to our denomination in the past quarter of a century."--*The Literary Digest*, May 13, 1922.

All believers in the inspiration of the Sacred Scriptures as the Word of God, and who recognize the great importance attaching to the doctrine of Christ's Second Coming to this earth, appreciate most

fervently every real defense of that doctrine amongst professed teachers of the Gospel, especially in this time when bold effort is made by many in prominent and responsible positions to overthrow the foundation of the Christian faith, through the introduction of human science and philosophy--falsely so-called. The agitation in Christendom in recent years regarding the Second Coming of Christ recalls the Evangelist's words that all men were in expectation of the Messiah at His First Advent.

There is, however, the sadly discordant note concerning the object and results of Jesus' Second Coming sounded by many earnest Christian teachers that we do not like to hear. The highly symbolical and figurative language of our Lord's parables and of the Apocalypse are so construed as to take away all the glory and beauty of this great doctrine.

How we could indeed wish that all earnest Christian people might see that the Savior comes the second time to carry forward to completion the great purpose that He announced at His first appearance, viz., to save men's lives, instead of to destroy them, and that the various symbolic pictures that announce His wrath and indignation, have reference to His displeasure with the present unrighteous order of things, present systems and institutions that must be removed before His Kingdom can be established; that while many individuals will suffer during this sad catastrophe, yet it will be a blessing in disguise; for, as the Prophet declares, after the trouble He will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."--Zeph. 3:9.

"LODGE PUTS IN JEW HOMELAND MOTION."

"Washington, April 12.--A joint resolution to place the official stamp of approval by the United States government upon the restoration of Palestine to the Jewish people as their national homeland, was today introduced in the Senate by Senator Henry Cabot Lodge, and referred to the foreign relations committee, of which he is chairman. That committee is expected to hold a meeting shortly to take action on the resolution. It reads as follows:

"Be it resolved, by the United States Senate and House of Representatives, that the United States of America favors the establishment in Palestine of the national homeland for the Jewish

people, in accordance with the provisions contained in the declaration of the British government of November 2, 1917, known as the Balfour declaration, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country, and holy places and religious buildings and sites in Palestine shall be adequately protected.'

"It is an interesting coincidence that the introduction of the resolution occurred on the eve of Passover, the ancient Jewish festival commemorating the liberation of the Jews from Egyptian bondage and later entry into the Holy Land.

"Senator Lodge's action followed his reception recently of a Massachusetts delegation of the Zionist organization of America, which petitioned him to use his influence to obtain the official indorsement of the Balfour declaration by this country.

"Ex-President Wilson indorsed the Zionist movement and the Balfour declaration on August 31, 1918, and again on March 2, 1919. President Harding wrote a letter on June 1, 1921, expressing his sympathy with the restoration of Palestine as the Jewish national homeland. This is the first time in history, however, that a resolution with that end in view has been introduced in the United States Senate. Representative Hamilton Fish of New York, member of the House foreign affairs committee, has also introduced a pro-Zionist resolution in the

House, which will probably be displaced by Senator Lodge's joint resolution."--*The Boston Herald*, April 13, 1922.

BLESSED BEARERS OF PEACE

"And into whatsoever house ye enter, first say, Peace be to this house."--Luke 10:5.

HOW beautiful and how blessed it would be if the Lord's people whenever they come together to meet each other and to meet Jesus in spirit, would greet each other with this salutation from the heart--"Peace be unto you!" Uttered in the right spirit it should imply that their hearts were in a peaceable condition, seeking each other's peace and welfare and to avoid strife. This meek and quiet spirit would

have a quieting and pacifying effect to a considerable degree upon any others present in such a meeting who had less of this Holy Spirit. The spirit of peace is contagious amongst the Lord's people, even as the spirit of anger is contagious in the flesh. "My peace I give unto you," said our Lord; and hence whoever has not this spirit ruling in his heart lacks an important evidence of discipleship. The Apostle classes the contentious with those who are disobedient to the truth (Rom. 2:8); yet allowance is to be made for weakness of the flesh in this as in other respects; and to "contend earnestly" for the truth (in a spirit of love) is commended. (Jude 3.) Whatever our natural dispositions may be, the indwelling of the Lord's spirit is sure to be manifest in "the *peaceable* fruits of righteousness."--Heb. 12:11.

"My peace I give unto you," were our Lord's words on the night of His betrayal, at the supper, and "Peace be unto you," were His words when first He met the disciples together--after His resurrection. He is indeed the Prince of Peace, and the grace of peace which He gives to His faithful disciples is a blessing beyond all measure, such as the world can neither give nor take away; but this peace is based upon certain conditions of the heart: first, faith, trust in God; secondly, obedience on our part, endeavoring to do those things which are pleasing in God's sight. To such and such only comes the heavenly peace, and in proportion as either the faith is lost or the obedience lacking, the *peace* flies away. Whoever, therefore, believes himself to be a child of God, trusting in Jesus and consecrated to the Lord's service, and seeking to walk in His footsteps, should expect the Lord's peace to rule in his heart, giving him rest, no matter what his circumstances or conditions in life; and if any of this class are without the peace, let them look to it and repair the difficulty, for they are lacking either in faith or in obedience, and with the revival of these the dove of peace will surely return. Another lesson here is, that however much strife and contention His message, the Truth, stirs up among men, our Lord Himself was always peaceably disposed and a peacemaker as respects others; and so all of His disciples are to be. "Blessed are the peacemakers; for they shall be called the children of God." Whatever of strife may come in contact with the Lord's people, it is not to be of their production or cultivation; and even when they speak the Truth, which will necessarily cause strife, they are directed to "speak the truth in love," in meekness, in gentleness, and with long suffering and patience, and not in strife.

MENTAL TOXIN AND ANTI-TOXIN

WHAT thoughts may poison is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing, the nutrition of the cells and nerve centers. The result is that the organs and tissues manifest lost or impaired function loss of general nutrition follows--and a break down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts, reflect themselves most disastrously in the human system. Fear has paralyzed nerve-centers, and turned hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and hate--father and son--have produced insanity, idiocy, paralysis, cholera, jaundice, sudden decay of teeth, fatal anaemia, skin diseases, erysipelas and eczema. Epidemics owe their rapid spread and heavy death rate to fear and ignorance. Epidemics may kill their dozens--fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and psychology.

Professor Gates, of the Smithsonian Institution of Washington, D. C., in his investigations of the effect of mental states upon the body, found that irascible, malevolent and depressing emotions generated in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions generated chemical compounds of nutritious value, which stimulated the cells to manufacture energy. He says:

"Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably."

Remember, this is not "the airy fancy of some enthusiastic mental scientist," but is the testimony of a leading scientific investigator in the laboratories of the Smithsonian Institution, one of the best known scientific institutions of the world. "Chemical analysis," mind you--not "transcendental. imaginings."

Now I have said enough about the toxin and a little about the anti-toxin of the mind. I might go on for hours, stating example after example, illustration after illustration; but the tale would be just the same. Now, what are you going to do about it? Are you going to keep on poisoning yourself and those about you with vile, malignant, thoughts reeking with the miasmatic effluvia of hate-emitting the noxious exhalation of fear and worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your mind? And after getting rid of all the microbes of fear and worry and the bacilli of hate, jealousy and envy, open wide the windows of the mind and admit the bright sunshine of love, and the bracing air of confidence and fearlessness.

Come, friends, let us get out of this habit of poisoning the air with fear, worry and hate thought. Let us join the ranks of the Don't worry company--the fearless brigade, the invincible, conquering army of Love. Let us be bright, cheerful and happy--the other things are not worth while. Let us be confident, expectant, hopeful and cheerful--these things are winners. Let us be filled with love for all men and God, and we will find that life is one sweet song. Love, faith and fearlessness are the ingredients of life's great anti-toxin. Try it and be blessed. --*Selected.*

THE LONG PROMISED REGATHERING OF ISRAEL - PART II

PROPHETIC TIME MEASUREMENTS OF GENTILE LEASE OF POWER AND JEWISH DISFAVOR

PART II

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."--Luke 21:24.

IT is an unquestionable fact that God has fixed definite time limits to Gentile oppression of His ancient people of Israel and Gentile supremacy over the land of Palestine; in other words, there is to be an end to Gentile lease of power and Jewish disfavor. There is little room for doubt that when the Savior uttered the words: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." He had reference to a definitely fixed period of time which, in the Divine counsels, was allotted to the Gentile nations.

Another matter that is very generally recognized by students of prophecy is that these prophetic periods (for there are several), which mark various stages and events in connection with Gentile rule and Jewish disfavor, were given in veiled or hidden terms. The Divine intention in stating them in this way was evidently to conceal their meaning until a due time appointed. To Daniel it was said: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end," but in the time of the end "the wise shall understand." (Dan. 12:9, 10.) This statement was made by the revealing angel to Daniel in connection with the statement concerning the "time, times and a half," the "twelve hundred and ninety," and the "thousand three hundred and five and thirty days." Now, it is very apparent that a "time, times and a half," or three and one half times, is just one half of "seven times," An interpretation of the shorter period is the key that determines the length of the longer one. The period of the "time, times and a half" is otherwise mentioned in the Scriptures as twelve hundred and sixty days, and as forty-two months. The seven times would be double these, which would be 2,520 days, or 84 months of 30 days to a month. The fulfilment of these has been conclusively demonstrated to be in years, a day being counted as a year.

The prophetic period of the "seven times" is clearly indicated in connection with Nebuchadnezzar's insanity, and is evidently symbolic of the Gentile dominion. (Dan. 4.) The "time, times and a half" are evidently employed to mark the length of time when the Papal apostasy would dominate the true Church, sometimes called spiritual Israel. These "time, times and a half" may also be appropriately applied to that space of time in this Gospel Age, during which Palestine, and trodden down Jerusalem have been under the possession of one of these Gentile nations; that possession was lost in December, 1917. The importance of the three and one half times to the true followers of Christ is emphasized, in that an understanding of them, as they relate to Gentile lease of power and Israel's returning favor, enables them to determine approximately the time of their change-their glorification with Christ in His Kingdom.

VEILED TIME PROPHECIES

The period called in Daniel 12 "the time of the end," is a period in the close of Gentile lease of power, and of Jewish disfavor. The events occurring in the world in this time would, to those designated as "the wise," be pregnant with signs of the end of Gentile lease of power, and of returning favor to the nation of Israel.

This same period of time would also witness special events marking a loss of power and influence of the great Papal system, which would also be a further indication to the true Church that the time of her deliverance was fast approaching. Furthermore, as the rise of Gentile supremacy over Israel as a nation was gradual, and of necessity covered an era, likewise we would expect that the cessation of Gentile supremacy and oppression of Israel would be gradual and cover an era. And is it not most reasonable to conclude that this era is that referred to in Daniel as the "time of the end?" Still further we ask: As the loss of favor and the captivity era of Israel and Judah had very important events or crisis dates, is it not reasonable to conclude that these hidden, veiled "time" prophecies, calculating from these crisis dates, would, when they reached their termination, be marked by significant crisis events in connection with a cessation of Gentile oppression and occupation of Palestine, and returning favor to the Israelitish peoples? Indeed, that this is the case is now demonstrated by the very closest calculation, which we are herein endeavoring to show.

As bearing still further on this matter, we note that while it has been very generally understood that these prophetic "times" are veiled in symbolic terms, it has not been so generally recognized that they are doubly concealed, in that they are computed in lunar as well as in solar time. That this is true is demonstrated by the most critical and searching examination. As is well known, there is a difference of nearly eleven days between a solar and a lunar year, a solar year containing about 365 $\frac{1}{4}$ days, and a lunar year about 354 $\frac{1}{3}$ days.

In many instances where the prophecies describe the scattering amongst the nations, and the oppression by them, the statement is made that the nations that oppressed and mistreated them would suffer punishment. One in Jer. 30:16 reads: "Nevertheless, all they that devour thee shall be devoured; and thy adversaries, all of them, shall go into captivity and they that plunder thee shall be (given up) to plunder, and all that prey upon thee will I give up for a prey." (Leeser.) A glance at the pages of history will be sufficient to prove the fulfilment of this and similar prophecies. Indeed, we need only to recall the effects produced on the nations in the recent world war to appreciate this. All the nations engaged in it suffered, because all of them at some time were measurably guilty; but those nations that mistreated the Jews to the greatest extent were the ones that suffered the most severely.

THE FOUR HORNS THAT SCATTERED ISRAEL

In considering these prophetic periods that have reference to Gentile oppression and Israelitish disfavor, it has been our custom in the past to apply them to the kingdom of Judah only. It should be remembered, however, that the kingdom of Judah did not comprehend the whole nation. On the division of the kingdom after Solomon's death, the Northern kingdom continued to be dealt with as the chosen people. The prophecies that describe their dispersion amongst the nations relate to the Northern kingdom as well as to the Southern. This will be seen by a reference to these prophecies. In a vision of Israel's future, Zechariah the Prophet was shown "four horns"; and, inquiring of the angel what these referred to, he was told: "These are the horns which have scattered Judah, Israel, and Jerusalem." (Zech. 1:19.) On this account it will be necessary to make the captivity era cover the whole period from the judgments on the ten-tribe kingdom, to the final one on Judah. Judah's captivity was accomplished by what is termed in history, the *second* Babylonian Empire under the reign of Nebuchadnezzar. It began about 606 B.C., and was fully accomplished about 587 B.C. The captivity era of Israel covered the period beginning with the rise of the *first* Babylonian Empire under Nabonassar, the grandfather of Nebuchadnezzar, 747 B.C. The era of Nabonassar, 747 B.C., is, then, the date of the accession of the *first* king of the Babylonian Empire, and 587 B.C. is the *last* stage of the fall of Judah. These two dates, then, mark the beginning and the end of what may properly be termed the captivity era, and cover a period of 160 years.

One of the very many significant facts connected with the application of the prophetic "seven times" (2520 years) of the Gentiles, and of disfavor to Israel and Judah, is that their first half, beginning with the date 747 B.C., reaches the period in the Gospel Age when the two great apostate systems, which have exerted such a powerful influence for evil upon both the true Church of God, and the Israelitish nation and land of Palestine, had their rise. These are the great Papal and the Mohammedan powers.

THE MOHAMMEDAN AND PAPAL POWERS IN PROPHECY

We are fully aware of the fact that many of the Lord's people who have come to a knowledge of the Divine Plan have been inclined to discredit any interpretation and application of the prophetic Word to the great Mohammedan power. However, when we carefully examine

the history of this once powerful empire, and its baneful religion as it has affected Christianity, its beclouding the Gospel sunlight of Truth, etc., we can scarcely avoid the conviction that it, as well as the great Papal system, has its place in the prophetic Word. Furthermore, when we come to consider that for about two-thirds of the whole period of the Gospel Age it has fulfilled the Savior's prediction in the "treading down" of Jerusalem and the Holy Land, we cannot but believe that it must be referred to in the "sure word of prophecy." Indeed, the remarkable, exact fulfillments of these chronological "time, times and a half," when applied to the history of this great power, are in themselves sufficient to establish this as a fact. Referring to both the Papal and Mohammedan apostasies, MR. GUINNESS has very truthfully said:

"Does any one inquire why these two powers, the Papal and the Mohammedan, should occupy so prominent a position in the predictions of Scripture as regards this Gentile dispensation? The reply is easy. No power ever exercised on earth has proved, on the whole, so injurious to mankind and so antagonistic to the redeeming purposes of God, as the Papacy. Its reign has been long, its sphere has been wide, its power has been vast. It has usurped the headship of the Christian Church, and the titles and prerogatives of Deity. It has corrupted the Gospel, suppressed the Bible, and turned Christianity into a mere baptized heathenism. Idolatries and false doctrines have been inculcated and promulgated throughout Christendom by its instrumentality. For centuries it made war with the saints, and overcame them. Millions of evangelical martyrs have been slain by its authority. . . . And as to the power of Islam, when it is remembered that, not only did it exterminate Christianity in Northern Africa, leaving but a feeble and ignorant remnant of the Coptic Church in Egypt, but that the professing Christians of the Greek Church fell by millions before the invasion of its savage and devouring hordes, its myriad horsemen from Central Asia, and that millions more of subject Christian races have groaned under its cruel oppression and destructive exactions; when we remember that it has put out the light of the Gospel in the lands where it had its birth, and that moreover it has devastated Palestine and trodden down Jerusalem; . . . when we remember that to this day it dominates 150,000,000 of mankind, involving them in the darkness of fatal error and anti-Christian belief; can we wonder that the spirit of prophecy should indicate beforehand its rise and its career, and announce its final doom?"--*Light for the Last Days*.

INTERESTING APPLICATIONS OF THE 1260 YEARS

The exact date of the beginning of the Nabonassar era is February 26, 747 B.C. Taking this date as the beginning of the captivity era, and of the four horns or powers that had to do with the scattering of Israel and Judah, namely, the Assyrian-Babylonian, Medo-Persian, Grecian, and Roman, and calculating to the fall of the last or Roman in its undivided form, we discover that there were exactly 1260 lunar years; in other words, from the accession of Nabonassar, February 26, 747 B.C., to the fall of the imperial power of Western Rome, August 22, 476 A.D., there are exactly to a day, 1260 lunar years. Twelve hundred and sixty lunar years are 1222 1/2 solar years, or 446,503 days; while 1260 lunar years (15,120 lunations--moons) contain 446,502 1/2 days. It will be seen that the difference, if any, was one of hours. As we test this matter for ourselves and prove its truthfulness, we cannot do less than inquire in the words of one who first discovered this: "Carl any candid mind regard this fact (which no one can deny or even question) as a mere chance coincidence? From the initial date of the rise of Babylon, the beginning of the Jewish captivity era, to the deposition of Romulus Augustulus, and the end of the Western Empire of Rome, exactly three and a half 'times' elapsed; not in open solar years, that might have challenged premature attention, but in that same *veiled* lunar form, in which the 'seventy weeks' to Messiah the Prince were measured and announced and fulfilled."*

Another most significant fact concerning this date, 476 A.D., is that it was this year that marked the fulfilment of St. Paul's words in 2 Thes. 2:7--that of the removal of the *hindrance* that stood in the way of the rise of the great Papal apostasy. The old imperial head at Rome ceased, and in its place, after a brief space of time, there arose another head, that most evil and anti-Christian form of Roman rule, the Papacy, whose dominion over the saints from 539 A.D. lasted until 1799 A. D., "a time, times and a half" in full solar measurement.

*It is capable of demonstration that this prophecy of the seventy weeks met its fulfilment in both solar and lunar time. This will be considered at another time.

The latest date of the captivity era was, as we have shown, 587 B.C., when Jerusalem and the Temple were destroyed by the Babylonians. It is most natural to conjecture, because of the very remarkable fact noted above, concerning the three and one half times starting with the beginning of the captivity era (which scattered Judah amongst the nations) and ending on the lunar scale with the fall of the fourth power,

the Roman, that the ending of these "time, times and a half," (lunar), from 587 B.C., would mark another most important event connected with Gentile and Jewish history; and as we examine the matter, it is proved to be so just as we have found that 1260 lunar years, or 1222-1/2 solar years, reckoned from the era of Nabonassar, the first king of Babylon, reach the date of the fall of Western Rome, which is, because of the removal of the *hindrance* spoken of by St. Paul, the initial date in the rise of the Papacy; so we discover that 1260 lunar years, measured from the last date of the captivity era, 587 B.C., leads up to a most remarkable event in the Eastern Roman Empire, which had to do with Jerusalem and the Holy Land. This event was one in connection with the rise of the great Mohammedan power, before which, later on, Constantinople (or new Rome) fell. Twelve hundred and sixty lunar years from 587 B.C., leads to 637 A.D. This was the year of the capture of Jerusalem by the Saracens, under Caliph Omar,* which marked the transference of Eastern Roman authority over Jerusalem and Palestine to the Mohammedan power. It was at this time that the Mosque of Omar was built, on the site of Solomon's Temple, where it remains to this day.

While it is true that the great destruction of Jerusalem and its Temple, and the desolation of the Holy Land, predicted by the angel Gabriel, as recorded in Daniel 9, took place under the Roman General, Titus, in the year 70 A.D., nevertheless, this fall under the Caliph Omar was a great and important event, well worthy of a place in connection with the fulfilment of a chronological prediction which marked a significant ending of the middle of the "seven times," the "time, times and a half," on a lunar scale. A. D. 637 was the beginning date of the long period of the treading down of Jerusalem and Palestine by the Mohammedan power, Saracenic and Ottoman, which continued until 1917, when the British army, under General Allenby, captured Jerusalem and drove the Turkish forces out of Palestine. During by far the greater portion of this period of over eighteen hundred years of the utter desolation of Palestine, Jerusalem and the typical holy places, the Mohammedan power has had control. The chronological period of the "time, times and a half" apply equally to the Mohammedan power as to Papacy, and is as capable of exact calculation in the one case as the other. Of this we shall have more to say later.

"The date 637 A.D., occurs in that central bisection era, in which Luther used to say, 'The Pope and the Turk came up together.' It is a well known fact that "the seventh century was the one in which the Papal power was fully developed--in which the *spiritual* abomination that maketh desolate, was established in the *spiritual* Temple, or the Christian Church. In the same century a *literal* 'abomination of

desolation' was established in the literal sanctuary by the erection of the Mosque of Omar on the site of the Temple in Jerusalem, where it continues to this day."

*Some authorities calculate the capture of Jerusalem by Omar to have been in the winter of 636-637 A.D.; others, the winter of 637-638. Gibbon simply says the siege of Jerusalem began in November and lasted four months. He does not give the year date. (See Gibbon's Vol. IV, p. 436.) The destruction of the Temple in Zedekiah's day took place in the fifth month and the tenth day, Jewish time (Jerusalem. 52:12); some say in 587; others 588 B.C. Whichever years we accept as the dates for these occurrences, the result is the same.

HISTORICAL CORROBORATION

To sum up these significant chronological facts:

We have found that from the *initial* date of the rise of the Babylonian, Empire Under Nabonassar to the fall of the Roman Empire, was just 1260 lunar years.

From the destruction of Jerusalem and the burning of the Temple in the fifth month of 587 B.C., which marked the completion of the predicted judgment desolations or downfall of the Jewish Kingdoms, to the Saracenic conquest of Palestine and the capture of Jerusalem, in the early part of 637 A.D., there was also just 1260 lunar, or 1222- $\frac{1}{2}$ solar years. The vital significance of this event is thus referred to in *Ockley's History of the Saracens*:

"Jerusalem, once the glory of the East, was forced to submit to a heavier yoke than ever it had borne before. For though the number of the slain, and the calamities of the besieged, were greater when it was taken by the Romans; yet the servitude of those who survived was nothing comparable to this, either in respect to the circumstances or the duration. For, however it might seem to be utterly ruined and destroyed by Titus, yet by Hadrian's time it had greatly recovered itself. Now it fell, as it were, once for all, into the hands of the most mortal enemies of the Christian religion, and has continued so ever since; with the exception of a brief interval of about ninety years, during which it was held by the Christians in the holy war."

In December, 1917, as we are well aware, the Turkish power was compelled to deliver Jerusalem into the hands of a power friendly to the Jews; and notwithstanding the fact that in the settlement of the territorial disputes that resulted from the great war, Turkey was permitted to hold on to all the other territories she had lost, Palestine remains in possession of the British Empire; and we may believe with confidence that it will continue so, until God's appointed time shall come when the Jewish people will possess it, independent of all other nations.

An incident occurring in connection with the fall of Jerusalem into the hands of the Saracens in 637 A. D. is worthy of notice: When its professed Christian defenders yielded to the Saracens, "the Patriarch Sophronious appeared on the walls, and, by the voice of an interpreter, demanded a conference. After a vain attempt to dissuade the lieutenant of the Caliph from his impious enterprise, he proposed in the name of the people a fair capitulation, with the extraordinary clause, that the articles of security would be ratified by the authority and presence of Omar himself [the successor of Abubecker, who was successor of Mohammed]. The question was debated in the council of *Medina*: the sanctity of the place and the advice of Ali, persuaded the Caliph to gratify the wishes of the soldiers and enemies." The Caliph Omar came and put his signature to the articles of capitulation, and then entered the city. "Sophronious bowed before his new master, and secretly muttered in the words of Daniel, *The abomination of desolation is in the Holy Place.*" By a command of the Caliph, the ground of the Temple was prepared for the foundation of the Mosque, which takes Omar's name, where it still rests today.

APPLICATIONS OF THE 2520 YEARS

We will not be surprised if we discover, when we calculate the *full* period of the "seven times" of the Gentiles, or 2520 years on the lunar Scale, from the two dates of 747 B. C. and 587 B. C., that most important events will be reached in connection with this last Gentile power that has had control over Israel's land. Indeed, such we find to be the case. However, we are to bear in mind that we are calculating this prophetic period in lunar time, which, of course, is much shorter than solar time. The difference between 2520 years lunar, and the same in solar time, is just 75 years; in other words, 2520 lunar years is equal to 2445 solar years. This, of course, would increase the era of the gradual returning favor to Israel by 75 years; i. e., from the running out

of the 2520 years on the shorter or lunar scale, we will need to add 75 years in order to reach what we may expect to be the full end of Gentile supremacy over Israel's land. Applying the full "seven times" measurement on the lunar or shorter scale, from the *first* date, 747 B. C., we reach the year 1699 A. D. Examining the records of history, we discover that 1699 A. D. was a most significant, indeed a crisis year, for the Mohammedan Empire. In this year the wars of the Ottoman or Turkish Empire with Russia and Austria, which covered a period of 20 years, and which shook the Ottoman Empire to its foundations, ceased, and the peace treaty signed at Carlowitz broke forever *the aggressive power* of this great empire. The historian, William Coxe, in his *History of the House of Austria*, has thus described the importance of this event:

"The Peace of Carlowitz forms a memorable era in the history of Europe. Austria secured Hungary and Slavonia, which for two hundred years had been occupied by the Turks, and made the important acquisition of Transylvania. At the same time, the Sultans lost nearly half their possessions in Europe; and from the diminution of territorial sovereignty, the Ottoman power, which once threatened universal subjugation, *ceased to be* formidable to Europe."

Reckoning from the later date, 587 B. C., the "seven times" or 2520 years on the shorter, lunar scale, we reach the year 1860 A. D. Again we scan the pages of history to discover whether any event occurred in connection with the release of Palestine from Mohammedan oppression. "In 1860 took place the horrible Druze massacre of the Christians in the Lebanon and at Damascus, a massacre connived at, if not planned by the Turkish government. The remonstrances of the European consuls were treated with neglect and contempt. The Christians were disarmed by the (Turkish) authorities, and left like defenseless sheep, to be butchered by their blood-thirsty enemies, Thousands of innocent lives and millions of property were sacrificed, and the total apathy and incompetence of the Turkish government to maintain order was such that the great powers of Europe intervened. Syria was occupied by French troops, and an English fleet anchored at Beyrout. The result was the conclusion of the treaty by which northern Syria, including Lebanon, was placed under a Christian governor, and the welfare of its inhabitants secured by a restriction of the Turkish power, submitted to under European compulsion. The year, in short, witnessed a marked, though partial *deliverance of the Holy Land from Mohammedan oppression.*"

Furthermore, there occurred another most significant event associated with the revival of Jewish hopes and prospects. The year 1860 witnessed the formation of the *Universal Israelite Alliance*. This was certainly an evident "*beginning*" of that unification of the long scattered Jewish people, predicted in Ezekiel's vision of the restoration under the figure of bone coming to his bone (Ezek. 37.) in 1860 an insipient commencement of *national re-organization* of the Jewish *people* took place on the one hand, an incipient 'cleansing of the [typical] sanctuary,' or Holy Land, from Moslem domination, on the other."

THE PROPHETIC "SEVEN TIMES" DRAWING TO A CLOSE

We next consider the "seven times" of Gentile authority, and the time of returning favor to Israel, and the time for the release of Palestine from the Gentile nations, on the solar, the longer scale. From 747 B. C., 2520 full solar years bring us to 1774. This year brought another well marked stage in the loss of Turkish dominion.. This year closed a disastrous war with Russia and Austria, with the famous and humiliating *Treaty of Kainardje*, which resulted in Turkey being compelled to permit Russia the free navigation of the Black Sea. Never since that date has Turkey been able to take the aggressive, or even to stand successfully on the defensive, against the European nations. Its history since that time, as is well known, "has consisted of one monotonous series of disastrous wars, humiliating treaties, military and provincial revolutions, insurrections, massacres, cessions of territory, failures of revenue, diminution of population, ever-contracting dominions, and ever increasing debts, and gradual loss of independence; till at the present moment, protracted decay verges on total extinction. Europe is driven to recognize that nothing can much longer avert the long-predicted, and richly deserved doom of Mohammedan rule in Europe--political death."

Beginning to calculate the "seven times" on the solar, the longer scale, from 587 B. C., we reach the date yet future, of 1934 A. D. May it not be that this date will witness the long-looked-for event, the close of Gentile dominion and the establishment of an independent Jewish commonwealth? We shall wait in earnest expectancy the coming of this, which may be the most significant of all dates, the one marking, seemingly, the very last of these prophetic "seven times. "

We are all familiar with the fact that the date 606 B. C. marked the beginning of Nebuchadnezzar's suzerainty over the Jewish nation. We are also well aware that the "seven times" on the full solar scale ran

out in 1914, which began the great universal conflict of the nations. The effect of this conflict on the Turkish Empire and the land of Palestine, is well known to all. Its vast significance, however, is only known to but the few students of prophecy. On December 9, 1917, the city of Jerusalem was wrested from the Turkish Empire. The year 1917 is no less an important date connected with the running out of these prophetic "seven times" and "time, times and a half" than is that of 1914. H. GRATTAN GUINNESS, one of the most noted of the students of prophetic chronology, over thirty-five years ago, said, concerning this year, 1917: "The secret things belong to God. It is not for us to say. But there can be no question that those who live to see 1917, will have reached one of the most important, perhaps *the* most momentous of these terminal years of crisis."

THE END OF TURKISH RULE IN 1917

As regarding its significance in the running out of these secret, hidden, prophetic times, this eminent prophetic student wrote, in 1888:

"It was in the year B. C. 606 that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father; and it was not until nearly two years later, B. C. 604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar; and it was probably also the year in which he saw the great image, in connection with which it was said to him, 'Thou art this head of gold.' This year has therefore some special claims to be considered as a *very principal starting-point* of the 'times of the Gentiles.' Measured from it the period runs out in A. D. 1917, and it is a very notable fact that a second most remarkable period also expires then. The 1,335 years of Daniel 12:12, the *ne plus ultra* of prophetic chronology, which is evidently eastern in character [we would say, both eastern and western], and consequently lunar in scale, measured back from this year 1917, lead up to the Hegira era of Mohammedanism, the starting-point of the Mohammedan calendar, the birthday of the power which has for more than twelve centuries desolated Palestine and trodden down Jerusalem. The two periods lie thus:

B. C. 604 2520 solar years A. D. 1917

A. D. 622 1335 lunar years A. D. 1917

"The year 1917 is consequently *doubly* indicated as a final crisis date, in which the 'seven times' run out as measured from two opening events, both of which are clearly most critical in connection with Israel, and whose dates are both absolutely certain and unquestionable. . . . Here. . . . we have a *main* starting-point, the first of Nebuchadnezzar's [sole reign] as our terminus *a quo* for the one period, and, the acknowledged commencing date of the great eastern apostasy, Mohammedanism, as that of the other; and we see that the latter in its extended form *meets* the former, and expires with it in the future year A. D. 1917. . . .

"Yet we must also call attention to a further interesting fact connected with the last possible measure of this comprehensive and wonderful 'seven times,' that starting from the capture of Zedekiah and the burning of the Temple in the nineteenth year of Nebuchadnezzar [587 B. C.] and terminating in A.D. 1934. The termination of the 'times of the Gentiles' meets at this point the 1,335 lunar years, dated from the *Omar capture 'of Jerusalem--an event* more momentous in its effects on Palestine and Jerusalem than the Hegira era [622] of the commencement of Mohammedanism.* No chronologic prophecy of Scripture indicates any date whatever beyond this year [1934], as astronomic considerations forbid the thought that the supplementary seventy-five is to be added to these solar measures."

OMINOUS SIGNS IN OUR DAY

There is a feature of unusual significance and one worthy of careful notice in connection with the exact date on which General Allenby captured Jerusalem. The date was December 9, 1917. As is well known, the Jews keep a *lunar* calendar, and as this event had especially to do with Jewish history, we consult their calendar for 1917, and, lo! we discover that December 9th was the four and twentieth day of the ninth month. This was the anniversary of the day that God's blessing came to them after about sixteen years from their return from the captivity in Babylon, as we read: "In the *four and twentieth day of the ninth month*, in the second year of Darius, came the word of the Lord to Haggai the Prophet, saying. . . . Consider now from this day and upward [onward], from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid [see also Hag. 1 :13, 14], consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless

you." (Hag. 2:18, 19.) May it not be possible that these words that applied in the year 520 B. C. to the nation in a literal sense, may, since Jerusalem was captured in 1917, be applied in a typical sense? A recent writer has applied them in this way. We quote his language:

"Now these trees are used as a type of the Jewish nation all through Scripture. The vine is constantly used as a type of the Jewish nation, loved and cared for by God; the fig tree of their *existence* as a nation; the pomegranate (which figured on the High Priest's dress) of their temple worship; the olive tree, of their fruitfulness as a missionary nation in time to come. Although in none of these aspects should the Jews as yet have blossomed out, yet God promises that from a special day, 'the four and twentieth day of the ninth month,' He will proceed to bless them."

As we recall the great rejoicing on the part of the orthodox Jews over the world, when the news was heralded that Jerusalem was taken, and the zealous efforts that have been going on since that time to rehabilitate Palestine. for a home for the scattered and dispersed ones, we are reminded of the effect that the words of Haggai, "From this day will I bless you," had, in encouraging the Jews in his day to build their Temple, and resume the worship of Jehovah at Jerusalem. And, furthermore, we are reminded of the days of rejoicing since the 1,335 years ended, as they applied to the Lord's people of *spiritual* Israel-days of rejoicing as Jehovah's wonderful Plan of the Ages

*It was just 15 years from 622 to 637; likewise, just 15 years from the close of 1917 to 1933.

has been unfolded to us. The words of MR. GUINNESS, written forty-two years ago, in his book, *The Approaching End of the Age*, have, a deeper significance at the present time. His words are:

"We have noted various indications in the condition of Palestine and of Israel; and in the political events of our own day, which seem to indicate that the cleansing of the (typical) sanctuary and the restoration of Israel are not distant. When these shall take place, when the Moslems now driven out of Bulgaria, shall be driven also out of Syria, when the nations of Europe, actuated, it may be, merely by mutual mistrust and political jealousy, or it may be by higher motives, shall conspire to reinstate the Jews in the land of their forefathers--then the last warning bell will have rung; then the last of the unfulfilled

predictions of Scripture, as to events prior to the great crisis, will have received its accomplishment, then the second Advent of Israel's rejected Messiah will be close at hand, then the mystery of God will be all but finished, and the manifestation of Christ be immediate. How long a time may be required to bring about this restoration--who shall say? The destruction of the power and independence of the Ottoman empire, like the annihilation of the temporal dominion of the Papacy, should be as a trumpet-blast to Christendom proclaiming that the day of Christ is near."

The destruction of the power and independence of the Turkish Empire is certainly now, forty-two years since these words were written, almost an accomplished fact; for it is very evident that it will be,' from now on, entirely dependent upon the will of the Council of Ten in Paris, what shall be done with Turkey.

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and golden dawn.

On the, top of Zion's mountain,
God prepares His house again;
At its threshold springs a fountain,
Flowing for the souls of men.

From the earth's remotest- stations,
Men will come to hear the Word;
And, in all the world, the nations
Shall be nations of the Lord.

EZEKIEL, THE WATCHMAN: OF ISRAEL

--JULY 2--EZEK. 2:1--3:27--

Golden Text.--"Seek ye Jehovah while He may be found;. call ye upon Him while He is near; let the wicked forsake his way, and the

unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon."--Isa. 55:6,7.

EZEKIEL ranks amongst the great Prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

We submit some interesting observations from Peloubet's Sunday School Notes:

"Ezekiel was an exile from Judah, having been carried away in the first* captivity, when Nebuchadnezzar bore into exile the young King Jehoiachin, with many leading citizens, including many priests. In Babylonia the exiles seem to have been treated leniently. They had houses to live in, and we do not read that they were persecuted. Doubtless, however, they constantly longed to return to their dearly loved homeland.

"Ezekiel may be said to have given us the only "work of art" in the Old Testament. As Smend says, the whole book is the "logical development of a series of thoughts on a carefully elaborated and schematic plan; nothing can be removed without disarranging the whole." More than any other writer, Ezekiel is the architect of his composition. The book as a whole falls into two equal parts, each of which is divided and subdivided, every part preparing us for what immediately follows, and reminding us of the ordered symmetry of a cathedral.'--*Lofthouse*.

"As to Ezekiel's style, there are three things in particular which are characteristic of the book: symbolical figures, symbolical actions, and visions. The three are related to one another, being all more or less the creations of an imagination always grandiose and often beautiful.'--*Prof. A. B. Davidson*."

Still another has said, "Ezekiel is fond of interrogations and interjections; he delights in proverbs, parables, allegories; he is master of the dirge or lament.

"The first half of the book is occupied with prophecies of the destruction of Jerusalem and Judah, and the second half with prophecies of their restoration, and of the eternal peace of the people of God. The prophecies are chiefly symbols, in action or word, followed by explanations. His purpose was twofold: (1) to keep before the exiles the national sins which had brought Israel so low; and (2) to sustain their faith by predictions of national restoration, the punishment of their enemies, and ultimate earthly glory."

THE SOUR GRAPE OF SIN

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement; that he, with other Prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand things which God did not wish to have understood until after the giving of the Holy Spirit at Pentecost-- things which would be "meat in due season" for the spiritual Israelites throughout this Age.

*What this writer calls the first captivity was really the second captivity; the first captivity having occurred some eight years previous, when Daniel and his associates, and many of the vessels of the house of the Lord were carried away to Babylon. We presume the captivity in which Ezekiel was taken, in Jehoiachin's day, eight years after Daniel was taken, is called the first captivity in the sense that it was the first great captivity of that period, that effected the people at large.

For instance, when Ezekiel tells the people, "The soul that sinneth, it shall die," he was delivering a truth applicable to the Gospel Church during this Age, and a truth which will be applicable to the whole world during the Messianic reign, but which was not truth nor applicable to the Jews at the time of the utterance. Why? Because the whole world at that time was lying in the wicked one; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the Divinely appointed way--through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as for Israel's Law Covenant, it was merely typical of the New Covenant of the future, and we have the Apostle's word for it that the Law could not make anything perfect.

No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for the Savior. When Ezekiel refers to the proverb that "the fathers have eaten a sour grape and the children's teeth are set on edge," he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a Redeemer, separate and distinct from the sinner's race, would be provided. And this provision for release from the weakness inherited from Father Adam has been provided by Jehovah through His only begotten Son, the Lord Jesus Christ, the world's Redeemer.

"TIMES OF RESTITUTION"

In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the Divine Plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to bring them back into His favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that the Sodomites will be restored and blessed. The latter nation had been entirely destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, *hades*, *sheol*.

The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for His own Name's sake--of His own good pleasure. In other words, this is the purpose which God purposed in Himself from before the foundation of the world. This is the purpose which He declared to Enoch, saying that in due time Messiah would "come with myriads of holy ones" to establish justice and righteousness in the earth, to bless the people. This is the

same message which God declared to Abraham saying, "In thy Seed shall all the families of the earth be blessed." This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

This description is found in verses 40 to 60, the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and He shall be pacified toward them in respect to all of their idolatrous doings of the past. The pacification of Divine Justice is found in the redemption accomplished by our Lord and Savior.

Ezekiel is one of the Prophets referred to by St. Peter as prophesying respecting coming "Times of Restitution"--blessings of Messiah's Kingdom to be inaugurated at the close of this Age, as soon as the Church shall have been elected to be the Royal Priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these coming "times of restitution" are mentioned by all the holy Prophets since the world began, and Ezekiel's reference to them marks him as one of the holy Prophets. - Acts 3:19-23.

Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the Bride of Christ whom the glorious Head may, from time to time, use as His mouthpieces.

Ezekiel was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the wilfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel Age is not to the whole world, but, as the Scriptures declare, "To him that hath an ear to hear." St. Paul uses this message, saying:

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."--Rom. 6:23.

NOT TORMENT BUT DEATH

It is worthy of note here that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, "The soul that sinneth, it shall die." In other words, God declares that He will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, "Turn ye, turn ye, for why will ye die?" And again, "He that hath the Son hath life, and he that hath not the Son shall not see life [everlasting], but the wrath of God abideth on him"--the wrath or sentence of death everlasting.

In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are dutybound to make clear this feature of the Divine program, namely, that all wilful sin will bring death; that all wilful sinners, as St. Paul declares, shall be punished with everlasting destruction--not with everlasting torment. (2 Thes. 1:9.) Every member of the Body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet.

DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM

--JULY 9--DAN. 2--

Golden Text.--"The kingdom of the world is become the Kingdom of our Lord, and of His Christ:

and He shall reign forever and ever."--Rev. 11:15.

DANIEL is set before us in the Scriptures as one whom the Lord loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel, where the Lord, speaking of the sureness of His judgments about to come upon the land of Judah, said, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness." (Ezek. 14:14.) These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his home. Daniel's name means "God is my judge." Other Daniels are the second son of David (and Abigail), and a priest who returned to Judea with Ezra.

Daniel was born in Judah, of a noble and perhaps the royal family (Dan. 1:3), and was among those taken captive by Nebuchadnezzar in the third year of Jehoiakim's reign, about B. C. 606, eight years before the deportation of Ezekiel. The age of Daniel at the time he was carried to Babylon is variously estimated from twelve to fifteen years.

Concerning the state of the exiles in Babylon, it is said that this was at first quite endurable. They seem to have had their own lands assigned them for settlement, and their own houses to live in. Their communities were self-governed, under their own rulers and leaders. Some obtained a fair degree of wealth.

Many, however, were slaves, and the position of these slaves gradually became horrible in the extreme as Nebuchadnezzar met with opposition in his siege of Jerusalem. He used the Jews to help build his vast palaces, temples, and elevated gardens. He laid upon them the most cruel punishments and put them to death in the most barbaric fashion, even roasting them in the fire. The psalms of this period are passionate with fierce indignation, and thrill with longings for the dear home-land. At first they felt that God had forgotten them, and gave themselves up to cynicism and idolatry. Gradually the earnest teachings of Ezekiel brought them back to God, and the exiles, in profound repentance, returned to their ancient allegiance to Jehovah.

The position of Daniel in Babylon was a fortunate one, for Nebuchadnezzar had ordered Ashpenaz, the chief of his eunuchs and the master of his harem, to select a number of the Jewish youths of noble and royal blood, and train them to be king's officers; and Daniel was of this number. Foreigners and slaves were often chosen for such a purpose, as they would be more thoroughly in the king's power and more obedient tools in his hand.

We are told that the lads thus selected were to be without physical blemish, fair to look upon, and with bright minds. Thus we have a most attractive picture of the young Daniel.

These boys were to be so trained that they should forget their native language and customs, and become Chaldeans in mind and heart. To that end their names, into which the Jew put so much of his history and his faith, were changed to heathen names.

Our lesson proper deals with matters and events in the life of Daniel after he had been in Babylon about three years, and it was in the second* year of Nebuchadnezzar's reign. In our study of the history of God's dealings with Israel, we have found that all the facts show that some nineteen years prior to the fall of the last Jewish king, Zedekiah, God had constituted the king of Babylon, Nebuchadnezzar, a world ruler. (Jer. 25:1, 9; 27:1, 4-8.) In this lesson we are now considering, which has its setting in the second year of the reign of Nebuchadnezzar, we are given most important information bearing upon the subject of this universal empire.

*This was recorded by Daniel as Nebuchadnezzar's second year, from the standpoint that his reign was regarded and reckoned in Babylon, where Daniel was residing when he made his records; this would be the second year from the death of Nebuchadnezzar's father. The historian informs us that Nebuchadnezzar had reigned with his father some two years before the latter's death. Thus, including these two years, the time when he had the dream recorded in this lesson, would be approximately the fourth year; and it was while Nebuchadnezzar was reigning with his father that he made the first siege against Jerusalem, in king Jehoiakim's third year (Dan. 1:1), when this king of Israel became a vassal of Nebuchadnezzar, and Daniel and his associates were made captives and taken to Babylon; and it was at this point that Nebuchadnezzar's dominion or suzerainty over the Jews is reckoned by them as commencing. From this viewpoint of reckoning the matter, it is seen that Daniel had been in Babylon some four years at the time he was called before Nebuchadnezzar to interpret the dream, which the latter had in the second year of his sole reign, but in the fourth year of his suzerainty over the Jews.

A TYPICAL EASTERN TYRANT

Concerning this subject before us, one writer has well said:

"We get a glimpse of the despotic and unreasonable character of the Babylonian king in the incident of his forgotten dream. Two years after his accession he had a remarkable dream, which, on awaking, he tried in vain to remember. Thereupon he called his wise men, and demanded that they tell him the dream. The wise men properly demurred. 'What was your majesty's dream?' they asked respectfully. 'Tell us and we will interpret it.' But the king demanded that they

should both tell the dream and explain it. If they did this, he would reward them richly. If they failed, he would cut them in pieces, and disgrace their dead bodies by casting them out on dunghills. Nebuchadnezzar was a typical Eastern tyrant.

"No wonder the wise men were filled with dismay. Nebuchadnezzar was furious, and had given orders that all the wise men of Babylon should be slain, all the magicians, enchanters, diviners, soothsayers, sorcerers, 'Chaldeans,'--the whole tribe of men whose mysterious claims to supernatural knowledge had laid them open to the king's demand and threat. In their extremity, as the time for the execution of the king's decree drew near, they sought Daniel, who was evidently admitted by the wise men themselves to be wiser than they were, and begged him to come to their aid.

DANIEL AND THE POWER OF PRAYER

"We are reminded of the story of Pharaoh's dream which Joseph interpreted, though all the wise men of Egypt failed to do so (Gen. 41). Both Joseph and Daniel were confident of their ability, but Joseph rested his confidence on God (Gen. 41:16), and so, it will be seen, did Daniel. He and his companions were involved in the wholesale slaughter decreed by the wrathful king, but he obtained a stay of execution from the captain of the king's guard, who had already set about the arrests.

"It is to be noted that Daniel did not try to meet his great test alone. Friendship was for just such a time as this. Five heads were wiser than one. He called a prayer meeting. Christians that try to live strong lives and conquer their temptations without the help of other Christians are sure at some time to fail and fall. If even our Lord felt it necessary to associate twelve friends with him to help him in His task, how much more do we need the same upholding!

"Using their Hebrew names and not their new heathen names, Daniel begged his friends to pray for God's merciful enlightenment to save their lives. We are told simply and immediately that the king's vision and its meaning were at once revealed to Daniel in a dream that very night. That ancient prayer meeting, held so long before God's teaching in regard to prayer had been disclosed to the world, met with a prompt and glorious blessing. How many such prayers have since been rewarded!

"The dream which Daniel brought back to the king's mind was one of the most famous dreams of all history. 'It was such as might well float into the king's busy brain. It conforms to the psychological law of dreams, according to which they invariably recombine images and impressions already imprinted upon the waking mind. Its imagery might readily be suggested by the colossal figures in which Babylonian and Assyrian art revelled.' The king had seen 'a single image of colossal size standing before him. It was at the same time both magnificent and awful to behold. The head was of finest gold; the breast and arms of silver; the belly and thighs of brass; the legs of iron; the feet part of iron and part of clay. The very first thing that must have struck the king as the form of the image was brought before him was the instability of it."

THE VISION OF EMPIRES INTERPRETED

The Prophet Daniel explained that this great image, which stood before Nebuchadnezzar, represented all the Gentile kingdoms. Babylon, Nebuchadnezzar's kingdom, was represented by the head of gold; next came the Medo-Persian, represented by the breast and arms of silver; then Greece, represented by the belly and thighs of brass; then came Rome, represented by the legs of iron; next came the so-called Holy Roman Empire, represented by the feet smeared with miry clay; and last, the present governments of Europe, represented by the ten toes, also of iron smeared with miry clay.

According to this vision given to the Emperor Nebuchadnezzar and interpreted by the Prophet Daniel, God designed that picture, image, to represent all the Gentile governments that would ever have sway over all the earth.

Previous investigations of this subject have led us to see that the time during which these universal empires will have controlled the world must be the Times of the Gentiles. Through our Lord Jesus Christ, God has mentioned the Gentile Times (Luke 21:24), and now in the Old Testament we find out how many Times there are--how many *years* there were to the seven years or Times; for in Scriptural usage a Time means a year.--Dan. 4.

The question to be decided is, What *kind* of years were these Times to be? and we conclude that if they were not *literal* years, they must be *symbolical*. Since a literal year, Jewish reckoning, contains, 360 days, and since in *prophecy* a day represents a year of actual time (Ezek. 4:6), each symbolic "Time" would be 360 years. So then, this period of Seven Times must mean 7×360 , or 2520 years.

Thus we have found that this was to be the period of time during which Israel was to be overturned (Ezek. 21: 25-27)--to have their kingdom and their government subject to the Gentiles. Meantime, while setting aside His own typical kingdom, God said to the Gentiles, I will not be ready to set up My Kingdom for some time. In the interim you may have the opportunity to demonstrate what you can do for the world. Institute the best government that you can. Do your very best to rule the world justly and wisely.

EARTH'S GREAT UNIVERSAL MONARCHIES

Full of confidence that they would rule "the world in the best possible way, the Babylonians essayed to do so, but soon reached a sad climax. There followed a general program by which the rights of the people were disregarded, the wealthy getting everything and the poor practically nothing. Next came into power the Medes and Persians, who also started out very well, with just designs and every endeavor to do right. We recall that Cyrus, the first Medo-Persian Emperor, set free the Jews and gave them permission to return to Jerusalem; and that he also sent back the holy vessels of the Temple, which were very valuable, but which he would not retain because they belonged to God. Cyrus attempted to maintain a just and righteous government; and yet before long, the Medo-Persian Empire failed to bring satisfaction to the people or to prove to be a great blessing to the world.

Then came the turn of Greece. Alexander the Great, before he was twenty-one years of age, had conquered the world. For quite awhile Greece ruled the world. Grecian civilization and various systems of Grecian philosophy went out world-wide. Greek theories on all kinds of subjects have more or less permeated all the great countries of earth; even in our day the influence which went out from Greece is felt in every form of religion the world over, the religion of Christendom being itself a mixture of Grecian mythology and Christianity along with the teachings of the Mosaic Law and the Jewish Prophets. But Greece had her day, and had to bid farewell to the sceptre of power.

Next came the Roman Empire, with its various forms of government, each of which was tried with the endeavor to rule the world wisely and justly. The result of all this was the centralization of power to a greater or less degree, the wealth regathered into the hands of a few, and the masses of the people neither blessed nor satisfied. Then the Roman system began to fall.

By and by came in that mixture of Christianity and Roman civil power, represented in the iron feet of the image, which were smeared with miry clay; the gloss of Christianity covering the civil power as the clay covered the feet of the image. This gloss did not make the nations really Christian, but has merely caused these kingdoms and governments to look upon themselves as though they were Christian; and this is what they call themselves--Christian Germany, Christian Great Britain, Christian France, Christian Russia, Christian Italy, and Christian Austria-Hungary.

A COUNTERFEIT OF CHRIST'S KINGDOM

Miry clay looks very much like stone; and God used a stone to symbolize His Kingdom in the same symbolic picture that He used the miry clay smeared over the iron feet to represent nominal Christians. Christ's Kingdom has not yet been established; but it will be built on the wreck of these present institutions, which outwardly resemble Christ's Kingdom, calling themselves Christian nations on all their coins and declaring that God is reigning in these kingdoms. Collectively they call themselves Christendom, which means Christ's Kingdom; and they were led to do this through the teachings of the Church during the Dark Ages--not the true Church, but people who deludedly thought that they were the Church of Christ and who persecuted the real Church.

We include as sectarian churches all that are not the real Church. There are many spurious churches; all cannot be right. The question is, *Which is the right one?* None will acknowledge the others to be the right one, all claiming to be right. Not one of them is the right one, as we have concluded from the Bible description of the Church of Christ. God recognizes only the one composed of those who are consecrated to Him--found in the Greek, the English, the German, the Swedish Churches, amongst the Baptists, the Methodists, the Lutherans, the Presbyterians and others, and amongst people who do not attend any

church at all. All who are God's saints are members of His Church; all others are merely imitation Christians. These great systems calling themselves His churches are without authority of God, without Scriptural recognition. They are merely human institutions, and in them only the saintly ones are recognized of God at all as His people.

The Bible sets forth that these spurious churches are Babylon, a term which signifies confusion. They are a confused mixture, not only of all classes of people, but of all classes of doctrines, and quite contrary therefore to anything that God and His Word upholds. From this confused mass of people, God is calling out His people, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), and telling them that very suddenly a great calamity will come upon this great institution called Christendom, which will entirely demolish this system in every sense of the word. Thus we are brought down in history to our own day, and made to see that the thing to be expected, so far as the empires of the earth are concerned, is their utter destruction.

Daniel does not state in his interpretation of the dream the time for the end of these Gentile governments: that we find elsewhere; but every foretold circumstance indicates that today the end is nigh, even at the doors. The Papal system has long claimed that it is the kingdom which the God of heaven here promised to set up, and that, in fulfillment of this prophecy, it did break in pieces and consume all other kingdoms. The truth, however, is that the nominal Church merely united with earthly empires as the clay with the iron, and that Papacy never was the true Kingdom of God, but merely a counterfeit of it. One of the best evidences that Papacy did not destroy and consume these earthly kingdoms is that they still exist. And now that the miry clay has become dry and "brittle," it is losing its adhesive power, and the iron and clay show signs of dissolution, and will quickly crumble when smitten by the "stone," the true Kingdom.

THE STONE CUT OUT OF THE MOUNTAIN

Continuing his interpretation, Daniel states: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure."

The stone cut out of the mountain without hands, which smites and scatters the Gentile powers, represents the true Church, the Kingdom of God. During the Gospel Age this "stone" kingdom is being formed, "cut out," carved and shaped for its future, position and greatness--not by human hands, but by the power or spirit of the Truth, the invisible power of Jehovah. When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. Not the people, but the governments, are symbolized by the image, and these are to be destroyed that the people may be delivered. Our Lord Jesus came not to destroy men's lives, but to save them.--John 3:17.

The stone, during its preparation, while being cut out, might be called an embryo mountain, in view of its future destiny; so, too, the Church could be, and sometimes is, called the Kingdom of God. In fact, however, the stone does not become the mountain until it has smitten the image; and so the Church, in the full sense, will become the Kingdom to fill the whole earth when "the day of the Lord," the "day of wrath upon the nations" or "time of trouble," will be over, and when it will be established and all other dominions have become subservient to it.

Call to mind now the promise made by our Lord to the overcomers of the Christian Church: "To him that overcometh will I grant to sit with Me in My throne"--"and he that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall *they* be broken to shivers, even as I received of My Father." (Rev. 3:21; 2:26, 27; Psa. 2:8-12.) When the iron rod has accomplished the work of destruction, then will the hand that smote be turned to heal, and *the people* will return to the Lord, and He shall heal them (Isa. 19:22; Jer. 3:22, 23; Hos. 6:1; 14:4; Isa. 2:3), giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

THE FIFTH UNIVERSAL EMPIRE

No matter what may be the means or instrumentality used, the cause of this fall of Gentile governments will be the establishment of the Fifth Universal Empire of earth, the Kingdom of God, under Christ, whose right it is to take the dominion. The transfer of the kingdom from the fourth beast (Dan. 7:2-7), which for its appointed time was "ordained

of God," to the fifth kingdom, under the Messiah, when its appointed season has come, is described by the Prophet in these words: "And behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given unto Him [the Christ--Head and Body complete] dominion, and glory, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." This the angel interpreted to mean that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom; and all dominions shall serve and obey Him."--Dan. 7:13, 27.

Thus seen, the dominion of earth is to be placed in the hands of Christ by Jehovah ("the Ancient of Days"), who shall "put all things under His feet." (1 Cor. 15:27.) Thus enthroned over God's Kingdom, He must reign until He shall have put down all authority and power in conflict with the will and law of Jehovah. To the accomplishment of this great mission, the overthrow of these Gentile governments is first necessary; for the "kingdoms of this world," like the "prince of this world," will not surrender peaceably, but must be bound and restrained by force. And thus it is written, "To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all His saints." --Psa. 149:8, 9.

As we thus view present governments from the standpoint of our Lord and of the Prophet Daniel, and realize their ferocious, destructive, beastly and selfish character, our hearts long for the end of Gentile governments and joyfully look forward to that blessed time when the overcomers of the present Age will be enthroned with their Head, to rule, bless and restore the groaning creation. Surely all of God's children can heartily pray with their Lord--"Thy Kingdom come, Thy will be done on earth as it is in heaven."

Each of these governments represented in the image and by the beasts existed before it came into power as the universal empire. So, too, with the true Kingdom of God: it has long existed separate from the world, not attempting rulership, but awaiting its time--the time appointed by the Ancient of Days. And, like the others, it must receive its appointment and must come into authority or be "set up" *before* it can exercise its power in the smiting and slaying of the beast or kingdom preceding it. Hence the appropriateness of the statement, "In the days of these kings [while they still have power] shall the God of heaven set

up [establish in power and authority] a kingdom." And after it is set up, "it shall break in pieces and consume all these kingdoms, and it shall stand forever." (V. 44.) Hence, however we may look for it, we must expect God's Kingdom in some sense to be inaugurated *before* the fall of the kingdoms of this world, and that its power and smiting will bring their overthrow.

BEREAN STUDIES IN THE REVELATION

STUDY CXXV--MAY 21

THE VISION OF BABYLON'S DESTRUCTION.-Rev. 19:1-3

(676) Give a general explanation of what the "Beast" symbol variously stands for or represents. Show how the term fittingly applies to different powers and their aspects. H '20-310.

(677) What form of the Beast is represented in chapter 19, and what would this include? Dan. 7:11; H '20-310.

(678) At what time does the judgment described at the close of the chapter take place--at what phase of Christ's presence? H '20-310.

(679) In connection with what other symbol does this judgment have its fulfilment? H '20-310.

(680) Show the distinction between the judgment pictured in chapter 18 and that of chapter 19. H '20-310.

STUDY CXXVI--MAY 28.

THE VISION OF BABYLON'S DESTRUCTION (Cont.)--Rev. 19:1-6

(681) What is significant in the "loud voice" mentioned in verse 1, and who are symbolized by it? At what point of time is this voice to be heard, and where? H '20-310, 311.

(682) What is the difference between this "loud voice" of verse 1, and the "voice of a great multitude" mentioned in verse 6? What helpful observations have been made on this point by expositors of the Revelation? H '20-311.

(683) What is signified by the twenty-four Elders and the four Beasts falling down and worshiping in connection with this vision? H '20-312.

(684) What is significant in the fact that the last mention we have of the twenty-four Elders and the four Beasts is in connection with the rejoicing over the fall of the great Harlot? H '20-312.

(685) Explain the significance of verse 5--the voice that came out of the throne. H '20-312.

STUDY CXXVII--JUNE 4

THE MARRIAGE OF THE LAMB.--Rev. 19:6-10

(686) What is represented by the "Marriage of the Lamb;" and what is signified by the Bride having made herself ready? H '20-312.

(687) Explain verse 8--the fine linen--and show the significance as given in the Diaglott translation. H '20-312.

(688) What is comprehended in the symbol of the "Marriage Supper"? When is this to take place, and who are invited? H '20-312.

(689) What is signified by the command given to St. John to "Write"? H 120-312.

(690) Explain verse 10. What great evil, prominent in the Church throughout the Age, is here pointed out and censured? What lesson is there in this for us today? H '20-312, 313.

STUDY CXXVIII--JUNE 11

OUR LORD'S APOCALUPSIS--UNVEILING--Rev. 19:11-21

(691) What would be the logical conclusion with regard to the significance of the vision recorded in Rev. 19:11-21, and what momentous events seem here to be forecast? H '20-356.

(692) What are the different views generally taught by some Premillennialists and PostMillennialists regarding the fulfilment of this vision? Point out wherein they are evidently in error. H '20-356.

(693) Does the rider coming forth upon the white horse, of verses 11, 12, and 13 represent Christ's Second Coming? If not, what does it represent? H '20-356.

(694) What phase of Christ's Second Presence is here symbolized, and what will the fulfilment of this vision signify to the world of mankind? H '20-356.

(695) What vision previously considered announces the Second Coming of Christ? Show how Christ's Advent there indicated differs from that set forth in the vision of this lesson. H '20-356.

STUDY CXXIX--JUNE 18

**OUR LORD'S APOCALUPSIS--UNVEILING-- (Cont.) -Rev.
19:11-21**

(696) How is Christ's Second Advent made manifest to the Christ's Parousia and His Apocalupsis. H '20-356, 357.

(697) What is the object of our Lord in maintaining the secrecy of His presence for a time after His Advent has taken place? H '20-357.

(698) How is Christ's Advent made manifest to the world of mankind? Note the distinction the Scriptures make between Christ's Parousia and His Apocalupsis. H '20-356, 357.

(699) Explain the meaning of Matt. 24:37-39 in connection with this subject. At what point of time would we reasonably expect Christ's presence to become known to the world? H '20-357.

(700) In view of the various considerations involved in the foregoing questions, what general and important events set forth in several of the Revelation visions remain yet to be fulfilled. H '20-357.

ENCOURAGING LETTERS

REVELATION EXPOSITIONS ILLUMINATING

Dear Brethren:

Loving greetings. Thirty-one brethren of the Belfast Ecclesia celebrated the Memorial on the evening of Tuesday, April 11th. We enjoyed a sweet season of blessing and renewed our consecration to be dead with Him.

Many thanks for your very kind and full reply of April 4th, regarding the publication in book form of the Revelation expositions, and Matthew 24. I am glad indeed to hear of the decision already reached by you to prepare the matter for publication, and to invite the views of the friends regarding its publication. I am prepared to give \$ for the purpose, and I expect that many of the brethren will want to help also.

I cannot help telling you of the benefit these expositions have been to me. At the present time I am using the articles in the HERALD as a basis for a series of talks on Revelation, and the friends are very appreciative. I am glad to be able to write this, because I feel that it will encourage you, and because the main subject of each talk is taken from the HERALD.

I am glad to have your views on Matthew 24. I much appreciate the attitude you have adopted, and will try and follow the course you have mapped out for yourselves.

In conclusion I must express my continued appreciation of the HERALD. The articles are very helpful to me, and are drawing me nearer to God, and making me more desirous of fellowship with Him and with our dear Redeemer.

With much love in Christ,

Your brother, by His grace. D.W.B.--*Ireland.*

HE WILL NOT WITHHOLD ANY GOOD THING

Dear Brethren:

Greetings in our Master's Name. It is only proper that I should write to tell you that I have found in the different articles appearing in the HERALD a really satisfying portion. No school for religious instruction could possibly offer more, and that more efficiently than you do, for the promotion of Christian knowledge. It is grand to see how the Lord has used you brethren and your journal, not only as a means by which to help build up the saints in the most holy faith, but also as a means through which one may know how one's brethren of like mind are progressing in other parts of the world.

Now it was because that more than a year ago I felt, for a time, a want, that I made up my mind that I should know what you had to present to Truth-hungry ones. My prayers to have my appetite appeased have been well answered, and I now realize more fully than ever how true it is that He will not withhold any good thing from those who would walk uprightly in His ways. It would not be fair to you for me to take out any particular article and say that I appreciated it. The many and varied articles are all grand, and just show one what it is possible to get by humble acquiescence in the Father's will, by systematic means and by Divine help, from the Bible--that wonderful storehouse of things new and old.

I trust that the good Lord will still continue to thus use you in so noble a way--to the edifying and building up of the saints in the most holy faith, and to the blessing of those who are hungering and thirsting after righteousness. . . .

Praying the Lord's blessings upon your labors, I remain,

Your brother in the Lord, J. W.--*Scotland.*

HIS TIMES STAND APPROVED

Dear Brethren in the Lord:

Greetings! We are writing to send you our Christian love and to assure you that our prayers ascend to the Throne of Grace on your behalf. "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." --Heb. 6:10.

We can not agree, dear brethren, that you are opponents of our dear Pastor, nor that you are changing, God's chronology. Nor would you if you could. His times stand approved, and "our times are in Thy hands." 1914 was not God's date for the things to transpire that did not transpire at that time. If we see this, are we changing His chronology? . . . A wily foe is our great adversary, who causes men to read over the dates and truths that you dear brethren affirm, and to put the wrong construction on what you set forth; to charge you with saying "My Lord delayeth His coming," or "Where is the proof of His Presence." . . . We are enclosing \$ on our account for Volume I

Yours in the Master's service,

BROTHER AND SISTER A.B.--*N.Y.*

SOME BETTER THINGS

Though wintry wind the yellow leaf displaceth,
For Spring's sweet harbingers it maketh room;
Ere long the tender bud the forest graceth,
New verdure waketh from old Nature's tomb.

The snowy blossom from the orchard fadeth,
'Tis then the earnest of fair fruit we find;
Though morning mist- the landscape overshadoweth,
The sunlit mountain-peaks are just behind,

Lo, in the crimson West the glory dieth,
And from his throne Day's monarch hath withdrawn!
Herein the promise of the sunrise lieth
Already we are waiting for the dawn.

O heart bereaved, some better thing remaineth,
Though God should seem thy treasures to remove;
Some better thing His gracious hand retaineth,
He will not fail the children of His love.

Some better thing! Thy life-joy all departed
Its glory trailing sadly in the dust;
O cleave to Him,--the Savior tender-hearted;
Thou canst not understand, but thou canst trust.

Perchance He leads to depths of self -abasement,
And storms awake, and billows round thee roll.
Give thanks! Contrition is the open casement
Through which the Dove of Peace shall reach thy soul.

O patient heart, thy best, thy brightest bringing,
With full consent upon His altar lay!
Some fair new blessing even now is winging,
All unobserved, its sure and noiseless way.

Thy purpose crossed, each sunny prospect clouded,
Still to His changeless promise learn to cling.
Although His plan may be in darkness shrouded

Jehovah I hath reserved some better thing!

--*Selected.*

THE HERALD OF CHRIST'S KINGDOM

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THE SPRINGFIELD CONVENTION

SURELY the expectations of the brethren were fully realized in connection with the Convention held at Springfield, Mass., May 27-30. "It was good to be there" was the hearty sentiment of all; and this was manifest, not only in words, but in the countenances and in the conduct of the friends, in their intercourse together--the blessedness expressed in the beautiful hymn was again realized, "The fellowship of kindred minds is like to that above."

Notwithstanding the fact that this, like other Conventions, was not large, we believe we will not be overdrawing the matter at all to say that this was one of the most spiritual Conventions ever held. There were no discordant notes, and the theme upon the hearts and lips of all seemed to be the old, old story, of gracious Heavenly love; praise to the great King of kings for His abounding grace, mercy and love, in having called us out of darkness into His marvelous light.

Thus, the discourses and testimonies exalted the name of our God and His well-beloved Son, Jesus Christ. The glories and beauties of the Divine character were reviewed as they shine out in one or another of the features of the Divine Plan of the Ages. The solemn instruction of our Father's Word, admonitions, exhortations, which have to do with inspiring the Christian with zeal, hope, and love, were called to mind and considered with profit to all. It was noted again that the Christian life is indeed a progressive one; that "speaking the truth in love, we may grow up into Him in all things, which is the head, even Christ;" that this signifies that throughout the Christian pilgrimage here we shall experience greater and still greater depths of that Love Divine, all love excelling, and shall be caused to "know what is the hope of His calling, and what the riches of the glory of His inheritance in the

saints, and what is the exceeding greatness of His power to usward who believe, according to the, working of His mighty power."

Indeed, the key-note of the Convention was *Love*--love for God and love for one another. All with one accord recognized that this condition of heart leads to peace and rest--rest in the Lord and in His sure promises that His eternal purpose shall yet be accomplished, and that soon all the faithful children of God will be delivered and blessed forevermore.

Messages of greeting and love were brought by various brethren from other Classes' and added to the joy of the Convention gathering. Amongst the words of loving greeting was a letter from the BIBLE STUDENTS COMMITTEE of London, which read as follows:

"To The Lord's people gathered in Convention at Springfield, Mass., U. S. A.

"Dear Brethren in the Lord:

"Greetings!

"The brethren in Great Britain--members with you of the family of God--send their love in the Lord to each and all, and desire to express the fervent hope that everything connected with the assembling of yourselves together at the Springfield Convention will have the Father's Divine approval, and that His blessing may rest upon, and remain with you all, throughout the hallowed time.

"It will be our privilege to be with you in Spirit and to remember you in our prayers--praying that the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, may comfort you, and break to you the Bread of Life as you assemble yourselves together in the Name of Jesus.

"We feel specially grateful to the Lord for granting us the privilege of expecting representatives from your midst to be with us at the time of our Annual Convention in August next, and we would express our sense of gratitude to you for making the visit possible. We sincerely hope that, under the Lord's providence, the blessings resulting from the

two Conventions will assist us all on our pilgrim journey to that assembling of the Church of the Firstborns, which will have no closing session, but will be a joyous Feast without end.

"May the Lord by His Spirit draw near to each heart as you gather together daily in His Name, so that you may all drink deeply of His abiding Peace and joy.

"With every good wish,

"Your brethren and servants,

"BIBLE STUDENTS COMMITTEE."

We should add that, one of the interesting features was the delivery of a sermon by one of the brethren by radio, eight o'clock, Sunday evening. The brethren of the Springfield Ecclesia had made arrangements for this feature with the large Westinghouse station in that City, presenting so far as we know the first opportunity that any of our brethren have had of speaking the Divine Message in this manner. It seemed indeed to be a very special opportunity, as from all accounts there are thousands of people who listen to lectures and addresses by radio, who never attend religious services in the regular way. It was impossible, of course, to estimate how many heard the radio discourse, but, it is safe to say that at least several thousand listened to it. The officials in charge informed us that their station is known to have a sending capacity covering a radius of 3,000 miles. Our brethren were indeed impressed with this most marvelous device for transmitting thought and communicating messages at lightning speed thousands of miles distant to unlimited numbers of humanity. This may be regarded as but a hint of the vast resources and possibilities yet to be opened up when the new dispensation is fully ushered in, and suggests how really and truly the Divine prediction will be fulfilled--"The knowledge of the glory of God shall fill the whole earth, as the waters cover the deep:"

ANNUAL REPORT OF THE PASTORAL BIBLE INSTITUTE

IT is our privilege to report briefly the Annual Meeting of the PASTORAL BIBLE INSTITUTE, held on Saturday, June 3, 1922. As has been explained, in accordance with the Charter of the INSTITUTE, this meeting, which falls on the first Saturday of every June, furnishes an opportunity for the members to come together to review the work of the past, and to confer together respecting the interests of the ministry for another year.

As usual the majority of the members taking part in the election this year were represented by proxy, on account of living at a distance and being scattered over a wide range of territory. The attendance in person, however, was good, considering the fact that we were not holding any General Convention in connection with the Annual Meeting and only four days previously, had closed such a Convention at Springfield, at which the Annual Report of the INSTITUTE had been read. Those present in person at this meeting manifested deep interest in the affairs and work of the INSTITUTE.

The meeting was opened with the usual devotional exercises--song and worship. The officers of the INSTITUTE gave report concerning the efforts and achievements of the year past. Close attention was given by the brethren to these reports, after which they were unanimously approved.

The next business coming before the assembly was the election of a new Board of Directors. Votes were cast, with the result that the members who constituted the Board for the past year were almost unanimously re-elected. It was gratifying to note that the vote this year, including the proxies that came in by mail, was considerably larger than at any previous annual meeting, which was taken as strong indication of increase of interest in the ministry. Following are the names of the brethren re-elected:

I. I. MARGESON I. F. HOSKINS

E. J. PRITCHARD H. C. ROCKWELL

P. L. GREINER F. H. McGEE

J. L. COOKE

There being no further business, the meeting adjourned, and the Lord was praised for the evidence of His presence in the beautiful spirit of peace and harmony that prevailed in our midst. We also thanked the

Lord for the prospect of another year before us in which to engage in His service--the service of the brethren--and in which to continue to show forth the praises of Him who has called us out of darkness into His marvelous light.

Following the business meeting, the officers of the Board were selected, as follows:

I. I. MARGESON, Chairman

E. J. PRITCHARD, Vice-Chairman

I. F. HOSKINS, Secretary

P. L. GREINER, Treasurer

Saturday evening and all day Sunday were devoted to discourses, in which the things of the Kingdom, the heavenly hopes and promises, were reviewed and the brethren were admonished afresh to press on in the overcoming life, being assured that He is faithful that promised. Surely the results of these two days of fellowship were that all felt new courage and determination to press on in the Narrow Way..

The INSTITUTE'S report follows.

Through our contact and correspondence with the brethren we are assured that they eagerly look forward to the report of the INSTITUTE'S activities and ministries from year to year. The friends well know that in submitting this review each year, it is not with the thought of calling attention to something of our own personal accomplishment, nor any great work that any of us have done. God forbid that we should boast. We have nothing that we have not received of Divine favor, and to whatever extent the ministry has been prospered, we believe that it is of the Lord's providence and blessing, and not by human might and wisdom.

We have need to encourage one another in every possible way, and we believe it to be the Lord's will that we should communicate whatever encouraging features there are regarding the progress of the work, and all--knowing full well that all those who are sympathetic in supporting this ministry share in the trials and discouragements which the Lord forewarned us we may expect if we would be faithful to Him and His Word.

By this time the friends generally understand that this report does not come from a religious organization, for such, our INSTITUTE is not. We have taken pains a number of times to make this matter clear. For the benefit of some who may be only now newly associated with us, we repeat briefly what has been heretofore explained.

The PASTORAL BIBLE INSTITUTE is primarily an association of earnest consecrated Christians, who are of one mind with regard to the general fundamentals and essentials of the Christian faith, and who have particularly a similarity of vision and discernment with regard to God's eternal purpose and the share which all His creatures have therein. Those who form this association are largely of America, but include a good number of others in various parts of the world; and they have been constrained thus to come together largely as a result of trying experiences through which they were made to feel their need of fellowship with and assistance from others of like mind.

Having before their minds the apostolic purity and simplicity, they recognized the advantage of uniting their time and talents so as to the better glorify the Lord's name and advance the ministry of the Truth, both as respects their own upbuilding in spiritual life as well as that of bearing testimony to the Truth to other hearing ears. As the brethren undertook to carry out methods of procedure helpful to one another they soon recognized the advantage of doing all things decently and in order, and they were brought to see the necessity of having a business arrangement by which to carry on commercial intercourse with business firms of the world. Hence there was added the feature of a legal business corporation for that purpose. Being incorporated under the laws of the State of New York does not constitute it a Church or religious organization, but merely a business concern, with which to carry on a religious work.

Those who become associated with this movement experience no bondage, sign no creed or articles of faith, have no tests of fellowship whatever applied to them, but are left entirely free in Christ, to exercise themselves as Christians and as followers of the Lord Jesus Christ. Neither can this INSTITUTE in any way exercise authority over any of the Ecclesias throughout the country, nor have any voice, whatever, in the conduct of their affairs. Each Class of friends may, indeed, exercise their complete freedom in the Lord; but while they exercise their full freedom in Christ, they recognize the wisdom and appropriateness of being in touch with other Classes of brethren and

more or less uniting with them in general fellowship, through a publication and through Conventions--through a common ministry of the Divine Message. And all of these advantages accrue to them as a result of their association together in the form of the PASTORAL BIBLE INSTITUTE.

It is indeed gratifying at this time that as we look back over about four years of association in this way, we can mark many pronounced manifestations of the Lord's smile of approval. The testimony of the brethren far and near adds much strength to our confidence that the efforts of the brethren to assist one another have brought their rich fruitage, in that many have been greatly encouraged and helped in their earthly pilgrimage.

THE MINISTRY OF THE HERALD

The HERALD OF CHRIST'S KINGDOM published by the INSTITUTE semi-monthly represents perhaps the most effective instrument that our association has for imparting spiritual blessing. Our means of knowledge respecting this, of course, is in the subscription list itself, and from the communications that come to us. Those who receive the HERALD assure us of their high appreciation of it, and of the blessing they look for and receive with every number, causing the grace of God to abound more and more in their hearts. For this encouragement we thank the Lord and the brethren. Evidences come to us daily, in this connection, giving hearty assurance that the ministry of the HERALD has indeed had the effect of building up and encouraging faith, hope, and love.

Realizing the responsibility attached to the position of those who would present expositions of the sacred Scriptures, the Editorial Committee of the HERALD has most earnestly sought for heavenly wisdom and the Lord's assisting grace, that what would be published might be acceptable and pleasing in His sight. The earnest endeavor has been to avoid presenting that which would not be of a helpful character, and specially have we sought to avoid setting forth anything that was not proved to be generally well founded upon the Word of the Lord. At the same time, it is so recognized that our journal has sought to preserve a progressive tone, and to encourage progress in the study of the Divine Word, that thus there might be a pressing on in the light, advancing to greater depths of appreciation of the knowledge of God's will concerning us. This, we believe, is in accordance with the spirit of the entire Bible which assures us that the path of the earnest

Truth-seeker shines more and more. Not only so, but we find that Godly men of the past whose lives and ministries have been of so much help to the Church have been themselves great searchers after Truth, and their records show that they were continually progressing, even to the day of their death. We fully acknowledge in this connection that not everything that has been printed in our journal has been to the pleasure of all the readers, but we have not regarded this as a cause for discouragement on our part, as it is not reasonable to expect that every line of thought, every interpretation, would be seen exactly alike by all the brethren. In fact, it is quite evident that no person or committee of brethren could possibly edit a journal that would in every detail be satisfactory to all. As our brethren, therefore, have taken counsel together with regard to what shall be the policy of the HERALD, what shall appear in its columns, etc., their unanimous sentiment has been that the Lord Himself shall have the first consideration, and that those lines of thought and interpretation of the Scriptures should be set forth and given prominence that would contribute to spiritual mindedness and strengthen the faith of the brethren. All the HERALD readers are well aware that in lines of thought in which there is room for an honest difference of opinion, the Editorial Committee, have not dogmatized, nor insisted that everything published must be accepted by the reader. We do not know how this point could be given more emphasis than we have given it. We have persevered in the exhortation that the friends should think and decide for themselves what they are going to believe and adopt as Truth, and that their inability to grasp and see all points alike is not to be allowed to cause friction or an embittering of spirit toward one another, especially so long as the fundamentals of faith and fellowship are not disturbed. Effort has been made to remind the brethren that the mistake has been made all along the line throughout the Age in the direction of intolerance among Christians, and a lack of the love of God in the heart, and that broadness of mind that will bear and suffer long with others. Surely now, of all people living on the earth, those who have been given a clear vision of the character of God and of His dear Son, and their long-suffering and patience throughout the Ages, should themselves feel deeply compassionate one toward another, and experience that softening of the heart that would be tolerant--suffer long and be kind. Surely if there is any place where tolerance and forbearance should be exercised it is in our communion with one another, in our study of the Truth, and it should be manifested in our willingness for others to view matters differently from us if they choose.

The HERALD subscription list represents approximately 2300 names from various parts of the world. We would reasonably judge that this would mean probably three or four times as many actual readers of the

journal" as frequently one subscription serves several in a family. However, it is our conviction that there are still others who should be on our list, which inclines us, therefore, to urge that those who have themselves derived blessing from the journal seek to impart that blessing to others by encouraging them to receive the regular visits of the HERALD. This, we say, not as an appeal for money in any sense, but merely that we desire that the good influence which we believe accompanies the journal should be extended, and that others who are in an attitude of heart to be refreshed spiritually should have the privilege and blessing that the Lord has provided in this way.

We remind the friends again that those whose circumstances do not permit them to pay the price are welcome to the HERALD free, upon application, and that those who prefer not to ask for it free, yet have not the money convenient, may have it on credit, with the clear understanding that if they should never be able to pay for it, and so request, we will cancel the indebtedness at any time; for it is our desire that the HERALD list shall represent all the deeply interested friends everywhere, regardless of their financial condition.

The brethren well know that the subscription price (\$1.00) for our journal is comparatively insignificant, and that it does not, of course, cover even one half the cost of publishing it. Some have suggested that we advance the price, making it not less than \$2.00 a year. This we have so far declined to do, preferring to maintain the price the friends have been accustomed to. Some, who understand that the actual cost of getting out the journal, mailing, etc., amounts to approximately three dollars for each subscription, have very kindly contributed to the funds, thus enabling us to retain the old price, and to even supply the journal free to those unable to pay.

OUR CORRESPONDENCE

The correspondence feature of our work continues to be interesting, as we should expect. We take this opportunity again of assuring all that we are glad to have your letters, and to respond to your queries. If sometimes our replies are brief, it will not be taken as an indication of lack of interest and appreciation. Some times in a brief message we can refer the questioner to some explanation that has been made of the point in question, in a former issue of our publication, or elsewhere, and thus really respond more fully than we should be able to do by letter.

As was expected, the Revelation series of articles and those published on chronology have brought a lively response from the friends. Their messages assure us of a clearer vision of the points under discussion, and speak approvingly of what is presented. Occasionally, however, there is a dissenting voice, or some expression of difficulty in grasping one feature or another. It is with good encouragement that we can report generally a beautiful spirit in the correspondence from the brethren, all of which is a token of the indwelling of the mind of the Lord. We wish to assure the friends that we are always glad to have their letters, and this applies to those in foreign lands as well as to those in our home country.

Number of letters received 3,871

Number of letters sent out 4,553

THE PILGRIM MINISTRY

The friends are generally aware of the good fruitage resulting from the ministries of brethren who visit the Classes from time to time. From what we receive from the friends in their correspondence, these ministries are more and more in demand and are appreciated.

Several brethren of ability have been serving more or less locally, some giving a few days at a time, and others serving on Sundays the nearby Classes throughout the year. Much of the territory in the United States and Canada has been covered in the pilgrimage of the past year, though only one brother has been traveling extensively, giving his entire time to this service. Frequently his visits have been with the ones and twos and threes, and often these have reported to us how much they have been uplifted and blessed by the season of fellowship. The reports coming from larger gatherings are no less enthusiastic and encouraging. However, if it were large numbers and large audiences that we were counting on, we might indeed feel discouraged; but recalling the Divine Plan for this Age--the selection of a little flock, the jewel class, for the Heavenly Kingdom, we feel that all the present circumstances are in harmony therewith. We recall, too, the general situation throughout the Age, and remember the Apostle's statement: "But ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things

which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh, should glory in His presence."--1 Cor. 1:26-29.

In this connection it is remembered that the great Apostle Paul journeyed from place to place preaching the Gospel of the Kingdom, at times seeing much fruit of his labor, and at other times realizing little or no results from his faithful efforts, and often receiving as compensation the scoffs and jeers of the world, and the cruel hand of persecution. The forecast of the Divine Word bids all faithful ambassadors of Christ to look for similar experiences for themselves, even unto the end of the Age.

Thus, from the standpoint of inspired revelation, the efforts of the brethren today to comfort one another are most encouraging and are productive of all that we could reasonably expect, considering the times, and the fact that the Church of Christ is evidently approaching nigh unto the end of her earthly career and the consummation of her glorious hope. The following in a general way represents the sum of the Pilgrim ministries:

Number of Pilgrims 18

Miles traveled 43,788

Meetings held 584

Total Attendance 11,305

CONVENTIONS

The General Conventions of the past year have also brought satisfactory results. They have been occasions when the blessings of the Spirit have been realized, giving much encouragement and uplift to those who were permitted to attend and who we trust, passed the blessing on to others at home not able to be present. Four General Conventions were held last year; namely, Chicago, Brooklyn, Toledo and Providence. All of these points being very good centers furnished opportunity for a good number of the brethren to avail themselves of convention privileges. We need not go into further details respecting these gatherings as they have already been reported in the columns of the HERALD.

We cannot report anything special for the past year along the line of tract distribution. While we have kept regularly on hand the two tracts, "Inauguration of God's Kingdom" and "Where Are the Dead?," yet the circumstances have not permitted us to offer these in large quantities for general Volunteer Work. The great advance in the cost of paper and printing over former years, changes very materially the situation with regard to the circulation of free literature. From the requests that have come to our office, we are assured that quite a good number would be glad to order more freely of the tracts if we could furnish them, but for the reason above named we are compelled to advise the friends to use the tracts more or less sparingly.

Nor are the efforts of the brethren along this line without results. We are continually receiving letters from new inquirers who have had one of the tracts placed in their hands. Some of these give real evidence of hungering after righteousness and truth, and their letters frequently require some more exhaustive explanation of the Truth. We still have these tracts on hand for use discriminately and urge the friends to continue to use them.

Another method of spreading the Message is through special issues of the HERALD, particularly the double number treating the Second Coming of Christ, and all about hell. Some have ordered these quite freely and placed them in good hands, where we trust they will bring forth fruitage. Some send us lists of names to which this special issue of the journal, and others, are mailed. We continue to carry a good stock of this special issue and recommend that the brethren keep a supply of them on hand for use as opportunity may offer.

"THE DIVINE PLAN OF THE AGES"

As has been recently reported in the columns of the HERALD, the new edition of THE DIVINE PLAN OF THE AGES is being sent forth, and all orders that accumulated have been filled. Five thousand copies have been printed as the first of this new edition, the greater number of which are now in the hands of the friends and are in process of being distributed.

We are indeed gratified that the friends generally express their delight with the appearance and style of the new Volume. It is hoped that all

will appreciate their increased privileges and opportunities, and join heartily in the work of passing on THE DIVINE PLAN to all who give evidence of being truth hungry. We know of no better form of presenting the kernel of the Divine Message than that which is represented in this book. Then, when we recall that it has been the means of bringing the blessings of knowledge and Truth to thousands of people in past years, it should constitute a fresh impetus to us now to resort to this same means and thus seek to comfort all that mourn. For further remarks as to methods of distribution of THE DIVINE PLAN, we refer to what was recently published in the May 1st issue of the HERALD, page 133.

As a concluding word concerning our activity in the ministry of the Truth, we have admonished the brethren to endeavor to bear in mind that it is not a matter of our *working* our way into the Kingdom that we engage in the service; rather, in preaching the Word we are bearing testimony to the Truth, and thus also testifying to our own loyalty to the Lord and our desire to give to others that which has been a blessing to our own hearts. The Master said: "Whosoever shall be ashamed of Me, and of My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father, with the holy angels." Concerning faithful servants, He declares that in the end of the Age He will address all such, saying, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Thus it is seen that we are not putting works before faith, but, as the Apostle says, we show our faith by our works. We believe, and therefore speak--give utterance to the Truth, scattering it everywhere by word and pen and printed page. The great Chief Shepherd has so arranged matters as to test us along these various lines of love for Him, for His Word, for His brethren--to test our courage or our shame, to prove whether or not we are true soldiers of the cross and followers of the Lamb.

BRETHREN OF OTHER LANDS

Our report would scarcely be complete without reference to brethren in other countries, and we have pleasure in including them. We do this, not by way of reporting any foreign branches of our INSTITUTE, for we have none, and have never attempted to organize or establish branch offices of the INSTITUTE in other countries. Up to the present we have seen no necessity for this. The facts show that there is a good

number of very capable brethren in other countries where the Truth has a footing--brethren well qualified to take care of the interests of the ministry and to encourage their brethren. However, it is to our mutual pleasure and gratification that we are in close communication With our brethren in the Lord in other lands who are more or less of one mind with us in the faith, hopes and promises of God's Word. The circulation of our journal in foreign countries has had the effect of bringing the interested into sympathetic touch and communication with one another as well as with the INSTITUTE here in America. The following countries are amongst those with whom we have more or less correspondence: Great Britain, Australia, Sweden, Holland, Finland, Germany, India, South Africa.

In Great Britain there has been a general assembling of the friends through what is known as the BIBLE STUDENTS COMMITTEE, which has been acting more or less as a correspondent, for the INSTITUTE, particularly along the line of receiving subscriptions for the HERALD. In Australia the BEREAN BIBLE INSTITUTE represents the association of the interested there with whom we communicate, and is also acting as correspondent for the INSTITUTE in the circulation of our journal. The services rendered by both of these associations have been very effective during the past year in keeping up the HERALD subscription lists in those countries, and it is most gratifying to realize so much of a oneness of vision amongst the brethren, giving evidence indeed that the One Master and the One Spirit of the great Head of the Church is supervising the affairs of all the faithful in every land, in every clime, and will ultimately assemble them together in the Heavenly Home according to His good promises.

Mention has already been made that a General Conference of the leading brethren of various countries will be held this summer in London in connection with the Annual Convention of the BIBLE STUDENTS COMMITTEE. The Convention has been set for August 5, 6, 7 and 8. One of these days will be devoted to the Conference, the object of which is to afford the brethren general opportunity to exchange views and suggestions and to take counsel together concerning the spiritual interests of the Lord's people and how best they can serve one another in these days of need. We believe the prospects are that the principal countries of the earth will be represented at this meeting. The brethren of our INSTITUTE, having received a cordial and urgent invitation from the BIBLE STUDENTS COMMITTEE to send at least one or two delegates to the Convention and Conference, have had the matter under advisement and have decided to accept the invitation. As previously announced, it now appears that two of the brethren will visit Great Britain this summer as

representatives of the American friends, and it is expected that they will, in addition to attending the Convention and Conference in London, make a general pilgrimage throughout Great Britain.

A CONCLUDING WORD

As the friends review this general report of the INSTITUTE'S ministries for the year past, we feel that all the deeply spiritual will be most interested in those indications that show the spiritual condition of those who enjoy the light of Divine Truth. It is not for us to judge the hearts, except in the general sense that the Lord directed --that we might know the difference between thorns and grapes and between brambles and figs. "By their fruits shall ye know them."

Considering the general facts and circumstances as they appear to us, we are encouraged to believe that the spirituality of the brethren is not less than it has previously been, but more, if possible, notwithstanding the fact that the Lord's dear people in various quarters have had some severe trials during the year, from which, we trust, they are emerging purified and polished better fitted for the presence of the King and for a share in His glory.

We are assured that there will be storms and shakings until we reach the end of the way; but while these are experienced and seem very disastrous, we feel sure the Lord will not forget His own. As it is written, "The Lord knoweth them that are His." We may be sure that He will not suffer them to be tempted above that they are able. If they see to it that their hearts are loyal to Him, such experiences will not work them injury, but real benefit. Is it not by the trial of their faith that they are to be tested and proved? and is it not for this reason that the Lord permits such shakings? Are not the brethren stronger after they have passed through such an experience? Are they not the more reliant upon the Lord and the power of His might? and will they not more closely watch, not only to keep their own garments unspotted, but to assist all the Lord's dear flock who may be in any danger or trouble through their own weaknesses or those of others?

May the Lord add His blessing, giving courage and fortitude, according to His good promise: "As thy days, so shall thy strength be."

TREASURER'S FINANCIAL REPORT.

Balance on hand May 15, 1921 \$181.34

RECEIPTS DURING YEAR:

Tract Fund \$8,258.72

Herald Subscriptions 2,664.62

Rentals . . 1,625.00

Bibles, Mottoes, etc . . 528.91

Volume I Sales 2,563.35

15,640.60 \$15,821.94

DISBURSEMENTS DURING YEAR:

Herald Expense \$6,287.40

Free Literature 102.53

Pilgrim Expense 2,345.21

Convention Expense 407.90

Office Expense, Rent, etc . 1,205.42

Bibles, Mottoes 454.14

Volume I Expense 2,407.54

Maintenance of Property 1,050.31

Administration Expense 736.37 \$14,996.82

Balance on hand May 15, 1922 \$825.12

STATEMENT BY AUDITING COMMITTEE

To the BOARD OF DIRECTORS and All Whom it may Concern:

By appointment of the Boston, Providence, and Springfield Ecclesias, the undersigned met at the office of the PASTORAL BIBLE INSTITUTE on Saturday, May 20, 1922, and carefully audited the financial accounts of said Institute and found same to be correct.

Praying the Lord's continued blessing and guidance over the work of the Institute, we remain,

Your brethren in Christ,

Signed: W. H. KIMBALL

C. H. SMITH

H. E. SPEAR

Auditing Committee.

BEREAN STUDIES IN THE REVELATION

STUDY CXXX--JUNE 25.

CHRIST REVEALED AS VICTORIOUS CONQUEROR.--Rev. 19:11-16.

(701) Give a description of one of the prophetic visions of the Old Testament similar to the one we are considering, and show how the two are identical in their fulfilment. H '20-357, 358.

(702) Explain how the fulfilment of these visions is in full accord with St. Paul's words, "He shall be revealed from heaven with His mighty angels in flaming fire." 2 Thes. 1 :7, 8; H '20-358.

(703) Explain the meaning of the opened heaven. Give other Scriptures where this symbol is used, and show the significance. H '20-358.

(704) What do the surroundings and general aspect of this vision seem to teach? H '20-358.

(705) What is represented by the white horse? Show how the title "Faithful and True" is especially appropriate to the Rider. What constitutes this war as distinct and different from all other wars? H '20-358, 359.

STUDY CXXXI--JULY 2.

**CHRIST REVEALED AS VICTORIOUS CONQUEROR
(Cont.)--Rev. 19:11-16.**

(706) What is implied by the description of His eyes as a "flame of fire"--what attribute is especially depicted here? H '20-359.

(707) What is the thought expressed by "many crowns"? Show how this harmonizes with other descriptions of the power and authority of Christ. H '20-359.

(708) What is significant in the fact that He had a name that no one knew but He Himself? Are His followers also included in this class who do not know His name? H '20-359.

(709) What is pictured in the mantle dipped in blood? How is such a mantle fitly worn by Christ ? H '20-359.

(710) What is included in the title "Word of God"? H '20-360.

STUDY CXXXII--JULY 9.

**THE ARMIES ON WHITE HORSES THAT FOLLOWED HIM.-
-Rev. 19:11-16.**

(711) What is signified by the "armies in Heaven that followed Him on white horses"? and what relationship does the true Church bear to the fulfilment of this vision? H '20-360.

(712) What have been the views of expositors in general concerning the meaning of this vision of the armies on white horses ? When is the

fulfilment to be expected--before or after the glorification of the Church? H '20-360.

(713) Explain the connection and relationship between these "armies in Heaven on white horses" and our Lord's "great army" (Joel 2:11). What, if any, is the difference between these armies? H '20-360, 361.

(714) Explain the meaning of verse 15, "And out of His mouth goeth a sharp two-edged broadsword," etc. What is symbolized by the "two-edged sword," the "iron sceptre," etc.? H '20-361.

(715) What is the thought in verse 16, "He has on His mantle and on His thigh a name written," etc.? What other Scriptures throw light on this symbolic picture? H '20-361, 362.

THE VALIDITY OF OUR CHRONOLOGICAL DEDUCTIONS

DANIEL AS AN AUTHORITY ON CHRONOLOGY

THE readers of this journal are well aware that we have considered it our Christian duty and privilege to prove all things and to hold fast only that which is proved to be good, and that in so doing we are following the example of the noble Bereans who were commended by the Apostle Paul for their investigating and circumspective attitude. We have been free to acknowledge that we are not wiser than the written Word; that all we have of the treasures of truth along any line has come to us from the precious Word of Truth; that we have been pleased to avail ourselves of whatever assistance may be afforded by the writings of godly men, honest and faithful students of the Bible, who have offered helpful explanations of the Scriptures; and that we particularly hold in high esteem the writings of BROTHER RUSSELL, whom we consider as a wise and faithful servant of the Most High God.

While it is true that we have come to certain conclusions with respect to the chronology which BROTHER RUSSELL in his day did not hold, those who are in a position to know our attitude, who have made a personal study of our presentations, know that we have never for a moment placed ourselves in an attitude of antagonism to BROTHER

RUSSELL or any of his writings; rather, that we are doing exactly what we believe BROTHER RUSSELL himself would do under the circumstances were he still with us. Those who have faced the issue candidly and with unprejudiced minds know that BROTHER RUSSELL stated that he would feel obliged to make a further review of his findings should world conditions continue on beyond 1914 for any considerable distance without the passing away of the old order, with a view to ascertaining whether or not there might be a slip somewhere in the chronology and to endeavor to correct it if one were found.

However, our brethren have time and again cautioned that this matter of the chronology should not be made too much of and should never be considered as a test of fellowship. If there are a few years difference in our understanding of the time features, that should be no cause for any one to become embittered or for unkindly denouncing other Christians and disfellowshipping them. The trouble seems to lie not so much in the difference of opinion as in the attitude we maintain toward those who differ. Why should we be intolerant or unkind toward those who see differently from us in this matter? We remember that the Apostle Paul has written that there must be differences among us in order that those who are approved might be manifested. (I Cor. 11:19.) So the principal consideration is the spirit of which we are. The Word of the Lord indeed counsels us that we shall not return railing for railing or denunciation for denunciation.

Coming to the points at issue in the subject matter itself, we find that the principal discussion, centers around the chronological link which connects the period of the Kings with the beginning of the reign of Cyrus in 536 B.C. Of course, so far as this journal is concerned, it has not up to the present time presented anything that makes the period of the Kings any shorter. The particular difference involved is that we do not apply the seventy years as formerly. Instead of having them as spanning from Zedekiah to Cyrus, we draw a clear distinction between the seventy years of Servitude and the seventy years of Desolation only, that instead of having the two features as synchronous, we understand that they are distinct in their beginnings and endings, the seventy years of Servitude overlapping into the period of the Kings, and the seventy years of Desolation running on beyond 536 B.C. We have set forth the Scriptural authority for this view of the matter in various issues of the HERALD during the past year, and in so doing we relied to a considerable extent upon the records in the Book of Daniel. As there is now a disposition on the part of some to discredit and nullify the testimony of Daniel, the purpose of this article is to present a more critical examination of the texts in question in order that all may more clearly see that our conclusions are indeed well grounded.

During the Nineteenth Century there arose in certain German universities a class of theologians known as the Higher Critics. They became notoriously radical in their criticisms of the Word of God. In time they were copied by their Anglo-Saxon brethren. Among other things, the Book of Daniel has afforded a chief pastime for these Higher Critics. Daniel was the last of the major prophets. There is no other prophetic book of the Old Testament which has marked out so accurately and completely the destiny of the kingdoms of this world. This book may be considered, as the Revelation of the Old Testament. It is quite unique and gives us some valuable information which can be found nowhere else. Our Lord speaks of "Daniel the Prophet" in Matt. 24:15. Ezekiel also mentions him.(Ezek. 14:14, 20; 28:3.) Daniel was an able administrator and executive in human affairs. He was quite capable of recording an accurate history for posterity. His testimony will stand long after the winds of criticism have subsided, because there will be no occasion found against this Daniel.

Among other objections to the Book of Daniel there has been, called in question the historicity of its opening statement. "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it." We are told that no such event as that transpired in the third year of Jehoiakim, and that Nebuchadnezzar was not "king of Babylon" at that time. When this text was under consideration in a previous issue of this journal (H '21, pp. 327-330) a friendly reference was made to the claims of another who had undertaken to prove that no invasion of Palestine by Nebuchadnezzar took place in Jehoiakim's third year. It was suggested by this writer that the word "reign" should be interpreted as having reference to the "vassalage" of Jehoiakim, since it is stated in 2 Kings 24:1 that when Nebuchadnezzar came up against Jehoiakim the latter became his servant for three years. In view of its importance at this time, in relation to the Times of the Gentiles and the seventy years of Servitude to Babylon, it seems advisable to again examine the historic features of this record in Dan. 1:1, and to do so with considerable detail. We will also once more examine the chronological statement of Dan. 2:1 in connection with the "three years" of 1:5.

NOT NECESSARY TO AMEND DANIEL 1:1

There is not a single word of Dan. 1:1 which can be said to be an improper translation. For other occurrences of the word "reign" translated from the same Hebrew word as in this case, see 2 Chron. 3:2

15:10, 19; Ezra 4:5, 6; Jer. 49:34; and Dan. 2:1 Notwithstanding the fact that no defect of translation appears, a very sharp deflection of meaning has been suggested by changing the word "reign" to the word "vassalage," or by inserting the word "vassal" before the word "reign." This constitutes a radical departure in Scripture interpretation for which there is no Bible authority or precedent. There are instances where a king's reign has been dated from a point of greater sovereignty or more universal control, but to consider a king's reign as starting from the time he was subjected to another after having previously occupied the throne in a different status would appear to be a loose interpretation of the word "reign" and an example of handling the Word of God deceitfully. Such an expedient in this case is not warranted or permissible by the facts. Moreover, it involves several absurdities:

(1) Jehoiakim was already a vassal king before he became a servant of Nebuchadnezzar. (2 Kings 23:34, 35.)

(2) Nebuchadnezzar would not come against his own vassal during the period of the vassalage--not until *after* his vassal had rebelled. Jehoiakim's rebellion automatically terminated his vassalage of three years. How absurd to think that after Jehoiakim had rebelled and Nebuchadnezzar had subsequently gathered together an army and made the long journey up the Euphrates Valley and then down to Jerusalem it would still be the third year of Jehoiakim's vassalage!

(3) While not denying, it ignores or renders meaningless the invasion of Nebuchadnezzar at the *beginning* of the three years. It was *after* Nebuchadnezzar had come up against Jehoiakim that the latter became his servant for three years. Was it not the custom of Nebuchadnezzar to take some captives from all places that he had besieged and captured, and would it not be in line with his uniform policy to take some Jewish captives when he *first* invested Jerusalem? We will see.

WHAT ABOUT JOSEPHUS?

We are asked to consider the historical record of Josephus in Chapter 7, Book X, of his "Antiquities of the Jews," where it is set forth that Nebuchadnezzar invaded Judea in the eighth year of Jehoiakim's reign, at which time Jehoiakim became the servant of Nebuchadnezzar for three years, and that having rebelled in the eleventh (the last) year of

his reign, Nebuchadnezzar again came up and punished him. To this we would reply that our reliance is upon the Word of God.

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

Josephus lived and wrote in the first century of the A.D. period. He has given us about the only history extant of the wars of the Jews which ended in their national disintegration in 70 A.D., for which we are indebted to him, and so far as those incidents are concerned which took place in his own lifetime and of which he had first-hand and direct information we may say that he is a reliable historian, but when we come to the events of "antiquity" in the B.C. period, Josephus is no more reliable than other secular historians. He often contradicts himself and is notoriously inaccurate. He was a Pharisee in more or less favor with the Roman government at the time he wrote his "Antiquities" and he tries to make out a case for the Jews. He admits that he became more or less weary and impatient of his task before he was through. He took the Scriptures and mixed with them the "traditions of the elders," thus to a large extent making void the Word of God (Mark 7:5-13), and saturated the whole with items taken from secular authorities.

ANOTHER CHAPTER FROM JOSEPHUS

But even Josephus' "Antiquities" records an invasion of Judea by Nebuchadnezzar earlier than the eighth year of Jehoiakim. Let us go a little further on in the same Book X and read another account. The following is taken from Chapter 11, starting with the beginning of the chapter, in which he quotes from the Babylonian historian Berosus (who is, by the way, not so very reliable either, but considered to be more reliable than Josephus) :

"Now when King Nebuchadnezzar had reigned 43 years, he ended his life. He was an active man and more fortunate than the kings that were before him. Now Berosus makes mention of his actions in the third Book of his Chaldaic History, where he says thus: "When his father Nabopolassar heard that the governor whom he had set over Egypt, and the places about Celesyria and Phoenicia, had revolted from him, while he was himself not able any longer to undergo the hardships of war, he committed to his

son Nebuchadnezzar, who was still but a youth, some parts of his army, and sent them against him. So when Nebuchadnezzar had given battle, and fought with the rebel, he beat him, and reduced the country from under his subjection, and made it a branch of his own kingdom; but about that time it happened that his father Nabopolassar fell ill and ended his life in the city of Babylon when he had reigned 21 years; and when he was made sensible, as he was in a little time, that his father Nabopolassar was dead, and having settled the affairs of Egypt and the other countries, as *also those that concerned the captive Jews*, and Phoenicians, and Syrians, and those of the Egyptian nations, and having committed the conveyance of them to Babylon to certain of his friends, together with the gross of his army, and the rest of their ammunition and provisions, he went himself hastily, accompanied with a few others, *over the desert*, and came to Babylon. So he took upon him the management of public affairs, and of the kingdom which had been kept for him by one that was the principal of the Chaldeans, and he received the entire dominions of his father, and appointed, that when the captives came, they should be placed as colonies in the most proper places of Babylonia."

It will be observed that Berosus states that Nebuchadnezzar was engaged in subjecting certain countries that had belonged to Egypt (and remember that Jehoiakim was a vassal of Egypt) while he was still a youth and while *his* father was still on the throne (about the third year of Jehoiakim), and that he had taken some Jewish captives during that time. Where would Nebuchadnezzar get any captive Jews unless he had taken them at that time from Palestine? His trip to Babylon across the Arabian Desert also indicates that he had been campaigning around in the vicinity of Palestine. Does this not corroborate the record of Daniel concerning his own captivity, to the effect that he was taken captive in the third year of Jehoiakim, i. e., prior to the beginning, in Jehoiakim's fourth year, of Nebuchadnezzar's sole reign?

SHALL WE BELIEVE DANIEL?

Daniel says that "in the third year of the *reign* of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with *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." The succeeding verses show that Daniel

and others, some mentioned as being of "the king's seed," were taken captive at that time, from all indications not very many in number. The attending events said to have taken place in that third year of Jehoiakim may be summarized under three distinct assertions:

Assertion No. 1: Jerusalem was besieged and taken.

Assertion No. 2: Jehoiakim was given into the hand of Nebuchadnezzar and certain of his "seed" and of his "princes" were taken captive to Babylon.

Assertion No. 3: Nebuchadnezzar carried also a portion of the vessels of the Temple to Babylon.

It is not so much the fact of the events as the *date* of their occurrence that is called in question, and since Daniel just to this extent is under indictment, let us call for God's own witnesses and hear their testimony, and see if we will find any occasion against this Daniel.

WITNESS NO. 1--THE CHRONICLER

In view of our desire to make a thorough examination of these witnesses, we will quote the entire account of 2 Chron. 36, concerning the reigns of Jehoiakim and his son Jehoiachin:

Verse 5: "Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of the Lord his God."

Verse 6: "Against him came up Nebuchadnezzar, king of Babylon, and bound him in fetters to carry him to Babylon."

Verse 7: "Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon."

Verse 8: "Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are

written in the book of the Kings of Israel and Judah; and Jehoiachin his son reigned in his stead."

Verse 9: "Jehoiachin was eight years old when he began to reign; and he reigned three months and ten days in Jerusalem; and he did that which was evil in the sight of the Lord."

Verse 10: "And when the year was expired, King Nebuchadnezzar sent, and brought him to Babylon, *with the goodly vessels of the house of the Lord*, [note, that this is the *second* reference to the vessels and under a different king] and made Zedekiah his brother king of Judah and Jerusalem."

This witness does not tell us in what particular year of the reign of Jehoiakim it was that Nebuchadnezzar came up. It is evident from the language of verses 6 and 7 that Nebuchadnezzar came to Jerusalem on the occasion therein referred to. These verses corroborate Daniel's assertion No. 1 and also assertion No. 3, even to the mentioning of only a part of the vessels, since it is said Nebuchadnezzar carried "of the" vessels. His assertion No. 2 is strongly implied by the record that Jehoiakim was bound in fetters for the purpose of being carried to Babylon. Other Scriptures show that Jehoiakim was not actually carried to Babylon as Nebuchadnezzar had originally intended. (Jer. 22:18-19; 36:30.) Instead, King Nebuchadnezzar took certain of "the king's seed," and others, leaving Jehoiakim at Jerusalem upon his promise to become Nebuchadnezzar's servant. "Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon," thereby implying that he took something else besides vessels at that time. The additional thing he took consisted of captives, a small company, as a guarantee of Jehoiakim's loyalty.

THE TEMPLE VESSELS TAKEN THREE TIMES

The Chronicler further states (v. 10) that in the days of Jehoiachin "King Nebuchadnezzar sent [his army] and brought him to Babylon, with the goodly vessels of the house of the Lord," and in view of the previous mention in verse 7, under the history of Jehoiakim's reign, of a carrying away of vessels at that time, this verse 10 can not refer to the same event, since a different king is now on the throne, and this is, therefore, a *second* carrying away of the vessels of the Temple. Then in verse 1-8 the third and final spoiling of the Temple in the days of Zedekiah is mentioned. Who can not see that these are three separate

and distinct events, and that each one falls within the reign of a different king? There was a captivity and carrying away of the vessels of the Temple in the reign of Jehoiakim; another in the reign of Jehoiachin; and still another in the reign of Zedekiah. There is this much additional in favor of Daniel, with reference to the date of the events he mentions, because what he refers to could not be in the days of Jehoiachin, the son of Jehoiakim, when king Jehoiachin himself was taken a captive to Babylon. Daniel was taken captive at the time Nebuchadnezzar carried to Babylon those vessels mentioned in Daniel's own account, and this should prove to any one, having in mind that there was a second carrying away of the vessels in the days of Jehoiachin, that Daniel *was not taken captive with Jehoiachin*. Mark this point well, because it vindicates Daniel.

Verse 7--Jehoiakim's reign--Vessels taken to Babylon.

Verse 10--Jehoiachin's reign--Vessels taken to Babylon.

Verse 18--Zedekiah's reign--Vessels taken to Babylon.

Daniel states in 1:2 that King Nebuchadnezzar brought to Babylon part of the vessels of the House of God. To *which* reign does *Daniel's* account refer? To *Jehoiakim's* reign, as he says. Note the mention of Nebuchadnezzar's temple in both Daniel 1:2 and 2 Chron. 36:7. Surely, this seventh verse of 2 Chron. 36, and Dan. 1:2, refer to the same event. It was at that time, in *Jehoiakim's* reign, that Daniel was taken captive, and not with Ezekiel and King Jehoiachin. He was taken to Babylon ahead of Jehoiachin and those captives (including Ezekiel) who were taken in Jehoiachin's reign. The Chronicler establishes this fact beyond question. It only remains for us to determine whether Daniel's captivity took place in the third year of Jehoiakim, just as he says, or whether it was at the close of Jehoiakim's reign. The latter proposition seems to be highly improbable, and practically impossible, since Jehoiakim's successor reigned only three months, and that would not allow sufficient time for Nebuchadnezzar to go to Babylon after deposing Jehoiakim, then return and lay siege to the city of Jerusalem in that short reign of Jehoiachin, as it took about four months in those days for an army to make the round-about trip between Jerusalem and Babylon in one direction. (Ezra 7:9.) Let us call the next witness.

WITNESS NO. 2--THE "KINGS" RECORDER

We will ask the reader to open the Bible at 2 Kings 23:34 and read the entire record pertaining to Jehoiakim and his son, down to 24:17, inclusive. It will be noted that this witness is still more decidedly in favor of Daniel, because the record is plain that Nebuchadnezzar "came up" in the days of Jehoiakim, and that Jehoiakim then became his servant for three years. Consequently, it was not in the close of Jehoiakim's reign that Nebuchadnezzar came up. After three years of loyalty to Nebuchadnezzar Jehoiakim turned and rebelled against him, and the Lord sent against Jehoiakim bands of the Chaldees, Syrians, Moabites and Ammonites to destroy the land, according to the word of the Lord which He spake by his servants the prophets. *That would naturally require some time for these bands to operate, so that all in all the third year of Jehoiakim, just as Daniel has it, was no doubt the time of this invasion.* Nebuchadnezzar did not come against Jerusalem again by a regular invasion until Jehoiachin was on the throne, although he must have been preparing and was on his way when Jehoiakim's reign ended. For some time prior to the close of Jehoiakim's reign the "bands" were sent of the Lord

to harry Jehoiakim and trouble the country, until Nebuchadnezzar himself could begin a regular siege.

PHARAOH-NECHO'S "WATERLOO" AT CARCHEMISH

Now, let us notice the testimony of verse 7: "And the king of Egypt came not out again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt." Since Palestine is included in this territory it means that she was subjected by Nebuchadnezzar and became a part of his dominions *in connection with a conflict between Egypt and Assyria*, because "the king, of Egypt came not *again any more* out of his land." This statement being made in connection with the close of Jehoiakim's reign indicates that the conflict had taken place in his days, or at least the final stages of the conflict. Now, observe the testimony of Jer. 46:2 in this connection: "Against Egypt, against the army of Pharaoh-Necho, king of Egypt, which was by the river Euphrates, in Carchemish, *which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah, king of Judah.*" It was at this time, at the battle of Carchemish, plainly shown to have been in the fourth year of Jehoiakim, that the Egyptian army was "smitten" (a final, decisive blow, a "Waterloo," ending the campaign). Thereafter the Egyptian nations mentioned by Berossus, were the undisputed territory of the empire of Babylon.

By reference to 2 Kings 23:29-30, and 2 Chron. 35:20-22, it will be seen that Pharaoh, in the days of Josiah, began a military campaign against the frontier city Carchemish, on the Euphrates. At the battle of Megiddo King Josiah was slain, and Jehoiakim, his son, was made king, and a vassal of Egypt. Shortly afterward, Nebuchad-nezzar, son of the reigning monarch on the Assyrian throne, was made co-regent with his father, and thus became a "king" or second ruler of the kingdom. He was made head of the army in the field and began a campaign to regain the Egyptian nations extending from Carchemish down to the Nile, which included Palestine. It was a conflict between two great empires, Egypt and Assyria (Babylon), as to which would be dominant. In the third year of Jehoiakim Nebuchadnezzar besieged and took Jerusalem, as a part of his general campaign against Egypt. Nebuchadnezzar was not yet the reigning monarch, or first ruler, because he did not become first ruler until the fourth year of Jehoiakim. (Jer. 25:1.) It was as a result of these invasions by Nebuchadnezzar and of his return to Babylon upon the death of his father that the army of Egypt again ventured out to make another stand against Babylon. The Egyptian army was marched up the coast (passing by Judah and not disturbing Jehoiakim who was then vassal of Nebuchadnezzar) and met the Babylonian army under Nebuchadnezzar at Carchemish in the upper valley of the Euphrates. The defeat of the Egyptian army on that occasion was decisive, so that the king of Egypt came not out any more against Babylon. Consequently, the Scriptures establish that the invasion of Judea by Nebuchadnezzar in Jehoiakim's third year *preceded* that final battle at Carchemish.

This witness further agrees with the preceding one that the second invasion of Nebuchadnezzar took place in the days of Jehoiachin, at which time the king surrendered to Nebuchadnezzar, apparently in imitation of his father on the occasion of Nebuchadnezzar's first invasion about eight years previously. How evident it is from the records of both Kings and Chronicles that Nebuchadnezzar came against Jerusalem three times, once in the days of Jehoiakim, again in the days of his successor, and finally in the days of Zedekiah. Placing these records together, since in each case reference is made to the other, and including the record in Daniel, we may paraphrase that portion relating to the reign of Jehoiakim, thus:

"Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiiah of Rumah. And he did that which

was evil in the sight of the Lord his God, according to all that his fathers had done. In the third year of his reign, Nebuchadnezzar, king of Babylon, came up to Jerusalem and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand, and he bound him in fetters to carry him to Babylon, but Jehoiakim became his servant three years. Nebuchadnezzar carried certain of the children of Israel, and of the king's seed, and of the princes, to Babylon, together with a part of the vessels of the House of God, and brought them into the treasure house of his god at Babylon. Afterward Jehoiakim turned and rebelled against Nebuchadnezzar and the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah, to destroy it, according to the word of the Lord which He spake by His servants the Prophets. Surely at the command of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did. And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, which the Lord would not pardon. So Jehoiakim slept with his fathers, and Jehoiachin, his son, reigned in his stead."

WITNESS NO. 3--THE RECHABITE FAMILY

The account of the obedience of the Rechabites is found in the 35th chapter of Jeremiah. Because of their obedience to the commands of Jonadab, they were brought into the Temple by Jeremiah as a witness against the disobedient inhabitants of Judah (and today they are a witness against the Higher Critics). The particular portion of their testimony that has a vital bearing in our investigation is that found in verse 11: "But it came to pass, when Nebuchadnezzar, king of Babylon, came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem." They had fled for safety to the walled city of Jerusalem upon the occasion when Nebuchadnezzar's army came up into the land of Palestine, and, of course, unto Jerusalem, the capital. When did this incident with the Rechabites take place? It will be necessary to call our next witness at this point, who will furnish some important evidence along this and other lines.

WITNESS NO. 4--THE PROPHET JEREMIAH

We will ask Jeremiah when this incident took place, and he tells us of "the word which came unto Jeremiah from the Lord *in the days of Jehoiakim*, the son of Josiah, king of Judah, saying, go unto the house of the Rechabites, and speak unto them and bring them into the house of the Lord, into one of the chambers, and give them wine to drink." But that is not as definite as we desire, because what we want to know is the year or approximately the year of Jehoiakim's reign that this occurred. Is there anything to give us a more definite answer? We think there is, and that it is shown in three different ways:

(1) By the grouping of the chapters. Chapters 35 and 36 are grouped together in one sequence, just as chapters 25 and 26 are thus grouped. Both these groups relate to the reign of Jehoiakim. In chapter 36, verses 1 and 9, the 4th and 5th years of Jehoiakim's reign are mentioned in consecutive order; so that chapter 35 can not refer to a subsequent period.

(2) By the order of sequence, which is shown by the recurring expression "And it came to pass." This expression is used by the Rechabites in relating their story in order of events, and it appears in chapter 36, verses 1, 9, 16 and 23. See how chapter 28 is connected with chapter 27 by the same expression. Chapter 36, beginning with that expression, thus continues the order of events, connecting the two chapters together. Chapter 36:1 is related to what precedes just as 36:9 is related to preceding verses. It is customary in the Book of Jeremiah when a chapter begins a separate order of events, not to commence with the "And it came to pass," but in a different manner, as for instance, "The word that came to Jeremiah, etc.," and "In the beginning, etc." The words "it came to pass" translate just one Hebrew word. The primary thought seems to be merely that of futurity, "to be," and some translators have made this expression, which occurs many times in the Scriptures, to read "afterwards," thus the recurring expression "and afterwards" connects what follows with a preceding occurrence and thus definitely establishes the order of sequence.

(3) By the record of Jeremiah's activities and hidings. His activity during the reign of Jehoiakim was confined to the early part of that reign, particularly the fourth year. It was in that fourth year that the prophecy of the 25th chapter was spoken "unto all the people of Judah, and to all the inhabitants of Jerusalem," and in chapter 26 the mention is made of "the *beginning* of the reign of Jehoiakim" (probably the same fourth year), at which time Jeremiah went into the Temple precincts to deliver his messages. It is believed that he took the Rechabites into the Temple during that same fourth year. When his

message was written in a book and was ready to be read in the Temple on a fast day, during the ninth month of the fifth year (36:9), he was "shut up" and could not go into the house of the Lord. (36:5.) After those activities his life was in danger, and he was hid. (36:26.) See also chapter 26:20-24, concerning the murder of one Urijah, a prophet, by the king, indicating how unsafe it was for Jeremiah to come out into the open at that time. Jehoiakim had given specific command that Jeremiah be arrested. (36:26.) From that time on, until the reign of Zedekiah, he was hid away and did not come in and go out among the people as formerly and as he did later when the new king, Zedekiah, came to the throne. (37:3-4.) The latter part of the 36th chapter sets forth how Jeremiah caused a new scroll to be written, after Jehoiakim had burned the first one, and pronounced therein the doom of Jehoiakim. (Vs. 29-31.) That ended his mission with Jehoiakim. Then the next chapter mentions the reign of Zedekiah. Consequently, the Rechabites could not have been taken into the Temple after that fifth year of Jehoiakim, and the indications are, considering these facts and the consecutive order of events in chapters 35 and 36, that the event took place during the fourth year of Jehoiakim.

Jeremiah further testifies in behalf of Daniel by his prophecy in that 36th chapter, and also in the 25th chapter, to the effect that "the king of Babylon shall certainly come *and destroy this land*, and shall cause to cease from thence man and beast." (36:29 ; 25:9.) That began to reach fulfilment *after* the three years that Jehoiakim served Nebuchadnezzar, as is plainly shown by 2 Kings 24:1-2. Jehoiakim's attitude of disobedience and his intention to rebel against Nebuchadnezzar, (and also against the Lord) are indicated by his burning the roll written at the instance of Jeremiah.

Still, further evidence from Jeremiah is found in 29:1 by the expression "the *residue* of the elders." A close and careful study of this chapter will show that, the message sent by Jeremiah was to the captives at Babylon, by the hand of two messengers who were being used at the same time to deliver a message from Zedekiah to Nebuchadnezzar. Jeremiah tells this residue of the elders and the others taken captive by Nebuchadnezzar that they should settle down at Babylon and wait for the fulfilment of the 70 years. Certain of their brethren had not yet gone into captivity, being still in Palestine during the reign of Zedekiah. (V. 16.) Shemaiah, one of the captives at Babylon, had sent letters to Jerusalem, urging among other things that Jeremiah be reproved, and Jeremiah refutes the false prophecies of Shemaiah. These records show that the message of Jeremiah could have no reference to the captives taken later on with Zedekiah, who had not yet gone into captivity, as shown by verse 16. The "residue of

the elders" would indicate that *other* elders had been taken captives previously. This is not the same "residue" as mentioned elsewhere in Jeremiah (24:8; 39:8, 9), not a residue of the whole people, *but only of the elders*. Note the reading of Jer. 29:1 to this effect. The elders taken captives on a previous occasion were of "the children of Israel" mentioned in Dan. 1:3, because that was the only captivity which preceded the one under Jehoiachin. On that first occasion Nebuchadnezzar must have taken only a very small company, but of the very best specimens of the Jewish nation, including elders, the king's seed and the princes.

WHOM SHALL WE BELIEVE?

What shall we say with respect to the evidence offered by these witnesses of God? Do they not present a strong case in favor of Daniel? We think so, and we find no occasion against this Daniel. His word will stand and the God who inspired him will be glorified long after his critics are forgotten.

One of the chief difficulties with those who criticise and discredit Daniel is that they read into Dan. 1:1 something which is not there, i.e., they think of that verse as mentioning the *reign* of Nebuchadnezzar. In this they have no doubt overlooked a fact peculiar to Babylonian royal customs, whereby a reigning king before his death would often associate with him in the kingdom his son whom he would name as his successor. Thus Belshazzar was second ruler in the kingdom and is called "king." When Daniel interpreted the handwriting on the wall Belshazzar made him next to himself in power, but Daniel was made only *third* ruler. Belshazzar himself was only second ruler, his father, Nabonidus, being first ruler. Belshazzar made Daniel a "king" as indicated by the scarlet with which he was clothed (Dan. 5:29), but Daniel would not call himself a king in writing his own history. Since Belshazzar never became first ruler, his "reign" would have to count from the time he was made an associate ruler. But not so in the case of Nebuchadnezzar, since he subsequently became first ruler, from which latter event his reign proper would be counted and is so calculated by chronologers and in the Bible.

Another conspicuous example of a reigning king associating his son with him upon the throne, prior to the death of the reigning king, and thus prior to the date from which the reign of the successor would count, is that found in the 1st chapter of 1st Kings, where we have the record of David in his declining years making Solomon, his son, an

associate king. Verse 46 declares, "And *also* Solomon sitteth on the throne of the kingdom." That was while David was still on the throne. Solomon was then called "King Solomon" (vs. 34, 39, 51, 53) and exercised kingly authority (vs. 50-53). He was an associate king with his father, therefore, for a certain time, and then upon the death of his father became sole ruler, from which latter point his forty-year reign is counted. David also was called "king" prior to the death of Saul. (1 Sam. 21:10, 11.) By referring to Usher's "Annals" it will be seen that Nebuchadnezzar was an associate ruler with his father for twenty months, until the time of his father's death. During those twenty months he would very properly be known as a "king." Thus he was king in the third year of Jehoiakim, at which time he was co-regent with his father and not yet sole ruler. He did not become first ruler until in the fourth year of Jehoiakim, from which time his reign is dated.

DAN. 2:1 ALSO UP FOR AMENDMENT

There is a further stumbling block to the critics of Daniel in Daniel 2:1. If that verse stands, of course it would be a direct contradiction to their contention that Nebuchadnezzar did not invade Judea in Jehoiakim's third year. This verse states that in the second year of Nebuchadnezzar he dreamed dreams, and then the context goes on to state that Daniel came in before the king and told him of his dream. We are specially referred to the three years of Daniel 1:5, and to the fact that Daniel could not stand before the king until the end of those days of training, and it is contended that the event of the second chapter of Daniel could not take place, therefore, in the second year of Nebuchadnezzar's reign. But let us observe that even if this dream did not take place until some years subsequent to the second year of Nebuchadnezzar, that would have no weight in disproving the historicity of Dan. 1:1, for we are not told that Daniel interpreted the king's dream *immediately* following the three years of training, or at some future point. Nevertheless, let us demonstrate that it was mathematically possible for the dream to occur in the second year.

DAN. 2:1 MATHEMATICALLY POSSIBLE

Surely we should desire to prove the Scriptures true, if that is reasonably possible, rather than want to make them untrue. Now, compare 2 Kings 25:8 with Jer. 52:29, and then 2 Kings 24:12 with Jer. 52:28, and it will be seen that the years of Nebuchadnezzar's reign

do not run concurrently with those of the Jewish kings. The Jewish kings all date their reigns from Nisan. The following table will show the situation

Jehoiakim Nebuchadnezzar

11th year equals 7th and 8th years

10th year equals 6th and 7th years

9th year equals 5th and 6th years

8th year equals 4th and 5th years

7th year equals 3d and 4th years

The 3 6th year equals 2d and 3d years

years of 5th year equals 1st and 2d year's

training 4th year equals 0 and 1st year

3d year

The eleventh year of Jehoiakim was in both the seventh and eighth years of Nebuchadnezzar, in the end of his seventh year and the beginning of his eighth year. So Nebuchadnezzar's reign dating from his father's death began along in the latter part of Jehoiakim's fourth year. His second year would not end until within the first part of Jehoiakim's sixth year. Now, since we as faithful defenders of the Word would rather strive to prove the Scriptures true, if that is possible in this case, we must assume that Nebuchadnezzar invaded Judea in the early part of Jehoiakim's third year, in the spring, and that Daniel was then taken to Babylon, where he arrived along in the summer. While Berosus mentions captives coming *after* Nebuchadnezzar returned from his campaigns, that by no means precludes any *earlier* arrivals, and besides we are not depending upon Berosus or Josephus or any other secular historian. From this standpoint, Daniel's three years would expire in the summer of Jehoiakim's sixth year, which would be the latter end of Nebuchadnezzar's second year. All this can be harmonized with the Scripture texts bearing upon the matter, the Higher Critics and Josephus notwithstanding.

THE "VARIORUM" HIGHER CRITICS

It is claimed that the word "second" of Dan. 2:1 should read "twelfth," and the Variorum Bible is cited as authority. Let us, as those who

desire to "prove all things" make some inquiry relative to this Variorum Edition of the Holy Scriptures. We find that this edition is somewhat unknown in America, although there is a "Cross-Reference" Bible in this country that has a Variorum Edition showing all the renderings and readings contained in the Variorum Bible itself. "Variorum" means "variation," or "having *notes* or *comments* by different *critics* or *editors*." It contains *both* readings and renderings. A *rendering* is a *translation* from the original language, while a reading is a comment or note, or what some critic or editor *thinks it ought to be* in view of some supposed "corruption" of the text. Observe, if you please, the following excerpts from the Preface of the Variorum Bible (*italics* ours):

"Cases, however, occur in which *a suspicion of corruption* attaches to the text, *which even a comparison of the Versions does not avail to remove*. Here then, nothing remains but to make a temperate use of *critical emendation*." Again: "Purely arbitrary emendations are, of course, inadmissible, but there are *many* passages which become at once intelligible on a slight *alteration* in the form of one or two of the letters." This is an example of the unbelieving attitude of the higher critics who boast of their "critical emendations," who think they are in a position to mend or patch up the passages held to be "corrupted" or "doubtful." The editors of the Old Testament portion of the Variorum Bible were two well-known and notorious English Higher Critics--Rev. T. K. Cheyne, M.A., D.D., and Rev. S. R. Driver, D.D."*

The word "second" of Dan. 2:1 has been regarded as one of these supposed "corruptions" and a reading (mark: not a *rendering*) appended to this verse makes it "twelfth." This is one of the cases referred to in the Preface of the Variorum edition where "a suspicion of corruption attaches to the text which even a comparison of the Versions does not avail to remove" and where a "critical emendation" is required to make it "intelligible." We have as our critical emendationists two German theologians--Dr. Georg Heinrich August Ewald, and Prof. Levi Herzfeld. In the Cross-Reference Bible there have been added two other German Authorities--Dr. Karl Marti, and Dr. Adolf Heinrich Kamphausen.** Dearly beloved, let us look well to our faith in the inspiration and inerrancy of the Holy Scriptures. The Word of God is not corrupt, but is a living force, quick and powerful, and sharper than any two-edged sword. Let us beware that we do not hurt ourselves in the handling of it, and that we go elsewhere for suggestions than to those who consider themselves wiser than the Word.

* Should any desire to verify this matter of the identity of the editors of the *Variorum Bible with Higher Criticism*, a very instructive reference along this line is a volume written by the Rev. Thomas Kelly Cheyne entitled "Founders of Old Testament Criticism," wherein he gives a history of the movement and identifies the most prominent of the Higher Critics, first in Germany and then in England. This volume makes especial reference to Ewald of Germany and Driver of England. Both these editors have written much along the lines of Higher Criticism, as can be ascertained from the indexes of almost any public library. See Driver's book on Daniel in the Cambridge Bible Series.

** For more about Ewald, see the volume entitled "Heinrich Ewald, Orientalist and Theologian, 1803-1903, A Century Appreciation," by T. Witton Davies, published by T. Fisher Unwin, London. One of his most popular writings is the "History of Israel."

Prof. Herzfeld's works have not been translated into English, but those who can read German may find some of his writings in a public library.

DARE TO BE A DANIEL

Finally, let us remember that it was this same Daniel who earnestly desired and sought to understand concerning the Divine times and seasons, on account of which he was called "greatly beloved." If the seventy years of Jeremiah were of such importance to him, and if he was so interested in the future of his people, those years and the matter of future events can be no less important to us. Let us dare to be a Daniel, and like him, seek earnestly the counsel of Jehovah in order that we may grow in grace and in knowledge.

This review of Daniel should show that there was, in fact an invasion of Judea by Nebuchadnezzar in the third year of Jehoiakim, which year becomes the starting point of the 70 years of Servitude to Babylon. The purpose of this review will be attained if it has aroused our interest in the subject as Daniel was interested, and if, it has caused us to make a thorough study of all the Scriptural evidence bearing upon the matter. We should prove all things and hold fast that which is good, demanding a "thus saith the Lord" for every element of our faith. Let us be apt and careful students of the Word. He that asks for knowledge shall receive, according to the promise of the Master. Let us seek to know more and more of the wealth of knowledge provided in the Most Precious Word and to use that knowledge to the glory of Him who has supplied it.

Dr. Karl Marti wrote, among others, a book entitled "The Religion of the Old Testament," and the following quotation is taken from page 229. After making reference to Dan. 12:1-3, he says, "The author of the book of Daniel believed in the imminence of the Messianic Age in the immediate future; it would, therefore, be the height of injustice if those who had died in fighting for the law--that is, the most faithful and the most righteous--should be excluded from participation in the Messiah's glorious kingdom. The only solution of the difficulty was the belief in their resurrection, *and he was compelled to accept this solution as a necessary inference* from the doctrine of retribution. It is, however, quite possible that the *idea* of a resurrection was *suggested to him by Parseeism*; many foreign, Babylonian, Persian elements very probably contributed to the later developments of Jewish eschatology."

As to Dr. Kamphausen, see Vol. II, Introduction to the Old Testament, of which he is a joint editor, in which volume (pages 197-229) the Book of Daniel becomes but a Jewish romance.

THE WORK OF GRACE IN THE HEART

"The love of Christ constraineth us."--2 Cor. 5:14.

THE word *constrain* has the double thought of drawing together, holding together. The Apostle had been recounting his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He explained that this was not so; that he had a sounder mind than ever before. He felt himself bound to Christ, constrained by love of Christ to love Him and all who were His with a pure heart.

Why should this love *constrain*? For this reason: If we reckon that all are dead, then all need the service of the Life-Giver; and if Christ died for all, and if we now have come to life through Him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have received from Christ. St. Paul would say, I am not mad; but I am so closely drawn to Christ that I have the same sympathetic love for others that He had. As He had laid down His life for the brethren, so would I.

Our Lord's love was specially manifested toward His disciples, and chiefly toward those who were the most zealous and energetic--Peter, James and John having the particular love of the Lord. Similarly the

Church is thus instructed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord, knew from the very beginning who would betray Him, and that Divine discernment would know all who would go into the Second Death, we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites indeed." Only those who will come into harmony with Him will have the rich blessing and favor of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked characters. His blessings are only for those who are His children now, or who *will be*, under the blessings and privileges which He later on will grant. It is our duty to bless all to the extent of our ability.

THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the Church during this Gospel Age is the transforming of our perverted characters and the re-establishing of them in the likeness of the Divine character, *Love*. Whoever fails to attain this transformation fails to attain God's will concerning him, and must, necessarily, fail to win the prize set before us in the Gospel. We are, to begin with, very poor material out of which to form likenesses of God's dear Son. We were "children of wrath, even as others." (Eph. 2:3.) The original likeness of God, possessed by Father Adam before he transgressed, has been sadly lost in the six thousand years intervening. Hence, instead of finding ourselves in the Divine likeness of love, we find that we were "born in sin and shapen in iniquity" to such a degree that instead of love being the natural, ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and carnal love--perversions which are in direct antagonism with the wholly unselfish love which is the essence of the Divine character.

"This is life eternal, that they might *know Thee*, the only true God"--the God who is Love. (John 17:3.) *To know God* means more than to know something of His loving Plan and character; it means to know God in the sense of *personal acquaintance* and intelligent

appreciation of His character; and no one can have this except as he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantly; it is a growth; and its development is the *chief business* (and *should be the chief concern*) of all who hope to know God in the complete sense which will be rewarded with life eternal.

But since our transformation of mind or will is not accompanied by a physical transformation, or restitution, it follows that so long as we are in the flesh we shall have to contend against its inherited weaknesses and disposition to selfishness and sin. But this sharp and continual conflict not only selects a special, overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial Age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special training of sharp discipline and the special course of instruction designed for the "little flock." But whether in a few years or many years, and whether with little or much friction with adversity, *the transformation and polishing of character must be accomplished. This love-likeness of our wills to the will of God is the end to be sought*, if we would finish our course with joy and with good hopes for the eternal glory.

WE MUST LEARN THOROUGHLY THE LESSON OF LOVE

If we possess the love of God in our hearts it will rule all the affairs of our lives and will make us Godlike in thoughts, actions and words. In the School of Christ, the great lesson which the Master is teaching us day by day is the lesson of *love*, which we must learn thoroughly if we would attain "the mark for the prize of our high calling."

In the School of Christ, all the instructions of the Divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of *love*. While the fruits and graces--meekness, gentleness, patience, etc.--are manifestations of the Spirit, yet, the Holy Spirit must be present before these manifestations could appear at all; and while the *spirit* might be perfect, its manifestations might be imperfect. The vine may be good, but for a season the grapes will be immature. So with these graces of the Spirit. They are outward manifestations of the inward condition of the *heart*, which may attain perfection before these graces are perfect. Indeed, these graces may never be perfect on this side of the veil.

At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far "as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the School of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the graces of character which this condition of heart produces may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they will recognize us. "By their fruits we shall know them"--by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

After Love's provision of the Lamb of God, (the Ransom-price for all mankind laid down by Him), and the imputation of His merit to the Church, all the various steps for our deliverance from sin are along the line of developing us in the character of *love*, the character of God, which alone, according to the Divine standard, will make us acceptable before the Father and bring to us His grace of everlasting life. How important, then, that we should be "taught of God" and develop this character!