

# The Herald of Christ's Kingdom

VOL. VII APRIL I, 1924 No. 7

## THE PORTRAIT OF THE MATURE CHRISTIAN

*"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prone all things; hold fast that which is good. Abstain from all appearance of evil." -- 1 Thess. 5:16-22.*

ONE striking peculiarity of the Apostolic Epistles is that a large portion of them is devoted to an unfolding of the future high, exalted station that God sets before the consecrated ones of this Gospel Age; and the remainder of the epistles are given to description of the effects that an acceptance of the call to run in the race for the great prize should produce in the lives of such. This we find to be true in this epistle of St. Paul to the Christian believers at Thessalonica. It is a fact well known that great truths may be taken into the head, may be intellectually discerned, and yet produce little or no effect in the life. In such cases it is not the truths that are at fault, but it is those who imperfectly receive them. It is therefore proper and, reasonable to conclude that these wonderful truths do not produce the effects that the inspired Apostles describe; if they do not effect a change in the every-day life of those professing to be the recipients of the same, then such have not yielded, or are not yielding up their wills, all their ransomed powers to the One who purchased them with the pouring out of His life. "Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's," are the solemn words of Christ's chosen Apostle, St. Paul.

### DESCRIPTION OF ONE CLOSELY UNITED TO GOD

In order to know whether we are truly consecrated or not, it is absolutely necessary to have instruction not only concerning the high and heavenly calling itself, but also concerning the effects that a Scriptural reception of these blessed truths have when received into the heart and life.

This Thessalonian epistle, like all the others, has much to say about the "high calling of God in Christ Jesus," and the heavenly hope of the Christian. The words, "Rejoice evermore," are the first of seven exhortations which close the epistle. Examining closely these exhortations we discover that they describe those characterizing

features that make up the life of the consecrated. In other words these seven characteristics may very appropriately be termed a portrait of the perfect or mature man in Christ Jesus. These seven qualities mentioned by the Apostle may be compared to a chain; if a single link be broken, the chain is rendered useless until it is repaired. There is no age or generation, no condition or circumstance in life where Christ is known, in which these Apostolic exhortations are not only practical but indispensable. In days of sunshine and in days of gloom, in life's bright scenes or in life's dark scenes, in times of peace and quiet and in times of tribulation and distress, when the heart is bounding and when it is mourning, in times of prosperity or in times of adversity, it is always possible for the mature Christian to rejoice, to be unceasing in prayer, to quench not the Spirit, to abstain from every appearance of evil, and in every thing to give thanks. All these features combined describe one who is closely united to God, and is thoroughly in earnest in his efforts to please Him. These characteristics describe one who has a deep sense of his own unworthiness and deficiencies; but more than all, this they describe a whole-hearted appreciation of the Divine arrangement in Christ to make him acceptable, and to cause him to have fellowship and communion with the infinite God as a loving and kind Father.

### **REJOICE EVERMORE**

It will be the first striking feature of this Christian portrait that we will consider at this time, namely "Rejoice evermore." In these remarkable words we are reminded first of all that true Christianity is not a gloomy thing, not a depressed state of existence. It is true that pure Christianity does have the effect not only to separate one from the evils of the world, but to a certain extent also, to separate from what may be termed legitimate, worldly pleasures, pursuits, and amusements. The thought of this, however, is not that the giving up of these things is depriving him of pleasure, rather, that he has come into the possession of higher enjoyments -- pleasures that are eternal -enjoyments that have only their beginning in the present life, and continue in a fuller and richer measure in the life beyond. In whatever the Christian gives up, he suffers no loss of real pleasure that he is not more than compensated for even in this life in the enjoyment and pleasures of a spiritual kind. The Christian is not exempt from the trials and tribulations, the adversities and perplexities which flesh is heir to, but he has One who is with him in all these circumstances and conditions, and the great ambition and purpose of his heart ever is that he may evidence by his life that this One who is with him lifts him above these trials and adversities, and enables him to bear them all with patience and fortitude. He knows that these earthly experiences that seem from the natural standpoint

to work against him are being overruled for his development into the likeness of his Master; he is enabled to see that these light afflictions which are but for a moment, work out for him a far more exceeding and eternal weight of glory, while he looks not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. He is enabled to see that these seemingly adverse things, are providential occasions for him to show what faith in his Lord can do for him, and thus give a witness, a testimony to God's favor and power in Christ. One has truly said, that even "the saddest aspects of a Christian's daily life, are but the April showers of spring that usher in the bright and beautiful summer -- the everlasting and the heavenly sunshine."

To many, perhaps to the great majority of those who take the name of Christian, the Christian life seems more like a penance than a life of fellowship with God. The Word of God does not so describe it; but rather does it describe it as a blessed and exalted privilege. It is true, that if it were not for the "blessed hope" that looks beyond this vale of tears, the Christian would not be able to fulfil the exhortation of the text and "rejoice evermore." The Christian life, therefore, cannot be separated from the hope of the life beyond. The more firmly this hope is laid hold of, the more it becomes a living reality, and the more the Christian is enabled to rejoice in all conditions. The hope that expresses not only desire, but confident expectation that it will be realized in "due time," has the effect of causing the Christian to rejoice in tribulation, and even when experiencing bitter sorrow, to joy in God, knowing that all things are working together for his eternal good. Hope is an element that to a greater or less extent exists in all, although to the children of this world, because of not understanding God's love as revealed in His purposes for them, it does not reach beyond this vale of tears. It serves, however, to tide them over many of earth's sorrows and trials. The poet has expressed this in the words

"Soft as the voice of an angel  
Breathing a message unheard  
Hope with a gentle persuasion,  
Whispers the comforting word  
Wait 'til the darkness is over,  
Wait 'til the tempest is done.  
Hope for the sunshine tomorrow,  
After the showers are gone.  
Whispering hope, O, how welcome Thy voice,  
Making my heart in its sorrow, Rejoice."

## **THAT MY JOY MIGHT REMAIN IN YOU**

The Christian life "is not a reluctant sacrifice wrung from us, but a joyous free-will offering, gladly and gratefully rendered by us." The Christian's joy is not *in* the trials, difficulties, tribulations, and sorrows that he encounters, but in spite of them all, and in the midst of them all, he has a deep and abiding joy. His joy is in God -- in the thought that he is in union with God through Christ; that he has been accepted by Him. His joy is enhanced as he remembers that he is a branch in that heavenly vine that the Heavenly Father is pruning that it might be fruitful. "These things [that is, that you are a branch in that vine] have I spoken unto you," said the Savior, "that My joy might remain in you, and that your joy might be full." "The Christian's secret of a happy life" is in *knowing*, and ever keeping in mind that he is a child of God; that Christ is his Elder Brother; that his standing and acceptance are in Him; that the God and Father of the Lord Jesus Christ is his Father; and that it is not by works of righteousness that he has done, but by His own mercy He saves him "by the washing of regeneration and the renewing of the Holy Spirit."

How true, how encouraging, how thrilling are the words concerning this from one long since departed, but who has left his footprints in the sands of time: "Unless our hearts are filled with the joy that the Gospel imparts," he says, "our life must become gloomier the longer it lasts. Unless a Christian feels the joy that this blessed Book makes known, his life will grow sadder the nearer it draws to a close, and the most aged man will necessarily be the saddest. I appeal to experience. Do we not feel that as we grow older we become less susceptible of impressions from the joys that once shone so brilliantly and struck us with such force before? You now look at the child playing with his bubbles and wonder how the little child can be so pleased, perhaps forgetting that kings are only playing, with bubbles more splendid, but no less empty, as seen by angels and the inhabitants of the higher spheres. Do not those who have reached the middle of life, and look back on the march they have left behind, notice that the procession of those who are no more with us grows longer every day; and scenes that made the heart bound and set the feelings all on fire twenty years ago, now cease to produce the least effect when repeated and even radiant with more than their former brilliancy. Do we not find that, try as we like, we cannot recall the romance of childhood, or rekindle the dying embers of departed youth, or restore to the canvas the bright colors that have faded, and gone forever and ever.

## HEAVENLY JOYS REPLACE THE EARTHLY

"But here lies the charm of Christianity -- here is the preciousness of the Gospel of Christ, that as natural joys ebb away and are spent, heavenly ones rush into their forsaken channels. As the past ceases to impress, the future and the heavenly begins to shower down new and better pleasures. As the old heart dies to the excitements that thrilled it once, the new heart begins to come under the influence of those brighter and better joys that come from the future. As earth ceases to attract, heaven begins, if we are Christians, more powerful to draw us. We cease to look backward to a world that cannot give us real delight, and begin to look forward to a brighter and a better world, that, like a distant star, grows lovelier the nearer we approach it. Old age without religion loses two worlds at once; the world that is past is gone, and it has no future world to go to;\* but old age inspired by living religion, only exchanges the old world that is ready to perish, for the new, the brighter and more glorious world that begins to burst upon it. Of all beings upon earth, we pity an old man without living religion. We pity the young that have not that which can sanctify their joy; but still more we pity the old whose hearts are dry and empty channels of streams that have evaporated, and are not replenished with the living waters that flow from the fountain of God and of the Lamb. Thus we see how precious religion is, even if for no other reason than that it takes the place of those joys that have withered, and cheers us as we go down the other side of the hill towards the valley of the shadow of death; so that as the pleasures of memory fade, the pleasures of a sure hope shall become brighter every day." -- John Cumming.

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\* While the world has a future hope, it knows not of it now.

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Why is it the privilege of the Christian to "rejoice evermore"? -- What is the foundation for his rejoicing? -- What has he in which to "rejoice evermore"? We answer -- So far as he personally is concerned, the Christian as such has much in which to rejoice: he has nothing that need make him sad and dejected. God has forgiven all his past sins; in Christ he has redemption through His blood, the forgiveness of sins, according to the riches of His grace. We have a throne of grace to which we may approach that we may obtain mercy, and find grace to help in time of need. We are frail and weak, and cumbered with infirmities; but we have a great High Priest who is "touched with the feeling of our infirmities." We have received of God's own Spirit, which bears witness with ours that we are His children, His sons. We have the blessed privilege of knowing that the great God of all is dealing with us as His sons; and

while He sees best at times to chasten us, we know that these chastenings are necessary and for our good, in order that we might become a partaker of His holiness. We are made aware of the fact that there is a special providence over us -- that all things work together for our good because we love God, and are called according to His purpose. Jesus tells us that the Father, loves us, and that He Himself will love us to the end.

### **FAITH LAYS HOLD UP THE PROMISES**

The inspired Apostle tells us that He that hath begun a good work in us will complete it unto the day of Jesus Christ. Another Apostle tells us that "all things that pertain unto life and godliness," are freely given to us of God. If persecution comes to us because of our identification with Christ, or for His sake, He tells us to rejoice and be exceeding glad for great is our reward in heaven. We not only have the Spirit witnessing with ours that we are the children of God, but witnessing also that we are heirs of God and joint-heirs with Christ if so be that we suffer with Him. We know that we are no longer under condemnation, no longer subject to bondage, for we have not received the spirit of bondage again to fear, but we have received the spirit of adoption [sonship] whereby we cry, Abba, Father. We have the witness that we have passed from death unto life because we love the brethren. We are enabled as our faith lays hold of these exceeding great and precious promises, to rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit that is given unto us.

As for spiritual blessings, which are the greatest of all blessings, we are told that even now by faith we are raised up and privileged to sit with Christ in heavenly places. We have the blessed privilege of having made known to us of God the mystery of His will, according to the good pleasure which He hath purposed in Himself; that it is His purpose in the dispensation of the fullness of times to gather together in one all things in Christ, both which are in heaven, and which are on earth.

We have the promise of Christ that He will come again and receive us unto Himself that where He is there we may be also; that when He who is our life shall appear, then shall we also appear with Him in glory. Furthermore, we have had made known to us God's wonderful Plan of the Ages -- that all mankind are objects of His love; that He gave His Son to be a ransom for all to be testified in due time; that our loved ones, who in the present life are not able to see His love, will in a due time appointed be privileged to learn of it, and profit by it to the extent of being offered the privilege of

attaining everlasting life; in other words that there is not only set before the Church an opportunity to obtain eternal glory, but there is a hope to be set before the world, that of obtaining restitution or earthly glory. And we are told that nothing shall separate us from the love of God in Christ Jesus our Lord.

### **I KNOW IN WHOM I HAVE BELIEVED**

"What more can He do for me?" says one, "He has given me His Word to guide me, His Holy Spirit to teach and comfort me, and the bright promise of an inheritance incorruptible, and undefiled, and that fadeth not away. And as if to make me sure of all, He, has said, 'All things are yours Paul, or Apollas, or Cephas, the world, things present, things to come; life or death -- all are yours, because ye are Christ's.' In what sense are all yours? All the world's troubles and trials are mine, to keep me from presumption --- all the world's joys and blessings are mine, to keep me from despair or doubt -- all things that are in the world work for good to them that love God, and who are the called according to His purpose. I see nothing in the law that can harm me -- nothing in the Bible that can depress me-but much in every page, more in every providential arrangement of heaven, to cheer me, and to make me respond with joyous utterance to the prescription of the Apostle, 'Rejoice evermore.'

While the Bible does not teach that the full assurance of faith is an absolute duty, it does teach that it is a blessed possibility. There are unquestionably Christians that can say with unfeigned lips, "I know in whom I have believed and am persuaded, that He is able to keep that which I have committed to Him against that day"; and there are doubtless others who can say, "Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee; and when heart and flesh fail, Thou wilt be the strength of my heart, and my portion forever." As one has said, "Faith believes in Christ for salvation; assurance, which is a step higher, believes that in Christ-we already have salvation. Both are saving. The first is saving only, the second is saving and comforting too. And an Apostle writing says, 'These things I write unto you' -- wishing them to have full assurance -- *that your joy may be full.*"

The Christian's joy may be increased even beyond that of full assurance of joy, on account of his own acceptance and hope of the eternal inheritance in the future. A Christian has something to give to others. If we wish to retain and keep this full assurance of joy, we must give out liberally of that good we have received of God; we must remember and practice the words of the Lord Jesus = "it is more blessed to give than to receive." In all you give to the needy, in all you give to those in distress, in all you lay on the altar of sacrifice, there is not the slightest ground for boasting, but there is

much in it that will increase your joy evermore. It is the great unchanging law of God, that the more you give out of a heart that is moved by the spirit of the Great Giver Himself, the richer the harvest of joy will be reaped now and evermore. The one who gives most, enjoys the most.

### **THE BLESSEDNESS OF GIVING**

One has most eloquently expressed this: "Every cup of cold water that you give to the thirsty, every kind look that you reflect on the needy, every morsel of bread that you impart to the hungry, every helping hand you hold out to the down-trodden, every text truth you whisper in the ear of the dying, every page of the Bible you send forth to the distant ignorant, comes back to yourself waves of swelling joy, and by a beautiful reaction you reap whilst you sow, and taste the blessedness whilst you exercise beneficence of giving to them that need your sympathy and assistance. It is a grand and blessed law in God's holy providence, that if you try to increase your own joy by gratifying your desires and appetites, you find that you stimulate them by indulgence, and the more you give them, the more they necessarily crave. But, the other hand, if you wish to increase your joy by denying own desires and appetites, and giving as a ministry to the wants and necessities of others, you will find that though your desires and appetites are thus unstimulated, yet will your gratification increase, and the more you give the more you will swell the current of happiness, and multiply the joys of your heart. To rejoice always, therefore, give always. 'There is that that scattereth that increaseth It is recorded of a man who had made an ample fortune and had retired to a country-seat to enjoy it, that when he had nothing to he became absolutely wretched; so wretched that he formed horrible idea of committing suicide. Going to drown himself he a poor woman who had not tasted bread for four and twenty hours; cold -- ragged -- wretched -- starving. She implored aid, he gave her shilling; and the grateful smile reflected from that starving woman's face arrested his career, and he returned a wiser and a better saying to himself, 'If God makes me the instrument of giving happiness by the gift of a shilling, I think He must have more work for me to do in the world.'"

How different does the Bible describe the experiences of some of God's saints who lived in the Law Age of lesser light and privilege, from the experiences of average Christians that we see all around us. The tendency is to read the utterances of some of the old prophets and saints as though they were simply beautiful ideals that can never be realized, instead of real practical experiences -- expressions of faith and confidence in God. One of these old saints of God when brought under circumstances in which everything of earthly comfort was slipping from his grasp gives utterance to the beautiful words,



"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:17, t8.) The words describe a state of famine, desolation, and abject poverty. Under such circumstances what would the average man say? The stoic would say, I will render myself insensible to it; I will be like the granite rock. The mere man of the world would say, I will destroy myself. The mere philosopher would say, I will submit to it. But the mature Christian, who has come to know Him in whom he has believed, will triumphantly say, "I will," notwithstanding all this, "rejoice in the Lord, I will joy in the God of my salvation."

### **WE SORROW NOT AS OTHERS**

But perhaps you may have suffered a more severe trial than is described in these words. It may be that the dearest object of your earthly affections has been taken away. There is no condition or circumstance that can come to some which so tends to crush the human heart, and open the flood gates of grief and sorrow, like that of the loss of a loved one--no condition that is more calculated to make one feel forlorn and alone, and cause earth to have no more attractions and charms. 'As we look down into the palid face of the one we loved on earth better than all others, who was the companion of our life, the one above all others that we felt we could not bear to part with, the one on whom perhaps we depended and whom we could least of all spare, the one who seemed actually a part of ourself; as we gaze into the face of our beloved dead, can we then rejoice, when our hearts are crushed with sorrow and our eyes are filled with tears; or when our grief is so great, when our sorrow is so deep, that even tears, which would bring some measure of relief, refuse to flow -- can we then rejoice? Yes, we reply, even then the Christian may rejoice -- he may realize an undertone of peace and joy even in his bitterest sorrow; for if the loved one was a Christian then there is no loss; he has only gone quietly to rest in the tomb which is only the inn, the resting place for a night of the weary, traveler on the way to the New Jerusalem, the City of God. When we part from our friends, our loved ones here on earth but for a few months we say Good-bye, and may not be sure that we will meet them again; but when Christian parts with Christian, they know that it is only for a "little while," that they will meet again in the Morning which shall usher in the bright day that shall never end. If the loved one be not a Christian, yet there is hope. Such only sleep in Jesus, who purchased them with His own precious blood, and when God's "due time" shall come they too shall awake in a better land, where they shall be able to learn of God's great love; there they

will be free from the distraction and confused teaching that hindered them from learning it in the present life.

But there is another hour that must come to us, to all . both young and old, the hour when we ourselves must come face to face with the grim monster, the great enemy -- death. In this dark hour Christians have rejoiced, and Christianity teaches us that we may rejoice. The one having been faithful will realize as he approaches this hour inspired by God, that the life and body that is being yielded up are but the worn out and broken temple in which Divine service is now ended; and such an one can rest confidently in the hope that in God's due time he shall gloriously triumph over death and be clothed with the immortal body from heaven. Consequently, death, while an enemy, comes to the Christian clad in no robes of terror, but with a bright and joyous welcome. And why should not a Christian rejoice at death, for he simply goes to rest with others, waiting to join the companionship of those with whom he took sweet counsel upon earth; and more than all else, to meet his Father and his beloved Lord and Master. Then, if you are a Christian, rejoice. It gives honor to the One who bought you, to rejoice. Indeed, you owe it to God, to show to the world that your Savior enables you to rejoice. It is in this way that perchance you 'may draw some one to that spring from which you have received the life-giving medicine that makes even the present life one of joy and rejoicing.

## **THE STRUGGLE BETWEEN THE TRUE AND THE FALSE WORSHIP**

*"No man can serve two masters. Ye cannot serve God and mammon." Matt. 6 ;24; 1 Kings 18:20-24, 36-39.*

EVER since man's deflection and disobedience in the early dawn of his existence, the tendency on the part of our race, as sacred and secular history clearly shows, has been to depart from the true worship of Jehovah -- to forget the true and living God and to substitute idol worship instead, bowing down to gods -- of wood and stone. The result has been to increase human depravity and licentiousness, and to darken the mind, and still further to efface the original God-likeness and image of God in which our race was originally created.

Consequently, when God selected a family of our race such as the Jewish people for a special purpose for a time, He gave explicit directions respecting the true worship and a proper recognition of Himself; and especially warned against worshipping any image or likeness of one god or of many gods. Notwithstanding this fact the

history of this race whom God chose, shows that they were continually falling away into idolatry, forgetting the Divine warnings, and repeatedly needing to be rebuked and reminded of their apostasy.

The reign of Ahab and Jezebel marks one of these dark periods of Israel's history when the nation was given over to idolatry and when God in a marvelous manner, specially expressed His displeasure. Ahab who was the sixth king of the northern kingdom and the second king of the house of Omri, was proficient as a warrior and was a capable administrator; but his personal character was infamously weak and contemptible. His wife was one of the most terrible personages of history, Jezebel the daughter of Ethbaal, king of Sidon -- evidently a marriage arranged to cement the unholy alliance between the two countries. This woman was given over to the abominable idolatries of her land, and her husband willingly adopted her corrupt religion not only for himself but for his kingdom. Jeroboam, who had set up golden calves as symbols of Jehovah, had evidently made the way easy for his successors. His golden images soon came to be worshiped for themselves like any idol. The fierce and intolerant Jezebel hunted down the Prophets of Jehovah, killed all she could find, and by reign of terror, sought to abolish the true religion and set up idolatry in its place. It has been truly said that "Jezebel was the Lady Macbeth and the Bloody Mary of Israel's history, both in one."

### **THE STRANGE VISITOR**

"Ahab and Jezebel may have been sitting in their Jezreel palace of ivory, congratulating themselves on the skill which they had shown in destroying the Prophets of Jehovah, when, sudden and terrible as a clap of thunder from a cloudless sky, there swept in before them a weird-looking man, with, long, flowing hair, a mantle of sheepskin round his shoulders, and a rugged staff in his hand; and before they could ask him who he was, or why he had come thither, he had flung the gage of defiance at their feet, and said, 'As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word.' Then, this message given, he vanished like an apparition."

Elijah was this strange and remarkable visitor. "Elijah," is from the two principle Hebrew names for the Deity, "My God is Jehovah." Of dreadful import was his message, portending failure of the crops and harvests, and starving of the people with their domestic animals. The land of Israel may already have been experiencing a six-months drouth when Elijah announced to the king that no rain was to be expected until he, as God's servant, would announce it or bring it. In

any event we have the assurance that the entire period of drouth was three and a half years. -- Luke 4:25; James 5:7.

It was the part of safety, of dignity, and impressiveness, that Elijah should disappear while his prophesy was working itself out. First he repaired to a spot in his own Gilead, east of the Jordan, along the Brook Cherith, some wild and solitary glen where the water still flowed for his drink, and where he was supernaturally fed by ravens who brought him bread and flesh regularly, morning and evening.

When the time was fulfilled, God directed Elijah to present himself to King Ahab because the time had come when God was willing to relieve the drouth -- when a sufficiency of punishment had come upon the Israelites for their iniquities -when at least some of them had been called to their senses, reminded of their covenant with the Lord and His engagement to give them blessings or adversities, according to their obedience. On arriving at the palace Elijah called for the Royal Superintendent, or Prime Minister, Obadiah. He was a godly man and, of course, distressed by the idolatrous course of the King and the Queen. If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous, for, in a time when the servants of Jehovah were being persecuted to death by, Queen Jezebel, Obadiah hid one hundred of them and supplied them with the necessities of life-evidently at the risk of his all. When Obadiah met Elijah and was told to tell the King that Elijah was there to see him, Obadiah feared to do so. He declared that himself and others had searched the entire country over most carefully to find Elijah and found him not. He realized that the Lord had hidden him. He protested that if now he would declare that Elijah was ready to see the King, the probabilities were that, by the time the King would get there, the spirit or power of the Lord would somehow carry Elijah away. Then the King, infuriated, would cause Obadiah's death; but Elijah reassured him.

When the King met Elijah his first word was, "Art thou he that troubleth Israel?" This is the worldly custom. The fearless minister who tells the Truth and relates the Divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. But Elijah was not intimidated. He promptly answered, I have not troubled Israel, but thou and thy parents' house, in that ye have forsaken the commandments of the Lord and followed Baal. Three years before, the King would probably have ordered the execution of, Elijah; but the fulfillment of his word and the pangs of hunger had humbled him. He was anxious that the blight should be removed, and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief men, should also assemble. The design, evidently, was a

contest between Elijah, the representative of God, and these murderous priests of Baal, proteges of Queen Jezebel.

### **"CHOOSE YE THIS DAY"**

This gathering of the priests and of the prophets required time, but was finally accomplished. When the meeting convened Elijah declared that it was time to have a testing and showing as to who really was God, Jehovah or Baal. The test was to be that two altars were to be built and two bullocks were to be sacrificed. The Baalites were to provide the bullocks themselves and to make choice of the one for their altar. Whichever God would answer by fire and accept the offering, would be acknowledged as the only true God. The proposition was so fair, and reasonable that the prophets of Baal could not refuse it.

To them came the first opportunity. They had the noontime opportunity, when the fierce heat of the sun seemed almost warm enough to set fire to the fat of the bullock. They prayed; they shrieked; they cut themselves with knives entreating that Baal would answer by fire and prove himself the mighty god. Hour after hour this proceeded until evening, when they were forced to give over and admit their inability. '

Then came Elijah's turn. He commanded that water be brought and that the altar which he was to use should be thoroughly flooded with water. No one must have room to say that there was a secret smolder of fire beneath. And, since the sun had gone down, no one could claim a spontaneous combustion. Then Elijah prayed calmly, earnestly, reverently and the Divine answer came -- a fire from heaven consuming the sacrifice and licking up the water in the trough of the altar.

Then the people recognized the difference. They fell on their faces and said, Jehovah is The God! A great lesson had been learned.

A lesson for us is that many professing Christians are deceived today, as were the masses of Israel then. And when, by and by, God shall open their eyes of understanding through the agency of Messiah's Kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth.

Complying with the Lord's direction through Elijah, the Israelites slew all the prophets of Baal. So signal a victory of Truth over error, of God over Baal, doubtless greatly encouraged Elijah, the Prophet. It was God's victory and Elijah rejoiced on that account, and because he had, in so large a degree, been the Divine agent in the matter. But soon he learned that Queen Jezebel was as implacable a foe as ever. She viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. When she learned that

her prophets had been slain, she was enraged and sent word to Elijah that his fate must be the same. So unexpected a turn of affairs Elijah had not anticipated. He had the courage to meet the King and to denounce the eight hundred and fifty priests of Baal, but a mere message from a woman sapped his courage. He fled into the wilderness -- there, strangely enough, to pray the Lord to take away the life which he had run away to protect.

### **ELIJAH PICTURES THE GOSPEL CHURCH**

Let us not forget, however, that the course of Elijah was intended to be typical -- to foreshadow the experiences of the church during this Gospel Age. Not only is Jezebel referred to in Revelation as symbolizing a corrupt Church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power and Elijah typical of the saintly class of the Church), but let us also note that the time of no rain was also typical, as mentioned in the Book of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness condition. And during the same period there was a great drouth and famine, spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty-two months.-Rev. 12 :6, 14; 11:3; 13:5.

In Revelation, however, these various references to three and a half years are symbolical -- each day for a year -- hence signify twelve hundred and sixty years in the antitype. Many believe that those years began to count *in* 539 A. D., and that they ended in 1799. Those who thus understand the matter recognize the increased interest in the Bible which followed 1799 to signify the time of rain (refreshment and blessing), which for the past century has brought great enlightenment to the whole world. But however we may apply those three and a half years, symbolical years (twelve hundred and sixty literal years), most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

If this be a true application it implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding, it would imply that the saintly ones became obscure. While they were in this wilderness condition a second time, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson. He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was not the Lord's manifestation of Himself, but merely an illustration of power. The next lesson was an earthquake, but neither was this the Lord. Next came a fire, but not in this could

Elijah fully discern the Lord. Finally came the still, small voice and wonderful message of grace and Truth. In this Elijah recognized God as he did not recognize Him in the other manifestations.

### **THE COMING CHANGE OR DISPENSATION PICTURED**

The antitypical Elijah, God's saintly people, are today learning to discriminate between different manifestations of Divine power through different agencies. Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of society, is not the voice of God, but the voice of humanity. The earthquake, representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, nevertheless, it is a manifestation of another power which He has in the world, by which ultimately the present order of things will give way before the Kingdom of His dear Son. The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which He will permit. The Elijah class are to understand God through the still, small voice heard by the ears of their hearts -the voice of Truth, the voice of God's Word, speaking to His people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the antitypical Elijah class.

Notwithstanding this voice, Elijah felt disconsolate and desired to die, thinking of himself as being alone consecrated to the Lord. But the Lord answered him, "I have left Me seven thousand in Israel who have not bowed the knee unto Baal." Similarly today while the true worship of God and full consecration to Him and fullness of faith seems to be very scarce on the earth, yet there is evidence that the Lord has a faithful representation of Himself and of the true Christian life still on the earth. And in the midst of surrounding darkness and much discouragement the Lord would encourage these and have them understand that none of His purposes are failing, that He will succeed in finding a faithful people who will compose the joint-heirs with Christ in His Kingdom.

### **THE LAST DAYS OF THE CHURCH**

Having located Elijah as the type of the "elect" class, we would be inclined to consider Elisha as probably a typical character; also a representative of the larger spiritual class; the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the Church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent

sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

If these interpretations of Elijah as a type be correct, the lesson is that the close of the Church's career in the flesh will come suddenly, abruptly. Let it be noted that these two characters were not separated until by the whirlwind Elijah was taken up. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife -- a cyclone.

The denouement will not be entirely unexpected, either by the Elisha class or by the sons of the prophets, who would represent here still another respectable class of Christians who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

## **JESUS AND THE RESURRECTION**

*"But now is Christ risen from the dead, and .become the firstfruits of them that slept:" -- 1 Cor. 15:20.*

I AM the resurrection," said Jesus, "and the life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth in Me and believeth in Me shall never die." (John 11:25, 26.) Surely the sweetest story ever told is contained in this blessed message that came from Him who spake as never man spake. Glorious resurrection hope! Precious Bible! The one Book alone which teaches the resurrection of the dead and that presents the truth that the dead are dead.

When once we see that the "wages of sin is *death*," and not condemnation to a great torture chamber, and that the sentence upon man is the tomb and not a fiery furnace; that all mankind go to *sheol*, to *hades*, the hidden state, the death state, just as our Savior did; then we begin to see that what we all need is to be saved from *sheol* and *hades* as was the Savior. A resurrection -- salvation is thus the hope of the Church and the world.

David in the Old Testament used the word *sheol*; St. Peter in the New Testament used the word *hades*. There is no dispute amongst those who have given the subject careful investigation as to what is signified. The words *sheol* and *hades* are well known to refer not to a place of suffering or torture or annihilation of any kind, but to the unconsciousness of the death state.



As Jesus descended into *hades*, so do all mankind. As the Father raised Him from the dead on the third day, so it is promised that He will raise us, the Church, from the dead. More than this, the unjust also, those who have not been approved of God in the present life, shall all be awakened from the sleep of death. They will come forth informed respecting sin, having lived under the reign of sin and death. They will come forth that they may learn the ways of righteousness, the reward of which is life everlasting.

### **BURST THE BARS OF DEATH**

In the poetic language of the hymn, Christ Jesus "burst the bars of death" in His resurrection. It was not possible for Him to be holden of death, writes the Apostle. (Acts 2 :21. ) The Divine verdict went forth that He had been faithful and that to Him should come the reward of life upon the highest plane -the Divine nature. -- Eph. 1:20, 21.

Our fancies may legitimately picture that the holy angels marveled at the Redeemer's experiences from the time that He left the heavenly glory and was made flesh and dwelt amongst us until, by His resurrection change, He returned again from the earthly nature to the heavenly plane, "far above angels." As they sang at His nativity a rapturous song of glad tidings of great joy to all people, so they were filled with amazement, surely, at how the Father permitted Him to be tempted and tried and poured for Him His cup of suffering, which He drained to the dregs. They marveled when "He died, the just for the unjust." They looked and wondered, as hour after hour He remained in the tomb -- dead. Their loyalty to the Heavenly Father was tested during that period, but was rewarded when they beheld that Divine power raised Him up even to a more excellent glory than that which He had before.

With what alacrity the angels must have acknowledged the risen One, in harmony with the Father's declaration, "Let all the angels of God worship Him." "Worthy is the Lamb to receive glory and honor, dominion, might and power." The point to be specially noticed is the change of nature which our Redeemer experienced in His resurrection. That change did not take place during the three days of Jesus' burial, but during the three and a half years of His ministry, which ended with His resurrection. When thirty years of age He gave Himself -- He surrendered His earthly privileges and rights and hopes into the Father's hands, to be obedient to everything which Divine providence might permit. At that moment His sacrifice of His flesh was accepted. The evidence of its acceptance was the impartation of the Holy Spirit, which as a dove rested upon Him and exercised a quickening and illuminating influence upon

His mind, enabling Him to understand more than human things and to - per form more than human acts.

It was Jesus, a New Creature, begotten of the Spirit at Jordan, that did the mighty works of the Father. His flesh, His humanity, was gradually laid down sacrificially, in harmony with the Divine providences. He drank "the cup" which the Father poured for Him.

### **DIVINE POWER "BROUGHT FROM THE DEAD THE GREAT SHEPHERD"**

What is generally termed Easter Sunday celebrates the momentous event of our Lord's resurrection from the dead. His resurrection is either a truth or a falsehood. St. Paul assures us that if it is untrue, our faith, our hopes, our preaching and teachings are of no avail-useless, if the resurrection of the dead is impossible, then the resurrection of Jesus was impossible. If the resurrection of Jesus did not take place, then we have no proof, and no ground for believing that Divine power could resurrect the Church. If Divine Power "brought again from the dead the great Shepherd of the sheep," it is Jehovah also who will bring us from the dead by Jesus, in God's due time.

Let none avoid the question! Let all decide at once! Either we believe in a resurrection from the dead, or we do not believe in it. If the resurrection be a myth, then, says the Apostle, all those who fell asleep with faith in Christ are perished-they are not in heaven, purgatory, nor eternal torment. If we believe in the resurrection of the dead, both of the just and the unjust, then, logically, we must believe that they are dead, except in the Divine promise, purpose, arrangement. The decision of this resurrection question is a most momentous one, as it affects practically every doctrine of the Christian Church.

### **CHRIST THE FIRST-FRUITS**

"But now is Christ risen from the. dead and become the first-fruits of them that slept." (Ver. 20.) Ah, thank God, the Apostle did not mean to insinuate the possibility of our Lord's not having risen. Merely, he would put the question that we might see how weighty is the subject -- how much depends on the answer. He exultantly answers, "Christ is risen!" We rejoice in this for several reasons. First, how sad it would be if He who laid aside His glory and was made flesh and tasted death on our behalf should have lost by His loyal endeavor to serve us and to do the Father's will! How glad we are that He is risen and that He was not raised again in the flesh, with the loss of His heavenly glory, but raised as the King of all, far above all others, and partaker of the Divine nature!

Secondly, we are glad on our own account, and on account of all mankind, for if our Lord Jesus had not been raised from the dead it would have proved one of two things -either that He had not been faithful-up to the Divine standard, and therefore that His life could not be a satisfaction for the human life lost in Adam, or else it would have proved that God, who had promised to raise Him from the dead if He would be obedient unto death, had been unable to do so; and, if unable to raise Him from the dead, we, likewise, would be without hope, even if our sins were cancelled by virtue of His sacrifice.

The Apostle proceeds to tell us that the dead will not be resurrected together at once -- "but every man in his own order." (1 Cor. 15:23.) The first order or rank will be the Church. Blessed and holy are they that have part in the First Resurrection; . . . they shall be priests of God and of Christ and shall reign with Him a thousand years. -- Rev. 20:6.

The Apostle points out that before the saints can be associated in the reign with Christ they must all be changed and made like Him, heavenly beings. He declares that as we now bear the image of the earthly Adam, we shall by the glorious resurrection change, be given a share in the nature and likeness of the Second Adam, our glorious Lord. We shall be like Him and see Him as He is. Thus the First Resurrection relates to this special class, the Elect, who will attain unto the exceeding great and precious promises; these shall sit upon the throne with the Redeemer.

Then will come the second Resurrection which will be the work of the entire reign of Messiah, as explained by St. Paul. Christ must reign until He shall have put all enemies under His feet -- the last enemy will be death. As during the Mediatorial reign mankind shall rise up out of their ignorance, weakness, sin, depravity, they will be coming out of death conditions into life conditions; they will be in process of raising up-resurrection.

This does not prove, however, that all of Adam's race will receive the gift of God; eternal life, but it does prove that all will be blessed with the opportunity of attaining that glorious reward. Whoever, after having the release from death put within his grasp, shall decline eternal life on the Divine terms, will die again, but not because of Adam's sin -it will not be the Adamic death. That Second Death will be complete destruction.

We mourn the dead, but they shall wake;  
The lost, but they shall be restored!  
O ! well our human hearts might break  
Without that sacred word!  
Dim eyes, look up! sad hearts, rejoice !  
Seeing God's bow of promise through.  
At sound of that prophetic voice  
"I will make all things new."

## **THE CONSECRATION OF ELISHA**

*"Be not overcome of evil, but overcome evil with good." --  
Rom. 12:21; 2 Kings 2:9-25 ; 6:15-23.*

IT has been truly said that "Elisha was God's gift to Elijah in his dark hour. He had scarcely uttered in magnificent despair, his burning words, 'I, even I only, am left,' when God gave him the name of a young man already fit to be anointed as prophet in room. (1 Kings 19:14, 16.) Elijah could recognize no kindred spirit, except in the sudden flame of Carmel's fire; but God could discern the possible reformer in the young farmer at the plough, as He had already discovered Gideon on the hidden threshing floor. What appears to us, God's suddenness, is simply God's punctual wisdom. His men are ready in His time."

That Elisha was the son of a wealthy Israelite is evidenced by the fact that his father's farming was done on a large scale. At the time that Elijah, under Divine direction, first approached him and indicated his call to special service by symbolically laying his mantle upon Elisha's shoulders, the latter was ploughing his father's fields with twelve separate yoke of oxen under servants, he accompanying the twelfth: That he was of a religious family not affected by the idolatry introduced by Jeroboam is evidenced by the name his parents gave him, Elisha signifying "God is deliverer." His call through Elijah was not to a place of honor and distinction but to become a servant of the Prophet, but he entered upon the service joyfully, esteeming it as done unto the Lord. He was thus with Elijah for more than ten years, until the latter was separated from him by the chariot of fire and was taken up by the whirlwind. His relationship was really that of a serving son, and between the two a deep affection had evidently sprung up, for he seemed not only to reverence Elijah as the Prophet of the Lord but also to love him as a father.

## THE WISE REQUEST

As Elisha accompanied his great friend on the last tour of the schools of the prophets, he knew well that it was the final journey. He had a last request to make of his master that he might be endued with a "double portion" of Elijah's spirit -- not twice as much as Elijah had, for that would be impossible, but the portion of the elder son and successor, twice as much as any other son would receive. Elijah's answer showed deep insight: "If thou see me when I am taken from thee, it shall be so unto thee." Elisha could succeed Elijah only as the young man could enter into the elder prophet's loftiest spiritual experiences, and share in his moment of supreme spiritual triumph. He did not suffer anything to separate him from Elijah, but clung closely to the Prophet, allowing nothing to detain him or hinder his being with him to the very last.

When Elijah was taken up in the chariot Elisha recognized the fact of their separation and shouted, "My father, my father, the chariots of Israel and the horsemen there= of." This was his goody salutation, and indicated that he fully recognized that the God of Israel had taken His servant by His own mighty power. As a prophet he probably expressed more than he himself understood. Elijah's mantle, symbolical of his authority and dignity, fell upon Elisha, as was prophetically implied ten years before when he was invited to become Elijah's servant. Elisha took off his own outer garment or mantle and tore it in two parts, an act in that day symbolical of grief, sorrow, mourning, and then instead of his own he appropriated Elijah's mantle.

These incidents took place "on the other side Jordan -- on the eastern side, presumably not far from the river, possibly on Mount Pisgah, or in the neighborhood of the place where Moses took his last view of the promised land. Elisha, calling upon the name of the Lord, returned by the route which they had come, arriving at Jordan, and used Elijah's mantle as a rod to smite the waters of Jordan, knowing that if the power of God was with him, as it previously was with Elijah, then the same results would follow in his case and the waters would divide at his command as they previously had done at Elijah's. His faith was undoubtedly made stronger by the manifestation of the Divine favor in connection with the separation of the waters, while he passed across to the western side of Jordan where the "sons of the prophets" awaited him:

## **WAS THE LIFE OF ELISHA TYPICAL?**

Nothing in the Scriptures positively assures us that Elisha was a type; but if his experiences from the time Elijah was taken away were typical, it would appear that they were in some sense double--that he represented two classes:

1. He would seem in the first part of his experience, accompanying Elijah and serving him and yet being separate from him, to represent what we designate as the second company, the class that in Revelation 7:9-14 is described as a great multitude whose number no man knoweth, who are -- not the Royal Priesthood but the antitypical Levites -- consecrated to service but not going on to share in the Priesthood by sacrificing all the interests of this present life. If Elisha be a type of this class, it would seem that there should be a close affinity of heart, of spirit, between these and the sacrificing Royal Priesthood, so that nothing will shake their devotion nor hinder them from fellowshiping with and serving the Elijah class down to the time of their change. The spirit of devotion previously manifested by the Little Flock would thereafter be manifested by those who had hesitated and refrained from a consecration of themselves and all their interests in the fullest degree. This would imply that the remainder of their lives would be of the same character. as that of the Little Flock, although it would then be too late to gain a part and place in the Elijah class, or a share in the glory, honor, and immortality which the Lord has prepared for them. With this view, Elisha's recrossing Jordan might be understood as representing their faithfulness, their testimony, and their passing over the Jordan of death without being overwhelmed by the waters -a change from human to spirit conditions, though not to the conditions to which the Elijah class will attain.

From this standpoint it would appear that the remaining experiences of Elisha after he had crossed Jordan typified still another class -a restitution class amongst men probably the Ancient Worthies, who will then, as the earthly representatives of the Heavenly Kingdom, begin to exercise a guiding and controlling influence in the affairs of mankind.

## **RESTITUTION PICTURED**

As soon as Elisha was recognized as beyond all question the successor of Elijah, his work--totally different from anything Elijah had done--began. It was in many respects a restitution work -- and a judgment work. An illustration of both these phases of his ministry are furnished us.

Jericho was quite a prosperous city and favorably located, except that it had a poor water supply. The spring of water which supplied

the city and from which apparently the surrounding country was irrigated, was brackish -- contained some mineral property that had the effect of causing the products of the land to drop off before they reached maturity, so that the land brought no fruit to perfection. The word Jericho signifies "his moon" or "month," and this in turn reminds us that the moon was a symbol of Israel, as the sun in the Scriptures is the symbol of the Gospel Church. There is this bare hint that the people of Jericho perhaps in this picture represented natural Israel, and the fact that they will be the first to recognize the restitution class and to look for relief to those Ancient Worthies who will then be in control under the guidance of the glorified Church, the Heavenly Kingdom. From this standpoint we can see that natural Israel, for now over eighteen hundred years, has been striving to bring forth fruitage, but has been unable to do so. That people, indeed have clung to the promise of God and have attempted to bring forth the fruits of obedience, worship, reverence, etc., but they have brought no fruit to perfection because by the deeds of the Law can no flesh be justified in God's sight. The Law, represented in the symbolical picture by the brackish water, was in itself just, perfect, good, yet it lacked something necessary to make it a blessing to that people. That something was the work of Christ in fulfilling the Law and thus removing its curse -- or condemnation from those who were dependent upon it.

From this standpoint the appeal of the men of Jericho to the Restitution Elisha, would represent the appeal of the Jews to the Ancient Worthies to know why the blight had been upon them so long as a people, and what would be necessary to the correction of their difficulty that they might have the full blessing of the Lord. As the request of the people of Jericho was granted, so the request of Israel will be granted, for the Ancient Worthies (the Restitution Elisha) will take a new earthen vessel with salt therein -- representing the new institutions, the new conditions, the new views respecting Christ and the glorified spiritual Israel ("Ye are the salt of the earth"). And this construction placed upon Israel's Law, this application and instruction and showing of its true import and fulfillment, etc., will mean to those who desire that knowledge and blessing the healing of their stream, and henceforth to Israel the Law will have a new meaning and bring forth in their hearts fruitage acceptable to the Lord, the righteousness of the Law being reckoned to those who accept the Redeemer, who recognize Him in connection with the Law and seek to obey His voice.

## **ELISHA INSULTED --THE SWIFT JUDGMENT**

It was following this that Elisha on the way to Bethel was disdained and insulted by a mob of young lads [Leeser] who shouted after him, "Go up, thou bald head," etc., It is claimed by some that this expression, "bald head," was a particularly opprobrious epithet at that time, and that the lads were from the city whose waters had been healed; and if the matter be typical it would seem to indicate that amongst the people of natural Israel will be some who would appreciate the new condition of things while others would despise it. Elisha looked behind him and declared them "evil in the name of Jehovah" [Young's translation], and forthwith two she bears attacked them and more or less scratched or tore forty-two of them. So far as the literal incident was concerned, it served to teach a lesson of respect for the Lord through His representatives, not only to the boys but also to their parents, who had failed of their duty either by misinstructing them or failing to instruct them. If viewed prophetically, symbolically, it would typify the judgments of the future upon any who will disregard the instructions of the earthly representatives of the Kingdom, or fail to render to them proper appreciation of the dignity of their office as chosen agents of the Heavenly Kingdom.

These two incidents illustrate well the conditions which will prevail throughout the whole world during the Millennial Age. Those desiring a blessing will be granted it, and those despising the Lord's arrangements and violating proprieties will receive judgments or punishments. Thus we read that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.

We can readily see that when God shall thus interpose His power to reward every good deed and to punish every transgression it would not take the world a great while to learn the difference between right and wrong, and very speedily the majority surely would be prompted to render obedience to the right and to abstain from the wrong. At first this might only be an outward obedience and loyalty to the Lord and to the principles of righteousness; but as years and centuries roll around and the benefits and blessings of righteousness are manifested and the evils and punishments of unrighteousness are seen, the lessons would touch the hearts of all such as the Lord purposes may have eternal life, so that at the great harvesting at the end of the Millennial Age, all who love righteousness and hates iniquity in their hearts would be able to stand all the testings of that time, and thus would be accounted worthy of the eternal life and blessedness beyond the Millennium throughout eternity; while the others, demonstrating that they had refrained from evil merely because of the fear of punishment, would in the Lord's judgment



have had a sufficient experience with His mercies and would be cut off in the Second Death-as unworthy of any further opportunity or blessing.

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"All His are throe to serve: Christ's brethren here  
Are needing aid, in them thou servest Him.  
The least of all is still His member dear,  
The weakest cost His life -- blood to redeem.  
Yield to no 'party' what He rightly claims,  
Who on His heart bears all His people's names."

## **DANIEL THE BELOVED OF JEHOVAH**

### **THE TRANSFER OF EARTH'S SOVEREIGNTY**

#### SERIES XVIII

*"I beheld till the thrones were cast down, and the Ancient of Days did sit, . . . the judgment was set, and the books were opened . . . I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed. -- "Dan. 7:9, 13,14.*

IF we confine ourselves exclusively to the description of this awe inspiring throne vision, the personages associated with it, and its judicial and executive proceedings, together with the revealing angel's explanations of the same, we will find much of blessed, helpful truth revealed therein. However, if there were nothing more to be revealed concerning it, we would find ourselves in ignorance . of much, very much more that we would greatly desire to know. The great central truth taught in the throne vision is that of the transfer of the dominion of this world into the hands of our Lord Jesus Christ by the great God and Father of all. He is represented by the one called in the vision, the Ancient of Days; the Lord Jesus Christ is represented by the one like the Son of Man.

The particular things that are pictured as transpiring in connection with this transfer of authority are of a judgment character; the judgment being an executive one. The things specially mentioned upon which the judgments are to fall are the fourth-beast power in its divided state, and its "little horn" -- Papacy. That the whole world is to be affected by the judgment decision and transfer of authority is

also seen in the fact that all peoples, nations, and languages come under the sway of this much-to-be-desired dominion. This great judgment assize, then, will result in the complete destruction of the wild beast kingdoms of earth, as also the power that blasphemed God's name and persecuted His saints -the little horn, or Papacy.

### **"THY KINGDOM COME"**

The vision shows further that the saints of the Most High, the saints that suffered in various ways at Papacy's hands throughout its long and eventful career, will then become associated with Christ in His dominion over the world. This vision of the great throne and its solemn proceedings, like the one of the four beasts, the fourth of which included the description of the "little horn," presents only a general outline picture of this transfer of earth's sovereignty, and the establishment and character of the Kingdom of God. In harmony with the plan pursued in sacred prophecy, we find that Christ and His Apostles in the New Testament, and especially in the Apocalypse, give fuller light, more detailed unfoldings of these great and momentous events. Furthermore, the clear knowledge of the Scriptures now given to those who have "ears to hear," concerning the great plans and purposes of God for the human family, furnishes another remarkable aid in determining the nature and character of this kingdom and dominion given to Christ and His saints, and also the distinctive, detailed features connected with the setting up of this kingdom. It is very evident that the Kingdom referred to in the vision is the one mentioned by all the holy Prophets, as also Christ and the Apostles. It is the Kingdom mentioned in the prayer Jesus taught His disciples, "Thy Kingdom come," etc. It is the Kingdom promised by the Savior to His followers in the words, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." It is the one mentioned by the Apostle James, "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which He hath promised to them that love Him." St. Peter also speaks of it in the words, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

### **THE DAWN OF HOPE FOR HUMANITY**

This Kingdom will be established by the Son of Man at His Second Advent. All that is said of it in this vision of Daniel is that all peoples, nations, and languages shall come under its benign sway. The knowledge now due to those who have "ears to hear" concerning God's great plan of redemption, shows that the great object of the Second Advent and the establishment of this Kingdom of Christ and His saints, is to reconcile the world unto God by a

process of ruling and teaching and disciplining, called in the Scriptures by the terms judging and blessing. This great work is designated in Acts 3:21 as restitution, and the period during which it will be in progress is called "times of restitution which God hath spoken [promised] by the mouth of all His holy Prophets since the world began." This work of restitution, redemption, blessing, follows as a logical sequence the work of redemption accomplished at the First Advent by the sacrifice of Jesus Christ for the sins of the whole world. The Advent of the Son of Man is, therefore, the dawn of hope for the world, the time for the bestowment of the favors secured for the whole world by the sacrificial death of the great Redeemer. The Gospel Age is merely an intervening parenthesis, during which the Kingdom class is selected, to be associated with Christ in the accomplishment of this great work of restitution.

The Scriptures plainly teach that our Lord's resurrection was to the Divine plane of being; that He is no longer a flesh being. His human nature ceased with His death. The voluntary' laying down of His human life by the power of the eternal Spirit, was the price that opened the way for God to deal with man for his blessing. The redemption price was not, nor could it be taken back; it was the ransom price for the world. He is now the express image of the Father, having a Divine body like the Father. The inspired Apostle says that He )" is the blessed and only potentate the King of kings, and Lord of lords; who [except the Father] only hath immortality, dwelling in the light that no man can approach unto; whom no man hath seen, nor can see." The Second Advent of the Son of Man, therefore, while personal, will not be visible to the dwellers of earth. It will not be manifested, or made known to the world until His joint-heirs are changed to heavenly glory, honor, and immortality; for, "when Christ, who is our life shall appear [be manifested], then shall we also appear [be manifested] with Him in glory."

### **THE JUDGMENT OF THE NATIONS PICTURED**

With these thoughts in 'mind concerning the great plan of redemption and restitution which are not described in this vision of Daniel, a flood of light is thrown upon this marvelous throne vision and its proceedings. It should be kept in mind, first of all, that this throne scene is a vision. But while it is a vision, it is designed to picture a real and wonderful transaction -- indeed the most remarkable the world has ever seen. Furthermore, the fulfillment of this vision will not be seen by the dwellers of earth. It is very manifest that it does not picture the great *individual* judgment day of the world, as many expositors seem to think; rather it is designed to picture the Son of Man's assumption of authority and sovereignty over the whole world. The judgment of the world as individuals is

specially featured in a vision of the Apocalypse of Jesus Christ.--  
Rev. 20:11-15.

There is, however, a judgment described in this vision of Daniel; it is a judgment of the wild beast governments, and the "little horn" or Papal Kingdom. In the judgment described in the symbolic vision of the Apocalypse it is said that "the dead, small and great, stand before God." Not the slightest hint of such a transaction is seen in this vision of Daniel. It is true, in both visions it is said that the "books were opened," but in the Apocalyptic vision it is stated that the "dead were judged out of those things which were written in the books." In the Daniel vision nothing is said at all about the dead being judged. In the Apocalypse vision it is said that "another book was opened, which is the book of life," but in the vision of Daniel, no mention is made of such a transaction. The two visions, therefore, are not identical.

In the vision of Daniel, that which is judged is very definitely mentioned in the words, "And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Ver. 26.) The dominion referred to as being taken away is that of the "little horn" of Papacy, and also that of the beast, the last form of the fourth beast kingdom. It is very apparent, however, that the judgment decision and execution described in Daniel's vision is designed to clear or prepare the way for the great judgment or probation day of the world. The judgment depicted in the Daniel vision removes everything of an evil nature that stands in the way, or hinders the knowledge of God from filling the earth as the waters cover the great deep. This will be necessary in order that the great trial or probation day may proceed to a satisfactory conclusion, giving all mankind an opportunity to secure the everlasting life and blessings that the sacrifice of the great Redeemer purchased.

### **I BEHELD TILL THE THRONES WERE CAST DOWN**

We now consider more particularly the various features of this throne vision of Daniel. The Prophet says, "I beheld till the thrones were cast down, and the Ancient of Days did sit, . . . the judgment was set, and the books were opened." One of the results of this judgment is stated to be that "they shall take away his dominion, to consume and to destroy it unto the end." As the fulfillment of this judgment vision is not to be seen by those on earth, a most interesting and important question suggests itself to the mind, namely, When this great throne vision is meeting its fulfillment, how will it be known? A general answer will be; By the fulfillment of the prediction of the taking away of the dominion of Papacy. This would be one of the first evidences that this great judgment assize is in session. Casting our eyes back over the eventful history of

.Papacy, what do we see? We answer, Certain momentous events have been transpiring now for' over a century which show that the decisions of this judgment throne have been meeting their fulfillment. As we have shown in a previous article, events began to transpire in the Reign of Terror of the French Revolution of 1793 which culminated in completing the picture of Papacy's receiving a most deadly wound. In 1799 Napoleon dethroned the Pope, and while he was reinstated again and again, and again deposed and reinstated, at different times, yet in 1870, he lost every vestige of temporal dominion. Will he again regain it? We think not. If he does not, then that feature of the prophecy which says, "*they shall take away his dominion,*" is a matter of complete fulfillment. Over half a century lies in the past since this event occurred, and all that remains to be fulfilled is described in the words, "to consume and to destroy it unto the end," and that other portion of the Prophet's statement, "I saw until the beast [itself] was slain, and his body destroyed, and given to the burning flame." We set no fixed dates for these fulfillments, except that the years 1793, 1799 and 1870, mark special events in the whole process. This great throne vision, then, has for some time past been meeting its fulfillment.

### **"TILL THE BEAST WAS SLAIN"**

Does not this imply that this vision of Daniel, in which he saw the Ancient of Days sitting in judgment, was not intended to picture any outward supernatural event that would be seen by human beings either here on earth or in the heavens above. It is, therefore, seen only to the eye of faith; and only by those who are taking heed to the more sure word of prophecy, the light shining in a dark place. This was the thought of Pastor Russell, as we read:

"This beast or Roman Empire in its horns or divisions still exists, and will be slain by the rising of the masses of the people, and the overthrow of governments, in the 'Day of the Lord,' preparatory to the recognition of the heavenly rulership. This is clearly shown from other Scriptures. . . . However, the *consuming* of the Papal horn comes first. Its power and influence began to consume when Napoleon took the Pope prisoner to France. Then, when neither the curses of the Popes nor their prayers delivered them from Bonaparte's power, it became evident to the nations that the Divine authority and power claimed the Papacy were without foundation. After that, the temporal power of the Papacy waned rapidly until, in September; 1870, it lost the last vestige of its temporal power at the hands of Victor Immanuel.

"Nevertheless, during all that time in which it was being 'consumed,' it kept uttering its great swelling words of blasphemy, its last great utterance being in 1870, when, but a few months before its

overthrow, it made the declaration of the *infallibility* of the Popes. All this is noted in the prophecy: 'I beheld then [that is, *after* the decree against this *horn*, after its consumption had begun] because of the voice of the *great words* which the horn spake. --Dan. 7:11.

"Thus we are brought down in history to our own day, and made to see that the thing to be expected, so far as the empires of the earth are concerned, is their utter destruction. The next thing in order is described by the words, 'I beheld even till the beast was slain and his body destroyed and given to the burning flame.'"

The Prophet says that he "beheld till the thrones were cast down." Mr. Barnes' thought on this passage is that there was in *the vision*, a setting up or a placing of thrones for the administering of judgment, etc., on the beast. Nothing is more common in the Scriptures, he says, than to represent others as thus associated with God in pronouncing judgment on men. Other Scriptures, however, show that this period in connection with the judgment on Papacy, will be marked by the toppling of thrones, which means the dethronement of kings.. This is in a very special sense a characteristic of this period, especially of the days in which we now live.

### **ONE LIKE THE SON OF MAN CAME**

Daniel next speaks of another great event that he saw in the vision, "I saw," he says, "in the night visions, and, behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

The one designated here as the Son of Man is understood by all to represent the Messiah, the Christ. The name is one assumed by our Lord during His earthly ministry. He used this designation as though it needed no explanation that it referred to the Messiah. This is the interpretation given to the expression, Son of Man, by Jewish writers. Mr. Barnes informs us that in the ancient Book of Zohar, it is said: "In the times of Messiah, Israel shall be one people in the Lord, and He shall make them one nation in the earth, and they shall rule above and below; as it is written, 'behold one like the Son of Man care with the clouds of heaven,' set up a kingdom which shall never be destroyed," etc. At this point another most interesting and important question arises, namely, Are we to suppose that there will be a literal, *visible* appearance of the Messiah, a visible coming of the Son of Man in literal clouds, into the presence of the Ancient of Days, as is here represented in this vision? We think not. One has said, "It is not to be taken literally; that is, we are not from this

passage to expect a literal appearance of the Son of Man in the clouds of heaven, preparatory to the setting up of the Kingdom of the saints. For if one portion is to be taken literally, there is no reason why all should not be." If it is to be understood literally, then we would expect not merely the appearing of the Son of Man in the clouds, but also, as a part of the fulfillment of the vision the literal placing of a throne in the skies, a literal streaming forth of flame from the throne, a literal appearance of the Ancient of Days with a garment of white and hair like wool, a literal coming of the one like a Son of Man before the throne to receive a kingdom. Perhaps no one would be willing to believe all this.

The writer above quoted has said concerning all the transactions of this remarkable scene: "The proper interpretation is to regard this as it was seen by Daniel, as a vision -a representation of things in the world as if what is here described would occur. That is, great events were to take place of which this would be a proper symbolical representation-or as if the Son of Man, the Messiah, would thus appear, would approach the 'Ancient of Days,' would receive a kingdom, and would make it over to the saints. Now, there is no real difficulty in understanding what is here meant to be taught, and what we are to expect; and these points of fact are the following, viz: 1. That He who is here called the 'Ancient of Days' is the source of power and dominion. 2. That there would be some severe adjudication in the power here represented by the *beast* and the [little] horn. 3. That the kingdom or dominion of the world is to be, in fact given to Him who is here called the 'Son of Man'-the Messiah-a fact represented here by His approaching the 'Ancient of Days,' who is the source of all power. 4. That there is to be some passing over of the kingdom or power into the hands of the saints; or some setting up of a kingdom on the earth, of which He is to be the Head, and in which the dominion over the world shall be in fact in the hands of His people, and the laws of the Messiah every where prevail."

## **TWO ERRONEOUS VIEWS -- THE TRUE CONCEPTION**

There have been two extreme views held concerning this reign of Christ. The one is that all this will be literally fulfilled. In other words that the Son of God, the Messiah will literally appear and live and reign on this earth. According to this view Christ will appear in person and set up a visible and glorious kingdom, making the earthly Jerusalem His capital, and from this city sway His sceptre over the world. All nations and people at this time will be subject to Him; and all authority will be wielded by His people under Him. This, with some non-essential modifications, is the view held by Adventists, and by some PreMillennialists. The other view is the one taught by the Post-Millennialists. According to this view there will

be ushered in, after the destruction of Antichrist and his evil influence over mankind, a conversion to the Messiah, to God of all peoples -- that at this time the principles of the Christian religion will everywhere prevail, and the righteous in their earthly human state will have control of the laws, and the Redeemer will be universally obeyed. This condition will last for a thousand years.

The truth, to some extent, comprehends both the above views. There will be indeed a heavenly state and an earthly state, or a heavenly, spiritual phase and an earthly phase of the Kingdom of God. The spiritual phase will be unseen to the dwellers of earth. This phase of the Kingdom will be made up of Christ and His saints in heavenly glory, and from them will the Divine laws proceed. The earthly phase during the Millennial state will be centered at Jerusalem, and will be made up of the resurrected saints of Old Testament times. The Prophet thus refers to both, "The law shall go forth from Zion [the heavenly phase] and the word of the Lord from Jerusalem [the earthly phase]. Under this supreme and all-powerful sovereignty, the human family will have their judgment or probation; the goal set before them, being everlasting life as human beings. This great work will begin with the living, after the great judgment of the nations and false religious systems has ceased. It will go on until all who have been in the sleep of death will be awakened, and with the others will have their trial. This great opportunity has been secured to them through the sacrifice of the great Redeemer.

### **THE ETERNAL KINGDOM**

Mr. Guinness presents some thoughts that are remarkably clear on this coming reign of Christ

"The coming kingdom is to be divided chronologically into two parts; a first, or opening section, which is to last a thousand years; and a second, or main portion, which is to last forever. We speak of the first in consequence of its predicted duration, as the *Millennium*, and of the second, because of its endlessness, as the *Eternal Kingdom*. These two sections bear to each other the relation of a portico to a building, or of birth to life, the one being merely a brief introduction to the other. The Millennial reign of Christ is an introductory time of putting down all rule and authority and power, of bringing everything into subjection to Divine authority, of giving man one last supreme season of probation under the righteous government of Christ, Himself. It is the final stage in the work of redemption prior to the introduction of its eternal results. It closes by the destruction of the last enemy, death, together with the final expulsion and punishment of its author [Satan] ; and the Eternal Kingdom dates from the close and completion of the redeeming work of Christ.



"The statements of Scripture leave no room whatever to question that the Millennial reign of Christ is distinctively a part of the Mediatorial work, by which the human race is redeemed and placed in a better position than that which Adam lost. The progress of that redemption has already been divided into three well marked stages, and the Millennial reign is a fourth. Each Age has been like a higher form in a school, an advance on the previous one, both in the revelation which it has made of God -- His will, His character, His purposes, and in the degree of saving blessing which it has brought to mankind. The Patriarchal Age\* revealed the power of God to create and (in the flood) to destroy; but from Adam to Moses there was no law, no moral law, to make known the Divine holiness, no ceremonial law to typify the great salvation itself. Thus the creative power, the perfect holiness, and the wondrous grace of God our Savior have been all duly illustrated in succession; but the governmental power, the righteousness and justice of God, blended with infinite love, are yet to be fully manifested on earth, and the Millennial reign of Christ is the Age in which this last manifestation is to take place. The Christian dispensation has been one of forbearance with sin, and of grace to sinners, but one in which God's power and justice have been almost as much concealed in His dealings with the world at large -- as His glory. But the Millennial Age is fully to exhibit these attributes; it is to be a reign of righteousness, a time of rewarding His saints and servants, a time of destroying those that destroy the earth, of ruling all nations with a rod of iron, that is, inflexible justice and resistless strength. 'He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.' 'Behold, a King shall reign in righteousness, and princes shall rule in judgment!' 'He shall judge Thy people with righteousness; and the poor with judgment.' 'He shall break in pieces the oppressor!' 'In His days shall the righteous flourish.' "The glory of the Lord shall be revealed, and all flesh shall see it together."

It is the age of the manifestation of the power, righteousness, and glory of God in Christ.

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\* This writer made the Patriarchal Age to begin with creation.

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### **THAT GOD MAY BE ALL IN ALL**

"But just as all the previous ages or dispensations of Providence, which have afforded so many stages of probation to mankind, have ended in apostasy and judgment, so, according to the teaching of Scripture, will even this Millennial Age, although so supremely

blessed and glorious during its course. It is not only introduced by an era of judgment (Rev. 19:19-23) but, like all previous dispensations, it closes with a similar era. (Rev. 20:7-15.) The opening era witnesses the destruction of the Roman beast, with his false prophet aid worshipers, the kings of the earth, and their armies, together with the binding of Satan for a thousand years; while the closing era witnesses the final destruction of Satan, and of the rebel hosts gathered through his deceptions, as well as the destruction of the last enemy, death and *hades* being cast into the lake of fire. (Rev. 20:10-13.) Then, the work of redeeming the race of the first Adam having been fully accomplished by the Second Adam, the woman's Seed having crushed the serpent's head, the mediatorial Kingdom of Christ passes into His Eternal Kingdom, as it is written: "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and authority and power.. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death . . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

Thus these later revelations concerning the Kingdom, amplify or complete the brief, condensed, early predictions contained in the wonderful visions of Daniel. The very latest predictions concerning the Kingdom are found in the Revelation of Jesus Christ, which God gave to Him to show unto His servants. These should be allowed, not only to complete, to fill up all the details concerning these future; glorious times, but the visions of the same wonderful revelation should be permitted to shed more light on the rise, development, as well as the successive order of events associated with the consumption and final destruction of the beast empires of Daniel's vision. Indeed these great events of the past and the future, constitute the subject matter of the visions of this last great prophecy that Christ gave to His Church.

## **The Herald of Christ's Kingdom**

Vol. VII APRIL 15, 1924 No. 8

### **SIGNIFICANT EVENTS AT THE VATICAN**

THE gaze of the civilized world is upon the recent act of the Roman Pontiff in appointing two new American cardinals; and the Catholic element, especially in America, regards the matter with more than usual interest: Needless to state, this act of the Pope is intended to express decided recognition of America and to pave the way for the

exercise of a larger and more powerful influence on the part of Papacy in the affairs of the United States. Indeed this is the obvious import of the following message from the Vatican

*"Rome, March 22.*

*"Pope Pius XI replying, through Cardinal Gasparri, Papal Secretary of State, to a cablegram from the newspapers to William Randolph Hearst, stated that, in conferring the red hat upon Archbishop Mundelein and Archbishop Hayes, he believed he was gratifying a wish of the American people.*

*"The American people, the Pontiff continued, are well deserving of honors at the hands of the church because they have contributed so well towards all reliefs of needy populations.*

*"The Pope said he trusted the American people will continue to support the charitable movements he may initiate, these campaigns being aimed only for the relief of human suffering and the pacification of the world."*

As is well known by the thoughtful, the "charitable movements" that the Pope initiates from time to time, which are said to be for "the relief of human suffering and the pacification of the world," really have primarily for their object the promulgation of Roman Catholic doctrines and the advancement and establishment of the Papal system over the nations of the earth. The history of the Roman Catholic Church well supports this fact.

Various observations are being made as to how this late move on the part of the Pope may have a bearing upon the influence of Catholicism especially in America.. Thus we read in the *New York American*

"America will exert a more powerful influence than ever in the papal affairs of state as a result of the elevation of Archbishops Patrick J. Hayes, of New York, and George W. Mundelein, of Chicago; to the cardinalate. Pope Plus's decision to appoint the two prelates to the Sacred College is accepted throughout the Catholic world as far more than a recognition of America's work for world welfare in the war. There is about it a significance at once more personal and more important.

### **"BOTH MILITANT PRIESTS"**

"Both of them have faced crises in the administration of their dioceses and have triumphed in the struggles. Both are essentially militant priests, distinguished by what they have done more than by what they have said and they are regarded as men of the broadest vision and most magnetic personality.

"The American prelates are leaders in the fullest sense of the term and in their new positions of power, they will be given the widest opportunity to lead.

"Pope Pius has announced that several new sees will be created at the Consistory this week and it is expected that the number of American bishops will be increased in consequence. The Pope is known to be thoroughly aware, of the rapidity with which the Catholic Church in the United States is increasing in spiritual and numerical strength. "The elevation of Archbishops Hayes and Mundelein is looked on not merely as a recognition of this, but as preparation for even greater progress and a granting of greater power to America in the Vatican councils.

"With Cardinals Dougherty, of Philadelphia and O'Connell, of Boston, sitting beside the new Cardinals, this country will have four representatives in the Sacred College, more than ever sat together in papal council. Further, there is reason for the belief that another year may see one and perhaps two more American archbishops elevated to the same position.

"There are only seventy members of the Sacred College, and the number is fixed by tradition. As the western hemisphere gains in representation, the eastern must lose. Reports are current that next year the Pope will call an ecumenical or general conference of the church for the first time in fifty-five years.

"This is the most extraordinary gathering of Catholic prelates possible. All Cardinals, Bishops and heads of orders in the world convene to discuss religious problems in open debate and to enact clerical legislation and lay down principles of faith and dogma. The ecumenical gathering is the supreme and most thoroughly representative meeting of the church, and its activity is so intense and far-reaching that half a century is considered a brief interval between meetings.

"The last ecumenical council was held in 1869, and the previous convocation was 366 years ago. At the last gathering the dogma of the Infallibility of the Pope was proclaimed, and then the Franco-Prussian War brought, the conference to a sudden termination.

### **"World's Largest Diocese"**

"In the next, ecumenical gathering, America with four Cardinals and a greatly increased representation of bishops may be able to exercise a balance of power on more than one great religious issue and in any event the American members will have ample chance to make known the views of the western world."

## **THE CATHOLIC VIEWPOINT**

As would be expected, the appointing of two Catholic prelates from America to the "Sacred College" becomes an occasion for much exulting amongst Roman Catholics throughout the world, and affords special opportunity for their leaders to review the achievements and progress of that system in America, and to advance their claims that the hope of humanity lies in the recognition of the Roman Pontiff and the acceptance of Catholicism. The public press publishes the Catholic viewpoint, conservatively stated by a Roman Catholic in Italy, Guglielmo Ferrero, said to be a famous historian. We quote in part:

**"Elevation of American Prelates to Higher Rank Assures  
Union of Modern Force to Back up Purity"**

"For many years there has been no such lively -- one might well describe it as feverish -- expectation, and Europeans seem to feel it more than Americans. One might almost be led to think that the Archbishops of New York and Chicago were the first prelates from across the Atlantic to be received into the, Sacred College. Really it is a custom that dates back far, that of conferring the cardinal's hat on a certain number of Americans.

**"World-Hopes; in Pope and America".**

"There have been consistories in which two or even three American cardinals have been chosen. Why then is there such keen interest now? It is because a world in travail is looking -- for different reasons, indeed, but looking -- on the one hand to America and on the other, to the Pope.

"The *Pope* is the one authority in all the civilization of the West whose power comes not from arms. All other governments surround themselves with bayonets, cannons, airplanes, explosives factories; this spiritual head of 400,000,000 of mankind has for his means of governing his flock just his blessing, that is all. For people who see their governments clothe their authority in terror and a panoply of -- ever-threatening arms, this other, authority, weaponless and built of fatherly loving kindness, means comfort, rest, hope in present sorrow for better things to come.

"The art of government has become throughout the whole civilization of the West a thing of show, sometimes *approaching, the* theatrical. The one desire of all public powers -- kings, presidents of republics, ministers, deputies -- is. to be continually seen and heard by their peoples. But amid this unceasing show there is one authority; the Pope, who is never or, at least, hardly ever seen:

"For fifty years shut up in his palace he is seen from time to time and with some difficulty by a few thousands: I myself, for instance, have lived long at Rome, if indeed not permanently, and I am over

fifty years Old, yet I have never seen a Pope. I too, shall see him for the first time next Thursday. Think of the power, the prestige that this seclusion gives amid a universal flood of democracy, when even princes of the blood spend their nights in dancing halls and cabarets!

### **"Weaponless Empire Ruled by Morals"**

"Weaponless, invisible, the Pope dominates an epoch crushed under the weight of the useless arms it has created, thirsting for an authority *that* will not impose fear but will earn respect.

"While, then, the Pope, draws on himself the attention. of the world as representing All that is most ancient and venerable in the history, of the civilization of the West. America in her turn attracts it as representing all that is new; amid the tottering states of Europe she appears as the one support that has foundation, the one hope that has surety for the future. If the Pope has the moral prestige America has the riches, which, too, is a power of which man has need.

"The whole world greets with glad welcome this elevation to, the Sacred College of the Archbishops of, New York and Chicago and expresses the joy it feels at the conjunction of the two poles -- the Pope and America -- which seem so far distant, seem to indicate the old and the new, tradition and the future, the prestige of invisibility and the power of reality. And its joy at this conjunction comes from the hope that the new and the old will make alliance, will give one another mutual aid to bring to it those blessed things for which all hearts long -- order -- and peace.

'Europe is prey of the delirium of force; in delirium it struggles, cries; its poor flesh and blood are torn and spent. The delirium, however, can but suffocate for the moment; it cannot quench in the soul the deep-rooted desire for order and peace.'

"As the greatest war in history and the millions of men still under arms have not brought to it the, peace with itself which it needs, Europe turns to the weaponless authority. And; again, as it fears that in itself it will never find the power to remake what war and revolutions have unmade it turns to the New World with voiceless prayer for aid.

"Peace! peace! When on Thursday, under the sublime cupola of Bramante, the august hand of the Pope imposes on two American citizens the red hat, symbol of one of the highest dignities the world knows, that act will signify for Europe -- or at least for all that is good in Europe -- the union of the old world and the new, the past and the future, in a common will for peace and concord, fruitful and wise endeavor.

"And may it be no barren act! May America take it in the noble, generous spirit which alone can give it fruit! And may Europe at last

respond to the generosity of which, America has given her so many proofs in these last ten years with something of the spirit of sacrifice, something of sincerity, of gratitude, something of modesty. For the spirit of sacrifice, gratitude, modesty, are Christian virtues of which, the world never had greater, need than it has now.

"Europe can make to the *Pope* and to the new American cardinals he is honoring, the offering of homage, of firm intention to restore these virtues. Never was it so hard to do so, but never so necessary as it is today. That will be the most precious offering that the sacred purple will bring the new cardinals."

### **WHY THE ROMAN PONTIFF IS "WEAPONLESS"**

While not questioning the sincerity of the writer above, the informed and unbiased reader well knows that the facts of history and of our observation do not sustain many of the statements made. All the world should know by this time that the reason why the Pope has "just his blessing" to give, is that the last vestige of his power and influence along civil and political lines was taken from him more than a century ago; and he was shorn of his temporal authority more than fifty years ago. Thus bereft of both his civil and temporal power, his may well be termed the "weaponless empire." Though not by choice; but by, virtue of the fact that the power of civil government and of carnal weapons were forcibly taken from him.

We need to go back but a little ways in history to discover the time when the so-called "invisible" Roman pontiff was not the "weaponless" and harmless ruler that he is now seen to be -- to the time when the Papacy wielded the carnal weapon -- most mercilessly and exerted all the power of its then vast domain, along the lines too, of what the above Italian writer calls "the delirium of forces" in its endeavor to stamp out "heresy" (opposition to the Papacy) from the earth. One who has summed up the historian's account of the matter has thus forcibly stated the facts "It has been estimated that the Papacy has directly or indirectly slain fifty millions of martyrs on account of their faith, the vast majority of these being sincere Christians, whose only crime was that they would not own allegiance to Antichrist. Let charity discount the number -- by one-half, if it were possible, and let her suggest every conceivable palliation for the murder of the rest, and we still have the, most ghastly chapter which the volume of history contains. Would that we might mingle our weeping with floods of repentant tears from the eyes of this cruel mother, if forsooth we could thereby mitigate the wrath treasured up against the day of wrath- which her crimes have earned. But, alas! we find '*Te Deums*' sung over Huguenot slaughters, but not one papal *Miserere* can we discover. Commemorative medals are still extant signaling the massacre of St.

Bartholomew, but not one *monumentum lacrimarum* over that event is to be found in all the archives of the seven-hilled city. 'And when I saw her I *wondered with great wonder,*' writes the Seer; and now that history has filled in every detail of the crimson outline of prophecy, we wonder with even profounder amazement that such a demoniacal tragedy could ever have been enacted it, the name of Christianity. But we remember that the woman who did these things was 'drunken.' And there is no intoxication- so profound as that induced by pagan superstition tinctured with Christian blood."

### **THE POWER OF HIS "BLESSING"**

As for the power of "his blessing," the facts here are also hidden from the masses of Catholics. Looking beneath the surface it is discovered that his "blessing" counts for naught of power whatever, It is the enormous superstition, tradition, ignorance, and misbelief -- a mixture of Christianity and Paganism upon which Catholicism is built, that constitutes the power of the Pope to control 400,000,000 of the population of the earth. Let once the wail be lifted and the awful record of this system be clearly seen and the power of the Pope's blessing would instantly vanish. Though the time is, very near at hand, the wail is not yet lifted; to the contrary this vast empire of ignorance and superstition ,is in some respects do the increase as observed by Mr. Brisbane in the *New York American*:

"The creation of two American Cardinals attracts as much attention in American newspapers as would the inauguration of an American President; perhaps, more. The Catholic Church is more powerful in, the United States today than any other organization, and wealthier by far than any other non-commercial enterprise.

"The Knights of Columbus, so recently organized, are probably the most, powerful single organization in the United States, far more powerful, because more closely united in action, than the Free Masons. "The Catholic Church looks ahead, follows the trend of the times, selects its Popes, not like royalty, by the accident of birth, but by careful selection based on ability. Such organizations do not die."

### **PROMINENT IN THE WORLD'S SACRED FORECAST**

The standpoint of the consecrated student of prophecy is indeed the most intelligent and interesting. Such as have this viewpoint recognize what- a prominent position the Papal system occupies in the sacred , forecast of the world's history; .and in other issues of this journal these prophecies have been dealt with extensively. We may truly see in the recent act of the Vatican in the creation of two new American cardinals, one of the signs of the times. It has been the boast of the Papacy that there is to be a restoration of its former power and prestige as the divinely appointed ruler of the nations.



One of the successful methods employed by the Papacy is that of flattery; it is reported that in elevating the two Americans to the "sacred purple," the pontiff said:

"In the immense family which God has confided to us there are brothers more favored by Divine providence, who through the Father of All come to the assistance of their less fortunate brothers in their trials and disasters.

"Our heart is touched and at the same time exalted toward God, thinking of and beholding their magnificent acts of filial piety and fraternal charity. We find pleasure in expressing to them from this exalted place in this distinguished assembly a fervent declaration of our gratitude -- that of a father who feels himself much indebted on behalf of his suffering children.

"We feel, however, that something would lie wanting this expression of gratitude if special mention were not made of the position and part which the United States of America took and maintained in this concourse of charity.

"From the moment in which our voice was first raised in behalf of poor starving children of Russia the clergy, the clergy and people of the United States responded to our appeal with a promptness and generosity which at once placed them in the first ranks in this crusade of charity.

"Finding it truly impossible to express in words what our heart felt regarding such a series of historic calamities, and the not less historic and even epic charity, we have resolved to express it by an act which, touching the very summit of the sacred hierarchy would be visible and clear to all in its mute eloquence, and proclaim it especially to the great and noble people and country which gained so laudable a primacy in such a glorious undertaking.

"We have thus elevated to sacred honor two dignitaries who by their personal qualities, by the importance of their respective sees, by the zeal and merit of their pastoral ministry, already have shed luster upon the hierarchy of the United States of America.

"If the act is extraordinary, the moment which inspired it is also extraordinary and unexampled."

### **WOULD ADVANCE CATHOLICISM IN AMERICA.**

None will dispute that it is a master-stroke 'of wise policy on the part of the Roman Pontiff that, recognizing the important position which, they' United States occupies amongst the nations and its present decided advantages over all others, he would use the power of his office to advance the interests of Catholicism in this country. This recent move on the part of the Vatican may reasonably be

interpreted as an overture to America -- a holding out of the hand soliciting co-operation and union, and as one of a series of acts in modern times designed to accomplish there re-establishment of Papal authority. And is not this the import of the remarks by the Italian writer above, as follows:

"The whole world greets with glad welcome this elevation to the Sacred College of the Archbishops of New York and Chicago and expresses the joy it feels at the conjunction of the two poles -- the Pope and America -- which seem so far distant, seem to indicate the old and the new, tradition and the future, the prestige of invisibility and the power of reality. And its joy at this conjunction comes from the hope that the new and the old will make alliance, will give one another mutual aid to bring to it those blessed things for which all hearts long-order and peace."

### **THE REASONABLE EXPECTATION**

We do not find in prophecy that there is to be a restoration of the Papacy's former power, but we do find strong intimations that there will be a partial recovery, and that for a brief space of time, in conjunction with federated Protestantism, it will regain a measure of its former power and influence in the political and civil affairs of the world. The unparalleled stress and demoralization under which the nations of the earth have been laboring since and as a result of the World-war affords a most opportune occasion -- for the Papacy to come to the front and ostensibly offer the hand of mercy; and for the Roman Pontiff to pose as the great apostle of peace and good will, and as the only alternative out of the present distress.

As we have heretofore pointed out, the Scriptures seem to indicate that as the nations march farther on into this day *of* the Lord and find themselves increasingly confronted with the lawless and anarchistic elements, and realize that the entire social fabric is threatened, they may thus accept as a, last remedy the proffered co-operation of the ecclesiastical powers of Christendom, represented in the Papacy and united Protestantism. The period of their ascendancy will be. a brief one, followed by the great collapse of the present order of things, and the destruction of those systems whose rule has been founded upon superstition, injustice, and selfishness. Thus will be prepared "the way of the kings of the East" -- God's Kingdom, which alone will prove to be the remedy for all human ills.

## **MOHAMMEDANISM ON THE WANE**

### **"KEMAL DEFIES MOSLEM WRATH"**

"Throws Caliph of the Faithful Out Bag and Baggage and  
Not a Sign of 'Holy War' Results"

FOR centuries. the Christian world has lived in fear of the 'Holy War.' England, France, Germany, Russia, Italy, all have in turn shivered at the prospect of the Moslem millions being unleashed and started. on the warpath by the Caliph of the Faithful. It was the one great bogey of Europe. All diplomats knew that precept number one of their calling was 'avoid friction with the Moslem head and prevent the hordes being unloosed against the Christians.'

"The Moslem world was supposed to be willing to stand for any insult save. indignity to the titular successor, of Allah.

"Therefore it comes as a rude shock to find that -Kemal Pasha, the head of the new Turkish government, has thrown the Caliph of all Islam unceremoniously out of Constantinople, and tossed his religious authority, out after him. Henceforth Turkey will get along without any religious head. The expulsion of the Caliph has not created a ripple in Turkey.

**"ENGLAND HOSPITABLY INCLINED"**

"At present the deposed successor of the Prophet is. in Switzerland, where there is some agitation to ask him to move on, his harem not being welcome to the puritanical Swiss.

"However, England or France would most enthusiastically offer him an asylum. England rules. millions of Moslems and so does France. The French and English still retain a belief in the power of the Caliph over his co-religionists, despite his repudiation in Constantinople. England believes that by getting him on her side she will have an easier task in the Moslem world. France, with all her troubles in Morocco, would welcome his aid.

"Kemal, however, is not a bit alarmed over what might happen in Turkey as a result of his drastic act. He expelled the Caliph because he felt, as did the Bolshevists in Russia, that religious authority might tend to undermine his government. Just as the Soviets did all they could to destroy religions, the Turkish leader follows the example.

**"RIVALRY TO NAME SUCCESSOR"**

"In case the Caliph remains in Switzerland and makes no attempt to exercise his office in exile, there will probably be a contest for the position of leader of Islam. France would like to see the Sultan of Morocco, friendly to France, assume the office. England would like to have either the Aga Khan, the English-educated head of India's Moslems, or King Fuad of Egypt assume the post.

"Either would be very helpful to Britain . in the Moslem world."

The repudiation and expulsion of the Caliph (Mohammed's successor) from the Turkish capital, while of itself not fulfilling any specific symbolic picture, yet we regard it as significant and corroborative of the testimony that has been presented in Volume I of the Revelation exposition. There it was pointed out that the Mohammedan and Ottoman Empires, and the cruel and relentless persecutions and wars carried on by these powers, constituted the fulfillment of the first two woe trumpets (fifth and sixth) of Revelation g; the woes being represented in the terrible suffering and distress inflicted by the Saracenic and Ottoman forces against Apostate Christendom. It was also shown that the second of the woe trumpets (that of the sixth) had substantially been fulfilled when in 1844 the Ottoman Empire was virtually compelled by the so-called Christian nations of Europe "to issue an edict of religious tolerance, abolishing forever its characteristic and sanguinary practice of execution for apostasy, that is, for the adoption of the Christian faith. As this was entirely against its will, because against the precepts of the Koran, and contrary to the practice of all the ages during which Mohammedanism had been in existence, it was a most potent proof that Ottoman independence was, gone, as a matter of fact, though often mentioned still as a plausible fiction of diplomacy, and that henceforth it had to shape its conduct in accordance with the views of its neighbors, the Christian nations of Europe."

## **LIVING IN SOUNDING OF SEVENTH TRUMPET**

Since that time Mohammedanism has continued to be on the wane; a severe blow was dealt to it during the World war, so far as it as a religious, persecuting power was concerned, when the Sultan of Turkey, Mohammed VI. was expelled from Constantinople. And now this later event above noted, the renouncing and expulsion of the Caliph of all Islam from Constantinople by the head of the Turkish government, would appear to be bordering closely on a death blow to Mohammedanism; and that all that remains is its final and complete collapse and. destruction in the impending trouble in which all other systems of man's creation will come to naught. The point of importance to be noted is that there is a third woe to follow the second. Hence the symbolic angel makes the startling announcement, "The second woe is past; and behold .the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." -- Rev.11:14,15.

Seeing, therefore, the second woe in the past, we can in consideration of all the present developments be reasonably sure that we are already living in the time represented in the sounding of the seventh trumpet., Thus the faith of those who are giving heed to the signs of the times is strengthened, as they trace the fulfillment of the symbolic pictures of the Revelation to this day and realize with increasing assurance that the near future has in store other developments. that will mark the fulfillment of other important visions, which, shortly, we trust, shall mean the complete overthrow of all evil and prepare the way for "Thy Kingdom come; Thy will be done in earth as it is done in heaven."

## **ANCIENT ISRAEL TAUGHT WAYS OF RIGHTEOUSNESS**

*"Hate the evil, and love the good." --  
Amos 5:15; 6:1-6 ; Hosea 6:1-6.*

ST. Paul in the New Testament truly states that Israel of old had many advantages every way over the other nations, because to them were committed the oracles of God -- the Law and the Prophets. Line upon line, precept upon precept, here a little and there a little, the Lord imparted to them information that placed them in a position of advantage above all other peoples of the earth; thus that the Messiah at His First Advent would find a people ready to receive

Him and, constitute the nucleus of the. holy nation, or new creation, of the higher order of this Age.

Among those whose messages were of importance to Israel of old were Amos and Hosea. Amos belongs to a period about a century after Elijah and nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel, and Daniel. Amos declared himself to have been of humble birth; his parents were not illustrious, neither was he educated amongst the sons of the prophets. Like David he was a sheep tender, a farmer, upon whom the Lord poured His spirit with mighty power, sending him to proclaim the disasters sure to come upon Israel unless a change of course should. turn aside the deserved punishment for their iniquities.

### **THE ARRAIGNMENT OF ISRAEL**

The brunt of the Prophet's message fell against the ten-tribe kingdom of Israel, but the Divine method of presenting the matter is noteworthy. The Prophet's message began with the adjoining nations,: (1) Damascus, the capital of Syria on' the north, is mentioned as being in line with the Divine retributions; (2) the Philistines on the west; (3) the nation of Tyre to the northwest; (4) the Edomites to the south; (5) the Ammonites nearly on the east; (6) the Moabites to the south; (7) Judah to the south; lastly, the center of the Prophet's message, Israel -- the ten-tribe Kingdom. We can fancy the attention which would be given to his message by the people of Israel as they would hear fall from his lips words descriptive of the troubles coming upon surrounding nations which were their enemies; but as the circle grew narrower and narrower, and the weight of the Prophet's testimony was found to 'be specially against themselves, we may be sure that there was intense indignation. If they at first shouted, "A true prophet!" they probably subsequently gnashed on him with their teeth. This denunciation of Israel occurs chiefly in chapters 3-6 and in chapter 7:9-17. When the Prophet had gone so far as. to tell openly of the fall of the reigning dynasty, Amaziah, the prince of Bethel, interfered, bidding Amos return to his own country. But under the special power of the Holy Spirit, using him to deliver a particular message, Amos refused to return home until he had accomplished his errand, and added to the retribution of Israel some prophecies respecting the prince's own household.

### **CHANGED CONDITIONS -- CHANGED METHODS**

In drawing a lesson from these experiences of Amos applicable to ourselves of today, we must remember that the Lord no longer sends His messages after this manner. Conditions have changed, circum-

stances have changed, and prophecies of the kind inspired by the Lord in early days are no longer His method. Respecting these prophecies, the Apostle Peter tells us, "prophecy came not in olden times .by -the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. I :21), "unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them 'that have preached the Gospel unto you with the Holy Spirit sent down from heaven." -- 1 Pet. 1:12.

In view of the changed conditions and difference of operation of the Divine power, it is for us to preach the Word to whomsoever hath an ear to hear, to call attention to the application of the prophecies and testimonies of ancient times, and thus to make known the Divine Plan as it becomes due to be understood by those for whom it is intended-the Israelites indeed in whom there is no guile. For any one to undertake at the present time to copy either Elijah or Amos or others of the ancient Prophets would indicate a total misapprehension on his part respecting the Divine will and message-it might even be surmised to indicate a mental unbalance. As the Apostle declares, we the things that we know, and testify to the thing's spoken aforetime for our admonition. There is a good lesson for nevertheless, in the method which the Lord guided the Prophet .take in delivering His message.

Our Lord leaves to us of this Gospel ,dispensation considerable latitude in the choice of means for serving His cause, exhorting us, however, to be wise as serpents and harmless as doves, and promising us rewards .in proportion as we exercise such carefulness in His service as He can specially bless and use. Those who use wisely the talents and pounds intrusted to them are to have proportionate rewards when the Kingdom shall be set up. Let us then, in the exercise of our liberty and in accord with the Master's injunction to be wise as serpents, notice how the Prophet's message respecting unpleasant and direful things, true, began in such a manner as to rivet the attention *of* his hearers The Apostle Paul practiced this same wisdom, and mentioned it subsequently to some whom he had brought to a knowledge of the Lord; he said, "Being crafty, I took you by guile" -- that is, presented the matter to you in the form .that would be most attractive to your hearts: He, presented nothing untrue, however Truth can be stated in a more or less palatable or unpalatable form

### **"NOT ALL THAT SAY LORD, LORD"**

Another lesson in connection with Amos' message is that his opponents rose up from amongst those who were professedly religious -- the priests; and so it was with our Lord and the Apostles. The priests

and religious teachers of their day were the chief opponents of the Gospel in its truth and purity, and we must expect the same -- in our day. The Truth, in proportion as it has been declared in its purity, has always aroused opposition, and has always found its chief opposers amongst those who have a "form of godliness" -- but generally amongst those who lack its power,

The Prophet pleads with the Israelites that they return to harmony with God and avert the calamities which must otherwise be expected. The history of the time shows us that it was a very prosperous period, not only for Judah but also for the ten-tribe Kingdom. The prosperity was of the earthly kind. Riches were accumulated, but these were in the hands of the rich and the great, and the Prophet proceeds to warn the rich that the poor are being unjustly dealt with, and he intimates that it would be from this source that the trouble would ultimately come--the only terms upon which they could hope to live as a nation' would be by seeking the Lord. It would be in vain for them to seek help at Bethel or in Gilgal or in Beersheba, the centers of their religious institutions, which were corrupt. These religious institutions would all go down in the trouble which the Prophet predicted. The Lord Himself must be sought with an honest heart else He would cause destruction to break out like a fire to devour the house of Joseph. The ten-tribe kingdom is here called the house of Joseph, because the tribes of Ephraim and Manasseh were of preponderating influence in the nation, and these two tribes sprung from Joseph; hence the fire breaking out in the house of Joseph meant destruction which would come upon the ten-tribe kingdom unless they repented.

The lesson; and its connection; points out that certain ones in Israel were in a very ease-loving and self-satisfied condition; that many of them abounded in wealth, and drank the wine of earthly pleasure and extravagance inordinately, in bowls. They neither were solicitous for the Lord's praise and worship, on their own part, nor on the part of others nor were they solicitous for the poor; they were intemperately selfish, and hence the judgments were coming upon them -- the evil days of their captivity and overthrow as a nation. That their sin of intemperance did not consist solely of literal drunkenness, nor perhaps specially of this, but rather that it consisted of a drunkenness of greed, by which many of the influential amongst them were disposed to swallow up the poor and the needy, is evident from the words of the Lord's reproof.

"Forasmuch, therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have builded your houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins. They afflict the just,



they take a bribe, and they turn aside the poor in the gate from their rights, and make it prudent for those, who see the wrong to keep silence."

"Here this, O ye that swallow up the needy, even to make the poor of the land to fail, saying; When will the new moon be gone, that we- may sell corn? and the Sabbath, that we may set forth wheat,, making the ephah [measure] small, and the shekel [price] great, .and falsify the balances by deceit? That we might buy the. poor for silver, and the needy for a pair of shoes; yea, and sell [them] the refuse of the wheat?"

"The Lord bath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?"-Amos 5:11-13; 8:4-8.

### **MANY AT EASE IN NOMINAL ZION**

While this prophecy evidently applies specifically to natural Israel, and its captivity, nevertheless, some of the statements respecting that evil day that came upon Israel remind us of similar statements applied by the Prophets and Apostles and by our Lord to antitypical Israel-Christendom; and hence; while noting the Lord's dealing with the natural Israelites, and their day of doom or punishment, it properly brings to our thoughts the judgments pronounced upon Christendom, "Babylon the Great," which are to come in the end of this Age. And as we compare the conditions, now and then, the thought that the words of Amos have to some extent a double application is strengthened.

We find today a similar condition of things to that which the Prophet describes. Many are at ease in nominal Zion many are boasting of their prosperity, and symbolically are resting upon beds of ivory; taking their ease, and trusting that the Church is being carried forward to the conquest of the world along a new pathway which the Master and the Apostles knew not of, a pathway of roses without thorns, a pathway that is not narrow nor difficult, nor steep, but that is broad, pleasurable, easy: The wealthy are very generally members of nominal Zion, -- or at least liberal supporters of her arrangements, services, etc., and she in turn is appreciative, and boasts of her wealth, just as She is pictured prophetically by the Lord, in His description of the Laodicean period of the church. Nominal today is saying, "I am rich and increased in goods, and have of nothing," and knows not that she is poor and miserable blind and naked; and hence she neglects to purchase the true and the only wedding garment. The announcement today nominal spiritual Zion, of calamities coming upon her in the of vengeance just at hand, is as unacceptable and disbelieved was the message of Amos to those who were prospering and ease in nominal fleshly Zion, as recorded in our lesson.

unacceptable to the priests of Israel was the message of Amos, indicated by the record, which says:

"Then Amaziah, the priest of Bethel, sent to Jeroboam, King Israel, saying, Amos hath conspired against thee, in the midst the house of Israel: the land is not able to bear all his words [he disturbing the peace of those who are at ease in Zion. . . Amaziah said unto Amos, O thou seer, go flee thee away into land of Judah, and there eat bread. and prophesy there; prophesy not any more at Bethel, for it is the king's sanctuary; the king's court." -- Amos 7:10-13.

### **"WATCH YE THEREFORE"**

But as Amos was faithful in declaring the message of the Lord, and was not deterred into silence from prudential reasons, so those who today are spoken to by the Lord through His Word and are instructed respecting the things that are shortly to come to pass upon nominal spiritual Israel, are not to hold their peace from prudential reasons -- for the fear of man bringeth a snare. They are to speak the truth in love, and to seek to help as many as possible out of the fire of tribulation, and to bring as many as possible into the little flock of faithful ones, whom the Lord exhorted, saying, "Watch ye; therefore, that ye may be accounted worthy to escape all these things coming upon the world, and to stand before the Son of Man."

The close of Amos' prophecy tells of the recovery of Israel and the blessing of the Lord that will be upon all mankind, including the Gentiles, at that time. It is this prophecy that the Apostle James quoted in the Council at Jerusalem, saying; "After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, with the Lord, who doeth all these things." (Acts 15:16, 17.) We are living at the time when this prophecy is about to be fulfilled. The recovery of natural Israel is about to take place under the re-establishment of God's Kingdom in the world -- the one that was once typically represented in King David, but which is to be actually established in the greater David -- the "Beloved One." Under that Kingdom, re-established under more favorable conditions, a heavenly Kingdom; the residue of men will be given an opportunity to seek the Lord, for the knowledge of the Lord shall fill the whole earth.

### **HOSEA ALSO TASTED OF LIFE'S SORROWS**

It is said of Hosea that his prophecy stands first, because it is one of the oldest books and is the longest of the Minor Prophets -- "so called to distinguish them from the Major Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, not because these twelve preachers.

of righteousness were necessarily less influential than the four, but simply because their writings were shorter. The Jews reckoned their messages as making but one book.

"Hosea was a prophet of the Northern Kingdom whose message was essentially the same as that of Amos while his manner and-method were in 'sharp contrast to those of the Prophet of Tekoa. His name, which means Salvation, was Joshua's original name; and the name of the last king of Israel. We know nothing of his father; Beeri, and of himself we know only his domestic tragedy and the fact that he prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the reign of Jeroboam II, king, of Israel. He was therefore, at least during part of his life, contemporary with. Amos."

Hosea's prophesying was at the time of Israel's depravity, *just* preceding their captivity. Through the Prophet, the Lord appeals to Israel, pointing out His loving tender, care for them from the very beginning of their history as a nation, pointing out their backsliding attitude, their falseness to Him -- picturing them as a false wife and God Himself as a most merciful husband:

It would appear that the Lord permitted Hosea to have a certain very trying experiences in domestic troubles,. with a view to impressing upon his mind the Lord's view of Israel, His spouse. The Prophet, in the. very opening of his book, declares that the word of the Lord first came unto him in connection with his domestic trials. The Prophet had married, seemingly by Divine providence, an attractive girl, named Gomer, whom he dearly loved, and who at the time of their "marriage was quite probably true and worthy of his affection - -or it is *possible* to understand from the account that the Prophet, loving her, failed to fully reclaim her -- but, infected with the general immorality of the time, she proved unfaithful, so that only her first child was recognized by the Prophet. The names given to the succeeding two show that the Prophet did not acknowledge. them. . . . Dr: George Adam Smith remarks "Hosea does: not claim the second child, and in the name of this little lass, *Lo-ruhamah*, 'She that never, knew a. father's love;' orphan, not by death, but by her mother's sin, we find proof of the Prophet's awakening to the tragedy of his home. Nor does he own the third child,; named *Lo-ammi*, 'Not my people.' That could also mean, 'No kin of mine.' Once at least, but probably, oftener, Hosea had forgiven the woman, and until .the sixth year she stayed in his house. Then either he put her from him, or she went her own way. She sold herself for money, and finally drifted, like all of her class, into slavery."

The Prophet's sympathy went out to his wife to the extent that he redeemed her from slavery, as recorded. (3:I-3:) These severe experiences through which the Prophet passed seemed to be

preparing him to voice the Lord's sentiments of tender compassion to Israel, his espoused one, who so frequently and persistently went after other gods. If the prophecy of Hosea be read from this standpoint its tender compassionate appeals will be appreciated as from no other.

### **PROPHESED OF DAY OF CHRIST**

Not least of importance of Hosea's messages are those that are of a prophetic character. Like all the other Prophets he had something to say concerning Israel's final recovery and restoration from all captivities and trouble, as well as of the times of restitution of all things. Thus his message looks down to- the time when the great change will come over Israel and they will say, "Come, and let' us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two -days will He revive us: in the third day He will raise us up, and we shall live in His sight." -- Hosea 6:1, 2.

Evidently the three days stand closely related to those mentioned by Jesus in the words of John 2:19, "Destroy this temple, and in three days I will raise it up" -"He spake of the temple of His body" -- the Church, of which He is the Head.

The three days we understand, to be the days of the larger week, one thousand, years to each day. In this larger week the seventh day will be the seventh thousand-year period -- the Millennium or Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week, we find that, as over four thousand years had passed and the fifth thousand had begun when our Lord made this statement, it was therefore at a time corresponding to the fifth day of the lesser week, namely Thursday, the first day of the three mentioned; Friday the second day, and Saturday (the seventh-day Sabbath) the third, in which the temple is to be "raised up." It is to be early in the morning of this third day-the Millennium-that the Body of Christ, the Temple of God, is to be brought together as a spiritual Temple and filled with the glory of God, to the end that from it may flow the blessing of reconciliation to all the families of the earth.

Another statement, similar to this and interpretable, we believe, in the same manner; was the Lord's answer to Herod -- "I do cures today, and tomorrow, and the third day I shall be perfected." (Luke. 13:32.) This last statement could not be interpreted in any other way than that above suggested. The cures and blessings of Divine grace have prevailed during the fifth, the day in which our Lord and the Apostles lived, and also during the sixth thousand-year day; and on the seventh, the grand Millennial Sabbath, Christ and His Church will be perfected and the cures correspondingly increased.

Surely these are the same three days that are mentioned by the Prophet Hosea when referring to Israel's judgments and their final repentance and reconciliation, and their complete recovery from, all blindness and apostasy.

Look up, O Earth; no. storm can last  
Beyond 'the limits God hath set;  
When its appointed work is past,  
In joy thou shalt thy grief forget.  
Where sorrow's plowshare hath swept through,  
Thy fairest flowers of life shall spring,  
For God shall grant thee life anew,  
And all thy wastes shall laugh and sing.  
Hope thou in Him; His plan for thee  
Shall end in triumph and release;  
Fear not; for thou shalt surely see  
His afterward of peace.

## **LETTERS OF ENCOURAGEMENT**

Dear Brethren:

"Peace be unto you!" For some time I have wanted to write you and tell you how much help and comfort I find in the study of "The Revelation of Jesus Christ." Several times when I have longed to have fellowship with the others here by attending the meeting, . . . : I have found strength and comfort to "stand" by the wonderful truths made plain in the "Revelation." And how close our Lord is to us when His last message comes to us as individuals, just when we need it. "Surely He shall deliver thee from the snare of the fowler." (Psa. 91:3.) Why? "Because he hath set his love upon Me, therefore will I deliver him."-- Psa. 91 :14.

After meeting with others for years, and being the only one who saw the "snare," I have greatly missed the fellowship, but now I find rich blessing from my Lord, which enables me to stand. I feel the need of your prayers, and I know that "God will give you peace" and will not "forget your work and labor of love which ye have shewed towards His name, in that ye have ministered to the saints, and do minister." -- Heb. 6 :10.

With Christian love,

Mrs. C. I W., N. Y.

Dear Brethren

I enclose herewith. four American Dollar Notes to cover subscription for two copies of the "Herald" for twelve months, one copy to be sent to my address as hitherto, and one copy to Brother R.

We are glad to still find the spirit of gentleness, meekness, and humility pervading the pages of the "Herald" which we earnestly hope and pray may be continued, so that we may still receive food in due season, and light for the last days.

In speaking to a friend not yet "in the truth" we noted his surprise that we should be broadminded enough to use such books as Barnes' Commentaries, and a brother to whom we mentioned this matter stated that he was glad you frequently mentioned the book and the author from which quotations were made in the "Herald." While we still believe that Brother Russell's writings contain the most complete and harmonious exposition of God's plans as contained in the Scriptures, we remember that he possessed a large library, and that he probably gleaned many gems of truth from most, if not all, of the books which we now find helpful, and which are quoted in the "Herald" from time to time.

Surely the Lord has deigned to reveal something of His truth to many, who, while not having such clear light on many points as we have today, have spent their lives in studying His Word and in meek and humble spirit have endeavored to expound what they learned therefrom. In any case, the Lord is certainly capable of imparting to each of us a measure of discernment and ability to divide truth from error if we have a teachable mind and are willing to be led only by His Spirit.

Yours by His grace,

C. H., *Eng.*

## **THE CAPTIVITY OF EPHRAIM**

*"I will delight myself in Thy statutes; I will not forget Thy Word."  
Psa. 119:16; 2 Kings 17:9-18.*

HOSHEA, King of Israel, the central personage of this study, is paid the rather doubtful compliment of being less evil in the Lord's sight than some of his predecessors. Gradually the Assyrian kingdom had extended its control to Israel, and Hoshea maintained his throne by paying tribute. This continued for several years until the King of Israel thought himself sufficiently in league with the Egyptians on the south to refuse further tribute money. In consequence, the Assyrian army advanced and laid siege to the capital city, Samaria.

It seems astounding, indeed, to learn that the, city withstood the siege for three years. The end came in the ninth year of Hoshea, and signified the end of the ten-tribe kingdom; the people being transported by their captors several hundred miles to another portion of the Assyrian Empire.

The object of the conqueror evidently was to break the national spirit and reduce the various peoples conquered to a kind of serfdom, the better to collect taxes or revenues for the Assyrian treasury. Probably the people were not worse off as respected their material welfare, for they were not treated as slaves but as emigrants and settlers.

### **THE ABANDONMENT OF THE TEN-TRIBE KINGDOM**

For many centuries Ephraim, the ten-tribe kingdom, especially after Solomon's death, was extremely perverse not more degraded, we may presume, than the surrounding nations, but their perversion was more wicked, more reprehensible, because of greater privileges, blessings, knowledge, and opportunities which the Lord had granted to them as the posterity of Abraham, Isaac, and Jacob, and the inheritors of the great Oath-bound Covenant made to Abraham and confirmed to Isaac and Jacob. One is amazed, in reading of the Lord's dealings with Ephraim and Judah, to note their general tendency toward idolatry, and this in spite of the Divine chastisements, corrections, etc., which evidently influenced only the few. In thinking of these matters we are to remember that the surrounding nations were still more grossly steeped in idolatry and its lustful orgies, practiced in the name of worship. These other nations were not specially chastised for idolatry as was Israel, but were allowed to practically take the course they chose, as the Apostle explains in Rom. 1:28: God gave them over to a reprobate mind and to doing those things which were not proper because they had not wished to retain Him in their minds.

The captivity of Ephraim should be viewed from this same standpoint. It was God's abandonment of the ten-tribe kingdom, His permission for them to have their way, and henceforth be treated of Him as the heathen without special chastisement. It was in this sense and in this sense only that those tribes were "lost." Located in various parts of Assyria they gradually assimilated with the population surrounding them, and lost identity as Israelites, intermarrying with their neighbors.

It was because of their failure to appreciate Him, because of hankering after false gods and false worship and the more or less mingling of these false worships with the true worship, that God withdrew His favor. It is pointed out that God did not cast them off without reproving them, chastising them and sending them messages

by Prophets and seers. To the seers the Lord gave prophetic visions and messages built upon these, and by the Prophets He sent them instructions and warnings; encouragements, and threatenings. Elijah and Elisha had been amongst them, and later Jonah and Amos and Hosea. Through all these the Lord had warned and cautioned. Through Hosea the Lord had made especially kind and loving appeals to them as a father to children -- "How can I give thee 'up, Ephraim? How shall I make thee as Admah?"-- a desolate room.

The wrong course of the people is further declared in the statement that they not only worshiped false gods but made their sons and daughters pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord. They became the slaves of their passions and self-deceptions, and were so misled of the evil spirits as to consider this burning of their own children as acceptable sacrifices to false gods. It was well that all pretensions on, their part to be people of God, should cease; it was well that they should be removed to new scenes; amongst strangers, where under new conditions their minds would be otherwise engaged, even though it should be an entire alienation from God.

### **VIEWED FROM THE DIVINE STANDPOINT**

There is but one standpoint from which the history of Israel can be properly understood and appreciated, namely Israel's inheritance in the Abrahamic Covenant. All of God's dealings with the children of Jacob were with a view to a selection of. the two seeds of Abraham-- a natural seed and a spiritual one. To this end their national experiences conspired -- to find in that nation certain noble, loyal, reverential souls, such as David, Jonathan, and all the holy Prophets, and to prepare that people by disciplines, prunings, etc., to be the people who would be used as a channel of blessing to all nations in the Divine times and seasons.

The separation of the ten tribes from the two tribes at the death of Solomon was an important step in this selection. The Lord had distinctly stated in advance that the Lawgiver whom He had promised should. come out of Judah, and hence any Israelites indeed in the ten-tribe kingdom must have looked with longing interest-toward Judah as the ultimate end of their hopes -- the Messiah, and the fulfillment through Him of the Abrahamic Covenant. Throughout the varying history of these two kingdoms the greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim removed to Judah and identified themselves therewith, because of the greater religious privileges and blessings there enjoyed. Thus Judah eventually represented the cream of the nation, and the records show that not



only Hezekiah, the king of Judah, was favorably disposed toward his brethren of Ephraim and made them welcome to the religious assemblies, but that other kings, his predecessors, had done similarly. Thus seen the captivity of Ephraim was merely the rejection of the skim milk of the nation, and as we have already seen was really not at all to their injury so far as temporal interests were concerned. It was their cutting off from Divine favor in respect to the Abrahamic Covenant that was especially regrettable.

When a good while afterward the kingdom of Judah was overthrown and its people similarly taken into captivity and similarly scattered amongst the nations composing the Babylonish empire it was merely a carrying out of a further development. of the Divine Plan. By this last stroke the Lord would put away all the more groveling, sensual, and worldly-minded of His people. The desolation of the land for seventy years permitted all who would, to forget the original covenant of which they were heirs, permitted them to intermarry with the nations around them if they would; permitted them to settle and prosper and be content in their new homes; and then the Lord in His providence opened up a way for all who were not satisfied with the good earthly portion they were enjoying to return to their own land a desolated land.

### **WHAT OF THE "TEN LOST" TRIBES?**

We can readily see that none of them would comeback under such conditions except those who had strong faith in the Lord and in the original Oath-bound Covenant' made to Abraham and confirmed to Isaac and Jacob and the nation. All without, faith and all of weak faith, all lacking in zeal, would surely find it much to their advantage every way to, remain where, they were. And so we find that only 55,000 out of all the millions of those two nations cared to return to the land of promise -- for in the Lord's providence the proclamation of King Cyrus permitted all Israelites of every tribe to return to their own land. The faithful people who did, return. were the: very cream of, that nation, and their successors; to whom our Lord Jesus presented Himself as King, represented, in many respects, the noblest and best people in the world.. We should not be misunderstood, while the majority of Ephraim and Judah, commingled with the heathen, others preserved their identity as Israelites without return to Palestine, just as we see the Israelites today in every part. of the world preserving .their religious, institutions and faith. But then each preserved his tribal identity, whereas now all tribal lines are lost and obliterated. It is of these that the Apostle sometimes spoke as" "our twelve tribes scattered abroad" -- not lost but scattered; as today,. The only ones lost are those 'who have, become Gentiles; by utter disregard of the peculiar characteristics of the nation, of which by Divine arrangement circumcision was one.

Our lesson viewed from this standpoint is profitable. It shows us that God is working out, His great and wonderful Plan. Those favored in that Plan are not coerced, though graciously dealt with and appealed to; neither does their neglect or rejection of Divine favor estop the development of the Divine Plan.

"God moves in a mysterious way  
His wonders to perform."

### **ANALOGIES IN SPIRITUAL ISRAEL,**

We may reasonably expect analogies in, spiritual Israel, and we find them. The first epoch of the Church's history in the days of the Apostles was, quickly followed -at their death by the great "falling away" from the faith and simplicity of the original establishment; chastisements followed, persecutions, etc., and finally the great majority went into captivity to the world -- to Babylon. To these the worship of images and shrines and pictures and the offering of incense and burning of holy candles were associated with a great false sacrifice-the "sacrifice of the mass" -- the "abomination that maketh desolate."

Gradually the Lord separated from that system of confusion and error the few who were spiritual Israelites indeed. Protestantism thus gradually grew, and in some respects represented more nearly than did the Greek and Roman Churches the true hopes and prospects of the Christian; and yet in Protestantism much was found that was reprehensible in God's sight, many who had only a form of godliness without the power, but some -- a proportionately larger number than in Papacy -- were found at heart loyal to the Lord and desirous of knowing His will and plan:

"These dealings with nominal spiritual Israel for the past eighteen centuries are, gradually, separating to the Lord an overcoming class and preparing a remnant for Him in His Second, Presence. The Reformation movement gathered out of Papacy the majority of the loyal souls indeed at that time: and now in the harvest time of this Age the ripe wheat is being garnered from "all Israel," from Catholicism as well as Protestantism, though because of previous siftings, etc., much the larger proportion, as, might be expected, will be gathered from Protestantism -- Israelites indeed in whom there is no guile.

## **"KEEP YOURSELVES FROM IDOLS"**

The Apostle's words, "Keep yourselves .from idols," are not by any means meaningless to spiritual: Israel. All. around us we see idolatry -- not on the same low plane practiced in olden times, but idolatry nevertheless, Some worship the idol of wealth, others at the shrine of fame; and in a general sense the spirit of worldliness is swallowing up the time and talent and influence of the civilized world, which professedly claims to be Christendom -- Christ's Kingdom -- spiritual Israel. As natural Israel had its groves and totem-posts, some plain and some carved, so many spiritual: Israelites today have for their totem-posts the various deeds of the various denominations set up in the past. To these the masses boar with. reverent thoughtlessness, largely neglecting the Almighty One and the Word of His testimony, which Word rebukes all such misrepresentations of tie Divine character arid. Plan.

We have not today in nominal Christendom! a literal Moloch of brass, heated red. "hot by internal fires, with arms open to receive the children to his embrace, as ancient Israel had, but we have instead a Moloch an a much larger scale -- a much worse misrepresentation of the only, true God, whose character is wisdom, justice, love and power. We have today in the minds of people, revered by many, mental imaginations of a god red hot with the flames of hell, or purgatory , and visions of millions agonizing in his embrace. How terrible the thought! How God-dishonoring! How manifestly the work of the Adversary and totally contrary to the gracious messages which the Lord has so repeatedly sent, not only through the Prophets of old but also through His Son and through the Apostles, "speaking peace through Jesus Christ," and assuring us of His love, as manifested in the great redemptive sacrifice, and of His intention to bless the world through the glorified Christ by appointing "times of restitution of all things spoken by the mouth of all the holy Prophets since the world began." -- Acts 3:21.

## **DANIEL THE BELOVED OF JEHOVAH**

### **SERIES XIX**

#### **THE VISION OF THE RAM AND THE HE GOAT**

*"Then. I lifted up mine eyes and saw, and; behold, there stood before the river a ram, which, had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. And as I was considering, behold, an he goat came from the west, on the, face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes." -- Daniel 8:3, 5.*

THIS second vision of Daniel was seen by him in the third, year of the reign of Belshazzar, king of Babylon, two years subsequent to the time he saw the vision described in chapter seven. This would be about 553 B. C. The statement by the Prophet that he was "at Shushan, in the palace, which is in the province of Elam, by the river Ulai," is understood by many noted expositors, not as denoting the place where he actually was in person, but rather the place to which he was transported in spirit in the vision -- that is where it seemed to him he was when he beheld the vision. If this be the correct thought, then it was the same with Daniel as it was with St. John when he beheld the wondrous visions of the Apocalypse. St. John in the spirit was sometimes on the earth and sometimes before the heavenly throne; at one time he was carried away in the spirit into the wilderness and at another time to a great and high mountain. In reality, however, St. John was on the Isle of Patmos all the time; and in the case of Daniel it would seem that he was all the time in Babylon. The reason why the vision was seen from Shushan seems to be that it was at this place that the seat of power represented by the "ram" (Persia) was to be located; also that it was with the power symbolized by the ram that the fulfillment of the vision was to begin.

### **THE KINGS OF MEDIA AND PERSIA**

The Prophet says that as he lifted up his eyes he beheld standing before the river -- a ram having two horns on its head. The two horns were high, but one was higher than the other, and the higher came up last. The great exploits of the ram are next described. He says, "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

We are not left to conjecture what power the ram represents, for we are told by Daniel that when he "sought for the meaning" of the vision, he heard a man's voice which seemed to proceed from between the banks of the river, saying, "Gabriel make this man to understand the vision." The Prophet tells that the one addressed came near where he stood, and Daniel was so moved with fear that he fell on his face. He was then touched by the angel and made to stand on his feet. The angel then said: "The ram which thou sawest having two horns are the kings of Media and Persia."

In the dream of Nebuchadnezzar this same great power is pictured by the silver breast and arms of the metallic image; and in the preceding vision, under the symbol of a bear. The change of the symbol to that of a ram, a more domestic and less harmful animal, may be because of the peculiar relation this power sustained to the

Jewish people. The Medo-Persian kingdom viewed from this standpoint was not a devouring wild beast, but that of a somewhat friendly power. It was this power that was instrumental in restoring the Jews to their own land after their captivity in Babylon; and it was by this power, that they were helped in many ways in rebuilding their temple, and in restoring their worship. Bible history also shows that many Jews continued long after their restoration to dwell among the Persians, and held positions of power and influence in the government. This is seen from the book of Esther.

The ram "pushing" violently with its head, has reference to the military conquests of this, great Persian power. Its butting, so that no beasts were able to stand before it, signifies its conquests and supremacy over all other powers. In Dan. 6:1. it is recorded that under Darius the vast territory of the empire embraced 120 provinces, and in Esther 1:1, only about seventeen years after, we learn that seven provinces had been added to the 120.

### **THE KING OF GRECIA**

After the ram's exploits, a he goat appears upon the scene. He is represented as coming from the west, and moving with such speed that his feet seemed scarcely to touch the ground; and he had a "notable horn" between his eyes. The angel's explanation of this is: "And the rough goat is the king of Grecia; and the great horn, that is between his eyes is the first king." The same great power is represented in the preceding vision (Dan. 7), as a four-winged and four-headed leopard; and in the dream of Nebuchadnezzar, as the belly and sides of brass of the great image. Considered as a world power in general, this Grecian kingdom possessed and used all the savage, ferocious qualities of a leopard. In its relation to the Jews, however, it was a mild, fostering power. To them it did not act as a beast of prey. This, as, in the case of the Persian kingdom, seems to account for the change in the symbol. An instance illustrating this relationship is related by Josephus. When Alexander was on his eastern expeditions, he laid siege to Tyre. Being in need of provisions for his army he sent messengers to the high priest, Jaddua, at Jerusalem to furnish him with the same: The high priest, however, refused on the ground of his allegiance to the king of Persia. Alexander in great rage vowed to have revenge on the Jews. As soon as he had captured Tyre and Gaza, Josephus informs us that he came to Jerusalem with his army, intending to destroy it. The high priest, when he learned of Alexander's approach called upon all the people to make supplications to God. In answer to their supplications, the high priest, in a vision of the night, received directions what to do.

In accordance with these Divine instructions, when Alexander came near to the city, the high priest caused the gates to be thrown wide open, and arrayed in his priestly robes; with the miter on his head, with the golden plate on which was engraved the name Jehovah, followed by the under priests, arrayed also in their robes of office, and with them a large number of the people clothed in white garments, went out to meet the great conqueror. When Alexander saw this procession, he went to meet them, and approaching the high priest, saluted, him, and then offered worship to Jehovah. All this was a great surprise to Alexander's officers, particularly so to the Syrian kings, his allies; they supposing that he was disordered in his mind. Parmenio, one of Alexander's officers, inquired of him why it was that when all others adored him, he should adore the high priest of the Jews. Alexander replied, as stated by Josephus, "I did not adore him, but that God who honored him with his high priesthood. For I saw this person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I could obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians. Whence it is that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream. I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." After Alexander had spoken these words to Parmenio, he was conducted by the high priest into the city, and going into the temple he offered sacrifice to God according to the high priest's direction, and magnificently treated both the high priest and the priests. The Book of Daniel was then brought out and the prediction that one of the Greeks would destroy the empire of Persia was shown to Alexander, and he was caused to believe that he himself was the person referred to. The next day he called the high priest and all the others to him and bade them ask what favors they pleased of him. "Accordingly the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute the seventh year. This was readily granted. And when they intreated that the Jews in Media and Babylon be permitted to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he had said to the multitude that if any of them would enlist themselves in his army, on condition that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him to his wars."

## **THE GREAT HORN WAS BROKEN**

The Prophet in the vision beheld the goat coming from the west, for it was to the far west from Persia, that the Grecian or Macedonian power originated. It struck the ram with terrible force, broke both his horns and trod him under his feet. This describes the overthrow of the Medo-Persian power by Alexander the Great, king of Macedon. It of course; required more than one battle to accomplish this, but that it was accomplished very quickly, all historians are agreed.

"Therefore," the Prophet records, "the he goat waxed very great, and when he was strong, the great horn was broken." It was in the time of its greatest strength that Alexander suddenly died. "On Alexander's death, B. C. 323, Philip Aridaeus, his half brother, was proclaimed king at a meeting of the chief generals, and, in conjunction with him, as soon as born, a son of Alexander, of whom Roxana was then pregnant, called afterwards Alexander Aegus. And during their lives the generals forbore from assuming the royal title; professing themselves simply governors under Alexander's son and brother:" However, "in the space of about fifteen years, they were murdered, and then the first horn or kingdom was entirely broken: The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings: and by the defeat and death of Antigonus, in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who parted Alexander's dominion between them, and divided and settled it into four kingdoms."\* These four kingdoms constitute the four notable horns, which took place of the one great horn, the Alexander dynasty; and they are the same as is represented by the four heads of the leopard of the preceding vision. It is said in the vision, "four kingdoms shall stand up out of the nation, but not in his power." This means that while they would be kingdoms of the Greeks, they would not be ruled by Alexander's own family: It is said also that these four kingdoms should extend "towards the four winds of heaven." History relates that Lysimichus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt and the southern countries; Seleucus obtained Syria, and the eastern provinces; and Cassander held Macedon, Greece and the western parts.

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\* Bishop Newton.

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The foregoing is in perfect harmony with all expositors, without a dissenting voice. This cannot be said, however, of the portion of the vision that follows, which portion no doubt is by far the most important. Of this, as seen by the Prophet in the vision, he says: "And out of one of them [one. of the four horns] came forth a little

horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him, the daily sacrifice\*\* was taken away, and the place of his sanctuary cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground and it practiced and prospered."

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\*\* The word sacrifice is not in the original text.

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#### **FOUR INTERPRETATIONS OF THE "LITTLE HORN"**

Before proceeding to consider the angel's explanation of this part of the vision it will be well to, notice that expositors as far back as the second century B. C. up to the present time have given a great deal of attention to the study of this vision, as may be seen from the writings that have come down to us. However, while there has been a very general agreement in applying the vision of the ram and the he goat and the latter's four horns to the Medo-Persian and Grecian kingdoms, and the fourfold division of the last, as is given in the foregoing, there does not exist such an agreement as to what power is represented by the "little horn" of the vision. Looking over the interpretations of this long line of expositors, we discover that with some few minor differences on some points, there exist four interpretations. By briefly stating these interpretations we may, by a comparison with the prophecy, be better able to judge as to which of these meets the requirements.

The first one we will mention is that which makes this "little horn" and its evil actions apply to Antiochus Epiphanes, a ruler of the Syrian dynasty, or Seleucidae, as the rulers of this dynasty are called from their founder, Seleucus, the one above mentioned. Jewish as well as many Christian expositors have thus applied the prophecy. Antiochus reigned from 175 to 164 B. C. and was a most terrible persecutor of the Jews, and a desecrator of their temple and worship. Others say that this "little horn represents the Roman kingdom, which it is claimed was a horn or power that came out of that division of Alexander's empire which was founded by Cassander, one of Alexander's generals. The claim is thus stated by one writer: "Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat [168 B. C.], it is going forth to new conquests in other directions. It therefore appeared to the Prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat." This writer further says,



"This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal." (Uriah Smith, *Daniel and The Revelation*.) Adventist and a few other expositors have applied the prophecy in this way. There are others who apply this "little horn," to a yet future Antichrist. A modern Futurist expositor has thus expressed this view

"As Antiochus Epiphanes and his doings and successes met the prophetic description for that time, we may the better see and understand by his history how it will be in the last days. People sometimes wonder who the final Antichrist is, and how he shall come. Christian antiquity with one voice answers: 'He is Antiochus Epiphanes reproduced in larger proportions; and intensified energy, immediately before the great day of God Almighty.' And by observing after what manner, and for what reasons the calamitous inflictions of that Graeco-Syrian king fell upon the Jews of old, we may see and know how the final Antichrist will come." -- Joseph Seiss, *Voices From Babylon*.

The fourth and last view held respecting the application of this "little horn" of Daniel 8, is that it has met its fulfillment in the great Mohammedan apostasy, which sprang up very near the time when the "little horn" of Papacy of Daniel 7, appeared. These expositors distinguish between the two by designating them as the eastern and western "little horns."

### **CONCERNING THE APPLICATION 'To ANTIOCHUS**

We will consider first the interpretation that applies this "little horn" power, which is distinctly stated in the vision to come out of one of the four divisions of the Grecian or Macedonian Empire, to Antiochus Epiphanes. The late Mr. Guinness has thus made reference to this application. He says it is clear "that it had a *precursive* fulfillment, on a smaller scale, in the person and history of Antiochus Epiphanes. His career," he says, "accords so closely with almost every feature of the prediction, as to leave little room for doubt that it was intended by the Holy Spirit as one subject of the prophecy. For seventeen centuries all expositors, Jewish and Christian, held that the prophecy referred to Antiochus. The books of Maccabees record his career with great detail, and trace in it, as does Josephus, the fulfillment of the predictions of this 'little horn.' But," Mr. Guinness goes on to say, "Antiochus never waxed 'exceeding great'; he never 'threw down the place of the sanctuary,' though he took away the daily sacrifice; and he lived too near the time when the prophecy was given, to be the full and proper, fulfillment of it, seeing it is said of the vision, 'it shall be for many days,' 'at the last end of the indignation.' Besides this, the time of the desolation effected by Antiochus -- just three years -- does not in

any way, or on any system, correspond with 2300 days; so that we are driven to regard this as one of those prophecies which has undoubtedly had a double fulfillment, like Hosea 11:1 ; or Psalm 72."

Mr. Shimeali, another writer of note, has called attention to another most important feature of the prophecy which fails utterly to meet a fulfillment in Antiochus Epiphanes. His words are: "To those writers . . . who make the two little horns of Daniel 7 and 8 identical, we reply, first, that it cannot apply to Antiochus Epiphanes, for the reason that like all the other horns mentioned by Daniel, it must be the symbol of a continuous sovereignty a realm, governed, extended, protected and preserved by him and his successors . . . . Antiochus was only a single individual, who appeared upon the stage and passed away," at his death.

Mr. E. B. Elliott, author of *Horae Apocalypticae*, has thus noted this point: "With regard to Antiochus -- while it consists [is consistent] with the prophetic description that he was a prince of the Syro-Macedonian line, and that he desolated the [Jewish] sanctuary, the following insurmountable objections occur: (1) That he was but an individual king of the dynasty, and therefore not a horn, in the sense in which the word horn is used both in this and other prophecies of Daniel. (2) That his kingdom instead of being 'exceeding great' on the scale of Alexander's, given in the prophecy, was at the greatest, scarce a third of that of the first Syro-Macedonian king, Seleucus, in fact it being little better than a Roman dependency. (3) That the Jewish transgressors could not be said to have then 'come to the full,' there being at that time many zealous for the law, some of whom constituted soon after, the noble army of the Maccabees; and Christ Himself having fixed the epoch of maturity of Jewish transgression much later. (4) That, whereas the fall of the little horn, the terminating act of the vision, was (on the year-day system) to be 2300 years distant from that which marked its beginning, probably the successful pushing of the Persian ram -- Antiochus' death happened only between 300 and 400 years after it; and that, even on the day -- day system, no satisfactory explanation is to be offered, by reference to his profanation of the temple and its cleansing, of the period of the 2300 days."

### **CONCERNING THE APPLICATION TO PAGAN AND PAPAL ROME**

We ask, then, Does it not seem from the fact that the interpretation which applies this little horn of Dan. 8 to Antiochus Epiphanes fails in so many points, that we must search further to discover a power which meets all the requirements of the vision.

We next consider that application that professes to discover its fulfillment in both Rome Pagan and Papal. Mr. Smith, whom we have quoted above, fairly states this interpretation. Sir, Isaac and Bishop Newton both apply it to Rome. Mr. Guinness' words concerning this application are certainly worthy of careful consideration, and seem to well accord with both the prophecy and the facts of history.

"Antiochus Epiphanes, the Romans; and the Mohammedans, have all taken part in accomplishing these predicted desolations of Jerusalem. The first two took away the daily sacrifice, the second cast down the sanctuary, all three have defiled the place of the sanctuary, and trodden it underfoot, and by the last two especially have the "mighty and, holy people" been 'cast down,' and 'stamped upon,' and 'destroyed.' But as the Roman power cannot be represented as 'a little horn' arising out of one of the four: kingdoms into which Alexander's empire was divided (Dan. 8:9); whereas both Antiochus and Mohammed can -- we conclude that they mainly are referred to in the prediction, and especially the latter."

Mr. Elliott on this matter calls attention to the fact known to all students of history -- a fact which contains an insurmountable obstacle to an application of this little horn of Dan. 8 to Rome. He says on this point: "There meet us on the very face of the question two objections most palpable, and which no ingenuity can ever overcome. The first is that the old Roman power can never be considered as a little horn of the Greek he goat. For the local origin of its horn was from Latium in Italy, not any spot in Greece or Persia: and before it moved eastward, to intermeddle with the territories of the Greek he goat, it was (on the scale of Daniel's vision) a great horn [power] not a little one; Sicily and Spain and Carthaginian North Africa, besides all Italy, being comprehended in its dominions. Moreover it never rooted itself in the Grecian soil, under a separate and independent government, until, at the very soonest, the division of the empire by Diocletian or, accurately speaking, not till the final division of the Roman Empire into Eastern and Western under Theodorus' two sons, a century later: that is, above two or rather three centuries after the destruction of Jerusalem and the Jewish nation by its armies under Vespasian. Second, even if the, symbol of the Macedonian he goat's little horn might by any possibility be allowed to represent the old Roman Pagan power, the idea of its representing also, . . . the extremely different power of Rome, Papal -- an *idea* forced on the expositors spoken of, by the fact of the little horn's having an assigned duration to the end of 2300 years I say this idea is one contrary both to the reason of the thing, and to the analogy of the three other admitted and notable prefigurations of Roman Pagan and Papal in the Apocalypse."

In concluding our examination of this application of the vision, we ask, Does it not seem clear that the application of this prophecy to Rome Pagan and Papal does not meet the requirements of the vision of the little horn of Daniel 8. It certainly seems so to us. Papal Rome, as we have endeavored to show in our last, is symbolized by the "little horn" of Daniel 7 that springs up among the "ten horns" on the fourth or Roman beast. This did not occur until the opening years of the, sixth century A. D. At whatever period in history the other "little horn" appears, it must be looked for in the East and not in the West. In other words it must rise out of one of the four kingdoms into which Alexander's empire was divided, whose territory is in the East and not in the West.

The Roman power, in the various forms and aspects it takes on as the centuries come and go, is described in more prophecies of Scripture than any other power,, except that of the Jews. It is, however, invariably represented as having its origin in the West, as well as' the seat of its authority and government, in the West. Shortly after Constantine removed his capital to Constantinople those provinces gradually became known as the Eastern or Greek Empire, to distinguish them from the old original Roman Empire with its never changing center at Rome, the eternal city. The Scripture prophecy is always consistent in this. In our study of the prophecies about the "fourth beast" or Roman Empire, we should always distinguish between the lands it conquered, and the never changing seat of power. We shall find the Roman power referred to in the next chapter of Daniel in connection with the wonderful prophecy of the seventy weeks. It is there pictured in its relation to the Jews.

Concerning the last application of this prophecy of Daniel 8, to a yet future Antichrist, a short-lived man who will repeat on a 'larger scale the wickedness of Antiochus Epiphanes, all that need be said, is that the same argument that applies in refuting the application of the "little horn" of Daniel 7 and the Man of Sin of 2 Thess. 2, to a future short -lived man, applies equally effective to this.

## **"THE TONE OF VOICE"**

"It is not so much what you say  
As the manner in which you say it;  
It is not so much the language you use,  
As the tones ,in which you convey it.

"Come here!" I sharply said,  
And baby cowered and wept;

'Come here,' I cooed, and he looked and smiled  
And straight to my "lap he crept.

"The Words may be mild and fair,  
And the tones may pierce like a dart;  
The words may be soft as summer air,  
And the tones may break the heart.

"Whether you know it or not,  
Whether you mean or care,  
Gentleness, kindness, love, and hate,  
Envy and anger are there.

"The, would you quarrels avoid,  
And in peace and love rejoice,  
Keep anger not only out of your words,  
But keep it out of your voice."