

The Herald of Christ's Kingdom

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SYMPATHY AND LOVE IN THE BODY OF CHRIST

SO OUGHT YE TO LOVE ONE AN OTHER

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the Body of Christ, and members in particular." -- 1 Cor. 12:26,27.

SYMPATHY, brotherly love, forbearance, helpfulness, are amongst the outstanding qualities to be observed amongst Christians who are consistently living in accordance with their profession. This is as a result of what may be regarded from some standpoints, the peculiar teaching and instruction which they have received from their Master, and as a result of the spirit which He has imparted to them. Most surely did the Master endeavor to impress upon the minds of His followers that they as His brethren, were to be decidedly different from that which they were as natural men, saying, "Except ye be converted and become as a little child, ye shall in no wise enter the Kingdom of Heaven." Finding His disciples upon one occasion unsympathetic toward one another and selfishly contending amongst themselves as to which was to be greatest in the Kingdom, the Master gently rebuked them saying, "the kings of the Gentiles exercise lordship over them; and they that exercised authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." -- Luke 22:25, 26.

THE BODY UNITED BY BOND OF SYMPATHY

Various pictures are employed in the Scriptures to set forth the blessed and harmonious relationship that was to exist amongst followers of Christ. But none is more beautiful and impressive than that employed by St. Paul in the language at the head of this article. We could not imagine any more complete bond of perfectness, of sympathy, of love, than that suggested in the figure of the human body. All the members are in the closest and most sympathetic touch with one another and all are marvelously united by a system of nerves; by which feeling, sensation is instantly communicated to every part of the body. Hence if one member suffers all suffer.

St. Paul is undoubtedly having in mind the Body of Christ in its present state -- the suffering, sacrificial Christ; for in the glorified

state none of the members will ever suffer again. Indeed, it is while we are journeying together in this wilderness state that we need the instruction and comfort of the Apostle's admonition. The great Head of this mystical Body originally gave a perfect demonstration of what that spirit, the Holy Spirit, that was to flow through the members of His Body, really was and of how it operated. In Him it was a spirit of kindness, of sympathy, of forbearance, and longsuffering. He looked upon the multitude and had compassion; He wept with those who wept. Truly as the Apostle suggests, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, . . . who can have compassion on the ignorant and on them that are out of the way; for He Himself also is compassed with infirmity."

How helpful is the thought that the spirit of this blessed One permeates all the members of His body, and that as we mingle together, in proportion as that spirit is possessed, there is the sympathetic interest, there is longsuffering, there is charity, and the disposition to help and encourage; to cover one another's defects and failings. And this is in full line with the Apostle's language again, "Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ we have seen to be the law of love: and love says, "Bear ye one another's burdens." There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the Body of Christ! Worldly-minded friends may sympathize, but their counsel is almost sure to be wrong. Hence the necessity of fellowship in the Body of Christ, and of disfellowship with the world.

"HAVE WE TRIALS AND TEMPTATIONS!"

It is not always necessary to tell one's sorrows and perplexities to another, and to have their sympathy and aid; in most cases they are better untold, except to the Lord. But Love's quick discernment is always watchful and ready with the word in season, the cordial friendliness, and the helpful hand if need be, to help bear the burden.

There are various kinds of burdens to be borne: there are burdens of bereavement, of financial embarrassment, of business and family cares, of physical and mental suffering, of sudden disasters and great perplexities and anxieties; and there are burdens also of conscious sins. In all these, if we are diligently seeking to fulfil the law of Christ, we may be able to cheer and strengthen fellow-members of the Body of Christ with sympathy and counsel, and such aid as may be, most needful and timely.

But the Apostle calls particular attention to this last kind of burdens - - burdens of sins -- and counsels the exercise of this disposition

specially in cases of acknowledged sin. We are all to remember our own liability to sin, and therefore to be patient and considerate with others when they are overtaken in a fault. Such patient, forbearing love is one of the most beautiful adornments of the Christian character.

In the Body of Christ, the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, , "We, then, that are strong ought to .bear the infirmities of the to weak, and not to please ourselves." (Rom. 15: 1, 2.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us please his neighbor [brother] for his good, *to edification*" -- that is, not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

SINS OF EVIL-SPEAKING AND BUSYBODYING

The one- who is animated by the Master's Spirit will not be disposed nor desire to find flaws in his brother; or if the weakness of his brother is plainly manifest, he will not try to help him by resorting .to back-biting, or slandering his brother; neither will he resort to evil surmising nor to whispering evil of him in any way. And yet we are reminded , of how many there are who indulge in evil speaking and slander. This is often done in such a manner as riot only to deceive the hearer but also to deceive the speaker as respects his real intention in' speaking of others discreditably, unkindly. What a wonderful world this would be if all the unkind words and thoughts were avoided. Surely every Christian should see to it that so far as possible every word which proceeds from his mouth shall be such as will minister grace to the hearers -- such words as will do only good and be edifying.

Neither will those who have the Master's spirit think they can be helpful by becoming "busybodies in other men's matters", and by attempting to regulate the affairs of fellow-members. Hence the Apostle warns the brethren that they guard against this wrongful course and that they "learn to mind their own business." Experience indicates that busybodying has frequently been a source of difficulty in the Church. As in families the wrong feeling often obtains which impels some of the members to want to know all about the affairs of

every other member; so in the Church there has also been a tendency to meddle, to inquire about, to interfere in the matters of others, to busybody, and in some instances there seems to be a disposition to hunt up everything connected with each other and to sit in judgment upon one another.

The difficulty is evidently a lack of love. "Love worketh no ill to his neighbor." It rejoices not to find flaws; it seeks not for them. It surmises no evil -- rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he has been a busybody in the affairs of others. Let each decide in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each in that proportion go to the Lord prayerfully, earnestly seeking to be built up in the quality of love.

THE TRUE BODY KNIT TOGETHER IN LOVE

If this spirit of the Lord prevails in sufficient measure, the Apostle further shows (1 Cor. 12:24-26) that there need be no schism in the Body; because the members all have a mutual care for another -- a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. Thus in the true Body of Christ, which is knit together in love, if one member suffer, all the members suffer with him, in proportion as they are more or less directly associated with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor; just as when in an earthly family one member rises to honorable distinction, all the members partake of the honor and the joy.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the Kingdom of heaven." Matt. 18:1-6.

And here He adds a caution which all would do well to heed saying, "But whosoever shall ensnare one of the least of these who believe in Me, it would be better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea." With what carefulness, then, should we regard one another.

Dearly beloved, bear ye one another's burdens; and so fulfil the law of Christ -- the law of love; and so bind up the Body of Christ that there be no schism in the Body, but that it be more and more knit together in love. Let this blessed law of Christ rule more fully in all

who have taken, by consecration, the name of Christ: and. let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness-how it makes more tender and devoted wives, more noble and good and kind husbands, more loyal and loving children, more kind and good neighbors; and how it pours oil upon all the troubled waters of a present experience and prepares the heart for the enjoyment of all the fruits of righteousness.

Love is the filling from one's own
Another's cup.
Love is a daily laying down
And taking up;
A choosing of the stony path
Through each new day
That other feet may tread with ease
A smoother way.
Love is not blind, but looks abroad
Through other eyes;
And asks not "Must I give?" but
"May I sacrifice?"
Love hides its grief, that other hearts
And lips may sing;
And burdened, walks, that other lives
May buoyant wing.
Brother, hast thou a love like this
Within thy soul?
'Twill change thy name to saint when thou
Dost reach thy goal.

THE SIN OF UNBELIEF

ISRAEL'S FAILURE AT KADESH

"Jehovah is with us: fear them not." -- Num. 13:17-14:45.

THE sin of unbelief is amongst the sins that stand out most prominently in the history of the ancient Hebrews. Their record is one continued story of failure .to live and act consistent with their calling-their profession of being God's people. Their unbelief, lack of faith is clearly manifest in their many apostasies -- idolatries and murmurings against Jehovah's providence and His administration of the affairs of the nation.

Thus the Apostle Paul in the New Testament states that "With many of them God was not well pleased," and the Apostle calls upon the Christian Church to take a lesson from Israel's failure. His message to

the Church (1 Cor. 10:11, 12) implies that God will not be well pleased with any in spiritual Israel who manifest unbelief; that as many of the typical people were overthrown in the wilderness, so the proper inference is that many professing to be spiritual Israel will be overthrown in the wilderness and fail to reach the antitypical Canaan. For "these things were our figures, examples -- to the intent that we should not lust after evil things as they also lusted." They were object lessons in wrong doing and God's treatment of the wrong doer was intended to instruct us in respect to what would happen to us if we, blessed with the antitypical favors should misuse them and desire or lust after the former things, the sinful things which we left when we quitted the world (typified by Egypt) to follow Christ (typified by Moses).

The journey of about 160 miles "through the terrible wilderness" toward Canaan consumed about three months, due probably to the largeness of the camp, for modern travelers have covered the distance in but few days. Finally they reached Kadesh-Barnea, on the border of the promised land, with the hills of the latter in full view. It was here that Moses smote the rock, contrary to the Divine command, and today the place has abundant springs of water and is a regular oasis. In harmony with, the Divine arrangement it was proposed that they go up immediately to possess the land, but caution and fear suggested that first spies be sent out, that they might have a better knowledge of the real value of the land God had given them and also a better knowledge of the difficulties to be encountered in taking possession of it. With them, as with Christians today, the opportunity was afforded of doubting the beneficence of the Divine arrangement, doubting the wisdom and love of God, and conjecturing the impossibility of taking possession of the land and even the probability that they should find it far less attractive than the Lord at the mouth of Moses had reported.

SPIES WERE SENT TO INVESTIGATE

The request of the people that the land be spied and reported on before its conquest was begun was acceded to by Moses. Twelve spies were selected, representing the twelve tribes -- prominent men in whose judgment the, people might have confidence. Apparently these went forth in two companies : one 'under Joshua made a tour of the entire country from the southern part to Jericho at the north, some 300 miles. The other band 'under Caleb made a shorter journey, going only so far as the valley of Eschol near Hebron. Caleb was accordingly the first to report (Numbers 13:30; 14:24), while Joshua's report came in later (Numbers .14:6, 7). The spies were commissioned to gather information respecting the fruitfulness of the land and the desirability of the country and the character of its inhabitants, and whether they dwelt permanently in walled cities, or

in movable camps like the Arabs. Two reports were returned, and in most particulars they were very much alike, telling that the land was good and fruitful and desirable, but that it would be difficult to conquer; that the inhabitants dwelt in high-walled cities, which were well nigh impregnable, and that some of the people were of great stature. Although there were but few of these giants, their fame was evidently far reaching, and the spies declared, with exaggeration that in their presence they felt like grasshoppers. The majority advised against any attempt to take possession of the land, and discouraged the people, leading them to believe that it would be an utterly hopeless task for them to undertake to drive out the Canaanites, the Amalekites, the Amorites, the Hittites and the Jebusites, who had thorough possession. The minority report by Caleb and Joshua differed little from the other, except that they expressed full confidence that Israel under Divine guidance and by Divine aid would be fully able to conquer all the difficulties of the situation.

We cannot wonder that the people were greatly disheartened from the very beginning: they were not a warlike, but a pastoral people. Indeed with the exception of the battle which Abraham waged for the recovery of Lot, and his family, and the battle a year before in the wilderness with the Amalekites, the Israelites had no experience in war and quite evidently were unprepared for such a contest as lay before them if they entered Canaan and attempted to take possession. We must admit, therefore, that the report of the ten spies that the Israelites were not capable of taking possession was in many respects a wise and just one, and the people apparently were justified in accepting it. The thing lacking was faith. They should have believed God, and have followed explicitly His leading; they should have said, Greater is He who is on our part than all they that be against us, and while we are under His direction we are able to do all things through His strengthening power. However, it should not surprise us that this people under all the circumstances were unable to exercise such a faith in' God. Rather we might say that antitypical Israel alone might be expected to have such a triumphant faith -- nor do we find that very many spiritual Israelites today possess faith to such a degree. Indeed, we should not forget that the failure of natural Israel and the Divine dealings with them in consequence were more in the sense of typical illustrations for spiritual Israel than as real condemnations on natural Israel. We cannot think that God expected much more of those people than was manifested in their course. Of spiritual Israel, however, much may reasonably be expected.

THE MAJORITY IN THEM WRONG

How did the people, receive the two reports? Almost unanimously they decided that they had been misled, that their best course was to; return to Egypt and proffer their services again to the Egyptian

taskmasters. They decided that their coming- out of Egypt was a mistake, that the journey through the wilderness was wasted time, and that they now in a hopeless position, a people without a country. They proposed to select a leader to lead them back to Egypt, and threatened Caleb and f Joshua with stoning for trying to perpetuate the misleading of Moses, which they seemed to have been willing to forgive as error of judgment. At this juncture, however, the Lord intervened, and from the bright display of His presence over the tabernacle there went forth a judgment against some of the leaders, especially the ten spies who gave the faithless report and stirred up people to resent the Divine leading which they had previously followed. The lesson was a severe one -- a plague amongst people evidencing Divine disfavor, and they were turned again to wander in the wilderness for the remainder. of forty a year for each day consumed in the spying of the land. Divine decree was that all the men of Israel over twenty years age were to perish in the wilderness during those forty years national disfavor -- that not one of them was ever to enter promised land except the two who gave the good report, Caleb and Joshua.

The commotion amongst the people incident to this report must have been great. Moses himself endorsed the report of Caleb and Joshua, and urged the people to obedience to God, as we read:

"Then I said unto you, Dread not, neither be afraid of them Jehovah, your God, who goeth before you, He will fight for you, according to all that He did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe Jehovah thy God, who went before thee in the way, to seek you out a place to pitch your tents, in fire by night to show you in what way you should go, and in the cloud by day." -- Deut 1:29-33.

But the people in bitterness of disappointment cried out, "Would to God that we had died in the land of Egypt, or would to God that we had died in the wilderness. Wherefore hath the Lord brought us, into this land to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return to Egypt?"

Then Joshua and Caleb exhorted the congregation, saying, "The land which we passed through to spy it out is an exceedingly good land. If the Lord delight in us, then will He bring us into this land and give it unto us; a land which floweth with milk and honey, only rebel not against the Lord nor fear ye the people of the land."

SPIRITUAL ISRAEL'S SIMILAR TESTS

Applying the lesson to spiritual Israel we find many correspondencies: First, we have leaders of the people, corresponding to the spies, on whose report much will surely depend, as to the courage of the people in going forward with the Divine arrangement. Some of these ministers so magnify the difficulties of the way that the people are discouraged and go not on, while others giving a truthful report encourage their brethren with assurances that the Lord's grace is sufficient for all who are His. Perhaps indeed it would not be amiss to suppose that the twelve spies represent the whole number of the Lord's people who in the present life enter into covenant relationship to the Lord and experience a measure of His rest. All agree that the rest of faith is a glorious one, that its fruitage is grand, and samples are presented to the people. A small minority, however, give a proper report of the possibility of Christian living -- the possibility of being overcomers of the world, of fighting a good fight in the name and strength of the Lord, the possibility of entering into all the glorious things which God hath provided for them that love Him. The majority, the Great Company, hold back, fail to appropriate the promises, fail to trust the Lord, and their influence is proportionately an evil one upon others with whom they have influence. Thus at the present time few by faith enter into the blessings and privileges that belong to the spiritual Israelite, and these few are the only, ones who will enter into the heavenly Canaan to take actual possession by and by: the others fail of the blessing and joy of faith in the present time, and will fail of the highest blessing in the future, whatever portion they may obtain under the Lord's grace.

Mr. Spurgeon told a story of a man who was invited to come into his orchard to eat some of his fruit. He declined because he said he had picked up some apples from the roadside that fell from those trees, and they were poor and bitter. The owner replied that those trees were there on purpose, so that the boys would not be attracted into the orchard to steal, but assured him that in the orchard proper to which he invited him were delicious apples. As those apple trees on the outside gave not a proper sample or representation of the orchard, so many Christians give to the world a very unsatisfactory sample of the blessings of the Lord and the fruits of the Spirit, and in some respects bear false witness and hinder the outflow of the blessings of the Lord toward mankind in general during this Age. Thank God that the time is coming when under the leadership *of* the Joshua and Caleb class the whole people -- all who will accept the Lord and have confidence in Him -- may be brought into the antitypical Canaan and assisted to take possession of all the rich favors which God has promised to them that love and obey Him.

"Unbelief never gets beyond the difficulties, the cities, the walls, the giants. It is always preferring them, dwelling on them, pitting them against its own resources. Faith, on the other hand, though it never

minimizes the difficulties, looks them steadily in the face, turns from them and looks into the face of God, and counts on Him. This is what the people failed to do, and for this they lost Canaan." --F. B. Meyer.

"Oh, how many a glorious record
Had the guardian angel kept!
Had I done instead of doubted,
Had I warred instead of wept!"

"I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME"

There are two important lessons for Spiritual Israelites to learn: First, their own inefficiency -- their own inability to meet the trials, . difficulties, the hindrances in their way. As the Apostle says, cannot do the things that we would. But our extremity is God's opportunity, and His encouraging words are, "My grace is sufficient for thee; My strength is made perfect in your weakness." Lord could have armed and equipped the hosts of Israel in some miraculous manner, making them invulnerable to the attacks of their enemies and giving them courage for their ordeal; but this was not His plan. He wished to develop in them the necessary faith, trust, obedience, for, "without faith it is impossible to please God." Thus in natural Israel was illustrated the Divine proceeding in spiritual Israel. God could miraculously give us powers of mind and of body which would make us superior to every outward circumstance, but instead of so doing He merely justifies us by faith, and tells us to reckon ourselves as complete, perfect, because of the imputation of our Redeemer's merit. From this standpoint of faith all the battles of spiritual Israel are won or lost. "According to thy faith be it unto thee." Those, therefore, who can and will exercise full faith, full confidence in all of the Divine promises may go from victory to victory, from blessing to blessing, from joy to joy, from one attainment to another, and have a glorious victory in the end over the world, the flesh, and the Adversary, through the imputed merit and continued assistance of Him who loved us and bought us with His precious blood.

To this class the giants of opposition and despair lose their power, even as did Goliath before the slingstone of David. The pebble from the brook -- the message from the Divine Word -- vanquishes the enemy's power to those who have the sling of faith. To these the fortresses of sin are not so strong as to be invulnerable, unassailable ; entrenched depravity is recognized as being subject to Divine power, and when attacked in the name and strength of the Lord and encompassed repeatedly with prayer, finally its strong walls fall down as did those of Jericho. So may depraved appetites and sinful desires be thoroughly conquered so far as our hearts are concerned, though the traces thereof may continue to some extent in our mortal

flesh -- reminders not only of the weaknesses of the fallen nature, but also of the triumphs of the New Mind under the leadership of Jesus.

As these victories of faith progress, the fruits of the victory become ours. The grapes of Eschol, the figs, and all the plenty of the land flowing with milk and honey but feebly picture the riches of grace and fruitage ,of the Spirit which accrue to those who in the name of the Lord gain the victories of faith over the world, the flesh, and the Adversary. Of these fruits and graces the Apostle speaks, naming meekness, gentleness, patience, longsuffering, brotherly kindness, love. And the assurance of the Word is that if we do these things, if we maintain this good fight of faith as New Creatures, we not only shall enjoy the spiritual refreshment, but eventually "an entrance shall be administered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." -- 1 Pet. 1:11.

DANIEL THE BELOVED OF JEHOVAH

SERIES XV

THE VISION OF THE LITTLE HORN

"While I was reflecting about the horses, I observed another little horn rise amongst them, but three of the former horns were pulled up before it." -- Dan. 7:8, Fenton's Translation.

In explaining this part of the vision to the Prophet, the angel said: "Another will arise after them [that is, after the ten kingdoms have all come to view], and it will differ 'from these kingdoms, and will depose three kings," etc. -- Ver. 24

There is probably no portion of sacred prophecy that has so much engaged the attention of expositors from the time it was given, as this one; and there is no other prophecy concerning which there has been such universal agreement as to what power is referred to. It will be understood of course, that we do not refer to Roman Catholic writers in this statement; nor to those protestant Futurist writers who have adopted Rome's interpretations. It was not until the beginning of the Gospel Age that this prophecy began to be understood.

In our endeavor to identify from history the power referred to by the "little horn" of this prophecy, it will be essential to keep in mind the conclusions we arrived at in our last article concerning what constituted the kingdoms referred to by the "ten horns." Our reason for this is that it was not until *after* these ten kingdoms had all made their appearance on the territory of the Roman Empire in the West that the power symbolized by this "little horn" should be looked for as coming up amongst them: It was while the Prophet was reflecting

on the significance of the "ten," that the "little horn," was seen rising among them. This implies that when he first saw the beast with its ten horns, it had no such little horn, but that it sprang up, seemingly a considerable time *after* he first saw the beast with its ten horns. This seems to intimate that its fulfillment would occur at a period in the history of the Roman power after its division.

The little horn's springing up on the head of the beast implies that it was a further development of the history of the Roman Empire. Its history belongs to the territory of the Roman Empire in the West, that is, the influence of the little horn power would be exerted or felt in the West, and not in the East. It is impossible to emphasize this too strongly, for the reason that it is at this point in the prophecy, as we have already shown, that the Historical interpretation of what constitutes the Antichrist, begins to meet its fulfillment. It will be recalled that in our consultation of history, we discovered that these kingdoms symbolized by the ten horns were all existing on the territory of the Roman Empire in the West, at the time the last emperor that ruled in the city of Rome was dethroned. This event took place in 476 A. D.

FULFILLED IN THE ROMAN APOSTASY

Considering carefully the particular features mentioned by the Prophet at the head of this article, together with all the others mentioned by him, and also the explanation of the little horn and its actions by the revealing angel, it would seem that even the slightest acquaintance with the history and claims of the Papal power should make manifest that the prediction has met its fulfillment, in each and every particular, in this great hierarchy. Indeed it would be utterly impossible for any one who is acquainted with the long eventful history and doings of this great religious system to select symbols more apt and descriptive of its doings. The prophetic vision contains several very peculiar and striking features that make it impossible to believe otherwise than that they were divinely chosen in order that the true Christian may not mistake the identity of the great evil, religious system that more than any other has perverted and distorted the truth and become the most bitter enemy and persecutor of the true Church. It has built up a counterfeit of the true Church, and as Jannes and Jambres withstood Moses -- by imitation, so it has withstood Christ.

The Scriptures contain several distinct prophecies concerning this power, each viewing it from a different standpoint, and what is lacking in the description in the one is found in the others. Other prophecies than this of Daniel are found in 2 Thess. 2, and in several chapters in the book of Revelation. Careful attention to these shows

that they all very clearly locate the seat of government of this little horn power in the city of 'Rome.

In a vision seen by St. John over six centuries subsequent to the time Daniel saw this vision, the ecclesiastical influence exerted over the ten kingdoms is described. The vision is that of a harlot woman having on her forehead a name written, "Babylon the Great, the Mother of Harlots and Abominations of the earth." The woman is represented as riding on a scarlet colored beast, having ten horns. In explaining the vision, the revealing angel said to St. John, "The woman which thou sawest is that great city that reigneth over the kings [kingdoms], of the earth." (Rev. 17:18.) This could not possibly refer to any other city than that of Rome. Furthermore, it was the very general understanding from St. Paul's day on until the fall of the Roman emperors in the West (476 A. D.), that the "Man of Sin" mentioned by the Apostle in 2 Thess. 2, has reference to the same power of evil as does that of the little horn of Daniel; although having a more special reference to it as an ecclesiastical, a religious power. And as bearing on the *time* and *place* it would come, it was also very generally understood that the one great hindrance to the revelation of the "Man of Sin," was that of the emperors' occupying the throne of the Caesars at Rome.

NAMED "THE MYSTERY OF INIQUITY"

It is also very clearly stated in all these predictions, that this evil power, represented in Daniel by the little horn, would be small in its beginnings, that it would gradually develop, and that it would become even stronger in influence and power than the other ten kingdoms. Indeed the Apostle Paul states that the "mystery of iniquity," an expression describing the incipient beginnings of this evil system, had already begun to work in his day. This "mystery of iniquity" has reference evidently to the beginning and development of a desire, an unholy ambition, for self-exaltation or lordship in the Church. Likewise the little horn when first seen was small in comparison with the ten amongst which it came up. Later on the Prophet describes it as having become "more stout than its fellows,"

In the Revelation visions this evil system is represented at first as gradually assuming a power or control over the ten horns or kingdoms; or, stated in another way, the ten horns or kingdoms are represented as gradually giving a voluntary support to the beast in its ten-horned state. In one vision of the Revelation it is represented as being a controlling "head" of the "beast" in its same ten-horned state. In another it is represented as riding on the beast, as if controlling it with bit and bridle. All of which things are very meaningful.

The gradual rise to influence and power of the Papacy has been noted by all historians, whether Roman Catholic, Protestant, or Secular.

There have been, as is distinctly portrayed in the vision, several stages in connection with its rise and complete development. The first stage covered the period in which the Bishop of Rome was seeking to become head over all other bishops -- indeed to become the universal sovereign, the supreme ecclesiastical head of the professed Christian church. These ambitious, self-exalting endeavors of the Roman Bishop, covering the period beginning in the fourth and ending with the close of the fifth century, culminated in his being recognized by the emperor, Justinian, as the Supreme Bishop, or head of the churches of the world. The edict of Justinian, and the letter to the Bishop of Rome; in which he acknowledged him to be the Supreme head of the Church, were made public in A. D. 533. "This occurred under John II, reckoned as the fifty-fifth Bishop of Rome."

USURPED THE POWER BELONGING TO GOD

While some have questioned whether Justinian intended to confer such an honor on the Roman Bishop or not, it is certain that it was about this time he became very generally recognized as the Supreme Bishop and head of the Church. This decree of Justinian while not conferring upon him territorial possessions and jurisdiction, did cause the Roman Bishop to become more generally recognized as the ruler in, the Church in all matters involving conscience before God; and as will readily be seen authorized him with higher power over individuals in the professed Church, when he chose to exercise it, than the secular rulers had. Indeed it was in the assuming of such power that he became a usurper of the power that belongs to God alone. His claim to be the regulator of the consciences of men, is an example of this. Cardinal Manning, a worthy representative and vassal of the Pope, a little more than a half century ago, puts the following words into the mouth of the Pope: "I claim to be the Supreme judge, and director of the consciences of men." It is to this kind of power, that is, spiritual power, that the chronological feature of this prophecy -- "And they [the saints] shall be given into his hand until a time, times, and a half," seems to have its application.

The second stage in connection with the development of this little horn of Papacy covers the period during which the Roman Bishop aspired and sought to secure temporal power; that is to obtain possession of a territory absolutely his own, and in which he might be able to exercise undisputed authority over all the people residing in such territory. It seems very apparent that it was in connection with the attainment of this ambition that the Roman Bishop or Pope became in the full sense a temporal monarch -- a "horn" on the beast. At this time he would be recognized by the other ten sovereigns as their "fellow." (Later on, as we shall see, "his look became more stout than his fellows.") Furthermore, it seems equally apparent that

at this time also all three of the former horns would be, in the language of the vision, lucked up by the roots; in other words, that at this time the Pope would come into possession of the territory formerly possessed by the three horns, or kingdoms. These possessions would, of course, include the city of Rome.

A REMARKABLE DESCRIPTION

We are indebted to Mr. Guinness for the following extract from a Roman Catholic, whose name he does not give, which could prophecy of the little horn's attainment of temporal power "The rise of the temporal power of the Popes, presents to the mind one of the most extraordinary phenomena which the annals of the human race offer to our wonder and admiration. By singular combination of concurring circumstances, a new power and a new dominion, grew up, silently but steadily, on the ruins of that Roman Empire which had extended its sway, or made itself respected by nearly all the nations, peoples, and races that lived in the period of its strength and glory; and that new power of lowly origin, struck a deeper root, and soon exercised a wider authority than the empire whose gigantic ruins it saw shivered into fragments, and moldering into dust. In Rome itself, the power of the successor of Peter grew side by side with and under the protecting shadow of the emperor; and such was the increasing influence of the Popes, that the majesty of the Supreme Pontiff was likely ere long to dim the splendor of the purple. The removal by Constantine of the seat of empire from the West to the East, from the historic banks of the Tiber, to the beautiful shores of the Bosphorus, laid the first foundation of a sovereignty, which in reality commences from that momentous change. Practically, almost from that day, Rome which had witnessed the birth, the youth, the splendor, and the decay, of the mighty race by whom her name had been carried with her eagles to the remotest regions of the then known world, was gradually abandoned by the inheritors of her renown; and its peoples, deserted by the emperors, and an easy prey to the barbarians. whom they had no longer courage to resist, beheld in the bishop of Rome, their guardian, their protector, their father. Year by year the temporal authority of the Popes, grew into shape and hardened into strength; without violence, without bloodshed, without fraud, by the force overwhelming circumstances, fashioned as if invisibly by the hand of God."

The above is as a learned Roman Catholic views it. Macaulay, the historian, viewing it from another standpoint thus describes it:

"It is impossible to deny that the polity of the Church of Rome is *the very masterpiece of human wisdom*. In truth but such polity could against such assaults have borne up such doctrines The experience of twelve hundred eventful years, the ingenuity and patient care of forty

generations of statesmen, have improved that polity to such perfection, that *among the contrivances which have been devised for deceiving and oppressing mankind occupies the highest place*, The stronger our conviction that reason and Scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard *that system of tactics*; against which reason and Scripture were employed in vain."

A\$ GIBBON THE HISTORIAN VIEWED IT

Gibbon, the unbelieving historian, gives a description of the events which were associated with the rise of Papal influence and powers

"About the close of the sixth century Rome had reached the lowest period of her depression. By the removal of the seat of empire [to Constantinople], and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree under whose shade the nations of the earth had reposed was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground . . . Like Thebes or Babylon or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion. Under the sacerdotal monarchy of St. Peter, the nations of the earth began to resume the practice of seeking on the banks of the Tiber, their kings, their laws, and the oracles of their fate."

DATE OF RECEIVING TEMPORAL POWER

Our object at present is to discover when the Bishop of Rome actually became a temporal monarch. In doing this we must appeal to the secular historian. We discover that there is a very general agreement as to the exact time in history when this took place. We quote:

"On the overthrow of the Western Empire the Bishop of Rome, as the first personage in what had been the capital of the world, was naturally invested with great influence, and looked up to, not only in religious matters, but even [as an adviser] in political affairs. Indeed, in the universal wreck, it was the Church alone that kept up the organization of society. The very Barbarians who overthrew the Roman Empire were themselves brought under the sway of the Church; for barbarians though they were, the Teutons had a deep vein of earnestness in their character. Again, the state of affairs in Italy had much to do with giving the Roman bishops great influence. When, under Justinian, the Ostrogoths were overthrown [about 552 A. D.] and Italy came under the dominion of the Eastern Empire, the representatives of the Byzantine [Eastern] Emperor did not live at Rome but at Ravenna. [He is commonly called the Exarchate of Ravenna.] This caused the power of the bishops of Rome to grow

greater and greater. The Roman bishop or pontiff,*was called *Pater*, or *Papa*, father (whence English Pope**) and he had a, vast moral influence though as yet no temporal power. How temporal power was first acquired will now be told.

* "The name 'pontiff' is derived from the Pontifex Maximus, the chief officer of the old pagan religion of Rome."

** "Till the time of Pope Gregory VII, the title of Pope was given to all bishops alike; he however, in 1076 A. D., decreed that thenceforth it should be applied only to the Roman 'papa,' or pontiff, prefixing at the same time, the epithet sanctus, whence the modern style, 'His Holiness, the Pope.'"

"The Lombards, who in the eighth century had fully established their kingdom in Northern Italy, took every opportunity to enlarge their territory, at the expense of the Eastern Empire [that is, the territory still held by the Eastern emperors in Italy]. They made themselves master of Ravenna, *Rome*, etc, [See *International Encyclopedia*, under *Lombards*.] But this was not a change that was at all agreeable, either to the popes or to the Roman people; hence the aid of Pepin, father of Charlemagne, was asked. Pepin came and saved Rome, and won from the Lombards the territory of the Exarchate of Ravenna. He then' took a 'step that led to mighty results: he bestowed this territory on the popes, and this was the *beginning o f the temporal power* of the Catholic Church. When Charlemagne had overthrown the Lombard kingdom, and was crowned king of Italy, and afterwards Emperor of the West [by the Pope] (A. D: 800), he confirmed the grant which his father had made to the popes." -- Swinton, *Outlines of the World's History*.

The Historian Gibbon thus describes this important event: ,

"The ancient patrimony of the Roman Church, consisting of houses and farms, was transformed by the bounty of these kings, [Pepin and Charlemagne] into the *temporal dominion of cities and provinces*; and the donation of the Exarchate to the Pope, was the first fruits of the victories of Pepin The splendid donation was granted in supreme and absolute dominion, and the world beheld for *the first time*, a *Christian Bishop* invested with the prerogatives of a temporal prince, the choice of magistrates, the exercise of justice, the imposition of taxes, the wealth of the palace of Ravenna."

Mr. Barnes says on this point: "We have here properly the *beginning* of the temporal dominion, or the first acknowledged exercise of that power in acts of temporal sovereignty, in giving laws, asserting dominion, swaying a temporal empire, and wearing a temporal crown. All the acts before had been of a spiritual character, and all the deference to the Bishop of Rome had been of a spiritual nature.

Henceforth, however, he was acknowledged as a temporal prince, and took his place, as such, among the crowned heads of Europe,"

THE THREE HORNS PLUCKED UP

Having settled the matter as to the time in history when the bishop of Rome attained temporal power,, we believe it is clear that it was at this time that Papacy became in the *fullest* sense a "horn" of the Roman beast. It was at this time that the Roman bishop began to be looked upon as a "fellow" king with the other kings. It was later on, that "his look was more stout than his fellows."

The next thing in the order of this vision of the "little horn," will be to consider the significance of the three horns being "plucked up" -- to be removed in order to make room for the little horn to have a place on the beast's head; also to discover what powers or governments are referred to by the "three horns." This will be required in order to establish the interpretation that applies the "little horn" to the Papal kingdom.

It is, of course, well known to students of prophecy, that there have been various views held respecting what three governments or powers are referred to. We believe that it will be admitted by all students of prophecy that only that application which meets all the requirements of the various features of the vision can be the correct one. It is quite certain that the powers or governments symbolized by the three horns that were rooted up by the "little horn" should not be looked for until *after* the fall of the last of the Roman emperors that administered the affairs of the empire in the West. It was the fall of this government in the West that fulfilled the prediction of St. Paul, "He who *now* letteth [hinderet] will let [hinder] till he be taken out of the way." It would be only then, that is, when the empire in the West ceased, that it would be possible for that wicked one to be revealed.

One writer makes the Roman Empire in the West to be a horn on the fourth or Roman beast; and he makes the fall of the empire in the West to fulfil the prediction of the plucking up the *first* horn by the roots. The facts of the matter are that this great event of history ended not the career of a horn but of a beast in its *empire* state. It is a mistake to suppose that the Roman Empire had been divided into two empires before this time. All that had occurred up to 476 A. D. was simply that the affairs of the *one* empire was being administered in two places -- in the East and in the West. The territory of the empire in the West constituted, as all Historical interpreters believe, the body of the beast of Dan. 7; it was not therefore a horn.

REQUIREMENTS TO BE LOOKED FOR

An important requirement that will need to be kept in mind—a requirement which the prophecy seems clearly to teach, is that the power symbolized by the little horn would acquire by its rooting up the three, the territorial dominion that the three possessed; in other words it would secure *temporal* power by uprooting the others. Temporal power is invariably understood as possessing territory with authority to rule in civil affairs, such as making laws, imposing taxes, indeed everything supposed to be required in the administration of a civil government over the people in the territory possessed. Would not this require that the people in the territories ruled over by the three horns (kingdoms, governments) that were plucked up, come under the control of the little horn or Papacy? Mr. Barnes, Sir Isaac Newton, Bishop Newton and some others so interpret this feature of the vision. Mr. Barnes says "This power ['little horn'] absorbed into itself three of these sovereignties -- annihilating them as independent powers, and combining them into one most peculiar dominion, properly represented by 'plucking up.'"

This requirement, if we are correct in our interpretation of the transaction, would also exclude the kingdom of the Heruli, under Odoacer, from being one of the three horns; because when Odoacer's government in Italy was overthrown, the Roman bishop did not come into possession of the territory and people of the fallen government of Odoacer. The Roman bishop did not have given to him at this time the authority of a civil ruler to tax the people. or administer laws, etc.

And for the same reason, the Ostrogothic kingdom, which overthrew the kingdom of Odoacer of the Heruli (496 A. D.), could not be one of these horns. The Ostrogothic kingdom in Italy was destroyed in the year 552 A. D. Its end was accomplished by Narses, the imperial general of the Eastern Empire. "The Ostrogoths broken and dispersed by their calamities, henceforward disappear from history as a distinct nation, their throne in Italy being filled by the Exarch of Ravenna." (*International Encyclopedia*, under *Goths*.) "Narses was the *first* who bore the title of Exarch; and the district over which he ruled was called the *exarchate*. The seat of the exarchs was Ravenna, the different towns and territories belonging to them being governed by subordinate rulers, styled *duces* or *dukes*." -- *International Encyclopedia*, under *Exarchs*.

Neither did the kingdom of the Lombards fulfil this particular feature of the vision. However, in connection with the overthrow of the Lombards in the eighth century, by Pepin and Charlemagne, events occurred that meet in this, as well as every other particular, the requirements of the vision. The overthrow of the Lombard kingdom in Italy, at the instigation of the Roman bishop, caused the Pope to come into possession of territory in Italy, including the city of Rome which was formerly possessed by *three* governments.

It will be fair to say, however, that if the particular feature of the vision -- the "plucking up by the roots" of the three horns (kingdoms) by the little horn (kingdom) does not require for its fulfillment, the little horn coming into possession of the territories of the three horns (kingdoms), then the Herulian, Ostrogothic, and the Lombard kingdoms, meet the requirements of the vision, and we would not need to look elsewhere. The further consideration of this matter will be reserved for a separate article.

THE TRIUMPHS OF FAITH

JOSHUA AND THE CONQUEST OF CANAAN

"Not one thing hath failed of all the good things which Jehovah your God sake concerning you" -- Josh. 23:14; 1:19; 23:7-3.

IF for our warning and edification we have before us a record of examples of unbelief and disobedience, we have on the other hand illustrious examples of trust and obedience. Such heroes of faith had to do with the final conducting of Israel from the wilderness into the land of Canaan.

Four hundred and seventy years had elapsed from the time God gave Canaan to Abraham, by promise, before his descendants actually crossed Jordan and began to inherit the land. The promise had been long of fulfillment, and doubtless had severely taxed the faith of the people to whom it belonged; yet even in this respect the delay was a blessing to them, as serving to stimulate and develop faith. Nor are we to forget that the original promise has not yet been fulfilled; because the land was promised, not only to Abraham's seed, but also to himself, and the noble patriarch still rests and waits in the sleep of death for the accomplishment of the Divine promise, which will be fulfilled on a far larger scale when the people of God shall have passed the antitypical Jordan into the antitypical Canaan-the Millennial Kingdom condition. We are not left in doubt upon this matter. We have the Apostle's words in Heb. 11:13, 39, 40, that Abraham and other faithful servants of the Lord still wait for the fulfillment of the promise made to them, until first the still higher, spiritual, heavenly promises, made to the Gospel Church, the Christ, shall have been accomplished, "God having provided some better thing for us, that they without us should not be made perfect." Stephen assures us along this same line, saying that Abraham received not so much of the land as to set his foot upon, and his argument, based upon this fact, is Abraham's resurrection in the future, and the fulfillment to him personally of his share in the Divine promise. -- Acts 7:25.

If in all this there was a lesson of patient waiting on the Lord and confident trust in His promise, to Abraham and his natural seed, there is a still larger and fuller lesson in it to Spiritual Israel, the spiritual Seed, along the same lines of faithful, patient waiting on the Lord for the fulfillment of the exceeding great and precious things He has promised us.

HUMANITY LEARNING LESSONS OF EXPERIENCE

Some have been inclined to question the justice of God's giving to Israel the land of Canaan, already inhabited by others -the justice of not only permitting but commanding them to destroy the inhabitants of that land, and to take possession of it as their own. This transaction is held up as an illustration of the "land-grabbing" disposition of the natural man, which seems to increase century by century, notwithstanding the increase of civilization and the general appreciation of justice. We are not of those who would defend the course of nations of modern times along these lines. As Christians, guided by our Master's example and instruction, we should seek to do good unto all men as we have opportunity, and to leave them in peaceable possession of their homes, property and liberties. We are to recognize a difference, however, between the Divine law of love, placed upon and accepted by the Lord's consecrated people, and the law of selfishness, under which the mass of mankind -- including the vast majority of nominal Christendom -- still operates, and will continue to operate until the new dispensation and its new laws shall be ushered in by Divine power. Nevertheless, seeing that the Church is separate from the world, in the Lord's plan and in His dealings, we can look with comparative equanimity upon the overriding of justice and equity by the kingdoms of this world, and may realize that in many instances the Lord may take advantage of their natural disposition toward warfare and conquest and empire-building, and may allow the wrath of man thus to work out certain features that will be ultimately favorable to the accomplishment of the Divine purposes.

Not being able to see behind the veil all the gracious purposes of our Heavenly Father, and not being wise enough to know how they can best be carried out, the Lord's people occupy largely the position of spectators in respect to the course of this world -- its politics, conquests, etc. Were we to take a hand in the world's affairs on either side of such questions we might; for aught we know, be working contrary to the Divine will and program. While, therefore, we seek to be separate from the world and its affairs, and to give our thought and attention, sympathy and interest, to the affairs of the Heavenly Kingdom,. and while our voices, if ever raised at all on such questions, should be raised on behalf of justice, mercy, and peace, nevertheless. we can view with great composure whatever changes

may take place in the world, knowing that our Heavenly Father has all power to overrule these matters differently if He chooses.

We say to ourselves, "All the good purposes which He hath purposed in Himself shall be accomplished"; and He knoweth how to accomplish these in the manner that will be most to His praise and most for the good of His cause, as it shall ultimately be developed; and we remember the Master's words, "Ye are not of this world, even as I am not of this world. I have chosen you out of the world, that ye should go and bring forth fruit, and that your fruit should remain" -- fruit unto eternal life. Our work is the work of Him that sent us; we are ambassadors for God; and our present work is the calling, upbuilding, instructing and general preparation of the Church to be the Bride, the Lamb's Wife, and our mission is to co-operate in her call and to make ready. Later on will come our share in the ruling and judging of the world, as kings and priests of the Divine order, in the Divine time, and backed by the Divine power to success and the blessing of all the families of the earth.

THE MOST HIGH RULETH IN THE KINGDOM OF MEN

"The earth is the Lord's and the fulness thereof." He, therefore, had the right to give Canaan to the descendants of Abraham without giving a reason why to any creature. He had a right to give it when and how and to whom He pleased. He does, however, condescend to inform us that in blotting out these many little nations of Palestine, descendants of Noah's grandson, Canaan, He did so not along arbitrary lines, but along lines of justice. These Canaanites (also known as Hittites, and by various other tribal names, Hivites, Perizzites, Girgashites, Jebusites, and Amorites) were not ignorant savages, but quite civilized peoples who, after the manner of the Sodomites, had gone into great excesses of licentious idolatry. In Abraham's time God foresaw where their course would lead them, but He delayed to bring the promised seed of Abraham into their land for a time, because, as we read, "the iniquity of the Amorites was not yet come to the full." -- Gen. 15:16.

These natives of Canaan that were destroyed by the Israelites, all have a share in the Divine Plan of redemption. They will not come forth as saints to the resurrection of life, the First Resurrection; but as members of the world in general, redeemed by the precious blood of Christ, they will come forth to the judgment-resurrection; that is, to the gradual raising up that will be instituted during the Millennial Age, a raising up of all who will be obedient to the judgments, the disciplines, the corrections in righteousness, which will be then brought to bear upon the whole world of mankind by the great judge, our Lord Jesus, and by the Royal Priesthood, the Church, His

assistant judges, whom the Apostle says, "Know ye not that the saints shall judge the world?" -- 1 Cor. 6:2, 3.

In view of this, then, we can readily see that no injustice was done to the Canaanites by the Lord's decree, and that so far as they were concerned they suffered no more than, *if* as much as if some pestilence or famine or other common disaster had come upon them. They suffered the death-penalty, as all the human family suffer it, and our confident hope respecting them and all mankind, is built upon the fact that God so loved the world that He gave His only begotten Son to redeem all from the curse or sentence of death which came upon all through father Adam's disobedience; and, that He who redeemed the world is shortly to bless all the families of the earth with a gracious opportunity to come back into harmony with God, back to human perfection. And when 'we realize that, the call of the Church in the present time is for association in this work, it gives a meaning to the trials and difficulties which constitute part of our instructions in that great work; and it also gives the Royal Priesthood a hope toward God which overbalances all the trials of the present time.

JOSHUA THE COURAGEOUS

Under the leadership of the brave Joshua, Israel crossed the Red Sea from the wilderness and took possession of the land of promise. Joshua had been Moses' "minister" or servant, not in a menial sense, but in that higher sense in which we speak of "ministers of the Lord," ministers of state, prime-ministers, etc.

All the events with which Joshua was associated seem to indicate that he was a man of large faith and large courage; moreover, we remember that notwithstanding his high position as Moses' chosen minister, he seems to have been entirely void of that ambition which led- to the overthrow of Korah, Dathan, and , Abiram and many of the princes of Israel, and which previously had affected Miriam and Aaron. Although he is not mentioned as being so meek as Moses, we may from all these considerations judge that the one whom the Lord chose for Moses' successor was indeed a meek man, and that his courage, exemplified in every feature of his history, was the result of his faith in the Lord and not the result of self-confidence. The lesson to be drawn from this by spiritual Israel is the one mentioned by our Lord, namely "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11.) In this Joshua was a type of our Lord Jesus, who, in turn, is the pattern which must be followed by all those who would be finally acceptable in the Lord. The Apostle's argument along this line, to all the spiritual Israelites, is, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." -- 1 Pet. 5:6.

Israel unquestioningly accepted the Lord's choice of a leader. As a people they were evidently learning something by their experience in the wilderness training school. At the beginning of their so-journ they were scarcely willing to recognize even Moses; but now they had come along so far as to be able to see that the Lord was their real Leader, and that even though Moses had died without bringing them into the promised land, God who had made the promise of Canaan to Abraham, Isaac, Jacob, and themselves, was abundantly able to accomplish His promise, and hence they were willing to accept whatever leadership the Lord should indicate. Spiritual Israelites, too, are to learn the same lesson; human leaders are important in their way -- in so far as they are the Divine choice -- in so far as we can see fulfilled in them the Lord's promised guidance of His people. But we are never to think of human leaders as, indispensable; for God is able to raise up at any time such leadership as may best serve His purpose, to the intent that His people may learn that He is their real Leader, that with Him as their Guide they will surely have success, and that without Him all earthly leadership would be in vain.

Three times in chapter 1 is Joshua encouraged by the Lord, "Be strong and of a good courage," "Be thou strong and very courageous," etc. (Ver. 6, 7, 9.) None other than a man of great courage and faith could have led Israel through the many conflicts incidental to the conquering of the land and the dividing of Canaan amongst the twelve tribes. While the subduing of the enemies in Canaan went on for many years, yet the evidence appears quite strong that what was called the apportioning or dividing of the land was accomplished in about six years; a careful examination and comparison of the account contained in Joshua 11:23 to 14:10, we believe will corroborate this conclusion. Just how long Joshua lived after the division of the land the records do not clearly state. In Joshua 23 we read: "And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age." At this time he was 110 years old. -- Ver. 29.

REVIEWING THE LORD'S GOODNESS

Realizing that his course was about run, Joshua called a general assembly of the Israelites, presumably the heads of every tribe and family, and reviewed before them the Lord's mercies from the time of the call of Abraham. It was now probably about twenty-five years since Joshua had succeeded Moses as the leader and law-giver, the judge of the nation. In leaving the people Joshua sought to impress upon them not only the blessings and favors that they had received of the Lord, but also the obligations which they had assumed in becoming His people prospectively; heirs of the Abrahamic covenant, and blessers of all the nations of the earth. He shows how Abraham's forefathers had been idolaters "on the other side of the flood." that is, on the other side of the great river Euphrates ; and that God's favor had been markedly with Abraham and his posterity up to the time of which he spoke. In order to impress upon their minds what they might expect of the Lord in the future, he calls pointedly to their attention His dealings with them in, the past, the lessons in Egypt, the deliverances, the crossing of the Red Sea, the experiences of the wilderness, their crossing of Jordan into the land of promise, their conquest of the land against the various inhabitants. He would have them remember that these victories were not of their own strength or ability or wisdom, but that the Lord was on their side; calling attention also to one of the great battles in which their enemies were discomfited by great swarms of hornets, and then he comes to the exhortation which constitutes this lesson.

It is profitable, too, that the spiritual Israelite frequently take such a review of God's providences. He may look back not only to God's manifestations of favor and power during the Jewish Age to natural Israel, but he may see also Divine favor of another time granted to spiritual Israel during this Gospel Age. Noting the differences of dispensations, he can see that during this Gospel Age those who reverently obey the Lord and seek to walk in His ways are blessed in spiritual things; He opens the eyes of their understanding, feeds their hearts, grants them refreshment of the water of life, and light of the knowledge of the goodness of God which shines in the face of Jesus Christ our Lord, and makes known to His faithful the lengths and breadths and depths and heights of Divine love, wisdom, and power. They now realize a protection from the world, the flesh and the Adversary, and the peace of God which passeth all understanding rules in their hearts, even though the same Divine providence may permit them to have various trials and difficulties, persecutions and disappointments and reverses; physical, financial, and social. The spiritual Israelite's evidence of Divine favor on his behalf is in the healing of his soul from the sickness of sin, and, in the invigoration of the new life, and in the victories over the weaknesses of the flesh

and the opposition of the Adversary -- these are potent arguments with the spiritual Israelite respecting the goodness and faithfulness of our God, as the temporal victories recited by Joshua were evidences of them to the natural Israelite.

As Moses before he died had called upon Israel to renew their covenant with the Lord, so Joshua desired at the close, of his days, to make an appeal to his brethren on behalf of, faithfulness to the Lord, that would long be remembered by them. He recognized the fact that God seeketh such to worship Him as worship Him in spirit and in truth -- not of fear, riot of compulsion but of a willing mind, and his argument accordingly was along this line -- Brethren, let us make a firm resolve that in view of God's goodness to us we will ever be faithful to Him; let us fear Him in the sense of reverencing His commands, in the sense of fearing to displease one who has been so gracious to us; let us remember, too, that notwithstanding His graciousness, He is dealing with us along the line of principle, and that if we depart from the principles He approves, His blessing and favor will depart from us. Let us put away, therefore, the gods which your fathers served, and serve Jehovah only. It may have been that there was still a lurking of idolatry amongst the people, or it may have been that Joshua was merely guarding them against the idolatrous tendencies which more or less assail all mankind -- a tendency to forget more or less the invisible God and to set upon earthly objects -- idols -- the affections and reverence which properly belong to Him, Joshua would incite the people to a good resolution.

"HE CARETH FOR YOU"

"Casting all your care upon Him; for He careth for you."

-- 1 Pet. 5:7.

"What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by, any strife
How can He care for my poor life?"

"And yet I want Him to care for me,
While I live in this world where the sorrows be;
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers
Then my heart cries out for a God who cares.

"When shadows hang o'er me the whole day long,
And my spirit is bowed with, shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior -- can it be
That the God of the universe cares for me?

"Oh wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down He bears,
And loves and pardons, because He cares.

"Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can that be trouble which He doth share?
Oh, rest in peace, for the Lord does care!"

THE CHURCH THE LIGHT OF THE WORLD

THE CHRISTIAN'S DAILY LIVING.

VERY figure employed in the Scriptures to describe a Christian, teaches that it is impossible for him to live unto himself. If one is a true Christian, it will soon become known, his influence will be felt by others with whom he associates daily. Furthermore, these same figures teach that a Christian will at least be desirous that others will become followers of the one Master whom he is serving and seeking to please. No man can possibly be a Christian and enjoy a monopoly

of its blessedness for himself. He will of necessity be more or less aggressive.

Some seem to have received the impression that proselytism to a sect is a sin. It is doubtless true that proselytism to a sect is obnoxious, and it is therefore displeasing to God; but proselyting to the truths of the Gospel is the work to which the Christian is divinely called. For illustration, take the figure employed by the Savior in the words, "Ye are the salt of the earth." What is the nature of salt? Is it not to improve or give a beneficial savor to the substance with which it is mixed, or as in one of its uses, to preserve that substance from corruption? As one has said: "An idea involved in salt is sometimes transmissive of virtue; and if you, therefore, are the salt of the world, your part of the world will be touched by the savor of what you are, and so be benefited and blessed." The figure of "salt" is used to show the silent, hidden, savory influence or preservative qualities that goes out from the Christian's life, affecting to a greater or less extent others. That which produces this savory influence may not always be known, and for this reason, if for no other, testimony for Christ and confession of Him will always be required and given.

Again take another figure used by the Savior of man to describe the Christian: "Ye are the *light* of the world." A Christian figuratively speaking is a lamp lighted by the blessed truths of the Gospel. Is not a lamp lighted to diffuse light! If a man becomes a Christian, the light of truth which has made him one will shine out to those around him. "For God who said, 'Light shall shine out of darkness' has shone within my heart to illuminate men with the knowledge of God's glory in the face of Jesus Christ." (2 Con 4:6, *Moffatt*.) If a lamp does not diffuse light it is because it is not lighted. If a man professes to be a Christian and none of the effects are seen which Gospel truth when received produces, that man is not a Christian.

THE TRUE CHURCH NOT SECTARIAN

The expression, "Ye are the light of the world," shows how truly catholic (liberal) true Christians are or should be. The Church of Rome boasts emphatically that it is catholic (universal), but the fact of the matter is, it is the most sectarian of all, for the reason that it does not recognize any as being true Christians outside of its own communion. For any body of Christians to believe this, marks it as sectarian. The true Christian believes that there are Christians almost everywhere, and when he meets them and recognizes that they are possessed of the same spirit, does not fail to give them his fellowship. The church that is really catholic believes and acts in like manner. It would seem that since the introduction of worldly men into the company of Christians, there have continued to be some true Christians in every sectarian organization. While the Lord does not

approve of sectarianism, He has permitted and overruled it for the testing of His true peoples loyalty to the great Head of the Church.

The Christian is in the world, although not of it. The Savior expected these to remain in the world. In His prayer He says, "I pray not. that thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." (John 17:15.) The average Christian's world, however, is very small. It is in this little world that his silent, hidden influence, like the salt, will be felt and exert a savory, preservative influence. However, the *One* who produces this influence will be confessed, otherwise the salt will have lost its savor, and is "fit only to be thrown outside and trodden under the feet of men."

THE CHRISTIAN'S INFLUENCE

The Christian's world may be in the workshop, the warehouse, the bank, the counting house, or wherever he finds himself in God's providence. It is in these places that the Lord designs His Christian profession to count. His home, however, is often the place where he needs to watch specially his influence. An English writer has said: "Some who are very benevolent abroad, seem to have so expended their stores upon all mankind that they have not one flash of sunshine for their own firesides. Some who are the greatest advocates in parliament for liberty to all, are the greatest tyrants in their own homes." The Christian needs to keep ever before his mind that wherever and whenever he mingles with his fellowmen, his words, his conduct and even his manners are having an influence for good or bad on the cause of Christ. For this reason he should cultivate the spirit of watchfulness and prayerfulness. It is in the little world in which we move six days in a week from morning to evening that our influence as Christians is felt. True Christianity does not lay aside its beautiful robe on Sunday night lest it should get soiled or become wrinkled by the rough wear and tear of the week day. The true Christian recognizes that it is his personal duty to do well the work that is assigned him, in the "little world" in which God in His providence has placed him, and not to think that to, do better it is necessary that his "little world" be enlarged. Our duty as bearers of the heavenly light is to let it shine in the sphere we find ourselves; and when we have done this well, if the Master who in His providence placed us there, sees it best that we have a wider sphere, will say, "Come up higher."

The Savior's words, "Ye are the light of the world" carry in themselves the thought, that in whatever situation we find ourselves we are there for the purpose of diffusing an influence that will recommend the truths of our holy religion. We are to seek, to know and 'do what we think Christ would do or what would please Him in all the details of our business. We are to have Christ rule our conduct

in family, social and business relations. Watchful, prayerful Christians, in their dealings with the world and with one another, in all matters pertaining to church, business, and trade relations, etc., are being brought every day to face the question, "What doth the Lord require of me?" In many things the answer is not found in the Scriptures definitely stated, and must be answered by applying the golden rule, the law of Christ, the law of sacrificial love in our dealings with one another. The least that is required of us is contained in the words of the Prophet, "He has shown you, frail man what is right and what does the Lord seek from you? To administer justice aright, love mercy, walk humbly with God." Micah 6:8, *Fenton's Translation*.) In whatever measure these principles are regarded or disregarded, force and tone are exerted either for good or bad.

THE PURPOSE OF OUR CALLING

This is one great reason why we are divinely called to be Christians. It is indeed true that we are here to grow in grace and knowledge, to develop a character which will fit us for some place in that heavenly Kingdom which is to bless the world. However, it is in coming in contact with the spirit which animates the world in these various relationships of life, that we are given opportunities to exercise these principles of justness, fairness, honesty, forbearance, longsuffering, and sacrificial love. It may seem unnecessary to remark, but experience and observation teach that we are often forgetful, and instead of letting Christ control us, we act under the influence of the natural, the worldly spirit. We shall pass through this world but once, and as we think of those who have finished their journey here below, we learn, in the language of the poet, that

"Lives of good men all remind us
We can make our lives sublime
And departing leave behind us
Footprints in the sands of time."

There are those who profess to be followers of our Lord and Savior, who have obtained the impression that the more sanctity they possess, the more they should keep by themselves, and avoid the society of the world altogether. There can be no question that there are scenes and places, many, in this world that we are to shun, avoid, and pass by. The most of these are well known; some few are not so well known. These latter may only be discovered as we grow more spiritual, so that our consciences may be exercised to discern those things that do or do not exert an influence for our spiritual good, development and influence. The very fact that there are in this world professed Christians -- monks and nuns, who shun altogether the world, and live in monasteries and convents, away from the world

altogether, shows that there is a tendency, a temptation, at least, to go to extremes in that direction, as well as in the other. One has truthfully said that the monk and the suicide belong to the same category, for one runs from society to escape its *perils* and the other runs from society in order to escape its *burdens*; both fly from duty, the one to escape danger, the other to escape suffering, and yet neither succeed.

We should ever remember that our calling requires that we remain in the world, but not of it. Those who go into convents, if they *aye* of those who be lights of the world, by so doing hide their light under a bushel, instead- of letting it shine out in a world that is, sadly in need of it. Those who have received the true light; and their lives have been changed by it, are the very ones that the world has the greatest need of. If all the righteous and good, that are living in the world should leave it, the world would soon go to utter ruin and corruption.

SOME NOBLE UNBELIEVERS

We are not of those who believe that the world is hopelessly bad. There are some men and women in this world, who for some cause are not Christians, but who exert a powerful influence, not for Christianity, but nevertheless for good. Indeed, there are those whose convictions of right and wrong, of justice and fairness, are of such a high standard that they put to shame many Christians in their exhibition of these qualities. This is accounted for in the fact that those who become Christians are from all classes, and possess naturally, both good and evil characteristics. It is frequently the case that Christians are lacking in their understanding of these principles, or fail to know in some situations how to apply them. All are in the school; all therefore are learners. In other cases, a failure to walk in the Spirit causes this lack in applying these righteous principles. In such cases this defection, this disobedience must be acknowledged, confessed by all true Christians. If this is not done it will sooner or later place them outside the pale of true Christianity.

It should be remembered by all true Christians, members of the household of faith, that in order to the accomplishment of His purpose, in order to obtain the class He is choosing, God calls many, but of the many called, but few are finally chosen. It would be very pleasing to us as Christians, if the world could see these things and make allowance accordingly, but they do not, and because they do not, reproach comes many times upon the cause, and this is one of the things that all, guilty or not guilty, have to bear. "Ye are living epistles known and read of all men," said the great Apostle of Christianity. We cannot help exerting an influence, either for good or, bad. One has thus illustrated this:

"There is in the human body, voluntary action and involuntary action. When I move my hand, or my tongue, or my legs, that is voluntary; I can stop, or I can go on; but my heart and my lungs go on in spite of me; they are involuntary movements; so in the human character there are two influences; there is the voluntary influence, as when I go out and speak to a person in order to convince him, or appeal to a person to make him better; I am then exercising a . designed and voluntary influence upon that individual; but there is an involuntary influence in my character, my conduct, my temper, when I think no man sees me,. though many may be seeing me; all these without my volition, and in spite of my volition, are shaping in character, and giving tone and temper, and it may be lasting colors to the souls of mankind. In other. words, it is impossible to be in the world and not in some shape to influence the world. What we say may not proceed from, real conviction, but what we are is always before the world, the symbol or sign of what grace has made us, or what sin has left us. No child walks along the street without learning lessons. Every sign board teaches,' every random exclamation teaches,, every fugitive look on the human countenance teaches. The fact is, we are constantly underteaching to the latest moment of our lives; and what we come in contact with is moulding and shaping our character, it may be forever.

THE ELOQUENT LIFE

"It is very difficult to persuade men that it is so, because they have the idea that there is only power, where there is noise, bustle, or excitement. But it is really not so. All the forces in nature that are the most powerful, are the most quiet. We speak of the rolling thunder, as powerful; but gravitation, which makes no noise, has no speech, utters not a syllable, yet keeps orbs, in their orbits, and the whole system in its harmony, binding every atom in one orb, to the great central source of all attraction, is ten thousand times ten thousand more powerful. We say the red lightning is very powerful; so it is; when it rends the gnarled oak into splinters, or splits the solid battlements into fragments; but it is not half so powerful as that gentle light, that comes so softly from the skies that we do not feel it, that travels at an inconceivable speed, strikes and yet is not felt, but exercises an influence so powerful, that the sea is kept back by it, that the earth is closed with verdure through its influence, and all nature beautified and blessed by its ceaseless action. The things that are most noisy are not the most powerful;' things that make no noise and make no pretension, may be really the most powerful. An eloquent speech will never have the effect of an eloquent life. The most conclusive logic that a preacher uses in the pulpit will never exercise the effect that the piety, the consistent piety of character will exercise over the world. And in many congregations, the preacher

who may have few to hear him, and where, if we heard him, we should say that he has not the power of expressing clearly and intelligibly the great thoughts that he feels, may be comparatively dumb and ineffective in the pulpit, but in his walks amid his flock, his beautiful and holy character may be spreading an influence around him that will tell more upon the destinies of souls, than if he had wielded all the thunders of Demosthenes, or pleaded with the persuasive eloquence that flowed from the lips of Cicero."

It is true that our blessed Lord and Master spake as never man spake, so that all the common people heard Him gladly and all men were moved by the gracious words that proceeded out of His mouth. However, it was undoubtedly the silent dignity and yet lowliness and humility, the holiness of heaven, seen in His every look and action, that left the deepest impression, and made the most converts. One may be employed in a factory, or standing behind a counter, and be all the time exerting an influence for Christ, and still think he is doing no good there. The quiet way in which you serve, the gentle way in which you reply, the simple unpretending and, therefore, appropriate remark that you make -- all are telling for Christ. It is necessary, however, to have ever in mind that we are placed in these circumstances in the Divine providence, there to let our light shine.

CHRISTIANITY, A THING OF THE DAILY LIFE

In the discovery of photography, we have learned that rays coming from an object, paint, as it were, that object on the sensitive surface which they touch. It is equally true that character that is a result from communion with God and Christ, changes the very countenance, and causes that very countenance to paint itself on the characters of those it touches. What we are thinking about affects our countenance; it may cause a flash of the eye, or express itself on our lips which do not utter a word, and yet it is read by the onlooker, and exerts an influence for good or bad. The employer's looks speak louder sometimes than words, and produces an effect that cannot be effaced. The little child looks up into your face, and reads the meaning of your thoughts before you give utterance to them. It watches the expression on your countenance, and by so doing knows how you feel toward it -- whether you have sympathy for children; indeed, learns what your tastes are, what your temper is, long before you give audible expression to these. What a lesson for fathers and mothers may be learned in this. Parents often look things and even say things that they think their little children do not understand; and as a close observer in such matters has expressed it, "when they think the child has detected what they did not mean the child to know, often in a very bungling way, as indeed all attempts at deception must be, they try to do away with the mischief they have done, by suddenly turning a corner in the conversation, and branching on another subject. Do

you think the child did not see that? He saw as clearly as you; and that act of yours has left upon the child a conviction of crookedness, that may live on his memory, and fill up his character throughout the rest of his pilgrimage on earth. To children we cannot be too direct and straight forward; we cannot be too child-like in our intercourse with them, yet we must not be childish."

Our every day, every hour silent conduct is more effective than our conduct when we are among the Lord's people. There has always been a tendency in two opposite extremes when describing what the Christian ought to be. One is, to look for absolute perfection; the other is to lower the standard, by excusing the defects and sins of the followers of Christ. Let us avoid both. We cannot place before our vision a standard too high. However, we should not give too much emphasis to our inability to always live up to it. The world cannot understand the lofty heights of that standard; however they have a standard which they look upon as reasonable to expect of a Christian. Let us be careful we do not fall below the world's standard.

A Christian will be seen to be a Christian by those who observe his conduct day by day; and they will see it more and more clearly, as they become influenced, as they surely will, by the motives and law which regulate his conduct. And while absolute perfection is not looked for, even by the world, it will be clearly seen that he is seeking it; and in the seeking of this, there are certain traits of character which will very soon be seen as characterizing the life. What these are, we find frequently summed up in the words of Holy Writ. While we cannot be perfect and faultless, it is required of us that we be "blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." The Apostle tells those who are so doing, that it will be to him a cause for rejoicing in the day of Christ, that he did not "run in vain, neither labored in vain." - Phil. 2:15, 16.

A Christian is one whose eye is single to God's glory. If your "eye is single your whole body will be full of light," and the influences that proceed from you cannot but have a sanctifying effect upon those you meet and associate with daily. How responsible a matter is daily life; particularly the daily life of the Christian!

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THE OUTLOOK FOR REUNION

THE question of "English reunion with Rome" again comes prominently before the public in the letter by the Archbishop of Canterbury addressed to the "archbishops and metropolitans of the Anglican communion."

It will be recalled that the Lambeth Conference of considerably more than three years ago dealt largely with the subject of church reunion and at that time issued a statement to all the "communions" of the world to consider with them the vital question of union "in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed." While the agitation in the direction of reunion has gone on more or less in all the great bodies of Christendom since that time, yet it is manifest that little has been achieved in the way of getting closer together.

The letter from the Archbishop of Canterbury reviews efforts and results up to date; certain conferences have been held between high dignitaries both of the Anglican and the Roman Catholic Churches. Referring to the matter in a general review the *Literary Digest* observes that

"Canterbury and Rome have been meeting unofficially in Malines to explore the possibilities of reunion, but it appears that no result more tangible than a mutual spirit, of charity and good-will has been achieved. Besides doctrinal difficulties to be overcome, it is regarded as doubtful that the High Church, or Catholic, party in the Anglican Church is strong enough to carry any considerable number of the Established Church over to Rome. Turning in the opposite direction are the Low Church party, which is more akin in form and spirit to the Non-Conformist churches, and the Modern Church party, whose theological views are totally at variance with the doctrines of the Roman Catholic Church. In addition, the Anglican Church has been making overtures to the Non-Conformist churches, so that it is, as it were, centered between two magnets. Still, it is interesting that reunion with Rome has even been broached, and we are told that it is no small thing that the theologians of the churches of England and Rome have been able to meet and talk frankly of the fundamental questions which separate them. News of the meetings came in the comment on them in the Christmas letter of the Archbishop of Canterbury. Admitting that the cause of reunion has made small headway since the step was advocated by the Lambeth Conference of 1920, the Archbishop writes that if the Church is to fulfil its function of bringing about peace in a distracted world, 'its efforts will be infinitely weakened so long as it is obliged to go forward in scattered detachments and not in one body.' The letter has caused a considerable stir in England, and we have some echoes of it over here, where the Protestant Episcopal Church, offspring of the

Anglican Church, is too much occupied with dissensions within its own ranks to be contemplating union with Rome or any other church.

"The conferences were carried on in the palace of Cardinal Mercier at Malines between the Belgian prelate on the one hand, and among others, Bishop Charles Gore, Lord Halifax, a layman who has devoted a great part of a long life to the cause of reunion, and Dr. Kidd, warden of Keble College, Oxford, on the other. Comment in the English papers is moderate, though tinged with pessimism regarding the outlook for reunion. It is significant, we are told, that no English Roman Catholic attended the Malines conferences, and it is from an English Roman Catholic dignitary that the deepest note of pessimism sounds. He refused to have, his name disclosed, but as he is quoted, he construes Archbishop Davidson's letter as an 'honest declaration of no surrender,' and adds: 'It certainly means, if it means anything at all, the futility of troubling further about the Malines conferences. The Vatican watches and waits in silence, but regarding what it will say at the end, there is no doubt at all. A reunion is too great and too sacred a cause to be brought about by mere non-representative table-talk, however well meant and amiable.'

"Opinion as voiced by a representative of the Church Association, the extreme Evangelical wing of the Established Church, is hardly less skeptical. Thus Captain Barron, secretary of the Association, is quoted in press reports

"No reunion is possible between these churches until doctrinal differences have been settled. We do not allow that even the Archbishop of Canterbury has any right to commit the Church of England to any negotiations with the Church of Rome. The Archbishop's letter has created a certain amount of alarm in the minds of many Evangelical Church people, especially in view of the fact that the Prayer Book revision is before the National Assembly, and they regard such action as part of a scheme to absorb the Church of England in the Church of Rome.'

"Another side to the question is disclosed in the attitude of the Free, or Non-Conformist, Churches, with which the Established Church is seeking reunion, too, and which are at the opposite pole in doctrine and discipline from the Roman Communion. Thus the Rev. F. O. Nightingale, Secretary of the Free Church Council, is quoted on the Malines conference:

"I think, from our side, it will produce a kind of temporary deadlock. What kind of Church is that with which we are asked to become united? Rome will not give up its claims; the Archbishop of Canterbury declares that the Anglican Church can not surrender its position; the Free Churches have given their reply concerning the ministerial status of the Free Church ministry; that is the deadlock.'

"Some of the newspapers are also disposed to look askance at the conferences. Although the antagonism of the past has been blunted, comments the *London Times*, the 'present claims of Rome as formulated by some of its readers do not serve to allay ancient fears.' The *London Star* and *The Daily Express* view the matter of reunion as a mirage, while *The Daily Telegraph* says that 'any progress toward a reunion must be slow and infinitely hard, for it means holding out one hand to the English Non-Conformists and the other to the Church of Rome.' But *The Westminster Gazette* believes that there is 'an immense field in which the churches might co-operate with one another for a better world,' and that 'if once the habit of common action were formed, if once the churches would abandon the timidity that they, too, often have shown when faced by big, practical matters, the prospects of reunion would be brought far nearer than they are today.'

"Some echo of the conferences and their result is heard on this side of the Atlantic. 'None of the movements has progressed far enough to warrant unqualified predictions of success for the near future,' says *The Jersey Journal*, 'but, on the other hand, none, even the least promising, can be classified as yet as hopeless.' As this paper sees it,

"It may be that this generation, as a result of either the Modernist movement or the movement for church unification, or both, may see changes in the Christian Church that will rank in significance with, and be as wide-spread in effect as the Reformation, the Non-Conformist movement, and the other great upheavals of church history.'

"As a matter of fact, comments the *Baltimore Evening Sun*, a large party of churchmen in England feel that there has never been more than a political separation of the Church of England and the Roman Catholic Church, and even Henry VIII, after his break with Rome, 'still clung' to orthodoxy and preserved for his church the apostolic succession that had characterized its parent. But elements have arisen to maintain and widen the rift, and, after referring to the organized barriers which have sprung up, the *Baltimore* paper proceeds

"There are other obstacles that now appear to be insurmountable. There are such matters as transubstantiation, celibacy of the clergy, and the confessional, which in former times have torn the church asunder. What effect the announcement will have on the Episcopal Church in this country is concern for interesting speculation. But it would appear that the strength of the Modernists here is a complete barrier. And in England the only change for the success of the plan rests in the possibility that the Modernists have not the same influence which they possess in this country.'"

NO REAL REUNION TO BE EXPECTED.

Surely the outlook for a reunion of the English Church with is well known the boast of the Roman Communion for centuries has been that it is unchangeable, and its position centuries been repeatedly stated to be that there is only one condition on which it would consider reunion and that would be by a complete and unconditional surrender to and a recognition of the supreme authority of the Roman Church.

It will be recalled that in his Encyclical addressed "To The Princes and Peoples of the Earth," in 1894, Pope Leo said, "Let us hold out to you our hand affectionately and invite you to the unity which never failed the Catholic Church, and which never can fail. Long has our common mother called you to her breast; long have all the Catholics of the universe awaited you, with the anxiety of brotherly love Our heart, more even than our voice, calls to you, dear brethren, who for three centuries past have been at issue with us in the Christian faith."

Again, in his Encyclical to the Roman Church in America, in 1895, Pope Leo said, "Our thoughts now turn to those who dissent from us in matters, of Christian faith How solicitous we are of their salvation; with what ardor of soul we wish that they should be at length restored to the embrace of the Church, the common mother of all! Surely we ought not to leave them to their fancies, but with mildness and charity draw them over, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine and to free themselves from preconceived notions."

And in his "Apostolic Letter to the English People" (1895), he gives utterance to the following prayer, "O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England. . . . O sorrowful Mother, intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son" -- that is, himself, the Pope.

How decidedly discouraging must be the outlook from the standpoint of those who, ignoring the Divine Program respecting the Church and the world, are pursuing the course of *natural* wisdom and are hoping for the world's redemption through the uniting of all the contending and warring factions of Christendom.

While some prophecies indicate that there may be a still closer drawing together in sympathetic co-operation on the part of Protestants and Catholics as a final effort to preserve the present order of things, we know, of no sacred prophecy to indicate that there will ever be any real or substantial reunion of these powers.

The Interchurch World Movement A Failure

How true it is that failure is written upon all *human* effort to accomplish the regeneration and uplift of the world. The latest example of human weakness in this direction is to be observed in the complete collapse and failure of the Interchurch World Movement. Here again the review given in the public press is interesting

"The last rites of the Interchurch World Movement have been performed in the New York Supreme Court by the appointment of a receivership on the directors' petition for voluntary dissolution of what was a gigantic undertaking born of the co-operative spirit induced by the world and the hope that the churches could find a common ground for action. With a program necessitating the raising of a billion dollars, of which \$336,777,572 was to have been raised during 1920, the Movement was hailed in the beginning as a great and worthy effort in itself, if not as the precursor of a form of union that would embrace more than physical operations. But it entered the field of industrial and economic controversy and alienated from it those who were best able to contribute to its financial support, and also lost the sympathy of certain denominations because they feared it would assume an overlordship which would absorb and destroy denominational activities. The money which had been flowing in stopped. Three years ago, we read on turning back to our issue of August 7, 1920, the Movement collapsed, with only \$176,000,000 of the vast amount it sought written on its books.

"Some who think the Movement was a misdirected effort, view the final rites with unruffled composure. The Springfield *Union* says that in turning its attention to the steel industry, the Movement entered where it had no proper business, and so 'soon lost the confidence of the public.' 'Well dead,' remarks the Manchester *Union* above the bier. Appealing as was the great undertaking in some of its aspects, it was doomed to failure from the outset. It was built up on the impulse for co-operation generated by the war. But, continues this Manchester paper in its analysis of the causes which led to the collapse:

"What comparatively few saw was that once the war objectives were attained there would be what some call a moral slump, and what we prefer to describe as a relief of emotional tension. The Interchurch people seem to have failed utterly to foresee this let-up. Fascinated by the spectacular successes of the war drives, enamored of the notion that all things could be done by organized effort and scientific publicity, obsessed with the notion that some transforming, humanizing work was being done by the war itself, they appropriated the whole mechanism of war-work organization and plunged ahead in a scheme that could not possibly come to anything successful unless pretty much all that has kept religious bodies apart for centuries had been superseded by brotherliness, unless the supporting

public could be kept keyed up to its war-time pitch of emotional intensity, and unless billions of dollars should continue to pour into the treasury. It was a great, high minded proposition, but its proponents left about all the vital factors out of their calculation. The war over, it was left high and dry. The churches, like the nations, settled into accustomed ways of thinking and acting. They were no more disposed to become united for social work than before. Emotional tension was relieved and could not be restored. Organization and publicity a full hundred per cent. efficient could not squeeze out of the public anything like the sums given gladly for war purposes. In short, the war spirit could not be picked up and put into the uplift. As for us, we never supposed it. could, for all a certain wistful desire that it might."

Giving heed to the words of inspiration we learn that the deep entrenchment of sin and of the many enemies of righteousness in the earth at the present time, is such that nothing short of the Mighty Power of the Kingdom of God shall be able to accomplish the unseating and overthrow of the forces of evil in every form, and the establishment of righteousness in the earth. However, the Lord is permitting men to experiment and to try every conceivable device for their redemption so that when His due time shall come they will be the better prepared to accept the Divine remedy, the Kingdom of God and the reign of righteousness. The Prophet tells us that at that time "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." -- Micah 4:2.

"Predicts Another War "

"Shaw Desmond, lecturer and writer, declared yesterday that Europe is manufacturing airplanes and poison gas for the next war,/ which he predicted would come within fifteen years. To this gloomy outlook he added his opinion that Mussolini was the most dangerous factor in Continental Europe. The Italian Premier, he said, was engaged in trying to carve out a new Holy Roman Empire.

"The lecturer made known these views yesterday when he arrived on the Royal Mail liner *Orduna* from Hamburg. He will be on tour two months. Mr. Desmond advised America to keep out of Europe `at all costs.'" -New York Times.

DANIEL THE BELOVED OF JEHOVAH

SERIES XVI

THE VISION OF THE LITTLE HORN (Continued)

"Then I would know the truth . . . of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." -- Daniel 7:19, 20.

IN the preceding article of this series, we endeavored to establish from the historians that the Bishop of Rome did not come into possession of temporal power -- become a temporal monarch, until the eighth century. It seems in place here to note that there was at one time a disposition on the part of the popes to claim an earlier date for this transaction. They once sought to prove that Constantine the Great at the time he removed his capital from Rome to Constantinople, donated temporal possessions to the pope. However, it has been proved conclusively that the purported deed and decretals recording this were forgeries and that the temporal authority of the Pope, really, dates back no farther than the eighth century.

Referring to this, Mr. Gibbon, the historian, says: "Before the end of the eighth century; some apostolic scribe, perhaps the notorious Isadore, composed the decretals, and the donations of Constantine, the two magic pillars of the spiritual and temporal monarchy of the popes." The donations claimed in these fictitious letters and deed, are thus defined by Gibbon: "According to the legend, the first of the Christian emperors [Constantine] was healed of leprosy, and purified in the waters of baptism by St. Silvester, the Roman bishop; and, never was physician more gloriously recompensed [if this were true]. His royal proselyte [Constantine] withdrew from the seat and patrimony of St. Peter; declared his resolution founding a capital in the East [Constantinople]; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West." Concerning this purported transaction, Mr. Gibbon says: "In the revival of letters and liberty, this fictitious deed was transpierced by the pen of Laurentius Valla, the pen of an eloquent critic and a Roman patriot. His contemporaries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and irresistible progress of reason, that before the end of the next age, the *fable* was rejected by the contempt of historians and poets, and the tacit or modest censure of the advocates of the Roman Church."

LOCATING FULFILLMENT IN HISTORY

There has been a disposition on the part of certain Protestant writers on prophecy to claim (but not to prove) that the Roman bishops possessed temporal power in the early part of the *sixth* century. However, we do not know of a single historian that records this; all agreeing that it was not until the eighth century, as we have shown, that the Roman bishops attained temporal possessions and authority.

In locating and identifying the "three horns" that were plucked up by the "lade horn," it is fair to say that if the angel's explanation of this transaction does not require that the territories and peoples ruled over by these three horn powers, came into the possession of and were ruled over by the Roman bishops, then the Odoacean kingdom of the Heruli, which fell 493 A. D., the Ostrogothic kingdom, which fell 552 A. D., and the Lombard kingdom, which fell 773 A. D., meet all the requirements of that feature of the vision-the "plucking up of the three horns by the roots." On the other hand, if the rooting up or removal of the three horns or governments contains the thought that the peoples and territories ruled over by the three horns or governments, come under the control of the bishop of Rome, then it will not be until the eighth century that we should look for the fulfillment of this feature of the vision -- the "plucking up by the roots."

Mr. Albert Barnes says that, "if there were *three of* these powers [the ten kingdoms] planted in regions that became subject to the Papal power, and that disappeared or were absorbed in that one dominion constituting the peculiarity of the Papal dominion, or which entered into the Roman Papal state, considered as a sovereignty by itself among the nations of the earth, this is all that is required The *material* fact to be made out in order to show that this description of the 'little horn' is applicable to Papacy is that at the *commencement* of what was properly the Papacy -- that is, as I suppose, the *union* of the spiritual and temporal powers, or the *assumption* of temporal authority by him, who was bishop of Rome, and who had been before regarded as a mere spiritual or ecclesiastical ruler, there was a triple jurisdiction assumed or conceded, a three-fold domination; or a union under himself of what had been three sovereignties, that now disappeared as independent administrations, and whose distinct governments were now merged in the *one* single sovereignty of the Pope."

TO MAKE WAY FOR THE LITTLE HORN

The conclusions of this writer in regard to the requirements necessary to fulfil the vision of the three horns or powers being plucked up or removed to make way for the little horn power, seem to us perfectly reasonable and satisfactory. And every one of these requirements were fulfilled to the very letter in connection with the events associated with the commencement of the temporal power of the popes in the eighth century. The first authority we cite is Archibald Bower in his voluminous work *The History of The Popes*: According to this writer the temporal dominions granted by Pepin to the pope, or which the pops possessed in consequence of the interventions of the kings of France, Pepin and Charlemagne, were the following

"1 *The Exarchate of Ravenna*, which comprised, according to Sigonius, the following cities: Ravenna, Bologna, Imola, Farenzi, Forlimpoli, Forli, Cescena, Bobbio, Ferrara, Commachio, Adria, Cervia, and Secchia.

"2 *The Pentapolis*, comprehending Rimini, Pisaro, Conca, Fano, Sinigalia, Ancono, Osimo, Umana, Jesi, Fossombrone, Monteferetro, Urbino, Cagli, Luceoli, and Eugubio. `

"3 *The city and dukedom of Rome*, containing several cities of note, Perugia among- the rest, that had withdrawn themselves from ail subjection to the emperor, had submitted to St. Peter ever since the time of Pope Gregory IL"

This historian says further: "The pope had by Charlemagne been put in possession, as has been related above, of the Exarchate, the Pentapolis, and the dukedom of Spoleto [embracing dukedom of Rome]." And again in a foot note on the same page: "The pope possessed the Exarchate, the Pentapolis, and the dukedom of Spoleto, with the city and dukedom of Rome."

Gibbon gives precisely the same facts as Bower. When speaking the donations conferred on the pope by Pepin and Charlemagne, making reference to the relations between these kings and the pope, Gibbon says: "The mutual obligations of the popes and the Carlovingian family [Pepin, Charlemagne, etc.] form the important of ancient and modern, of civil and ecclesiastical history." Proceeding next to specify the gifts, which Pepin and Charlemagne bestowed on the popes, in return for favors received by them, he "The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated as the saviors and benefactors of the Roman Church. Her ancient patrimony of farms homes was transferred by their bounty *into the temporal dominion of cities and provinces*, and the donation *of the Exarchate was the first fruits of the conquests of Pepin*. Astolphus [king of the Lombards] with a sigh relinquished his prey; the keys the hostages of the principal cities were delivered to the French ambassador; and in his master's name, *he presented them before the tomb of St. Peter*. The ample measure of the Exarchate might comprise all the provinces of Italy which had obeyed the emperor or his vicegerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara. *Its inseparable dependency* was the Pentapolis, which stretched along the Adriatic . from Rimini to Ancona, and advanced into the midland of the Apennine. . . .In the dissolution of the Lombard kingdom, the inhabitants of Spoleto sought a refuge from the storm, shaved their heads after the Roman fashion declared themselves the servants and subjects of St. Peter, *and completed by this voluntary surrender, the present circle of the Ecclesiastical State:*'

PAPACY APPEARS AMONGST TEMPORAL SOVEREIGNTIES OF EUROPE

The following matters are apparent from these quotations from Gibbon: First, that these events marked the beginning of the temporal dominion of the Roman bishops. Second, that in these donations of Pepin and Charlemagne to the popes, there were *three* temporal sovereignties that ceased their independence, and united under the pope, which in the language of Gibbon were:

1. The Exarchate;
2. The Pentapolis; and
3. The duchy of Spoleto, which included the city and dukedom of Rome.

These three in the words above quoted "*constituted the present circle of the Ecclesiastical State.*" Mr. Gibbon goes on to say that this territory was afterwards "greatly enlarged." There seems to be no doubt that it was at this time, and in this manner, that the Papacy first made its appearance among the temporal sovereignties of Europe. Mr. Mede, Sir Isaac Newton, and Bishop Newton, all, agree with the main facts of this application of the prophecy. They differ only in making the kingdom of the Lombards to be one of the three horns plucked up. Mr. Barnes makes reference to this matter as follows

"I do not find, indeed, that the kingdom of the *Lombards* was, as is commonly stated, among the number of sovereignties that became subject to the authority of the popes, but I do find that there were three distinct temporal sovereignties that lost their independent existence, and that they were united under the one temporal authority -- constituting by the union of the spiritual and temporal power that one peculiar kingdom. In Lombardy the power remained in the possession of the kings of the Lombards themselves until that kingdom was subdued by the arms of Pepin and Charlemagne, and then it became subject to the crown of France, though for a time under the nominal reign of its own kings. [See Gibbon, Vol. 4, pp. 271, 275, 276]."

It is true that in the two centuries following this the popes lost and regained several times some of these territories, yet as the years passed, they continued to add to them, until the territories were constructed into what became known as the Ten Papal States. Bower in his *History of the Popes* relates that Lewis, a successor of Charlemagne, in 817 A. D., not only confirmed the donations of his father and grandfather, but added to them. The Emperor Lewis assured the Pope "of his inviolable attachment to the Apostolic See, and declared himself unalterably determined to maintain, if necessary, with the whole strength of his kingdom, the prince of the Apostles and his successors, in the quiet possession of all his father

and grandfather had, by their religion and piety, been prompted to give him."

The following from the *International Encyclopedia* is interesting and instructive on this, matter:

"In 726 Pepin le Bref compelled the Lombard king to hand over Ravenna, Rimini, Pisaro, Fano, Cescena, Urbino, Forli, Commachio, and 15 other towns to the pope who now assumed the state of *a temporal sovereign*. In the eleventh century the Normans greatly aided to increase the Papal temporal authority, and in 1053 the duchy of Benevento was annexed. In 1102 the Countess Matilda of Tuscany left to the pope her fiefs of Parma, Mantua, Madena, and Tuscany, but these were immediately seized by the German emperor, and of this magnificent bequest only a few estates came into the pope's hands. Between this period and the end of the thirteenth century the popes succeeded, often by unscrupulous means, in obtaining from many of the free towns of Italy an acknowledgment of the superiority of the Roman See over them; and in 1278 the Emperor Rudolf I confirmed the popes in the acquisitions thus obtained, defined authoritatively the boundaries of the Papal States, and acknowledged the popes' exclusive authority over them, by absolving their inhabitants from their oath of allegiance to the empire."

WHY SOME MAKE EARLIER APPLICATION

That which makes this application of this particular feature of the prophecy most significant and worthy of acceptance is that these historians who recorded the fact of the absorbing- of these, three dominions by Papacy, and making this event the beginning of, the temporal power of the popes, had in their minds not the slightest thought that it fulfilled this or any prophecy. They were simply referring to these events as facts occurring in the regular course of history. Indeed, all historians agree that these events occurred exactly as related by those above quoted. The cause of applying the fulfillment of the "plucking up" of these three horns to an earlier date than 539 A. D. by Adventist interpreters, seems to be that of supposing that the "time, times and a half," 1260 years, must be understood as beginning when the last of the three horns was plucked up. The prophecy, however, does not require this. The 1260 years have reference to the period of the Roman bishops' spiritual authority over the saints. "They shall be given into his hand for a time, times and a half," the prophecy reads. It is our thought that this began in 539 A. D. This feature of the prophecy will be considered in its due order.

A third stage in the development of Papal power and influence which fulfils the requirements of the prophecy of the "little horn" power, covers the period which culminated in its attainment of authority

over the ten kings (kingdoms) who occupied the territory of the old Roman Empire. That this is required is implied in the words of the Prophet that the "little horn's" look assumed an appearance "more stout than his *fellows*," that is, his fellowkings. In the book of Revelation this feature is described with emphatic definiteness. There it is stated that these ten horns "have one mind and shall give their power and strength to the beast." (Rev. 17:13.) Up to the eighth century, when the popes became temporal sovereigns, they were restrained by both kings, bishops, and councils, from the exercise of *despotic* power even in the Church. Mosheim says, "Adrian I [the Pope] in a council of bishops assembled at Rome, conferred upon Charlemagne, and his successors, the right of election to the See of Rome; and though neither Charlemagne, nor his son Lewis, were willing to exercise this power in all its extent, by naming and creating the pontiff upon every vacancy, yet they reserved the right of approving and confirming the person who was elected to that high dignity by the priests and the people; nor was the consecration of the elected pontiff of the least validity, unless performed in the presence of the emperor's ambassadors It is true, that the Latin emperors did not assume to themselves the administration of the Church, or the cognizance and decision of controversies that were purely of a religious nature., They acknowledged, on the contrary, that these matters belonged to the tribunal of the Roman pontiff and to the ecclesiastical councils. *But* this jurisdiction of the pontiff was confined within narrow limits; he could decide nothing by his *sole* authority, but was obliged to convene a council when any religious differences were to be terminated by an authoritative judgment Thus was the spiritual authority of Rome wisely bounded by the civil power; but its ambitious pontiffs fretted under the imperial curb, and eager to break loose their bonds, left no means unemployed for that purpose. Nay, they formed projects, which seemed less the effects of ambition than of frenzy; for they claimed a supreme dominion, not only over the Church, but also over kings themselves, and pretended to reduce the whole universe under their ghostly jurisdiction. However extravagant these pretensions were, they were followed by the most vigorous efforts; and the wars and tumults that arose in the following [ninth] century, contributed much to render these efforts successful."

SACERDOTAL MONARCHY CROWNED AND UNCROWNED KINGS OF EUROPE

The first important event that occurred which gave opportunity to the Roman pontiff to begin the exercise of this ambition, was that of a war that broke out after the death of Lewis II. Mosheim thus describes this event

"After the death of Lewis II, a fierce and dreadful war broke out between the posterity of Charlemagne, among which there were several competitors for the empire. This furnished the Italian princes and the Roman pontiff; John VIII [about 872 A. D.], with a favorable opportunity of assuming to themselves the right of nominating to the imperial throne, and of excluding from all part in this election the nations who had formerly the right of suffrage; and if the opportunity was favorable, it was seized with avidity, and improved with the utmost dexterity and zeal. Their favor and interest was earnestly solicited by Charles the Bald, whose entreaties were rendered effectual by rich presents, prodigious sums of money, and most pompous promises, in consequence of which he was proclaimed, in A. D. 876, by the Pontiff John VIII, and by the Italian princes assembled at Pavia, king of Italy and emperor of the Romans. Carloman and Charles the Gross, who succeeded him in the kingdom of Italy, and in the Roman Empire, were also elected by the Roman pontiff and the Italian princes. After the reigns of these princes, the empire was torn in pieces; the most deplorable tumults and commotions arose in Italy, France, and Germany, which were governed, or rather subdued and usurped by various chiefs, and in this confused scene of things, the highest bidder was, by the succor of the greedy pontiffs, generally raised to the government of Italy and to the imperial throne. Thus the power and influence of the pontiffs in civil affairs arose in a short time to an enormous height through the favor and protection of the princes, in whose cause they had employed the influence which superstition had given them over the minds of the people."

Thus the pontiff labored with indefatigable zeal to cause the kings, emperors, and princes of the world to submit to his jurisdiction, and to render their dominions tributary to the See of Rome. As an illustration of the power at this time assumed by the Roman pontiff, history records that the emperors Rodolphus and Otho, of Germany, not only received their crowns as a Papal grant, on the Pope's deposition of previous emperors, but they resigned, at his bidding, the crowns so received. "Peter II of Arragon, and John, king of England, and other monarchs also, gave up their independence that they might receive back their realms as vassals of the Pope." Gibbon thus describes this state of affairs: "Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking on the banks of the Tiber, their kings, their laws, and the oracles of their fate."

In the twelfth century, Mosheim says "that the power of erecting new kingdoms, which had been claimed by the pontiffs from Gregory VII [1073 A. D.] was not only assumed, but also exercised by [Pope] Alexander III [1159 A. D.] in a remarkable manner; for in the year 1179 he conferred the title of king, with the ensigns of royalty, upon

Alphonso I, duke of Portugal, who under the pontificate of Lucius II had rendered his province tributary to the Roman See." It was in this same year "that in order to put an end to the confusion and dissensions which so often accompanied the election of the Roman pontiffs, the right of election should not only be vested in the cardinals alone, but also that the person in whose favor two-thirds of the college of cardinals voted, should be considered as the lawful and duly elected pontiff." It was *in* this same year that "a spiritual war was declared against heretics." The condition of the affairs of the popes in the opening years of the sixteenth century are thus described by the same historian: "About the commencement of this century the Roman pontiffs lived in the utmost tranquility; nor had they, as things appeared to be situated, the least reason to apprehend any opposition to their pretensions, or rebellion against their authority."

We have thus far traced the gradual rise of the Roman bishop's influence and power in the Church and the world up to the time of its highest exaltation, and have found that this succession of ecclesiastical rulers have filled all the particular requirements thus far specified of the "little horn."

GOD TEACHES IMPORTANCE OF THE HOLY LIFE

THE PERIOD OF THE JUDGES

*"I will heal their backsliding, I will love them freely."--Hosea 14:4;
Judges 2:16-18; 7:2-8.*

GOD'S displeasure with sin is no more pointedly illustrated than in the history of Israel and their warfare with the Canaanites. Time and again they were reminded that they were a chosen people and specially separated from all other peoples of the earth. Explicit instructions had been given that they should not only not mix with the nations of Canaan but that the Canaanites were to be driven out of the land or destroyed.

The lesson for God's people at this time that has been drawn by many commentators, seems well founded. In the picture the Canaanite and his citadels, etc., represent sin, its enticements, its blandishments, its strong entrenchment in the weaknesses of the flesh. No compromise or truce with sin is to be made on the part the new creature; it is to be a war of extermination; and this was the signification of the type. It helps us to understand the matter much better, too, when we know that those Canaanites who were destroyed were not sentenced to a torture chamber to suffer forever, but simply went down into the great prison-house of death, just the same as their fathers had done

before them, only in a different form of death. It mattered nothing whether these died of pestilence or by the sword; the time will come, anyway, when they shall . all be brought forth from the prison-house of death by the great Redeemer, the antitypical Seed of Abraham, to have an opportunity of coming to a full knowledge of the truth that they may be saved; and that everlastingly, if they will, upon condition of their obedience and heart -conformity with the Divine will.

HE GAVE THEM JUDGES ABOUT 450 YEARS

Israel's history from the time of the division of Canaan amongst the tribes until the anointing of Saul to be their king, a period of, *450* years, is called the period of the judges -- Joshua being the first judge and Samuel the last.

The length of this period, has been called in question by expositors for centuries. Various attempts have been made to determine its length by computing the epochs of the judges mentioned in the record. But it is sooner or later discovered that these periods "are disconnected, broken, lapped, and tangled so much that we could arrive at no definite conclusion from them and should be obliged to conclude as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency. St. Paul states that after God divided their land to them by lot, 'He gave unto them judges about [during] the space of *450* years, until Samuel the Prophet. Afterward they desired a king, and God gave unto them Saul.' -- Acts 13:19, 20."

There are some who do not accept this application of 450 Years, but contend that some translations of the Apostle's words read as follows: "He distributed their land to them by inheritance about 450 years. After that He gave unto them judges until Samuel the Prophet" and this is understood to mean that the 450 years should commence at the birth of Isaac and reach to the division of the land.

Neither this translation nor this application of the 450 years seems reasonable to us nor in harmony with the facts. It would be contrary to the facts to say that the Lord was distributing their land to them by inheritance 450 years prior to the division of the land; this distribution of the land did not commence till they entered it. Again when St. Paul makes reference to the 450 years, he is discussing nothing that has any relation to the birth of Isaac, and we see no reason for supposing that he had the birth of Isaac in mind.

If we carefully examine the context, it will be seen that the Apostle is reviewing Israel's history since leaving Egypt -- and "about the time of forty years suffered lie them manners in the wilderness. And when He had destroyed seven nations in the land of Canaan, He divided

their land to them by lot." (Ver. 18, 19.) We have shown covered about six years. Then the Apostle goes on to recount another period in addition to those just mentioned; that period is that of the judges which he states was 450 years.

CORROBORATIVE TESTIMONY

Mr. Barnes has submitted some interesting remarks on this point which, though not exactly in line with all of our conclusions, are very largely corroborative.* Speaking of the phrase in Acts 13 :20, he says:

*For a more exhaustive examination of the length of the period of the judges we refer the reader to our discussion of the matter which appeared in the Herald of April I, 1922.

"Doddridge renders it, 'After these transactions, [which lasted] four hundred and fifty years, He gave them a series of judges,' etc., reckoning from the birth of Isaac, and supposing that Paul meant to refer to this whole time. But to this there are serious objections. (1.) It is a forced and constrained interpretation, and one manifestly made to meet a difficulty. (2.) There is no propriety in commencing this period at the birth of Isaac. 'That was in no manner remarkable, so far as Paul's narrative was concerned; and Paul had not even referred to it. This same solution is offered also by Calovius, Mill and Lud. De Dieu. Luther and Beza think it should be read three hundred, instead of four hundred. But this is a mere conjecture, without any authority from manuscript. Vitringa, and some others, suppose that the text has been corrupted by some transcriber, who has inserted this without authority. But there is no evidence of this; and the manuscript and ancient versions are uniform. None of these explanations are satisfactory. In the solution of the difficulty we may remark, (1.) That nothing is more perplexing than the chronology of ancient facts. The difficulty is found in all writings; in profane as well as sacred. Mistakes are so easily made in transcribing numbers, where letters are used instead of writing the words at length, that we are not to wonder at such errors. (2.) Paul would naturally use the chronology which was in current, common use among the Jews. It was not his business to settle such points; but he would speak of them as they were usually spoken of, and refer to them as others did. (3.) There is reason to believe that that which is here mentioned, was the common chronology of his time. It accords remarkably with that which is used by Josephus. (4.) This chronology has the authority, also, of many eminent names. See Lightfoot, and Boyle's Lectures, chap. 20. In what way this computation of Josephus and the Jews originated, it is not necessary here to inquire. It is a sufficient solution of the

difficulty, that Paul spoke in their usual manner, without departing from his regular object by settling a point of chronology."

DIVINE OVERSIGHT IN NATURAL AND SPIRITUAL ISRAEL

The judges which God raised up were evidently not elected to their position, but raised to it providentially. But as these judges had no power or authority, collected no revenues and held no office which they could entail upon others, it follows that any power or influence they possessed was a personal one, and to give it weight or force implied a proper acknowledgment of them as divinely appointed or raised up. This arrangement led, the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics in which personal ambitions and spoils would dominate and control. God did the nominating, and the people in proportion as they would come into harmony with Him took cognizance of His choice (and practically endorsed it or voted for it) by their acceptance of the judge. There may have been a more methodical procedure in some instances, as is intimated in our lesson (chap. 2:7), where the elders of Israel who had witnessed God's miraculous interposition on their behalf and who outlived Joshua seem to have constituted the judges in the different tribes.

This arrangement by which God gave Israel its judges is in considerable harmony with His dealings with spiritual Israel during this Gospel Age -- raising up for them from time to time special counselors, deliverers, ministers. Similarly spiritual Israelites are not to caucus and wire-pull and decide for themselves who shall be their spiritual leaders; but are to regard the Lord as the great Chef Captain, and to look to Him to guide them in judgment, as in every congregation they look out from amongst themselves fit men for the services needed; God's Law is to keep them separate from the schemes and warfares and entanglements of the world; they are to be His peculiar people, and His pledge to them is that all things shall work together for their good so long as they abide faithful to Him. They, therefore, need no armies armed with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially -each within himself, and to lay down their lives for each other-"the brethren."

If the Book of judges be read as a fully complete history of Israel for those four and one-half centuries, it would be a discouraging picture, and to some extent give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary, the record passes by the happy period of Israel's prosperity, and specially points out their deflections from obedience to God and punishments for such

transgressions and the deliverances from their troubles through the judges or deliverers whom Gad raised up for them. That this was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy judges as at the first, and thy counselors as at the beginning." -- Isa. 1:26.

PICTURES OF THE CHRISTIAN'S WARFARE

Incidentally the story of Ruth and of the parents of Samuel (1 Sam. 1) give us little glimpses of the other side of the matter-of the many of the people, the happiness and -contentment enjoyed. In our own day if we judge of the affairs of the world wholly by the daily history and details in the newspapers, we might get the impression that crimes, strikes, accidents, and imprisonments constituted the whole life in our own land; the great mass of the people attending to the ordinary affairs of life are scarcely mentioned. In accordance with this are the following lines from Whittler in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press

"Whate'er of folly, shame, or crime
Within thy mighty bounds transpires,
With speed defying space or time
Comes to us on the accusing wires;

"While all thy wealth of noble deeds,
Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
The wrongs redressed, but half is told!"

DELIVERANCES IN SPIRITUAL ISRAEL TOO

The Israelites had been instructed by the Lord to utterly exterminate the people of the land, which extermination we saw in a previous lesson prefigured our conquests as spiritual Israelites over the desires of the fallen nature. Israel, however, settled down to enjoy the Land of Promise without fully exterminating the condemned ones; and the false religion of the latter, later on contaminated the Israelites through friendship and fellowship; and thus these whom God had condemned gradually alienated the hearts of many from their full, proper loyalty to the Lord; seducing many of them into a lascivious idolatry. So with the spiritual Israelites who do not wage a valiant battle against the natural desires of their own fallen flesh -- they find shortly that the flesh prospers at the expense of the spiritual life and that truces with the flesh mean that their love for the Lord is gradually cooled until some form of idolatry creeps in -- the love of money, or of praise of men, or of self, etc., dividing with the Lord the love and reverence of their hearts.

We are not to suppose that all the Israelites fell away into idolatry; we are rather to understand that a considerable number of them became alienated for a time, repeatedly, from the love and worship of the Lord, and thus repeatedly brought upon them the Lord's disfavor. Verse 16 supports this thought, suggesting to our minds that our lesson is a condensed statement of the whole period of the judges -- over four hundred years. Applying this to spiritual Israel we are not to expect that the Lord's displeasure with His people would, delay until they had fully and completely gone into idolatry to self or wealth or fame; but rather that when some the affections of the heart begin to go out to other things, the Lord's chastisements would be sent to reprove and rebuke and correct, while still there is in our hearts something of obedience and love toward Him; before the world, the flesh, and the Adversary should have time to capture us completely.

These records of Divine chastisements, and Israel's subsequent repentance, and the Lord's deliverances, were all proofs of the Divine love and care for that consecrated people. So far as we have information Divine power was not exercised thus upon the other unconsecrated nations, for their reproof and correction, etc. They were left as strangers, foreigners, aliens from God and from His premises. So now the Lord's corrections in righteousness, His chastisements, etc., are evidences of special protection and care, and relationship to the "house of sons." It is because of our acceptance in Christ and our consecration to the Lord, that He in turn, has accepted us as sons and gives us the experiences, trials, and difficulties needful to our testing and character-development; and it is to the intent that we may realize the treachery and the seductive influences of our own fallen natures, represented by the Amalekites and Canaanites, and that we may utterly destroy these, and thus come eventually into the condition mentioned by the Apostle when he declares that the consecrated should bring every thought into captivity to the will of God in Christ. -- 2 Cor. 10:5.

When fleshly Israel learned one lesson after another, and as fast as each was learned sent a cry of loyalty up to God, His power was exercised on their behalf and their deliverance was effected So with the spiritual Israelite when he recognizes the true situation and with thorough repentance turns unto the Lord and cries for deliverance from his own weaknesses and imperfections according to the flesh; his prayer is heard and his deliverance is provided for with the assurance that the Lord's grace is sufficient. The condition of the spiritual Israelite is represented in the Psalmist's words, "They cry unto the Lord in their trouble, and He saveth them out of their distresses." Such a cry to the Lord, however, implies that the sins and weaknesses of the flesh were contrary to the transgressor's will; it implies that in some manner he was seduced or entangled by the

world, the flesh, or the Adversary and that his heart is still loyal to the Lord and to the truth. All such who cry unto the Lord in sincerity and faith shall be heard, shall be delivered; His grace is sufficient for us.

GIDEON A DELIVERER IN ISRAEL

Gideon was one of the judges of Israel raised up by the Lord He delivered his people from the Midianites who had invaded Palestine and taken possession of its most fertile part, pillaging the country of its produce. Under God's special covenant with Israel we know that He would have protected them from these invaders had they remained faithful to Him. We are not surprised, therefore, that the narrative shows that the Israelites at this time had succumbed to the idolatrous influences of the Canaanites who still dwelt in the land. Gideon's father was one of the chief men of his tribe and district, and upon his plantation he had erected a statue to Baal in the midst of a consecrated grove, on a hilltop Notwithstanding this established idolatry in the home, Gideon appears to have had considerable knowledge of the true God and of the deliverances effected by Him for His people in the past, and when conversing with his angel visitor he shows not only his knowledge of the Lord's dealings in the past, but his surprise that He had ceased to care for His people. It did not seem even to occur to him that the Lord's disfavor, as manifested in the successes of the Midianites against Israel, was on account of Israel's disloyalty to the Lord in idolatry, etc. It is probable that this same sentiment pervaded the nation in general and that, in some sense of the word, they respected Jehovah at the same time they worshiped Baal also.

God's favors to spiritual Israel and His protection are along spiritual lines against spiritual enemies and spiritual difficulties; and yet, how few spiritual Israelites when they get into spiritual difficulties, realize that it must, in some sense of the word, be traceable to the Lord's providences! How few of them properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! Not an idolatry, probably, that entirely ignores the Lord; but one which, while thinking favorably of His spiritual blessings and victories of the past, simply wonders at His disfavor of the present, and fails to recognize that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion and protection can not be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family, to any degree or extent.

AGAIN GOD CALLS FOR A LITTLE FLOCK

Evidently the Lord saw that the Israelites were at this time ripe for a change -- that under the adversities inflicted through their enemies they were humbled to such an extent that they would be ready to see where was their fault, and to turn from idolatry again to the Lord. But the Lord wished an agent for His service, and instead of using a supernatural one -- an angel -- He chose, as usual, to use a man. And He chose, as usual, to use a suitable man, fit for the purpose. Gideon would seem to have been a man of middle age, for he had a son at this time of probably fifteen years of age; he was well born, as is implied by the record that he was fine of form and feature.

The selection of Gideon's little flock reminds us of the selection of the Lord's spiritual people. Of these there is first a call to faith in the Lord, resulting in justification and acceptance; secondly, there is a call to consecration, in full view of the requirements, in full view of the enemy, and our Captain requests all of the justified ones who come to him to sit down first and count the cost, whether or not they are willing to sacrifice their all under His leadership. The large majority, when they come to see the cost, to realize the battle that must be waged between the followers of the Lord and the forces of the world, the flesh and the Devil, are rather inclined to say, We prefer not to engage in battle, we are timid, we are fearful, we have not sufficient confidence either in Gideon or Gideon's God. It is in accord with the Lord's will that such should be considered separate from God's army, though they may have subsequently an opportunity for joining in the battle against evil.

Thus many others than the little flock may be associated in the work of overthrow, though that of the little flock will be a special work as specially chosen instruments of the Lord. Now is the time for response to the call of our Captain; now is the time for standing the tests and being full of faith and confidence in the Lord, that He is able to give us the victory. Now is the time for standing the test of truth, accepting it as from the Lord and lifting our hearts in gratitude. Now is the time for understanding the will of the Captain, following His example, and imitating Him. and laying down our lives for the brethren, and as sacrifices, holy and acceptable to God and our reasonable service. Now is the time for the proclamation and for publicly declaring our confidence in Him' who called us, who gave us the light, and who has privileged us to be His little flock; and very shortly will come the time for the fleeing of the enemy. Let us be faithful to our tests and opportunities, and thus be accounted worthy of a share in the service and the glory that shall follow.

CHRIST AND THE OLD TESTAMENT

"And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself."-- Luke 24:27.

CHRIST and the Old Testament are bound together by a link that cannot be broken. Men have from time to time attempted to, break that link, but have never been able; nor will they ever be able to break it. Those who are so egotistical as to think they have done so, find themselves without a Christ There exists an essential and vital connection between the Logos, the Word of God, who in the fulness of time was made flesh and dwelt among us, and that written Word which testifies of Him, of His person, of His work, of His sufferings, and of His glory. The nature, object, and end of the Old Testament can never be understood unless viewed in relation to the Son of God, the Christ (Messiah) of Israel, the Savior of mankind; for He is the Alpha and Omega, the center and kernel of its many diversified records. These records so diversified continue to live amongst us. The latest one of all is over twenty-three centuries old, but is not antiquated. Some of them have been in existence over three thousand years; and while venerable on account of age, they are yet powerful, possessing a never-failing youth and vigor. A noted writer says:

"The echo of David's voice is still heard in the chambers of meditation and prayer; the counsel of Solomon's wisdom and experience is still aiding the wanderer in the complicated paths of life; young Timothy is still taught from his very childhood out of these hallowed pages; the Apostle Paul, according to the wisdom given unto him, is still unfolding to us the whole counsel of God; whilst the beloved disciple, in fulfillment of the Lord's prediction, still tarries with us, and lifts us up, as on eagles' wings, to adore the Eternal Son and to wait for His return."

NOT TO BE UNDERSTOOD AS OTHER MEN

The Christ of the Scriptures is still looked upon even by the world as a living person. One of the striking peculiarities of our day is that the attention of the most reverent and thoughtful minds is centered upon this person. His teachings and His example are held to-be absolutely perfect, and as such, constitute a standard for men, both rulers and ruled, to test their conduct. He is the "center of the world's history, the center of the life of the Church, the center of all questions which agitate the consciences and hearts of men, as He is the center of the Divine counsels." There is today a deeper consciousness among men than ever before that "never man spake like this man"; and that the influence He has exerted in the world is far, far beyond that of any one who has ever lived; and that that influence is not only wonderful but mysterious and unique.

The strange misconceptions and grievously erroneous ideas that men hold concerning Him are not matters that should cause' surprise or astonishment. The supporters of the great church systems are trying to understand Jesus from the standpoint of the creeds that were formulated centuries after His appearance among men. Natural, unregenerate men are trying to understand Him as they understand other noted men of history. This is utterly impossible. He was man, and yet different from every other man. His person, His life, His character, His teachings can never be explained by ordinary rules. He stands entirely apart from other men. The records of His earthly life, while very clearly describing a human being, contain utterances made by Him which plainly show that His birth at Bethlehem was not the beginning of His history -- that in some manner and form He existed as a person with the infinite God, before His being made flesh. Furthermore, His life on earth is riot even intelligible except as it is viewed from the standpoint of Israelitish *Old Testament* history. It is only from the Jewish history that we learn what is meant by His being the son of Abraham and the son of David. We can learn what the words "Son of Man" mean, what the words, Messiah anointed, of whom Moses and all the Prophets spake, mean, only from the Old Testament records. One has truly said: "All attempts to understand Jesus Christ separate from the Old Testament, are most unphilosophical, and can tend to no satisfactory result. He is not the Christ of history, but of *special* history -the Divine history of Israel. He is the Light of the world, He is the Desire of all nations, He is the center and Life of humanity; but He is all this because He is the Son of David, the Son of Abraham;' for salvation is of the Jews. The Gospel narrative is like a high table land, but we cannot be spared the ascent from Genesis to Malachi," in order to reach its heights.

A MAN DIFFERENT FROM ALL MEN

The perfection and beauty of Christ's character, the wonderful simplicity and depth of His teachings, His deep insight into human nature, His faultless conception of the character of God, His intimate communion with Him, have attracted the attention of all who have read with unbiased minds the Gospel narrative. It is utterly impossible, indeed unreasonable for men to try, as some do try, to flatter themselves that Jesus Christ is "the efflorescence of humanity, that history has produced Him, and that nature is glorified in Him Jesus is above all, because He is from above. He came in the fullness of time, and belonged to Israel; the God of Abraham and Isaac and Jacob is the God and Father of our Lord Jesus Christ. When Jesus quotes the Scripture, this does not merely prove to us that He regarded them as authority and truth, but it reveals to us the organic, vital, and necessary connection between the Christ and the nation; and if there are any who are not able clearly to understand the meaning of His life and the secret of His mission, to whom His death appears as a mysterious problem, and who walk in doubt and gloom even now that the Church testifies of Him continually, that He lives above for us, that He lives on earth in us -- in no other way can they be brought into the clear and full light than as the disciples on their way to Emmaus. Beginning at Moses and all the Prophets, the risen Jesus expounded to them in all the Scriptures the things concerning Himself.

"It appears like reasoning in a circle when we say we receive the Bible because of Christ, and we receive Christ through the Bible. But the difficulty disappears when we view Jesus Christ in connection with the nation of Israel, and of God's dealings towards them, as recorded in the [Old Testaments Scripture; and then we see that there is a nation different from all nations -- the Jews -- chosen by God that He may reveal Himself to and through them; there is a *Man* different from all men, the Son of God, Messiah of Israel and Head of the Church; and there is a *Book* different from all other books, the record of God's dealing with Israel, culminating in the manifestation of the Redeemer, whose goings forth are from of old, even from everlasting. The difficulty disappears when we remember, secondly, that the same Spirit of God convinces us of the supremacy of Christ and of the supremacy of the Scripture.

"And, accordingly, we find that as the hearts of men are attracted by Jesus Christ as the only Prophet, Priest, and King, their minds are filled with reverence and love for the Scripture. The Reformation is based upon two principles -- Christ only, Christ above all; and the Scriptures only, the Bible above all human authority. Luther found peace for his troubled conscience in Jesus as the Righteousness of God. And because Jesus had become all in all to him, he laid such

stress on the Bible, where he had found Jesus. It was Jesus who riveted his heart, and it was Jesus on whose account, and in whom he felt, as he expressed it, wedded to the Bible.

"For higher than the Bible is -- not reason, not the *Church*, not the Christian consciousness, but -- the Holy Ghost [Spirit], who reveals Christ in the written Word, so that it becomes to us, what it is, the Word of God, the voice of the Beloved." -- Adolph Saphir, *Christ And The Scriptures*.

FILLED WITH TREASURES OF THE WRITTEN WORD

No person who reads the Gospel narrative can possibly fail to see that Jesus is constantly referring to the writings of Moses, the Prophets, and the Psalms. There is scarcely a period recorded in Old Testament history that is not referred, to by Him. He refers to the creation of man as it is there recorded, the institution of the marriage relation, the death of Abel, the days of Noah, the destruction of Sodom, the history of Abraham, the appearance of God to Moses in the burning bush. He mentions the fall of manna in the wilderness, the brazen serpent that was lifted up, the wanderings of David, the wisdom and glory of Solomon, the ministry of Elijah and Elisha, the sign of Jonah, and the martyrdom of Zechariah. These occurrences embrace the entire period of Jewish history. And it is to be noted also that not only do we find these direct references made by Jesus to the *events* of Jewish history, but the allusions to these Scriptures are almost innumerable. So numerous are these that it is utterly impossible for any careful reader of the Gospel narrative to avoid the conclusion that our Lord was familiar with these Scriptures from a child. Furthermore, it cannot but be believed that Jesus' mind, His memory, His imagination, indeed, His whole inner man was filled with the treasures of the written Word. It was these Old Testament records that caused Him from a little child to "grow and increase in wisdom and in favor with God and men." Again it needs to be observed that Christ when reasoning with the Jewish teachers and rulers of His day, invariably held up these Scriptures as an authority, an infallible standard against which there was no appeal. These Scriptures constituted the basis and theme of all His teaching. The doctrines which He taught, the works which He performed had for their object the fulfillment of that which was written in the Scripture.

At the beginning of His ministry, we learn that "He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the Prophet Isaiah. And when He had opened the book, He found the place where it is written, The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to

heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to . the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And he began to say unto them, This day is this Scripture fulfilled in your ears." -- Luke 4:16-21.

Can anything be plainer than that He believed that He Himself, was the one who fulfilled this prediction of the Scriptures.

THE STONE WHICH THE BUILDERS REJECTED

He frequently replies to questions addressed to Him, "How readest thou?" "What is written in the law?" To the Sadducees we have Him saying on one occasion,, "Ye do err not knowing the Scriptures nor the power of God." To the messengers of John the Baptist, to prove to them He was the Messiah that was to come, He calls attention to the works He was doing, in the words of Isaiah. He frequently stated that Moses wrote' of Him. He emphasized on one occasion that the Scripture was the all-sufficient message of God, leaving His hearers without excuse. "If they hear not Moses and the Prophets, neither will they hear one risen from the dead." In defending the children who on one occasion sang praises to Him, He quoted words from the eighth Psalm: "Out of the mouth of babes and sucklings Thou has ordained praise." He proved His dignity as Jehovah's messenger, by quoting the words of David: "The Lord [Jehovah] said unto My Lord [Adonai]." He quoted the expression from the Psalm, "Ye are gods," to show that He whom the Father had sealed, was high above those to whom the Word of God came -- the Prophets; and in the same connection He defends His argument by calling to the attention of His hearers that "the Scripture cannot be broken." Near the close of His ministry when speaking of His own rejection by the Jews, and the judgment that was then upon them, He quoted from the 118th Psalm the words, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner." In proving to the Sadducees the resurrection of the dead He quoted an expression which Jehovah used and which is recorded in Exodus, "I am the God of Abraham, of Isaac, and of Jacob."

Besides these direct references to Moses and the Prophets, we have numerous and to some extent concealed allusions to Scripture thoughts and teaching by Christ in His many discourses. His sermon on the Mount is replete with indirect references to the law as given by Moses. His conversations with His disciples, His discourses in the Gospels, His parables, etc., show that all His thoughts and expressions were molded and fashioned by the Scriptures that were given from time to time to the Lord's chosen people. Indeed the Old

Testament Scriptures were the text book of His schooling, their significance and, meaning being disclosed to Him by the Spirit of the Lord God which came upon Him. Up to the very close of His life on earth the Savior was constantly quoting the Scriptures. Standing in the Jewish council after His arrest, when urged by the High Priest, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God," He replied by a quotation from Scripture, "Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:64.) As we keep in mind that Christ was continually referring to and quoting the Scriptures before friend and foe, Pharisee and Sadducee, disciples and people, in the temple, in the wilderness, before Herod, before Pilate, before the Jewish council, and even on the Cross, how is it possible to tear asunder that which God hath joined together!

"THAT THE SCRIPTURES MIGHT BE FULFILLED"

In connection with His private instruction to His disciples, it cannot but be observed that in His efforts to awaken and strengthen their faith in Him and in God, He invariably did so by referring to the Old Testament Scriptures. On one occasion when asked by the disciples why He spoke to the multitudes 'in parables, He replied by quoting Isa. 6:9; and in speaking of the blessed privileges they were enjoying in listening to His own teachings; He referred to the Prophets and righteous men of old who desired to see the things which they saw and to hear the things which they heard. On the Mount of Olivet, when His disciples came to Him privately inquiring about the destruction of the temple and His Second Presence and the end of the Age, He refers them particularly to a prophecy of Daniel. He evidently refers in this same reply to the Prophet Joel, and likens the days of His presence to the days of Noah before the flood. When He spoke to His disciples about His sufferings and rejection, He tried to impress upon their minds that all these things were written in the Prophets. The disciples could not understand the mystery of the Cross, and they were unable or probably unwilling to believe in the humiliation, suffering, and death that was to come to Him. In order to prepare them for this, He called their attention to the Scriptures: "Then He took unto Him the Twelve, and said unto them, Behold, we go up to Jerusalem, and *all things that are written by the Prophets concerning the Son of Man shall be accomplished.*" In the words addressed to His disciples, "With desire, I have desired to eat this passover with you before I suffer," He emphasizes not only the historical truth of the incident in Exodus, but also its typical and prophetic import. When speaking of His betrayal, He said, "The Son of man goeth *as it is written of Him,*" evidently referring to Psalm 41:9. He spoke of the prophecy of Isa. 53:12, "He was numbered

with the transgressors," as meeting its fulfillment in Him. (Luke 22:37.) When they came to arrest Him He said, "Are ye come out as against a thief with swords and staves for to take Me?" and immediately added, "All this, was done, that the Scriptures of the Prophets might be fulfilled." When Peter drew his sword to defend his Master, how remarkably significant are the Savior's words, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" and then He adds, "But how then shall the Scriptures be fulfilled?" (Matt. 26 :51-56.) As one has said: "Scripture must needs be the perfect and immutable revelation of the inmost counsel and will of the Lord, to which Jesus, as the righteous servant of Jehovah, implicitly and heartily submits."

He foresees through an understanding of the Scripture prophecy: "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad," that all His disciples would forsake Him. When He appeared to His disciples after His resurrection and they failed to recognize Him, it would have been easy for Him to dissipate their doubts, and comfort them in their sorrow, by saying the word, "Behold it is I!" but instead He called their attention to the Prophets in order to accomplish this, and for all time establish their faith. Any person who believed in Moses and the Prophets could have said to them what He did, "O fools, and slow of heart to believe all that the Prophets have spoken." He then began to call their attention to Moses and the Prophets, and showed them that "thus it is written and thus it behooved Christ to suffer and to rise the third day." The followers of Jesus who since then have heeded these instructions, are relieved of doubt and anxiety, and like those disciples of old, have felt their hearts burn within them with holy reverence and godly fear as the Holy Spirit has opened these Scriptures to their understanding.

THE SCRIPTURES HIS COMFORT IN THE DARK HOURS OF LIFE

One of the most significant things as bearing on the inseparable connection between Jesus Christ and the Scriptures is that all His words show that these same Scriptures were His chief delight, the central object of His meditation, indeed His daily food. He was a perfect illustration and example of the words of Scripture, "Out of the abundance of the heart the mouth speaketh." We learn that the Lord by His birth, miraculous as we know it was, became in every way like unto us, yet without sin, He "was made of a woman, made under the law." It was doubtless true that the Scriptures were read and taught Him by Mary; and in her song of praise to Jehovah she shows that she possessed a deep spiritual insight into the Scriptures. There never lived one on earth before or since, who when hearing the Word of God, immediately took in its meaning as did our Lord. When He

began His ministry by preaching, His words, His acts, His methods, and His manner of speech exhibit a heart in which the Word of God was hidden, and prove most clearly that His whole spiritual life was the product of His education in the Scriptures. When He was alone in the wilderness, tempted by the prince of this world, what was it that lighted His pathway? What weapon did He use in the conflict with His foe? His answer to each temptation was, "It is written." It was in this way and this alone that He vanquished His foe.

When lifted up on the cross, in the agony of His sufferings we find that the Scriptures were still in His mind. We are given an insight into the mystery of His agony, and into what was required of Him in meeting the penalty of human guilt, in the use He made of the words of the twenty-second Psalm: "My God, My God, why hast Thou forsaken Me?" The Savior knew now that all things that were written of Him were meeting their fulfillment. As one has said:

"He knew, and wished His Church to know, *that between the Scriptures and His own heart in agony, there is a profound and inseparable connection.*" His words, "It is finished," refer 'also to the twenty-second Psalm, "God hath done" (ver. 31), that is, as stated in the language of St. Paul, God "hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

After His resurrection He continued to unfold the Scriptures to His disciples. And finally, sixty years after His ascension, in His special messages to the seven Churches, He refers to the Scriptures: He speaks of the true life in the paradise of God; of an incident in Israel's experience in the wilderness; of the manna that was hidden in the Ark; and of the "key of David." Thus we learn that during His life on earth, during the forty days after His resurrection, and even after His ascension to Heaven, He remembered the Scriptures, and quoted them. And in His Heavenly state, at the Father's right hand, He looks forward to the grand consummation of the great Plan of God, which is revealed in the Scriptures of truth.

CONFESSION OF SIN, FORGIVENESS, VICTORY

THE REVIVAL UNDER SAMUEL

*"Direct your hearts unto Jehovah, and serve Him only."--
1 Sam. 7:3, 5-13.*

IT has been truly said that the education of a child should begin a hundred years before it is born. , Wholesome parental influences are

potent agencies in the formation of character. Samuel was the son of godly parents, a child desired and requested of the Lord, the request being accompanied with a solemn covenant that, should it be granted, he should from earliest infancy be dedicated to the Lord. Thus he came into the world richly endowed with an inheritance which only godly parents can bestow -- with a mind tending toward God and righteousness.

As soon as it was possible to do so, Hannah took her son to the temple and there left him to be trained and used in the Lord's service under the care of the high priest, Eli, who was a devoted servant of the Lord. That Samuel was prompt, obedient, teachable, and easily led in the right way, because his heart was right and well-disposed, is manifest from his readiness to obey the supposed calls of Eli.

Eli's mild disposition and gentle manners and his righteous life and teaching were all that were necessary in the way of human training and restraint to keep this well-disposed child in the way of righteousness from infancy up to manly vigor. Under his influence the child grew and waxed strong in a noble and righteous character, and was active and diligent in the service of the Lord. But it was not so with Eli's own family. His own sons were wayward, disobedient, unthankful, unholy, and profligate. Eli sought to correct their waywardness by the same mild measures that were natural to him, but when these measures failed he did not further restrain them by the severer measures so necessary in their case; and so they continued to bring disgrace upon their father and upon the cause of God which he as high-priest represented.

This negligence was culpable, and it displeased the Lord. Hence the warning message to him through the child Samuel, as recorded in verses 11-13.

THE IMPORTANCE OF STRONG CHARACTER

It was hard for Eli to realize the displeasure of the Lord, the waywardness of his sons, and his own unfaithfulness and culpable negligence; but he received the reproof with becoming meekness and humility, saying: "It is the Lord: let Him do what seemeth Him good."

One lesson to be drawn is respecting God's view of parental responsibility in training up children in the knowledge and reverence of the Lord. We here emphasize the fact that duty always *begins* at home, however far it may reach beyond it. It is the mistake of some, to be less zealous in preaching and exemplifying the Gospel in their own families, than among those outside of them. Charity (love, care, benevolence) should begin at home, and should continue there. That field, more than any other, should be prayerfully and patiently worked, even though it be slower than others to yield fruit.

HEARKENING TO THE VOICE OF GOD

Another good lesson is found in Samuel's answer to the Lord: "Speak, Lord; for Thy servant heareth." Too often the uninstructed or wrongly instructed "servant" wants to do all the talking, and to have the Lord hear him and perform his will. How few of God's children are quick to learn the lessons that God has a message to communicate to them through His Word by which their thoughts, words, and deeds are to be directed.

Let us never forget that the Bible is God's Word to us. And while prompt to acknowledge the channels and agencies honored by the Lord in bringing to our attention the things of His Word new and old, let us never forget that the Word itself is the final arbiter, and that if any teaching fails to harmonize with that Word it is because there is no light in it. (Isa. 8:20.) Then, as the Apostle says, we are to be not only hearers, but also *doers*, of the Lord's Word. (James 1:22.) And "He that hath My Word let him speak My Word faithfully" (Jer. 23:28) -- not uncertainly, doubtfully, but "If any man speak, let him speak as the oracles of God." -- 1 Pet. 4:11

Samuel the Prophet might serve Eli the Priest, but he could not become his successor, because not of the priestly family. It is probable therefore that as he reached maturity he found other service; but there is a blank in the record of twenty years at least. The intimation, however, is that he: was faithful to God and to the interests of His people, and that the people trusted him as a servant of God. We maybe sure, therefore, that he was not idle, but engaged in some good work. Quite possibly he engaged himself in instructing the people respecting their wrong conditions, the permission of idolatry amongst them, their neglect of God, etc.

Samuel is introduced to us as the leader of the hour, when the people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would come back into relationship with God. Having brought the people to this proper condition of mind, the Prophet Samuel appointed a general meeting at a small mountain called Mizpeh; that is, Watch Tower. They came in considerable numbers and with hearts bowed down with grief in recognition that they were sinners, and that therefore they had been foreigners -- out of Divine favor. They came seeking God, and He was found of them.

A GREAT REFORMATION EFFECTED

The Prophet Samuel put the matter before the people in plain, distinct terms, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines." Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; because this was God's standing agreement with them by the Covenant He entered into with them, namely that if they would obey His Laws and be loyal to Him, He would be their God and they would be His people, and He would guide their interests to their highest welfare, both as a nation and as individuals; but if they would not obey His statutes and be loyal to Him, then He would deliver them into the hands of their enemies and punish them Seven Times. God was keeping His part of the Covenant; it was Israel that had failed, and Samuel was properly bringing the matter to their attention and urging repentance.

"Then the children of Israel did put away Baalim and Ashtaroth, and served Jehovah only." Baalim was the plural name for Baal. The word Baal signifies overseer, caretaker. The Israelites had been distinctly forewarned not to make any kind of idols, and to keep themselves separate from all idols to such an extent that they might not even make an image of their own God, Jehovah. He would not have -any symbols before His people, but have them worship Him in spirit and in truth. But all around them were the Canaanites, whom they had not had faith and obedience to drive out of the land. These Canaanites had the Baal idols in all their towns, and some had them in their homes and trusted in them as protective genii.

Ashtaroth, is the plural for Ashtareth, a female deity -- the same known to the Babylonians as Ishtar and to the Greeks as Astarte. She was the goddess of fertility and the sexual relations; and connected with her worship were many licentious services supposed to promote fertility -- the propagation of the human species. If Samuel's work of twenty years reached this harvest where the whole people of Israel

decided to put away their Ashtaroth of gods and to worship and serve Jehovah only, he certainly accomplished much. We may be sure also that some human Agency was connected with so great an outward manifestation. Such reformations do not come by chance, nor are they miraculous.

Samuel prayed for the people of Israel; "and they drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." The confession of sin was not only creditable to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them back again into covenant relationship with. Himself. The poet has said that confession is good for the soul, and surely all have proved it so. It served to commit them. The humility which was necessary to the making of such confession, would be profitable in respect to their character-building.

The water poured out may be viewed from various angles. One suggestion is that it represented the Truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as the water was drawn from the depth of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out.

Continued in next issue

HOW SOME ARE MINISTERING

Dear Brethren

1 Kings 20:11 - "Let not him that girdeth on his harness boast himself as he that putteth it off."

I received my two copies of Volume I on Revelation and have read so far 500 pages. I think it does not fully express it to state that I am more than pleased and happy to get hold of this wonderful explanation of these Scriptures and to have the help and comfort derived therefrom. I perhaps would have finished reading it before this had not our little Ecclesia ordered several hundred leaflets of "Why does God permit evil?" and I have been dividing my time reading twenty pages a day in the book and putting out twenty or more a day of the leaflets. I think I distributed the leaflets judiciously in the following way:

I happened to think, or providentially thought of my former avocation selling cemetery work for a good many years. I went to the

Probate judge's offices in the County Seat and took the Administrators' and Executors' Docket to look up prospective buyers for my line, and secured the addresses, of those appointed Administrators or Executors, who are mostly relatives or friends of the deceased. The last Docket of this kind here contained 400 pages. I did not get this many names, as there are some with no addresses; and then there are some Banking and Trust Companies who have been made Executors. I have just finished mailing between three and four hundred of the leaflets above mentioned with a one cent stamp on each in unsealed envelopes.

Wishing others may receive the benefit and comfort that I have already received in reading the book and in doing the other little service for the Master, I remain

Your brother in the Lord,

F.L.A.--*Ohio*