

# The Herald of Christ's Kingdom

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## TIDINGS FROM THE HOLY LAND

### **NATHAN STRAUS BACK, ELATED BY ADVANCEMENT IN PALESTINE**

'ELATED and refreshed,' as he phrased it, Nathan Straus, philanthropist and founder of milk depots for the poor, returned yesterday on the Adriatic after a tour of the Holy Land and three weeks in Jerusalem. Mrs. Straus accompanied him.

'My trip has made me feel twenty years younger,' he said. 'I accomplished a lot I set out to do and feel better for it. My heart, you know, is in the welfare of Palestine, and forever will be. I found the old Jewish ruins well cared for and respected. Great work is being done there by the British and the Jewish officials and under the direction of Bishop Manning of New York.

"The foundation of the Jewish home land is being skillfully laid. The people whose hearts are in the work are devoted and self-sacrificing.

"I am full of praise for Hadassah, the Women's Zionists organization, which has proved indispensable. Hospitals, clinics and dispensaries have been established. What I have been personally able to do has given me great satisfaction. I am particularly interested in the child welfare stations, where my milk stations are established. It is notable that the work is non-sectarian. Of the work done by Henriette Szold I cannot speak too highly. I have laid plans to feed 17,000 persons one full meal a day if the emergency arises. Today the station is caring for about 700 daily.

"On Mt. Scopus will soon be opened the Hebrew University, which I think in time will be the intellectual center of Jewish life.

"The colonists already have redeemed thousands of acres.. The Jewish farmer is a factor now considered. With such workers the movement is bound to succeed. Personally I think I have done much to establish better relations between the Jews and the Arabs. I want to help the Arab as much as the Jew. Ill feeling is disappearing and a genuine friendship developing.

"I wish I could find a way to the heart of many wealthy Jews who have not yet contributed to the reconstruction." -- *New York World*.

"Awake, Jerusalem, awake  
No longer in the dust. lie down;  
The garment of salvation take,  
Thy beauty and thy strength put on."

## **THE MEMORIAL CELEBRATION**

ANOTHER celebration of the Memorial of our dear Redeemer's death has come and gone -- one less intervenes between the full end of the sufferings of the Christ and the glory which shall surely follow. Encouraging reports have already been received of observance of this Memorial, Each one in its turn seems more precious than the former ones as we grow yearly in grace and in the knowledge of all that the Memorial signifies -- of the great ransom for all, our dear Redeemer's sacrifice, and our wonderful privilege of being accepted as His "members" to share His cross and ignominy now and by and by to share His glory, honor, and immortality.

We trust that the observance of the Lord's Supper this year has proved to be one of the most solemn and sacred occasions. We are glad to report that it was so with the brethren in Brooklyn who assembled on the evening of the 17th to "keep the feast." The discussion of the subject preceding and explaining the "Supper," set forth the meaning of the institution, tracing it back to the original Passover of the first-born of Israel in Egypt down to the antitype Christ and His members or Body, "the Church of the First-born." We saw that as only the first born of Israel were in danger in the type, so only the Church of the First-born are now in danger as respects the Second Death-though all must later be tried for life everlasting or death everlasting.

As we broke the unleavened bread we remembered our Lord's words, "This is My Body." We discerned that He meant, This represents or symbolizes My body -- that He could not have meant that the bread had been 'turned into flesh, because He had not yet been crucified; but still had His body of flesh. We partook of the symbol, meditating in our hearts that only by reason of our Lord's sacrifice could we be justified from sin-and-death condemnation. By faith we appropriated our Lord's pure manhood, sacrificed for us and for all.

Then we took the further view brought to our attention by the Apostle Paul (1 Cor. 10:16, 17), that the consecrated members of Christ are reckoned in with Him as members of one greater loaf, which is being broken throughout; this Gospel Age, and will be the bread of, life of which the whole world will partake during the Millennium if they would have everlasting life.

We partook of the "fruit of the vine" as a remembrancer of our Lord's cup of self-sacrifice and, of our pledge to share it with Him. "The cup

of blessing which we bless, is it not the communion of the blood of Christ?" He is the vine, we are the branches, and every branch must bear the fruit of sacrifice. "If we suffer with Him we shall also reign with Him." We who hope for immortality by a share in "His resurrection," we who hope thus to have inherent life, life in ourselves, do well to remember that our Lord has specifically stated the terms to be that we must drink of His cup, His blood (consecration), as well as eat of His flesh (justification).

Again as the brethren were reminded that they were symbolizing their communion with Christ in His great work, their suffering with Him, etc., the thought of peculiar testings and trials being their portion here was deeply impressed upon their minds. It was recalled that this will probably be increasingly the case as we near the final Memorial on this side the veil. It was remembered that at the first Supper the noble Peter almost fell at the same time that the ignoble Judas sold his Master for thirty pieces of silver, and the Master's words were remembered, which if heeded would have spared the Apostle Peter so severe a test "Watch and pray, lest ye enter into temptation."

The fiery trial is necessary for the separating of the gold of the New Creature from the dross of the old creature. The "wheat" must not only be separated from the "tares," but then it must be threshed and winnowed ere it is fit for the garner. The safe course is to watch and pray, lest we be ensnared by the Adversary either by, old or new methods. If our hearts be full of loyalty to the Lord it will hinder "man-worship" of every form, including idolatry of self. If additionally we are "filled with the spirit" of meekness, gentleness, patience, brotherly kindness -- love -- it will prevent barrenness and unfruitfulness, and drive out every vestige of anger, malice, hatred, envy, strife, and all other works of the flesh and the Devil. Thus doing, dearly beloved, very soon the Chief Shepherd will grant us an abundant entrance into the everlasting Kingdom.

## **"GATHER MY SAINTS TOGETHER UNTO ME"**

AS the tinge for the "General Assembly of the Church of the First-horns" draws nearer, the desire of the consecrated to meet together to "build up one another in the most holy faith" should appropriately increase. This applies to the little local gatherings in various parts as well as to the more general meetings such as conventions. We rejoice that this is so, and fail it as one of the proper signs of brotherly love and general growth in grace and knowledge:

The Apostle's statement that we are "members of Christ" -- members of one another, is more and more impressed upon our minds, and we

accordingly realize that the Lord would have us be co-workers together, seeking that fellowship of kindred minds, and seeking to assist and to edify one another in the new life.

We believe this was truly the spirit that pervaded the Convention held at Boston, April 19 and 20, at which there were about 80 of the friends in attendance. This conference surely measured up to our expectations- we believe exceeded the anticipations of the majority of the brethren. They were two days of spiritual encouragement and uplift; and this was evidenced in the various expressions of peace and joy as well as in the heartfelt testimonies.

The addresses of the brethren too we believe were of a seasonable character and such as to provoke unto love and good works -the love of God, the love of Christ, the love of the brethren.

The following are amongst the themes that were very profitably discussed on Saturday: "The Sufferings of Christ and the Glory to Follow' Prayer"; "The Peace of God"; "The New Creation." Sunday being Easter, the Memorial of our Savior's resurrection, brought to us afresh precious thoughts and memories which are associated with all the glorious hopes and promises of the Divine Word. Following an excellent testimony meeting in the morning, an address was given on "The Times and Seasons, Their Importance to The Lord's People in These Latter Days." In the afternoon at two o'clock "The Narrow Way of the Christian" was the subject of the discourse. This was followed at three o'clock by a discourse designed to a considerable extent for the public;, and there were at, this service a good number of new faces, probably the entire number present was about 125; the subject being "The Keys of Death and Hell Our -- Inheritance in the Resurrection." From the very pleasing attention given it is hoped that some at least were blessed with a better conception of the great Divine Plan of the Ages. At the concluding service of the day the friends were ably served on the subject, "Lowest Thou Me ,more than These?"

"It was good to be there" was surely the sentiment of all the brethren who had part in this season of fellowship at Boston. Loving thoughts and solicitude were expressed for all God's dear people throughout the world, and as all were repeatedly remembered in prayer, the great hope that in the not far distant future there is to be a glorious reunion and gathering together of all the Divine family, seemed to shine out with greater luster than ever before.

## **THE CHANGE OF THE CHURCH**

*"Lo! a sacred secret unto you do I declare: .We shall riot all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and the dead shall be raised*

*incorruptible, and we shall be changed." --  
1 Cor. 15:51, 52. --Rotherham's Translation.*

THE mystery or "sacred secret" referred to in our text embraces all that is comprehended in the resurrection and change of the consecrated followers of Christ from the earthly, human to the heavenly, spirit state. There are Scriptures that speak of a transformation that is going on in the lives of the Lord's consecrated during all, their sojourn here on earth. We quote some of these: "Be ye transformed by the renewing of your mind"; "And be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness"; "Whereby are given unto us exceeding great and precious promises, that by [laying hold of] these ye might be partakers of the Divine nature." (Rom. 12:2; Eph. 4:23, 24; 2 Pet. 1:4.) The change referred to in these Scriptures is completed at death, and is a necessary prelude to the resurrection change referred to by St. Paul in this Corinthian epistle: The change that is spoken of here is called a mystery or secret which is revealed only to the consecrated: "Behold, I show you a mystery."

### **TRACING PROGRESS OF HIDDEN MYSTERY**

Indeed everything associated with the call, consecration, development, and glorification of the Church is spoken of as a mystery or secret; "How that by revelation," the Apostle says, "He [God] made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is. now revealed unto His holy Apostles and Prophets by the Spirit." -- Eph. 3:3-5.

Like all the other important features of God's plans and purposes contained in the Scriptures, the imparting of knowledge concerning this feature is progressive. In other words, the first statements concerning the resurrection change of the Church are elementary; and the unfolding of the hidden mystery progresses gradually until it is fully disclosed.

We should not expect to find this resurrection change of the Church explained in the Old Testament, for the reason that it was a mystery hidden to those of the Old Testament ages and generations; nor should we look for anything , more than elementary statements in the Gospel narrative; for, said the Great Teacher to His disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you into all truth." (John 16 :12, 13.) However, as we trace the gradual unfolding of the several details connected with the change of the Church to heavenly glory, in the Epistles and the Revelation, we find them all in perfect harmony with the great central features of the "Hidden Mystery." These features are: First, that the "little flock" of overcomers must share in the sacrificial death of their Lord in order to share with Him in

His resurrection; second, that the "sleeping" ones will meet their change immediately at the Second. Advent; third, that there will be an elect remnant living at this time who will meet their change at death without sleeping.

As would be supposed, however, we find that the later statements of the mystery of the change of the Church are more full and clear; and the very latest, which is in the Revelation, is the clearest of all. Finally, in harmony with the Scriptures that the path of the just shineth brighter and brighter unto the perfect day, we find that the whole subject is more clearly understood by those who live in the closing days of the Church's history that these dearly understand what is meant by the Hidden Mystery. The reason of this is that the signs of the times, a knowledge of which was promised, would all clearly indicate the nearness of the, change, and that it would be timely truth to such, and therefore necessary for them to understand. This is implied in the statement of the Master in the words: "When ye shall see these things begin to come to pass, then lift up your heads, for your deliverance draweth nigh."

### **JESUS ANNOUNCED GENERAL TRUTH CONCERNING THE MYSTERY**

That we may see that the Savior's teachings on the resurrection change of the Church were elementary, we cite His utterances: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]." (John 5:28, 29.) "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up, at the last day." (John 6:39, 44.) In Luke 14:13, 14, we have words bearing on this matter addressed by the Savior to His disciples: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." In replying to the Sadducees, who denied that there would be a resurrection, He said: "Now that the dead are; raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." In the same connection He defines some of the characteristics of those who shall attain unto the resurrection out from among the dead. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection." -- Luke 20:35-38.

Summing up what is taught in these utterances we have simply the following facts

1. That there is to be a resurrection of the dead, both of the just and unjust.
2. That the resurrection of the just will constitute those who believe in Christ -- those whom the Father hath given to Christ; and that these will be rewarded -- that they will die no more, and in this respect will be equal unto the, angels.

These things aside from the fact that the resurrection would take place at the Second Advent, at the last day, are all we find in Christ's teachings on the resurrection change of the Church. To be sure there are other utterances of Christ, which when viewed in the light of further unfoldings in the Epistles and the Revelation throw light on the subject, but without this further teaching nothing would be added to these statements of Savior. The parable of the wheat and tares teach that the gathering of the saints -into the Heavenly Garner at the Second Advent cover a period of time called the harvest, but no further light is given concerning the change. In the parable of the virgins there is taught that there would be found at the Second Advent believers who would be foolish virgins, lacking in spiritual discernment and would fail to enter in with the Bridegroom; and also wise virgins, possessing clear, spiritual discernment, who would enter into Marriage; but how they would enter in, the parable gives no hint However, in the last discourse of our Lord, which was given to His disciples on Mt. Olivet, He made known the most startling fact that He would be present at His Second Advent and His presence would be known only by those who were of the faithful watching ones This fact is also stated in the Epistles and in the Revelation, and assists in a most remarkable manner to understand certain utterances in these writings concerning the change of the Church Not until these last days of the Gospel Age, however, has this been clearly seen. It was one of those things that the Spirit of truth would give enlightenment on in due time.

### **ST. PAUL ON CHURCH'S LAST DAYS**

In the Acts we discover nothing that gives any additional information concerning the change of the Church. It is in the First Epistle of St. Paul to the Corinthians that the fuller unfolding of the subject is found. This epistle is generally supposed to have been written in 57 A. D. St. Paul begins his wonderful treatise on the change of the Church with the words: "Some man will say, How are the dead [literally dead ones, dead persons] raised up; and with what body [Revised Version, "with what manner of body"; Diaglott, "in what body"] do they [the dead ones] come." -- 1 Cor. 15:35



It is important to keep in mind that the Apostle's subject is not the resurrection of dead bodies, but the resurrection of dead persons, dead souls; nor is it the resurrection of the unjust ones, but rather is it of the Church, the saintly class of the Gospel Age. In the discussion of the subject he propounds and answers two questions -- questions that invariably come to the mind when the subject of the resurrection is under consideration. The first is, How are the dead raised, that is, how is it possible for dead persons to be raised up, or brought to life again? The second is, What kind of bodies will these have when raised up? His answer to the first question, while 'given by the use of an illustration, is a very simple one, and in substance is that the dead will be raised by the display of the almighty power of God. His' illustration is drawn from one of the most common manifestations of God's power as exhibited in the natural or vegetable world: "O senseless one! what thou sowest is not made alive unless it die." (Ver. 36.) His answer, in brief, is that it would require no greater display of God's power to restore to life again those who had died, than is manifested in the seed that when planted dies in the ground, and by God's power an entirely new living organism springs up from it.

The two next verses (37, 38) are designed evidently to answer the same question: "As to what thou sowest, thou sowest not that body which will be produced, but a bare grain, it may be of wheat or of some of the other kinds; but God giveth to it a body as lie designed, and to each of the seeds, its own body." As much as to say, if the power of God can do so much in nature -- the vegetable world, can He not manifest equal power, in the great world of dead ones?

It is undoubtedly true that these verses were designed, also to answer the second question: "With what manner [kind] of a body do they [the dead ones] come?" The answer is given by analogy: First, just as the living seed has to cease to exist as a *seed*, so the living man, or soul, has to cease to exist as a living man or soul: "What thou sowest is not quickened [made alive] except it die." Second, as the living seed, which is sown in the ground is not the same as the body (plant) which comes from it, either in its form, structure, organism, or in the same identical elements or particles which composed the seed (the plant which springs up takes its food or nourishment from entirely different substances than the seed), so the dead person or soul does not come up with a similar organism, structure and form as that which dies; nor does the body take on the same particles or elements which made up that which the dead person had in life. Third, just as God originally designed that the wheat seed should produce a body peculiar to its species, so God originally designed that the resurrected saints should have bodies which will be peculiarly adapted to their resurrection state and heavenly surroundings: "And God giveth it a body as He designed."



## **CELESTIAL AND TERRESTRIAL BODIES**

In the verse that follows (39) the Apostle continues to illustrate truth concerning what kind of bodies they come up with, by a reference to the great variety of bodies existing among fleshly or earthly creatures, and by calling attention to the different kinds of varieties of bodies existing in God's universe. "All flesh is not the flesh (not, however, as to different elements which compose them); but there is one kind indeed of men, another of cattle; and another of birds, and another, of fishes." The teaching in this verse bearing on the matter is that we see a great variety of forms and organisms even among earthly or fleshly beings. The thought of diversity of structure or form is still in the mind of the Apostle. He proceeds next to make a comparison between earthly or flesh beings, and heavenly or spirit beings: "There are heavenly bodies, there are earthly bodies; but the glory of the heavenly is one; the glory of the earthly is another:" (Ver. 40.) The teaching that seems to be presented here has reference to two matters: first, that these two orders of beings have entirely different kinds of bodies; and second, that each has a glory peculiar to itself. The thought is evidently the particular one. The word glory in this passage, is from the Greek word "*doxa*," meaning dignity, majesty has a dignity and majesty of its own. The same thought seems to be illustrated in the next verse: "There is one glory of the sun and another glory of the moon, and another glory of the stars one star differeth from another star in glory." -- Ver. 47.

Having finished his argument from analogy and illustration, the Apostle now for the first time applies his argument, in the words: "So also [and thus is] the resurrection of the dead [dead ones]." Let us notice carefully his application: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown [with] a natural body, it is raised a spiritual body." - Ver. 42-44.

Unless one keeps in mind that the special subject under discussion by the Apostle is not the resurrection of bodies, but of persons, individuals, souls, there is sure to come into the mind a wrong thought; and a failure to understand the whole matter under discussion is the result. The thought that comes to the mind is that the word *it* refers to the body. There is no foundation for such a thought in the use of the word in this passage. The words, "It is sown", are translated from one Greek word; likewise, the words, "it is raised." Wherever this word is employed, the context always determines the gender. In verse 4 of this same chapter we have in the *Englishman's Interlinear Translation*. the words, "*He* was raised," These words are from one Greek word.

## **WE SHALL ALSO BEAR IMAGE OF THE HEAVENLY**

The context shows that Christ is the person referred to; therefore the word *He is* used. Keeping this in mind when considering these words

in verses 42-44, enables us to understand that the teaching of the Apostle is that if a person, soul, dies a spiritual person, the same will be raised with a spirit body; and if one dies a natural, fleshly, person, that one will be raised with a flesh body. This understanding of the matter is further confirmed by the Apostle's words: "There is [such a thing] as a natural, [an animal] body; and there is [such a thing] as a spirit body. The Apostle in this statement simply means that there are existing in God's universe intelligent beings who have spirit bodies, and other' intelligent beings who have flesh bodies. The Apostle knew that heavenly beings have spirit bodies, and earthly beings have animal bodies. This understanding of the matter is very plainly stated in the next verse: "And so it is written, The first man Adam was made a living soul; the last Adam [Christ in His present state] was made a quickening [life-giving] spirit [being]. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." -- Ver. 45,46.

At this point it is well to notice that the Apostle informs us concerning what is the nature and origin of the animal or flesh body in the words: "The first man is of the earth, earthy." He also tells us the same of the spirit body: "The second man is the Lord from heaven." (Ver. 47.) This is in agreement with his statement concerning the origin of the heavenly, spirit body in 2 Cor. 5:1, 2. "For we know that if this tent of our earthly dwelling be taken down, we have a building. of God, a house not made with hands, eternal; in the heavens; and in this we groan earnestly desiring to be clothed upon with our house which is from heaven."

The Apostle at this point reaches the climax of his discussion in the words: "As we [the spirit class] have borne the image of the earthy, we shall also bear the image of the heavenly." He does not tell us how the heavenly, spirit body looks; neither does he tell us of the elements of which it is composed. If this had been revealed to him, he doubtless would have told us. However, he does tell what it will not be: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." (Ver. 50.) And where he leaves the matter we will leave it, and not assume to be wise above that which is written.

## **WE SHALL NOT ALL SLEEP**

The Apostle, however, does not finish his discussion with this statement. There was another matter that at the time was under discussion, and to some extent disturbing the Corinthians; as well as some in other churches; and it is this that is referred to in the next words of the Apostle "Behold, I show you a mystery. We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." (Ver. 51, 42.) The Apostle had explained the mystery of the resurrection of those who had fallen asleep; the question then was, How will it be with those who will be living at the time of the Second Advent? His answer is, not as some read into his words, that these would not *die*, but rather, that these would not *sleep*. The meaning is that those living at the time of the Second Advent would not remain in the death state for even a single moment. The prevailing thought in regard to this matter 'is that the change of both the dead, the sleeping ones, and those that live at the time of the Second Advent will be at one and the same moment. This understanding is based on the same Apostle's words in a letter written to the Church at Thessalonica. The words as translated in our King James Bibles seem to support this view. They read: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." ( 2 Thess. 4:y.) Other translations, however, are more in harmony with other Scriptures, which teach that while the resurrection of all the sleeping ones will be at one and the same moment, the change of those who will be living will occupy a period of time, although each individual's change will be in a moment. We give a translation by Ferrar Fenton: "For we say this to you as a message from the Lord, that we the living, the survivors until the appearances of the Lord, will not precede those who sleep. For the Lord Himself in command, with the voice of an archangel, and with a signal from God, will 'descend from heaven and first the dead in Christ shall rise again; then we, the living remnant, shall at the same time be carried up in clouds 'for an introduction by the Lord into the eternal condition; and then we shall always be with the Lord." (1 Thess. 4:16, 17.) It will be noticed that instead of the word "together," we have in this translation the words "at the same time."

Leaving the further consideration of this until we come to consider the further development of this "mystery" found in a later *utterance*, we will *briefly* sum up what we have found up to the present to be clearly taught about the change of the Church, namely that the change of the Church will be at the Second Advent; that it will be from an earthly, human to a heavenly, spiritual state; that those who died from Pentecost up to the moment of the Second Advent will be resurrected

or changed first; that those who will be living at that time will not sleep, but will in some manner not revealed in these Scriptures experience the same change as the resurrected ones; that the change of both as individuals will be "in a moment"; and finally, that the change of both the sleeping and the living will take place "at the same time."

### **BLESSED ARE THE DEAD WHO DIE IN THE LORD FROM HENCEFORTH**

The question to be decided is, Does the expression "at the same time," mean *at the same moment*? In other words; will those who are living at the time the sleeping ones are resurrected experience their change at the same moment with these?, How are we to determine this matter? Some decide one way and others decide another. Are the Apostle's words above considered, the last revelation in the Scriptures on this matter? Our reply is that they are not. The last word on the matter concerning the change of the Church is found in the last message that Christ gives to His Church, and we find that this very mystery or secret is disclosed. In this we have further illustrated and confirmed, the progressive character of Scripture teaching on this most important subject. In Rev. 14 we have a vision that plainly meets its fulfillment in the harvest period, the end of the Age. This, harvest has reference to the gathering of the Church. The chapter opens with a vision that unmistakably pictures the Second Advent. "I saw a Lamb stand on Mount Zion." The visions that are described in this chapter meet their fulfillment in the harvest, the period of time when the followers of Christ are being gathered into the Heavenly Garner. The living ones, those who are left over when the Advent takes place, are portrayed as proclaiming messages. It is in connection with this work which these living ones are engaged in that we have an utterance which completes the solution of this mystery: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth [Diaglott, "from this time"] : Yea, saith the Spirit, that they may rest from their labors, - and their' works accompany them. And again I looked and saw a white cloud; and upon the cloud One sitting like a Son of man, wearing a golden crown upon His head, and holding a sharp sickle in His hand." (Rev. 13:13,14.) These words complete the unfolding of the mystery of the change of the Church which we briefly sum up

1. It is definitely stated that there will be some who will die in the Lord "from," not at, a certain time. The word *from* here plainly shows that these will not all die at the same moment.
2. We are informed in this utterance that these who die from this time are in some way spoken of as dead. There are only two classes of living ones spoken of in the Scriptures as dead. One class is the world who are said to be dead, that is, under the condemnation of death.

Another class constitutes those who have passed from under this death condemnation to life. These are the ones who have consecrated themselves to follow in the footsteps of their Lord unto death. These are spoken of as. dead and their lives as hid with Christ in God. These then are the ones referred to in the text as the "dead who die."

3. A special blessing is pronounced upon these who live during this period. The blessing is doubtless the one already mentioned by St. Paul, "We shall not all sleep." These will be changed in a 'moment, in the instant of death.

## **DANIEL THE BELOVED OF JEHOVAH**

### **SERIES XX**

#### **"THE LITTLE HORN" -- THE EASTERN APOSTASY**

*"And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant- land."-- Dan. 8 :9.*

HAVING proved, we think, that the "little horn" power of Dan. 8:9, cannot possibly have met its fulfillment in Rome, either in its Pagan or Papal aspect, or in both; nor yet in Antiochus Epiphanes, except possibly in a precursive sense, we will look elsewhere in our endeavor to discover what power is referred to. In searching the records of history we must of course be guided by the prophecy itself, and particularly the angel's explanation of the same. Most naturally and appropriately our first inquiry should be, Where or in what part of the world shall we look for a power meeting all the characteristics of this "little horn"? We note first that the chronological limit to look. for is in some power of long duration; this for the reason that in no other way and to no other power that has yet appeared in history, can it be found that the, chronological period of 2300 literal days (ver. 14), has met a fulfillment. It has never been satisfactorily applied on this scale to Antiochus Epiphanes, nor to any power that has appeared since. The scale, therefore, must be that a day represents a year, and therefore signifies 2300 years. The chronological limits of the whole vision, then, extends from some date in connection with the. rule of the Persian power down into the .period designated in prophecy as the "time of the end."

The geographical limits are also, not only extensive, but definite. These limits cover no less a range of territory than that covered by Alexander's empire in its four divisions among his generals, after his death: "And out of one of them," the prophecy reads, "came forth a little horn." ( Ver. 9. ) While it does not say from which one of these four powers it will rise, the statement is sufficiently clear to exclude

our looking for it on the territory of the Western Roman Empire, and cannot, therefore, be applied to- either Pagan or Papal Rome.

### **"IN THE LATTER TIMES OF THEIR KINGDOM"**

In order to discover from which one-of the four divisions of Alexander's empire this Eastern "little horn" was to rise, it will be necessary to trace briefly the history of these four powers. It is definitely stated that it was to rise in the "latter time of their kingdom." Examining the records of history we discover that these four powers were all brought into subjection to the Roman Empire before the Christian era began; and as out of none of them prior to this do we find that a power rose up that in any sense or degree met the requirements of the prophecy of this "little horn," we are forced to conclude two things: first, that at least one of these kingdoms would at some time subsequent to its subjection gain its independence of Rome; and second, that this would be after Christianity had become established in the world. Tracing the history of these powers we find that this was the case.

Consulting the records of history we find that Lysimicus, one of Alexander's generals, was given Thrace, and a few minor provinces. In connection with the wars waged by Rome against the Macedonians, the territories of Thrace passed into the hands of the Romans in B. C. 168; and "subsequently shared the vicissitudes of the Roman-Empire."

Macedonia (which fell to Cassander) after a series of conflicts, became in 148 B. C., a Roman province. It is positively, certain that no such power as that described by the "little horn" of Dan. 8 came out of either of these two divisions of Alexander's empire prior to the Christian era.

It will also be recalled that in the division of Alexander's empire, the Persian and extreme eastern territory was given to Seleucus. He became the first one of a dynasty of kings called the Seleucidae. This dynasty constituted one of the four horns of the "he-goat." Neither did *it* exist long, for by a succession of revolts, covering a period of years, it broke in pieces, until at last in B. C. 65, its territory also came into possession of the Roman Empire.

However, we find that in the Christian Age, its history is resumed again. Rome's hold on the Persian territory was not a strong one, and Persia soon gained her independence. We find it to be a fact of history that in 218 A. D. it was independent of Rome, and as a result of a great battle fought on the plain of Hormuz (not with Rome, however), in which the Persians were victorious, she attained such a mighty power and influence that in a few centuries after, she more than once imperiled the existence of the Eastern Roman Empire-often called the

Greek Empire. In 636 A. D., however, Persia's last king, was driven from the throne by the Arabs, or Mohammedan power, frequently referred to as the Saracenic Empire. During the reigns of Omar, Othman, Ali, and the Omniades (the first of the Arab rulers of Persia) 636-750, Persia was regarded as an outlying province of the Mohammedan or Saracenic Empire, and was ruled by deputy governors, and in 750 A. D., Persia came to be considered as the center and nucleus of the Caliphate. (See *International Encyclopedia*, under Persia). It is very evident that it was at this time, or about this period, that the Mohammedan power had become the prophetic horn.

The angel's words: "In the latter time of their kingdom when the transgressors are come to the full;" seem also designed to locate the time of this "little horn's" desolating influence. The "transgressors" referred to would seem to be both Christian and Jewish, as we shall endeavor to show. This would indicate that this "little horn" would rise and accomplish its desolating work during the Christian dispensation.

### **FULFILLMENT IN THE MOHAMMEDAN POWER**

We will now give the history of the rise of the Mohammedan power, which seems to us to be the power referred to by this "little horn."

Mohammed himself was born at Mecca in Yemen in 570 A. D. Yemen was apart of Arabia. At the time of his birth as well as at the time when he began to propagate his religion, Yemen was a province of the Persian Empire. (See Gibbon, Vol. IV, p. 323.) Viewed from one standpoint it can be said that the incipient beginnings of this "little horn" came out of that division of Alexander's empire, originally given to Seleucus. It should be remembered, however, that Mohammed himself cannot in the Scriptural sense be this "little horn." A horn could not be an individual king, but rather a succession of kings. On this account, not until all the Arab tribes had been conquered and united under Mohammed; indeed, not until after he had died and a successor was appointed to carry on his work, can it be said that the vision; of the little horn began, in its complete sense, to meet its fulfillment. Concerning the gradual incipient beginning of the little horn, a quotation from Gibbon is to the point. After describing Mohammed's early experiences in connection with his receiving the so-called visions at Mecca, Mr. Gibbon says

"The religion of the Koran might have perished in its cradle had not Medina embraced with faith and reverence, the holy outcast of Mecca. The ten, persons of the tribes of the Charegites and two of the Awsites united in the faith and love, protested in the name of their wives, their children and their absent brethren, that they would forever profess the creed and observe the precepts of the Koran."



This describes the beginning of the religious system of Mohammedanism. Gibbon next describes the beginning of the political aspect of this power:

"The second [phase] was a political association, the first vital spark of the empire of the Saracens. Seventy-three men and two women of Medina held a solemn conference with Mohammed, his kinsmen and his disciples; and pledged themselves to each other by a mutual cord of fidelity. They promised in the name of the city, that if he should be banished they would receive him as a confederate, obey him as a leader, and defend him to the last extremity. "From his establishment at Medina, Mohammed assumed the exercise of the regal and sacerdotal office. After a reign of six years, fifteen hundred Moslems in arms and in the field renewed their oath of allegiance . . . . The choice had exalted the fugitive of Mecca to the rank of a sovereign; and he was invested with the just prerogative of forming alliances, and of waging an offensive or defensive war."

The historian, Myers, says that, "Within ten years from the time of the assumption of the sword by Mohammed, Mecca had been conquered, and the new creed established among all the tribes of Arabia." Thus we have pictured the rise and growth of a combination of a temporal and religious power that marked the beginnings of an empire which extended all over the territories of Alexander's eastern possessions, and at one time threatened the whole civilized world. It had its beginnings in Arabia, which at the time, constituted one of the provinces of Persia; the latter kingdom being a revival of that of the Seleucidae.

### **THE TWO PROPHETIC LITTLE HORNS**

The language of the late Mr. Guinness will be found to be very important as it relates to this interpretation:

"The place of paramount importance in this prediction is given to the career and actings of an Eastern 'little horn'; and our knowledge that the Papacy was the power predicted under the symbol of the Roman or Western 'little horn' affords a clue to the meaning of this sister symbol.

"The whole range of prophecy presents two, and only two 'little horns'; and the whole range of history presents two, and only two powers, which exactly answer to the symbols; powers which, small and insignificant at first, gradually acquire empire on the ground of religion, and wax exceeding great by so doing; proudly oppose Christ, and fiercely persecute His people; repress and exterminate His truth; enjoy dominion for many long centuries (during which they tread down Jerusalem, either spiritual or literal), and perish at last under the judgment of God.

"The Papacy does not stand out more distinctly as *the* great Apostasy of the West, than does Mohammedanism as *the* great parallel Apostasy of the East. The one originated from within, the Church, the other from without; but they rose together in the beginning of the seventh century; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the Church, and the other defiled and trod down Jerusalem [and we would add, apostate Eastern Christians]. In their life, they have been companion evils, and in their death they are not divided; for the one has just [in 1870] expired, politically, and the power of the other is fast expiring.

"The Mohammedan power is, we think, unquestionably the main fulfillment of this symbol; but it is almost equally clear that it had a precursive fulfillment, on a smaller scale, in the person and history of Antiochus Epiphanes. But Antiochus never waxed 'exceeding great,' he never 'threw down the place of the sanctuary,' though he took away the [typical] 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. Antiochus was a precursive little horn, Mohammedanism is the full and proper reality intended by the symbol.

"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."

## **TWO DIVISIONS OF THE MOHAMMEDAN HORN**

There have been two grand divisions of the great Mohammedan "horn" or power -- the Saracens and the Ottoman Turks. As the chronological feature covers 2300 years from some point of time in the kingdom of Persia, then we are to look for the fulfillment of the doings of this "little horn" of the East, in both these divisions. Their origin was in the East. The two were alike in their religion, being both Mohammedan—and alike also in that they both made their religion the inspiring motive of their conquests. Both were scourges of the so-called Christian nations and peoples; both waged a war for the conquest of the world, the object being to bring all mankind to embrace their religion, pay tribute, or suffer death. The first sought to obtain possession of the eastern capital, Constantinople; the second accomplished this. Both in their day desolated and trod down Jerusalem and the holy land. In the

Apocalypse we have these two divisions more fully described in the fifth and sixth trumpets. This is in harmony with the method of revelation -- the later predictions always giving fuller details of the power mentioned. This is a characteristic that applies also to the vision of the "little horn" of the West -- the later vision always assisting to a fuller understanding of the other.

We next consider those special features which describe the actions of the "little horn." The first one is contained in the words: "And by him [the little horn] the daily sacrifice was taken away. It will be noted that in our Common Version the word *sacrifice* is in italic, which denotes that no such word is contained in the original Hebrew text. It is supplied by the translators; who seem to have thought it necessary to convey the meaning, supposing that the morning and evening Jewish sacrifice is referred to. A careful examination, however, of other Scriptures where the word "daily" is used in connection with Jewish worship, shows that the word daily represents everything in the worship of God which is not merely temporary, but permanent. The noted translator, Mr. Kiel, says

"The limitation of it to the daily morning and evening service, in' the writings of the Jewish Rabbis, is unknown to the Old Testament: The word [daily] much rather comprehends all that is of permanent use in the holy services of Divine worship." In other words, "All that had continuance in the Mosaic worship." See Num. 4:26; 29:6. A word that may be supplied that gives better the sense is "service." The passage is rendered by the eminent translators, Hengstenberg, Havernick, Hoffman, Kranichfeld, Kliefoth, Kiel, and Zockler : "And by him the daily service was taken away." As applied to Antiochus Epiphanes as a precursive fulfillment, this feature is in full accord with history. In 1 Maccabees 1:46-53 we read: "And the king [Antiochus] sent letters by the hands of messengers to Jerusalem, and to all the cities of Judah: that they should follow the law of the nations of the earth, and should forbid holocausts and sacrifices, and atonements to be made in the temple of God. And should prohibit the Sabbath and the festival days to be, celebrated . . . . And that they should leave their children uncircumcised, and let their souls be defiled with all uncleanness and abominations, to the end that they should forget the law and should change all the, justifications of God. And that whosoever would not do according to the word of the king [Antiochus] should be put to death."

The above quotation from the book of Maccabees we make, not as from sacred and inspired history; nevertheless we would think reasonable that its reliability so far as historical data is concerned may be considered equal to that of other secular or profane historical accounts of those times.

**SOUGHT TO DESTROY THE HOLY. PEOPLE**

As pertaining to the Christian dispensation, then, where the word "sacrifice" is not employed with it, the word "daily" would represent all the 'services instituted by Christ and the Apostles; indeed all that goes to make up Christian worship. It should be remembered, however, that, these at the time referred to in the *vision* had become perverted and defiled. The taking away of these services, and the substitution of the Mohammedan religious rites in their place, was as all students of history know, a characteristic of the Mohammedan conquests in those eastern countries. We find that in verse 12, the translators have also supplied the word "sacrifice." Kiel, De Witte, Lengerke, Havernick, Kranichfeld, and Mauver, render these words: "A host shall be given up, together with the daily service, because of transgressions." In the explanation of these words by the angel recorded in verse 23, it is stated that in the latter time of their kingdom when the transgressors are come to the full, this "little horn" power's ravaging desolations were to meet their fulfillment. The statement is also that it will be because of transgressions that this "little horn's" depredations will take place. All these features met their fulfillment in the great Mohammedan power in its conquests of Eastern Christendom. The power was given him by reason of the transgression, and by the use of this power the Mohammedan little horn sought to destroy the mighty and the holy people. Considering these statements together it is clearly implied that these mighty ones would be by profession holy ones, Christians, but from the standpoint of possession, they would be transgressors of their covenant. Thus we are enabled to understand the expression: "Power shall be given him [the little horn], by reason of transgression." In other words this Mohammedan power became a judgment scourge. The word "woe" is the word employed to describe its doings against apostate Christendom under the fifth and sixth trumpets of the Apocalypse.

We notice next that this little horn is described, by the angel as "a king of fierce countenance." The Turkman's fierceness of countenance is proverbial. "Fierce as a Turk" is the language employed by Gibbon more than once. "The body of the Turkish nation," he says, "still breathed the fierceness of the desert."

In evidence of how, having waxed great, even, to the host of heaven, it cast the host and the stars to the ground and stamped upon them, and how by it the daily service was taken away, and the place of the Lord's sanctuary was cast down, and how it magnified itself against the Prince of the host, and cast down the truth to the ground and practiced and prospered, and caused craft to prosper in his hand, we quote from Gibbon, when describing the conquests of Soloman, one of the Turkish Sultans

"By the choice of the Sultan Nice was preferred for his palace and fortress; . . . and the Divinity of Christ was denied and derided in the

same temple, in which it had been pronounced by the Catholics. The unity of God and the mission of Mohammed were preached in the mosques; and the Cadhis judged according to the law of the Koran. . . . On the hard conditions of tribute and servitude, the Greek Christians might enjoy the exercise of their religion; but their most holy churches were profaned, and their priests and bishops insulted; they were compelled to suffer the triumph of the Pagans, and the apostasy of their own brethren; many thousand children were marked by the knife of circumcision, and many thousand captives devoted to the service of the pleasure of their masters."

### **HISTORY IN AGREEMENT WITH PROPHECY**

Mr. Elliott says: "As to the manner in which, after a temporary disruption of the Turkish power, and then its revival under a new dynasty, the Othmanic, it not only conquered other of the [Eastern] Greek provinces, but at length destroyed the [Eastern] Greek Empire itself 'the mighty ones, and the holy people.' Suffice it therefore to add that the Apocalyptic, pre-intimation of the cause of the Euphratean horsemen [Rev. g] being thus let loose on Greek Christendom to destroy it, namely that of its sanctuary being polluted with transgressions, and pertinaciously *unpurified* and unatoned for, agrees precisely with Daniel's intimation of the cause of the he-goat's little horn being commissioned, and receiving power against the then mighty and holy people, namely the fact of the transgressors (now their designative) having come to the full. Therefore it was that the Turk became great, like Sennacherib [See Isa. 36:24], and not 'by his own power'-therefore that he became, according to his own self-assumed appellative, *Hunkla, the Destroyer.*"

The following, as showing the origin of this particular dynasty of Mohammedan rulers, that is, that it came out of one of the four kingdoms of the Greek Empire, is most significant: "That famous capital of Mohammedanism whence the Seljukian Turk first issued on his mission 'against Christendom, and which in their very titles has been ever since remembered by the Turkish Sultans, was not only notable for its Euphratean site, agreeable with the Apocalyptic prophecy, but also for certain remarkable local associations with earlier history, agreeable with Daniel's., When the Caliph Almanzor, little thinking what he did, chose it for his capital, it bore 'the humble name of Bagd-Dad, or Dad's Garden; a name derived from a hermit, so called, its then only inhabitant. But ruined heaps betokened that it had once been populous. And as the monk turned from those ruins to contemplate the buildings of the new-rising city, like one standing in the void between two distant ages; he might have told the Caliph that his chosen site was that of the capital of a once mighty kingdom of earlier conquerors of Asia -that there, nearly 1100 years before, Seleucia had been founded; and there for some 500 years had

flourished, with all the pomp and pride of its half million and more inhabitants : the Eastern capital of the greatest of Alexander's four successors, Seleucus Nicator. Thus, with regard not merely to the more distant Parthian provinces of Seleucus' ancient kingdom, where the Seljuks first formed into a little power, but also to the Seleucian capital (thenceforth the Seljuks' religious metropolis) where they received, and whence they issued on their predicted commission against Christendom, it was out of the chief of the four horns into which the first great horn of the Macedonian he-goat. broke. that in the latter time of the Greek empire') the little horn of the Turk might be said to have sprung." -- *Horae Apocalypticae*

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I know in whom I put my trust,  
I know what standeth fast,  
When all things here dissolve like dust,  
Or smoke before the blast:  
I know what still endures, howe'er  
All else may quake and fall,  
When lies the prudent men ensnare,  
And dreams the wise enthrall.

It is the Dayspring from on high,  
The adamant Rock,  
When never storm can make me fly,  
That fears no earthquake's shock,  
My Jesus Christ, my sure Defense,  
My Savior and my Light,  
That shines within and scatters thence  
Dark phantoms of the night.

## **WHAT JEHOIADA MEANT TO JUDAH**

*"Be strong in the Lord, and in the strength of His might."--  
Eph 6:10; 2 Kings 11:1-4, 11-18.*

ONE has wisely said "the lessons of the past should never be forgotten." To those who would be wise, history furnishes innumerable valuable lessons. The records of the course of human life under the curse -- man's successes losses, his triumphs and defeats -- are full of valuable suggestions, which the prudent in these days may put to good use.

Especially does sacred history bring home to *us* with telling effect the consequences of the misuse of opportunities, -- God-given privileges and advantages. The outstanding sins past ages, pride, ambition, jealousy, selfishness, and false worship continue to bear rule over our

race today and happy is the who hears and heeds the voice of wisdom and orders his life conduct accordingly.

Although the various rebukes that Jehovah gave to certain enormous national sins in ancient Israel, such as false worship, did not succeed in making a complete reformation in Israel, yet these stern manifestations of His wrath as in the days of Elijah, did accomplish the turning back to a considerable degree the influence of Baalism. As we have seen, not only did true religion prosper more in the kingdom of Judah but also in the kingdom of Israel, and it was respected during the period of Elisha's ministry as Lord's Prophet. Although it was not the religion of the court, it was the religion of the Israelites indeed. The prosperity of cause of Jehovah in Elisha's day is best seen in contrast with conditions which prevailed in the earlier part of Elijah's ministry.

### **ANOTHER WICKED QUEEN**

Meantime the influence of Baalism extended from the court Israel, and especially from the heathen queen, to the court Judah; the son of the king of Judah marrying the daughter of the heathen queen, who, in character, evidently had a strong resemblance to, her mother, Jezebel. From the time of her association in the kingdom of; Judah the idolatrous influences there began to gain strong foothold and a Baal temple was built, and under the royal protection the licentious worship of Ashteroth found favor with many of the people.

The son of Jehoshaphat, Jehoram or Joram, King of Judah, was the one who married Athaliah, daughter of King Ahab of Israel and the infamous Jezebel, and sister of Ahab's son and successor, who also was named Jehoram (Joram). For a few years Jehoram of Judah was associated with his father in the government, but as soon as he actually came to the throne he followed Athaliah's evil influence and introduced Baal-worship into Judah, building in Jerusalem itself a temple to the heathen god. He murdered his six younger brothers and seized their wealth, also killing some of the chief nobles of Judah. Elijah had prophesied in writing that because of these sins of their king, Judah should be severely smitten, which was fulfilled in the rebellion whereby the Edomites won independence, in the successful revolt of Libnah, and in attacks by Philistines and Arabs who plundered his palace and carried off some of his wives and all his sons except Ahaziah the youngest. Elijah had also foretold the incurable disease of the bowels which carried off Jehoram at the early age of thirty-eight, after a reign as sole king of only eight years. He did not receive the usual honor of a public funeral." -- 2 Chron. 21 :1-20.

Upon the death of her husband, Jehoram, king of Judah, Queen Athaliah continued her influence in the kingdom with her son, Ahaziah who, then became king. Ahaziah reigned but one year; and at his death, contrary to the law and usage of the Jews, she determined to



make herself sovereign, and, to accomplish this, caused all of her grandsons to be put to death. That is, she supposed that she had accomplished this end; but her daughter, who had become the wife of the high priest and was evidently under his influence, saved the life of the youngest of the king's sons -- her nephew, Joash -- secreting him with a nurse in one of the apartments adjoining the Temple set apart for the use of the priests".

### **HEART OF FALLEN MAN DECEITFUL**

One lesson for us here is the power of pride. We may well hope that not many could be influenced to become murderers, even with such inducements. But not many of us will ever have such a temptation either to grasp a throne or retain hold upon one already possessed. Other illustrations of the power of pride leading to murder in the interest of a throne are mentioned in history. For instance, King Herod's murder of all the infants of Bethlehem of two years old and under was to preserve to himself and his heirs the throne of Israel. History tells us that Laodice poisoned her six sons, one by one, that she might be Empress of Constantinople. Another mother named Irene, which name signifies peace, gouged out the eyes of her own son that he might be incapable of ruling the empire over which she sought to reign.

No wonder the Bible declares that the heart of man in his fallen condition is deceitful above all things and desperately wicked! (Jer. 17:9.) No wonder the Bible tells us that the blessing of the New Covenant which God *will* establish with the world through Israel, during Messiah's Reign, will operate to the taking away of the stoniness of the human heart and to the return to mankind of a heart of flesh—a proper human sympathy, such as the perfect man had 'when he was created in the image and likeness of God! (Ezek. 11: 19 ; 36 :26 ; Jer. 31:31-34. ) How glad we are that Messiah's Kingdom will not merely restrain sin and sinners, but by restitution processes will take away the stoniness of heart and bring as many as are willing of mankind back to tender-heartedness and to harmony with the Divine Law of love for God and for the neighbor

The boy heir to the throne, Joash, whose life had been secretly preserved, at seven years of age under the guidance of his uncle-in-law, the high-priest, was anointed and proclaimed king of Judah. The lesson gives the particulars of the transaction by which the temple guard became the king's guard -- how the king's grandmother, the usurping queen, was first attracted to the temple by the commotion amongst the people, and then quickly realizing the situation, cried, Treason, Treason, and fled to the palace, where she was executed.

A few years before the incident of this lesson, under the Lord's direction, Jehu had been anointed king over the sister kingdom of,

Israel, and although in many respects himself a bad man, he served as the sword of the Lord to execute retribution upon King Ahab and Queen Jezebel, who had wrought so much injury to the cause of true religion in the kingdom of Israel. Now, by the death of the usurping queen, Athaliah, the daughter of Jezebel, the game pernicious influence was overthrown in Judah: that is to say, the reign of Jehoiachin in Israel and of Joash in Judah marked a period of backset to Baalism.

### **WISDOM OF GOD THROUGH THE AGES**

Looking back in history we cannot but marvel at many of the events and at much of what was tolerated. Students of history, not seeing the Divine Plan of the Ages, have been perplexed at the prosperity of evil doers in individual affairs as well as national, and the perplexity of such is increased when they consider the fact that Israel and Judah were nations with which God had made a special covenant and over which He exercised a certain measure of control. If heathen nations were allowed to go as they would into idolatry, etc., why was it that evil doers, evil practices, false worship, etc., were permitted to prosper in the nations over which God claimed oversight, control, etc.?

The answer and the only answer is that God's time for taking active control of the affairs of the world, subduing evil and advancing righteousness, had not yet come. The entire Law dispensation, from Moses to Christ, was introduced during a period when nothing else could have been brought in. The Gospel could not have been proclaimed at that time because the foundation for it had not yet been laid—the foundation being the redemption accomplished by the death of Christ. Nor could the death of Christ have been properly accomplished sooner, or the Gospel Age and its work begun sooner, because in the Divine Plan and foreknowledge that great event was arranged to take place just long enough in advance of the Millennial Kingdom to permit of the gathering out of the Church of the First-born, the Bride class, Christ's joint-heirs in the Kingdom.

For these reasons God introduced the Law dispensation, as the Apostle declares: "The Law was added because of transgressions, until the promised Seed should come." The Law Covenant made with Israel served two particular objects: (1) In its law and Atonement Day sacrifices, typical jubilees, etc., it foreshadowed or, typified glorious and great things to be fulfilled during this Gospel Age, some, of them during the Millennial Age. (2) It served to show the constantly downward tendency of sin, and how impossible it would be for the world to lift itself out of present degradation and sin and weakness even if God should release the whole world from original sin and the original death penalty. Moreover, we are to remember that although Israel and Judah exhibited great weakness, along the lines of idolatry, nevertheless they were by no means as corrupt in these respects as

were the nations around and about them-the remainder of the world: Whatever peculiarity there was consisted in the fact that they still maintained some reverence for the *invisible* Jehovah, some semblance of worship for Him whom other nations regarded not at all.

### **A REVIVAL OF THE TRUE WORSHIP**

The death of Athaliah, the usurping queen, quickly followed the anointing and proclaiming of her grandson, Joash, as the proper heir to the throne of Judah. The choosing of this particular time for bringing forward King Joash was no doubt influenced by the affairs of the neighboring ten-tribe kingdom of Israel. In the latter, by the Lord's direction, Jehu had been anointed as the king to supplant the weak and wicked Ahab and to punish the wicked and idolatrous Jezebel, his queen-thus to rid the ten-tribe kingdom of iniquitous rulers, whose influence seems to have been evil continually to the extent of their opportunities. No doubt the success of Jehu encouraged the high priest, Jehoiada, to overthrow the usurped dynasty of Jezebel's daughter and to re-establish the line of David upon the throne. More than this, we may properly assume that as the Lord directed in the anointing of Jehu to succeed Ahab, so he directed in the anointing of Joash to succeed Athaliah, and that the priest was guided by the Lord in the matter, though perhaps unconsciously.

The high priest; Jehoiada, as sponsor, made the coronation the occasion for a general revival of interest in true religion and for the reviving of corresponding opposition to the idolatrous worship of Baal, which the pseudo queen had introduced. Inspired by the counsel of the priest; inspired also by the circumstances surrounding the coronation in the temple court with its reminder of Jehovah, the true God, of their past history as a nation under His care, the assembled people reached such a fervor of excitement for the Lord and against idolatry that they surged forth, and as a mob tore down the adjacent temple of Baal, slaying its chief officiating priest, breaking its statuary, etc.

Mobs are rarely if ever to be encouraged, but in the present case we are to remember that, under special Divine arrangement, just such a course of opposition to idolatry was directly commanded, and that besides this, the people were keeping under and obeying the direction of the lawfully constituted government of the Lord, in the hands of His representatives, the king and the priest, which government had been illegally suppressed for a long time, and was now merely assuming, its proper position and overthrowing its illegal opponent.

]The new government, seizing upon the newly awakened religious fervor of the people, proposed the immediate repair of the temple and the re-instituting of its service by the true priests of God, who during the period of Baal worship had been unable to give their time and attention to the religious services of the temple and to the instruction

of the people in the matters of the Law. Because being opposed by the usurping government, and the revenues of the people being directed to the support of Baal worship, the true priests of God and the services of the temple had been neglected and practically out of commission.

The good intentions of the king and the high priest failed for fifteen years after this; when the king was twenty-three years of age, the temple had not yet been repaired! The reasons we are left to surmise, but the inference seems, to be either that the people did not trust the priests with the money, fearing that they would use it upon themselves and not upon the temple, or that the moneys paid and donated were largely consumed, and perhaps not improperly, in the maintenance of the priests, their families, etc. At all events, at the time mentioned, the king called for the high priest and the under priests to make report why the commission given to them fifteen years before had not been accomplished.

The result of the conference' was that the priests in general agreed that the repairing matter should be taken out of their hands and left wholly under the care of Jehoiada, the high priest. The latter arranged a method by which the people of Israel might know that the money contributed by them for temple repairing would not be diverted to other uses: he prepared a chest securely locked, with a slot in the top, into which donations for temple repairs could be put. This plan worked successfully and the repair of the temple proceeded in the hands of competent workmen and faithful overseers. The repairs and their cost must have been considerable, for the temple was now more than one hundred and fifty years old and had long been in disuse, and it is presumed that many of the stones from it had been taken and used in the construction of the temple of Baal near by. Verse 13 merely signifies that none of the money was used for furnishings of the temple until the temple itself had been thoroughly repaired, because 2 Chron. 24:14 shows that ultimately a sufficiency of money was donated to furnish the temple utensils.

### **CONSIDERED AS A PARABLE**

The foregoing is all interesting to us as an item of history and as an illustration of the sameness of human nature in all periods amongst all peoples. But what lessons can we draw from these experiences of natural Israel, beneficial to us as spiritual Israelites?

One lesson is that while the High Priest, our Lord Jesus, can be thoroughly trusted in connection with the entire work, nevertheless some of the under priests have less of the self-sacrificing spirit and are more or less inclined to use upon themselves for their own comfort and pleasure means which otherwise might have been better used in the repairing of the house of God -- the true temple, the true Church.

The spiritual temple and its doctrines, hopes, practices, etc., have become seriously deranged during the long period of the triumph of sin, the "Mystery of Iniquity," the "Mother of Harlots," during the Dark Ages. The Reformation Movement of the sixteenth century was bold and courageous, and promised great things in the way of repairs needed in the spiritual Temple. But, alas, the Protestant clergy have used the means and opportunities connected with this reformation for their own personal advantage. Considerable has indeed been done, considerable stir has been made amongst the people, considerable money has been raised, and yet withal comparatively little has been done in repairing the faith and hope and love of the Church, the true Temple -- comparatively few of the gross errors have been eradicated.

But here, as in the lesson, the Temple shall be repaired the High Priest has taken full charge of the matter. The people of God, when they once see the need of repairs and the safety of the channel, will be encouraged to do everything necessary on their part for the accomplishment of the work, and in this work the other leaders of nominal Christendom, who should have been active in the service, are being ignored-our great High Priest can do His work without them.

### **CONSECRATION TO GOD THE REASONABLE SERVICE**

Another lesson we may learn is the association' between faithfulness to the Lord - and the, service of the Lord. As soon as the people of Israel had consecrated themselves to the Lord, and in proportion as they did so, their every source of income would gladly co-operate in the building up of the interests of the Lord's cause.. And just so with spiritual Israelites: in proportion as we realize in our hearts a fullness of consecration to the Lord, in the same proportion everything that we possess is subject to corresponding responsibility. There are the proper taxes or demands upon our time, talents, influence, and means; and then each may give additionally, over and above this responsibility, a freewill offering to the Lord, according to the abundance of his love, according to the zeal of his heart. And this love, this zeal, and the self-sacrifice to which it leads, measures our devotion to the Lord. Thus the Lord is gauging all who have named His name and professed a full consecration to Him -- He is gauging their love not merely by the dollars and cents contributed to His service, but also by the time, influence, etc., which they possess and their willingness in the use of these in His service and in the opposition to Satan, and to all the errors of which he is the father and author.

Another harmony in this illustration is that the work mentioned in our lesson was done for and upon the Temple; and so any work we may now do as spiritual Israelites, and any sacrifices which we may now make, are to and for the Church, which is the Temple of God. The work of the present Age is the preparation of this Temple; the work of

the next Age will be the blessing of all the families of the earth through it and its then glorified Royal Priesthood. It is in harmony with this thought under a different figure that the Lord declares, "His Wife bath made herself ready." Her chief energy or self-sacrifices are to be on behalf of the Church-as the Apostle declares, we may "do good to all men as we have opportunity, but especially to the household of faith."

## **YET A LITTLE WHILE**

What though the tears are in our eyes,  
And grief lies heavy on the heart;  
What though we gaze on dark'ning skies,  
And palms are crossed to part;  
What though we tread the dang'rous ground,  
That sloping leads from life's high noon,  
And lean toward the tomb profound --  
'Twill all be over soon.

There is no room for deeds unkind,  
Oh, fellow-traveler to the tomb!  
Then clasp thy brother's hand in throe,  
And walk in love toward home.  
God knows what's best for him and thee;  
Then thankful be for every boon;  
Pass calmly toward eternity --  
'Twill all be over soon.

## **HEZEKIAH AND THE ASSYRIAN CRISIS**

*"God is our refuge and strength, a very present help in trouble."  
-- Psa. 46:1; 2 Chron. 29:30; Isa. 37:14, 21-23, 29, 33-36.*

HUMAN experience attests the truthfulness of the sacred writings, that as members of our father Adam's family we are all sharers in the general weakness, mental, moral, and physical, which for six thousand years has descended upon us. St. Paul refers to this, saying, "By one man's disobedience sin entered into the world, and death as the result of sin; and thus death passed upon all men, because all are sinners." -- Rom. 5 :12.

King Hezekiah of Judah has a wonderful record as a man of God, a reformer, a patriot, yet he was the son of a bad father, who in turn was the son of a good father, who in turn was the son of a bad father. The alternation between good and bad for four generations illustrates the

fact, that, although heredity has much to do with every member of our race, there are counter-balances in nature.

Nevertheless, the downward or sinful tendency inbred in our very constitution is so strong that none is able fully to overcome it. The best that any of us can do is to set his will in opposition to his inherited weaknesses and to fight courageously against them. The Apostle assures us that if it were possible for humanity to fully gain such a victory over its fallen self as to bring itself back to perfection, then doubtless God would have provided that way of salvation. But that way being impossible, God provided another method, another way, for our return to Him -- through the merit of Christ's death, "the just for the unjust," and through Messiah's assistance. This assistance, in the present time, is confined to those who voluntarily seek it. They receive the blessing of peace and joy in the present life, and glory, honor, and immortality with Messiah in His Kingdom, later.

### **IMPORTANCE OF STRONG WILL-POWER**

Many are so weakened, so "lost" through the fall, that they are figuratively blind and deaf to their own needs, to God's love and mercy in Christ, and to the Savior's offered assistance. These get little or none, of the Redeemer's aid in the present time, yet they are not left out of the Divine provision. With the completion of the election of the saints will come the establishment of Messiah's Kingdom "under the whole heavens." By its power sin will be conquered and the blind and deaf prisoners of sin will be released, including the prisoners that have gone down into the prison-house of death -- *sheol, hades*.

Then gracious opportunities for earthly blessings and everlasting life will be afforded to all. Then it shall no longer be a proverb, "The fathers have eaten a sour grape and the children's teeth are set on edge." (Jer. 31:29, 30.) Then only those who eat the sour grape of sin will die the Second Death; and all the willing and obedient shall be lifted up to perfection and eternal life.

A lesson that all should learn is in respect to the power of the will and the necessity for having a positive or strong will rightly directed--a will to do right. King Hezekiah had a strong will, or heart. The secret of his success lay in the fact that he was not double-minded, but with his whole heart sought to do right--to do the Lord's will.

True, it is better that one should be partly right-willed rather than wholly wrong-willed; but let us settle at once that such a person will, at most, be only a partial success in life. Our little all is surely none too much to give to our God, to our Redeemer, to the cause of righteousness. A mistake made by many well-meaning people is the keeping back of a part of their heart for themselves. If we give the Lord nine-tenths of our heart and our will and reserve one-tenth, in the



farthest recesses, it will but weaken and blemish our character, our lives, our success in Divine service. We will find ourselves making paths for selfishness and sin, from the unconsecrated, farthest corners, all over the consecrated nine-tenths. Properly, the Lord could not accept such a consecration under His call, "My son, give Me thine heart." .

### **HEZEKIAH THE REFORMER**

Shortly after his ascension to the throne, King Hezekiah took steps for the reorganization of the worship of Jehovah God. His father had introduced idolatrous worship -- erecting altars and groves to the worship of Baal. God's temple was strewn with rubbish. Under the direction of the King, the Levites began a cleansing work. It required eight days to carry out the rubbish from the court, etc. Then the priests, who alone were authorized to enter into the holy, or temple proper, were directed to cleanse the temple itself.

But as a preliminary work, before the cleansing of the court or the temple began, the King directed that the priests and the Levites sanctify themselves afresh to the Lord and His service. How appropriate! How in harmony with the words of the Prophet Isaiah, who lived at that time and who was the King's counselor -- "Be ye clean, that bear the vessels of the Lord's house !" -- Isa. 52:11.

It is an important thought that no one is properly ready to render service to God in any form or work until he himself has come to a sanctified condition of heart in relationship to the Lord.

Applying this feature to reforms of our day, we concede the propriety of ministers of Christ taking a prominent part in respect to all religious reforms. In proportion as such have influence with the people, good may be accomplished. But let us not forget the instruction of St. Peter upon this subject. Comparing the priesthood of Israel with the institutions of the Christian church, St. Peter gives us the thought that the priests of olden times do not find their antitypes in the clergy of today, but in God's saintly or sanctified people, whether in or out of the public ministry. And the antitypical Levites of today are in general the household of faith. Thus St. Peter says to all of the consecrated Church of Christ, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of ,Him who has called you out of darkness into His marvelous light."

The great King commands His consecrated people to p'fy the temple of God, which is the Church, "from all purify filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1.) In proportion as this is done, a blessed influence will go forth from the temple of God, the true Church, far reaching upon all those who love righteousness, and hate iniquity. A further interesting study of the life

of Hezekiah is to be noted in a later period of his reign. The Assyrian empire to the north and east, with its capital at Nineveh, had become great and powerful and threatened to become the first Universal Empire.

Before Hezekiah came to the throne of Judah his father entered into a treaty whereby peace was secured by the payment of an annual tribute. Egyptians, Philistines, and Sidonians urged Judah to join them in the confederacy by which they hoped all might regain their liberty from the Assyrian yoke. Urged by his people, Hezekiah joined this confederacy and stopped the tribute money-contrary to the Lord's admonition through the Prophet Isaiah. The measure was popular, and the king did not seem to realize how fully the Prophet represented the Lord in the matter. He should have remembered that, Israel was under a special Covenant with the Almighty by which He was their Sovereign, their King, and the Arbiter of their destiny. The error was allowed to work out a serious penalty for the disobedient, but when the king and the people repented and gave evidence that the lesson had been learned, Divine mercy came miraculously, to their assistance, as we shall see.

### **SENNACHERIB THE CONQUEROR**

The King of Assyria, with a large army, took the field. Knowing the difficulties of a siege of Jerusalem; he did not begirt with it, but passed down the Mediterranean coast, overthrowing the Sidonians and Philistines, to Joppa and farther south; and then eastward to Lachish, a fortified city of Judah. The whole country was filled with fear, as nearly forty cities of Judah, one after the other, fell. King Hezekiah and his counselors resolved to avoid, if possible, a siege of war, and sent ambassadors to King Sennacherib apologizing for their temerity in refusing the tribute money and asking what compensation would satisfy him.

The penalty was a heavy one, amounting to nearly one million dollars, which at that time was a much larger sum than it would be today. The payment of it required the removal of much ornamental gold from the temple, but it was paid over and the release granted. The successful Sennacherib, about to attack Egypt, rued his agreement with Judah, and, in violation of his compact, his general appeared before Jerusalem and demanded its surrender. Loudly did he proclaim the victories already achieved and warned the people of Jerusalem not to trust in their God for deliverance, telling them that other peoples had trusted in their gods and that all had failed before Sennacherib.

Fear prevailed in Jerusalem. The King and his counselors were not only fearful of war and captivity and the loss of their all, but they dared not trust the people lest they should surrender and open the city

gates. Then it was that the king and his advisors and the people, sought the Lord in prayer.

The Lord was waiting to be gracious, as He always is to those who are His true people. He delayed, however, to give the word of comfort, until the necessities of the case had humbled the people and taught them a lesson of faith and dependence upon their God. Then came the answer of the Lord; the 'prophecy that the King of Assyria should not come into the city nor shoot an arrow there, nor even come before it with shields, nor cast up embankments of siege, but that the Lord would defend the city as His own. Doubtless the prophecy seemed strange to the people. By what miracle this could be accomplished they could not think. The lesson to us is that:

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm."

### **THE SLAUGHTER BY THE ANGEL OF DEATH**

Isaiah briefly and poetically declares that the angel of the Lord smote the camp of the Assyrians, without explaining in what manner. We remember the statement of the Scriptures that wind and fire and lightning may be the Lord's messengers or angels. Quite probably, in this instance, the messenger of death may have been a malignant form of fever said to prevail at times to the northeast of Egypt; but it matters not to us what messenger the Lord used to turn back the Assyrian hosts.

The lesson for us is to note the Divine power which overrules, orders, and directs, so that all things shall work together in harmony with His will. It was not His will that Assyria should become the first Universal Empire. That honor was reserved for the Kingdom of Babylon, a century later-at exactly the proper time when God was prepared to withdraw His own typical kingdom, of the line of David, from the earth-to be "overturned, overturned, overturned" until the Messiah should come.

The lesson to the Christian is that we should keep right with God, abiding under the shadow of the Almighty; and that so doing, all things shall work together for our good. The story of Sennacherib's defeat by the angel of the Lord has been put into verse by one of our great poets, Byron, as follows:

"The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming with purple and gold;  
Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen.

"Like the leaves of the forest which autumn bath blown,  
That host on the morrow lay withered and strown ;  
For the Angel of Death spread his wings on the blast  
And breathed in the face of the foe as he passed.

\* \* \* \* \*

"And the tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown;  
And the might of the Gentile, unsmote by the sword,  
Hath melted like snow at the glance of the Lord."

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God is my help! when foes assail,  
Strong in His strength I shall prevail;  
Though fierce the battle rage, and long,  
I'll raise a loud triumphant song;  
In Him I'll shout the victory won,  
Before the conflict is begun.

A present help in trouble's hour  
In Him temptations lose their power;  
Though darkness doth my sky o'erspread,  
Still by a Hand Divine I'm led;  
His presence cheers the gloomy way,  
And turns my darkest night to day.

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

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### **OBSERVATIONS, OUTLOOK, AND REVIEW**

#### **"FALSE WORSHIP SCORED BY PASTOR"**

"One of the acutest issues coming before the various religious bodies that are to meet within the next few weeks representing the churches of -the nation is that of mental reservations in religion."

"So stated Dr. S. Edward Young last night at the Bedford Presbyterian Church. He continued:

"Ex-President Eliot, of Harvard, and certain other leaders suggest that old rituals be used by worshipers, rituals and forms wherein are

expressions the worshipers do not sincerely accept -- do, in fact, reject -- but are hallowed by ages of use and dear as relics of past faith. It seems a startling proposition, at first blush, that when speaking to God in His sanctuary and in the presence of His people we are to say deliberately what we do not mean.

"Of all places for honest utterance the altar of Jehovah would appear to be the most demanding. If once we begin to play fast and loose with what we there utter, where will the untruthfulness end? Dishonest at the topmost point, in which spot will we be honest?"

It is encouraging to learn that there are some in prominent positions in Christendom who recognize the value of honesty; that of all people upon the earth those who profess to be examples of the Truth and of high ideals should surely be honest with themselves and with others. If professing Christians today and especially the clergy would honestly acknowledge what their attitude and their position really are toward the Bible, the situation would be more clearly discerned, and it would be recognized that by far the larger number of professing Christians today are infidels and have no particular faith in the simple teachings of Christ and the Apostles and Prophets as representing an inspired Revelation of the Divine plans and purposes .

### **GIVES SUNDAY TO EVOLUTION**

#### **"STATUE TO BE UNVEILED"**

##### **"Figure Typifies Rise of Man From Animal Ancestry"**

"'Evolution Sunday,' an occasion unique in church history, will be celebrated on April 27 at the West Side Unitarian Church, 544.-552 Cathedral Parkway. The celebration will culminate with the unveiling of 'The Chrysalis,' a statue of evolution by Carl E. Akeley.

The statue depicts the emergent rise of man from his animal ancestry. "The statue will be placed between the pulpit and the lectern on the platform of the church proper. As the church has no altar this is the place of honor in the edifice.

"There are no crucifixes in the church, as the Unitarian belief rejects the doctrine of the atonement, nor are there any pictures or sculptures of Christ, as Unitarians do not believe in the deity of Jesus. The sculpture of evolution will serve as a symbol of faith in place of the usual religious sculptures and pictures.

" 'We need new symbols to express our religious faith,' said the Rev. Charles Francis Potter, minister of the church. This sculpture represents the spiritual significance of evolution, identical with the Unitarian tenet that mankind is gradually rising, is making progress upward and onward.

### **"Only Church Indorses"**

"The Unitarian church is the only one which could consistently indorse the doctrine of evolution. The other churches accept the doctrine of original sin in which they believe that all mankind participated through the fall of Adam. With this goes the doctrine of atonement. Believing that man was created perfect, that he fell and is only redeemed by the atonement of Jesus Christ, they cannot, of course, hold with the evolutionists that man has steadily risen through evolution and will so continue to rise.'

"Far from finding that his advocacy of evolution had antagonized his church family, the Rev. Mr. Potter now numbers the church membership at 700 in contrast with the forty members who figured on the church roster four years ago. At that time the church was conducted in a hall. Today the attractive building which the church erected a little more than two years ago on Cathedral Parkway is too small to hold its audiences.

"'We have no creed,' said Mr. Potter. 'All that we ask is "are you willing to join us in a search for truth?" We say, "in the love of truth and the spirit of Jesus we unite for the worship of God and the service of man." In a general way we believe in the fatherhood of God and the brotherhood of man. But all matters of belief are left to the individual. Many Unitarians believe in the immortality and many do not, and it is so with all other matters of faith."

From the foregoing it is obvious that there is at least one denomination in Christendom which is not endeavoring to conceal its real attitude toward the Bible and its teachings, and which practically and openly confesses and acknowledges that it is composed of infidels. It does seem strangely inconsistent, however, to profess to be a body of people seeking after spiritual truth and seeking for a comforting message of hope, while at the same time repudiating the great foundation and source of Truth.

After repudiating the Bible teaching concerning man's origin, his original creation in perfection in the image of God, his trial in Eden, and his fall from perfection into depravity and death; and after denying the validity and inspiration of the Old Testament prophecies which portray the advent of the Redeemer; and after setting aside the teachings of Christ Himself, in which He acknowledged that He was the promised Messiah come for the purpose of giving His life an atoning sacrifice to redeem man; and after discarding all the New Testament teachings in support of the plan of redemption through the precious blood of Christ, and rejecting as of no account the exceeding great and precious promises of the Scriptures, the import of which is that the faithful saints of this Gospel Age shall with Christ be glorified with heavenly glory and constitute God's Kingdom, and that restitution

to Edenic paradise will be offered to all the willing and obedient of humanity awakened from the sleep of death in the coming Age-after rejecting all the foregoing, we wonder what real foundation for religious impulses and for true comfort and solace our Unitarian friends really have; and we wonder why they have any organized system by which they assemble to inquire after truth after rejecting the great body and foundation of truth.

### **MISSIONARIES NEEDED ON MANHATTAN**

Mr. Arthur Brisbane in the *New York American* remarks that,

"The Reverend Dr. Fosdick says the poem about 'Greenland's icy mountains, India's coral strands,' etc., is now inaccurate, especially this verse:

"What though the spicy breezes  
Blow soft o'er Ceylon's Isle,  
Where every prospect pleases,  
And only man is vile.

"There are more Christians in Ceylon in proportion to numbers than on Manhattan Island, says Dr. Fosdick, and more need for missionaries in New York than in Ceylon. Some time ago Billy Sunday said, 'There are more lepers on Broadway than there ever were in the Holy Land,' meaning moral lepers.

"The difficulty is that, while Dr. Fosdick preaches to 1,000 at a time, the Christians drift, do not 'tie up' to any church. It's a serious problem and the only advice you can give is, 'Make religion interesting.' Look at the millions that sit up until two in the morning, waiting for the best atmospheric radio conditions, hoping to catch a 'station' three thousand miles away. It should be possible to arouse interest in the eternal broadcasting station, that supplies the only important, news, telling what happens to us later."

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The difficulty, we believe, with the majority who are confused regarding the lack of interest in the great hereafter on the part of humanity, is their misrepresentation of the Divine Plan and the Divine times and seasons for making known to all, the plain truth upon the subject.

Mr. Brisbane suggests the remedy of "making religion interesting"; but the reply is in the language of our Lord, "Ye do err, not understanding the Scriptures nor the power of God." Both Jesus and St. Paul declare that the truth respecting man's future has been purposely hidden from the masses of mankind; that only the few who can exercise faith and become true disciples and footstep followers of the Lord are given to understand in the present dispensation; that meantime the Adversary



has numerous methods by which humanity is kept in darkness and kept absorbed in one or another of the selfish interests and pleasures of the present life, under which circumstances it is quite impossible to "make religion interesting" to the masses.

Our contentment and our comfort at the present time are based upon the sure promises in God's revelation that the next dispensation, which we believe is about to dawn, will witness a most marvelous change in the scenery and circumstances here upon the earth. With all the blinding influences of error, darkness, and superstition removed, and with the shining forth in full splendor of the knowledge of the Truth everywhere under the influences of the heavenly Kingdom, we are fully assured that it will be "possible to arouse interest in the eternal broadcasting station"; and that with all of the wonderful and glowing prospects before them, humanity chastened and disciplined, will be privileged to return to their Father's House with "never more to sorrow, and never to roam."

### **"BRITON DEMONSTRATES RAY TO KILL FROM LONG DISTANCE"**

**"CAN CRASH AIRPLANES IN FLIGHT,  
MOW DOWN ARMIES, INVENTOR ASSERTS"**

By Arthur E. Mann

"London, April 8. -- This afternoon I saw an apparently successful laboratory demonstration here of a deadly electrical war invention, with which the inventor expects to be able to bring down airplanes in flight, to send airships crashing to the ground in flames, mow down armies, put machine guns out of action, explode magazines and ammunition dumps, and put automobiles out of service--all from a long distance from the scene of action. "The discoverer of this revolutionary invention is H. Grindell-Matthews, who already has to his credit the perfection of a method to control motor boats at sea by a searchlight beam. For this feat the British Government after the war awarded him \$125,000.

"His latest invention, he told me this afternoon, might be described as 'a ray that kills.' We stood at one end of a long room behind his complicated secret electrical apparatus while at the other end, sixty feet away, his assistant had started a motorcycle engine roaring.

"'Watch it,' he said to me, and threw a switch beside him. The engine sputtered and died down almost completely. Up came the a switch and it roared into life again. The second time the switch was pressed down and held there and the engine stopped.

"'Imagine that the motorcycle engine was an airplane engine in flight and that the electric current available was 100 times as strong as this,' Grindell-Matthews said. 'I could train this invisible beam on it as one

sights a gun and the magneto would immediately be put out of action, while the plane's wings would be burned up and the machine would come tumbling down to earth. The same thing would happen to a Zeppelin.

### **"Limited By Sight"**

With this invention, and sufficient electric power, I could crash any aircraft I could see. This is the limit of its power -- the limit of sight. Of course at night it would be necessary to use a searchlight to find the aircraft, and along that beam could be shot my invisible ray, unless one used the beam as a protective barrage around the city."

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We still look to the future for the fulfillment of the prophetic picture: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) Upon every new invention and discovery of science the first thought seems to be, How many lives can be murdered with the new device? How quickly can an army be mowed down or a nation conquered? The other picture of the Prophet is now having fulfillment "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord." (Joel 3:9-11.) That this language refers to the closing days of this Age there can be no question, for this Prophet goes on to say, "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for *the day of the Lord is near* in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." -- Joel 3 :12-15.

Though we are evidently nigh unto this dark day so frequently described in the Scriptures, we may not know what more dreadful devices and means may yet be invented or discovered to blot out human life. We have the Master's words bearing upon the subject, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake [through the instrumentality of the glorified Elect class] those days shall be shortened." -- Matt. 24:22. How happy the thought that immediately following this dark period the Sun of Righteousness will arise and speak peace unto the nations, and bring in the much longed for Golden Age of opportunity and life!

## **ANNUAL MEETING OF THE PASTORAL BIBLE INSTITUTE**

THE season draws near for the Annual Meeting of the members of the PASTORAL BIBLE INSTITUTE, and we now make the usual announcement. This year the meeting will be held on Saturday, June 7, at 2 P. M., at the headquarters of the INSTITUTE, 177 Prospect Place, Brooklyn, N. Y.

The provision made in the charter of the INSTITUTE for a general meeting of the brethren annually, is a good one. First, the limit of the term of office for directors to one year, making necessary an annual election, is a good feature; then, too, it is well for the brethren generally to be put in touch with the ministry in which they all have a share by receiving the report of the year's activities, wherein a general review of the various branches of the ministry is presented. Additionally, the opportunity of exchange of thought and of offering helpful suggestions, we believe, results in mutual encouragement.

As has heretofore been explained, any member of the INSTITUTE is eligible for nomination for director; and any Class of friends may offer the name of a brother as nominee to be voted on for director at the election. Up to the present time no Class has exercised this privilege this year. It is understood, furthermore, that any member of the INSTITUTE who is in attendance at the election may make nomination of any brother who is a member of the INSTITUTE.

Following are the names of the brethren who have served as directors during the past year, and whose term of office expires June 7:

I. I. MARGESON  
I. F. HOSKINS  
E. J. PRITCHARD  
H. C. ROCKWELL  
P. L. GREINER  
F. H. MC GEE  
R. E. STREETER

We state a number of items to be borne in mind, as follows Only those holding a certificate of membership are eligible to take part in the election.

The charter provides that the donor of \$5 at one time to the funds of the INSTITUTE shall receive a certificate of membership; those who have made such a contribution without receiving a certificate of membership should notify us regarding the matter.

It is not necessary for those holding voting certificates to be present in order to cast their vote. If any choose he may send in his proxy to the Secretary or to another in attendance at the Annual Meeting, but in so doing it is necessary to state on the proxy the names of the exact seven brethren for whom he wishes to cast his vote for directors, so that no discretion is left to the one using the proxy as to the person for whom the vote is to be cast. A proxy form will be mailed to each member prior to the election. Please be sure to fill each blank space including the space for the name of the one whom you desire to cast your vote for you.

This provision to vote by proxy thus enables many to take part in the election who for various reasons may not find it convenient to attend the Annual Meeting in person. It is our hope, however, that a considerable number of the brethren will find it convenient to attend this Annual Meeting on June 7; and that those who cannot attend will send in their proxy, so that the representation at the election may be as large as possible. Any of the brethren who are not members of the INSTITUTE will, be made warmly welcome at this meeting.

The brethren who have served as directors during the past year take occasion in this connection to express their hearty appreciation of the general interest and assistance of the brethren throughout the world. They have endeavored to care for the various interests of the ministry in a way that has seemed most pleasing to the Lord, and to Him they render grateful praise for all His loving kindness and tender mercy.

### **THE CONVENTION IN BROOKLYN**

June 7, 8.

As was briefly announced in the May 1st issue of this journal, it is the thought to make the occasion of the Annual Meeting of the INSTITUTE in Brooklyn a general convention season. It is therefore arranged that the two days, Saturday and Sunday, June 7 and 8, will be convention days. We ask the friends to make it a matter of prayer that this time shall be one in which the hearts of the brethren who assemble together may be much enriched and upbuilt spiritually. We are keeping in mind that the brethren in these days are considerably scattered, and some on account of long distance and home duties may not be able to attend this Convention. It is for each one to seek the counsel and guidance of the Lord, that if it seem pleasing to Him the way may be open to attend this conference in June.

The usual order of program will be followed out, and we believe that the friends will be efficiently served in spiritual things.

It is the thought that the home of the INSTITUTE, 177 Prospect Place, will comfortably provide the place for the Convention, with the exception of the Sunday afternoon meeting at 3 o'clock. This session is

to be a specially advertised meeting for the public and will be held in the Brooklyn Academy of Music, Ashland Place and Lafayette Avenue.

The friends will be served with information with regard to securing lodging, etc., by addressing the Class Secretary, Brother George W. Jeffrey, 684 Bergen St., Brooklyn, N. Y.

## **BLESSED ARE THE PERSECUTED**

*"Amend your ways and your doings, and obey the voice of Jehovah your God." -- Jer. 26:13; 8-16; 7:1-26; 9:1-9; 15:1-10; 18:1-12; 25:1-14; 26:1-24; 36:1-32; 38:1-28.*

IN our examination of the history of God's ancient people, the Hebrews, we have repeatedly noted the fulfillment of the general rule or principle announced by St. Paul: "God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) Every great crisis in Israel's experience is seen to be the logical result and outgrowth of the circumstances and times that went before. As that nation were subjects of God's providence in a special sense, we find that according to His prearranged program, that sometimes His providences operated so as to postpone the crisis and the punishments, while at other times He brought the circumstances to a swift climax and revealed His judgments without delay.

The period of the reign of Jehoiakim, king of Judah, marks a time of special interest to us, as therein we discover the Divine interposition and supervision of matters to the intent that the great crisis in the history of that nation should come at the divinely appointed time; that important crisis being the going into captivity of the Jewish people at the time that the universal supremacy of the Gentiles commenced, in the first year of the reign of King Nebuchadnezzar; that year, which was the fourth year of Jehoiakim's reign, also marking the commencement of the prophetic period of seventy years of captivity to the kingdom of Babylon, which reached "unto the reign of the kingdom of Persia," 536 B. C.

It was during this time that the activities and ministry of the Prophet Jeremiah played an important role. In fact "the history of Jeremiah's times includes the reigns of the last five kings of Judah. The first of these was Josiah, the grandson of Hezekiah. Manasseh had succeeded his father Hezekiah and had undone all the work of that good king, bringing the land back to idolatry. For his wickedness he was captured by the Assyrians and carried off to Babylon. There he repented, and was afterwards restored to his throne. His son, Amon, who succeeded him, followed Manasseh's bad example, and after two years was murdered in his palace. Amon's son and successor, Josiah, was one of

Judah's best rulers. He was much influenced by the high priest Hilkiah, who discovered in the temple rubbish a copy of the forgotten Law of God, which thenceforth Josiah sought to follow. Idol-worship was abolished, the temple repaired, the passover celebrated once more: This good king was slain in the battle of Megiddo against the Egyptians, and Jeremiah uttered great lamentation over him.

"Jehoahaz, a younger son of Josiah, only twenty-three years old, was made king on the death of his father, and reigned only three months, exhibiting during that time evil tendencies. Josiah's Egyptian conqueror, Pharaoh-necho, deposed him and took him in chains to Egypt, giving the throne to his elder brother Jehoiakim (originally named Eliakim)."

### **PROPHECY AGAINST JERUSALEM**

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people -- a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet could their assault upon him turn aside the Divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and His Apostles and His followers throughout the Age have come from professed servants of God. What heart searching this should bring to every one of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one-possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

Persecution implies that the person or thing persecuted possesses some qualities or powers that are feared. When the persecution is for religion it proves that the persecutor realizes his own weakness to meet the arguments in a more rational way. It implies either that the persecutors are weak, or that the arguments of the persecuted are strong.

There have been persecutions from the earliest dawn of history. Cain persecuted his brother Abel to the death because the latter was right and the persecutor was wrong. It is safe to say that the persecutors are always wrong even if we cannot say that the persecuted are always right. The principle of persecution is a wrong one. Whoever, therefore, finds himself disposed to persecute another, either with physical torture or by harassings of slander and epithets should immediately inquire respecting his own heart condition, for there is surely something wrong. Whoever witnesses persecution, either physical or slanderous, should immediately decide that the persecutor is in error and should give his sympathy to the persecuted if he be able to do no more. He will thus be cultivating in his own mind a principle of justice -- righteousness -- which will make for his own character-development.

### **FIGHTING AGAINST GOD**

Jeremiah was a patriot in the highest sense of the word, namely in that he looked for the highest good of his nation along the lines of Divine wisdom. His principle was "God First," and he knew that only this procedure could bring Divine blessings to his nation. He was of course misunderstood by the king and his counselors. They did not like him because he told the truth, and that fearlessly they preferred prophets who would tell them of their own wisdom, greatness, and the success of their policies.

As Jeremiah told the people in his day of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off-that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's Kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Dan 12:1.) Let us not be found fighting against God. He is mighty and will prevail, and all of His purposes, He assures us, will surely be accomplished.

Jeremiah impressed the jurors -- the princes of his people. He affirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power many a



reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

"Jeremiah's attitude toward the kings of Judah after Josiah was necessarily hostile. Kings and princes opposed him. His own near relatives cast him off. He was obliged to preach against the policies of the authorities, and to foretell repeatedly the ruin of Jerusalem and Judah. He was forbidden the temple. At last he was shut up in prison."

The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the Divine Message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's direction this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

Hearing of the manuscript the king was anxious to have it read before him. by a scribe. During the reading, as two or three columns of the manuscript were read, the king cut them off with a pen-knife and threw them into the fire, until the entire manuscript was read and destroyed. By the Lord's direction Jeremiah dictated his prophecies afresh, Baruch again acting as amanuensis, and this edition was made still more complete than the former. Amongst other things it included the Divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

### **GOD'S WORD INDESTRUCTIBLE**

Thomas Paine, Voltaire, and Ingersoll imagined that they had made the Word of God to appear so ridiculous that it would nevermore have influence amongst men. Robert Ingersoll is quoted as having said: "In ten years the Bible will not be read." How little the poor man knew on the subject!

The frontpiece of a well-known Wyckliffe Bible pictures Satan and others, religious and irreligious, blowing with all their might to put out a light. In proportion as they exhausted their energy the light burned the more brightly.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A. D. his translation of the New Testament was issued. Copies of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected monies wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast." Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said Parkington. Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

### **BETTER INTERPRETATIONS OPPOSED**

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the Truth. Satan would fain have the people of God worship the Book rather than study and appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the Dark Ages is as contrary to the Bible as to reason. Many of the professed teachers of the Church are heartily opposed to Bible study, although, their opposition is advanced as cautiously as possible "for fear of the people" -- for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel

Age. St. Peter declares it to be the "more sure word of prophecy to which we do well that we take heed as to a light shining in a dark place until the day dawn." -- 2 Pet. 1:19.

The Bishop of England opposed the Tyndale translation because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the Dark Ages, still revered, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God shall stand forever, and the spirit of the Truth shall make free indeed all the children of the Truth.

"Truth, crushed to earth, shall rise again;  
The eternal years of God are hers."

### **JEREMIAH IN THE DUNGEON**

"Jehoiakim reigned for eleven years, undoing the good work of his father Josiah and going back to idolatry. Of course he was hotly opposed by Jeremiah. He paid tribute to Egypt, and was obliged to resist inroads of Syrians, Moabites, and Ammonites. His chief foe, however, was Nebuchadnezzar, the powerful king of Babylon, who defeated Pharaoh-necho at Carchemish, and then moved upon Jerusalem, making Jehoiakim his tributary. At one time he bound Jehoiakim in chains to carry him to Babylon, but gave up his purpose.

"Jehoiachin, son of Jehoiakim, succeeded his wicked father, and reigned only three months and eight days. He ruled long enough to show his evil disposition, and Jeremiah often condemns him under the name of Jechoniah or Coniah. During his short reign Jerusalem was captured by Nebuchadnezzar, and he, with his wives, his mother, his servants, and all the dignitaries and artisans in the city, was taken to Babylonia, where he spent the rest of his days, a large part of the time in prison.

"Zedekiah (originally named Mattaniah) was a younger son of Josiah, and so an uncle of Jehoiachin. Nebuchadnezzar made him king in place of Jehoiachin." Thus he was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah under Zedekiah, revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

Self-willed, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the

nation was God's and that Jeremiah alone was standing faithfully with the great King.

When the Chaldean army had withdrawn from the siege. Jeremiah concluded to cast in his lot with some of, the nation living outside the city walls -in the portion of the tribe of Benjamin. Attempting to carry out this program, he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge he was put into prison.

Jerusalem was honeycombed with underground cisterns and vaults, arched overhead, and these were called "cabins." They were designed to be reservoirs of water in time of drouth or in time of siege. The bottoms of these "cabins," or cisterns, after the removal of the water, were frequently deep with mud and slime. The next chapter tells us of the terrible condition of the dungeon into which Jeremiah was put. We read, "They let down Jeremiah with cords, and in the dungeon there was no water but mire; so Jeremiah sank in the mire." When finally they drew him out, we read they took "old cast-off- clouts and rotten rags and let them down by cords into the dungeon to Jeremiah," who put them under his arms and was drawn up. In this dungeon the Prophet remained "many days."

### **FEAR OF SUFFERING DID NOT DETER THE PROPHET**

Not from sympathy, not from righteousness, but from a desire to inquire of the Prophet respecting the future, the king had him taken out of the dungeon. However much the king despised Jeremiah and refused to recognize his words, he, nevertheless, in his heart, realized that he was a servant of Jehovah, and he feared that his message was true.

The Prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. In a kind way he urged the king not to heed the contrary prophecies, stating that his own dire statements must be true because they were the word of the Lord.

At his entreaty he was no longer put down into the mud bottom of the cistern, but was allowed to remain a prisoner in the court of the prison, and was granted daily a loaf of bread for his sustenance.

When thinking of prisons and of their forms of persecution, physical and mental, it is well that we remember that the mental attitude of the one persecuted has much to do with the amount of sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very king who caused, him to be put in prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor

man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

### **THE GRACE OF GOD GIVES POWER**

We are reminded of others who were put into prison for righteousness' sake -- Saints Peter and John, Saints Paul and Silas. The world can never understand the power which, operating in these men, enabled them to rejoice in persecutions. With their backs bleeding from the whips of torture, and hands and feet fast in the stocks, most uncomfortable, they were yet able to sing praise to God for the privilege they enjoyed of suffering with Christ, suffering for righteousness' sake, and thus filling up a share of the sufferings of Christ. Such characters we are to emulate. We are to understand that such joy and peace in the midst of sorrow and persecution can come only from the Lord.

The Master's words in our text apply yesterday, today and tomorrow-- so long as the reign of evil is permitted -- "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake." But to be worthy of this blessing, and to receive it means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. The Scriptures declare that persecution will be the portion of the faithful people of God throughout this Age -- until the establishment of the Kingdom of Messiah. Under the new regime suffering for righteousness will not be possible. Mark the Apostle's words, "Whosoever will live godly in this present time shall suffer persecution." To live godly means, not merely to abstain from vicious and overt sin, but to be a hero in the strife, a defender of the right and an opposer of the wrong -- a servant of righteousness, a soldier of the cross.

### **THE DAY OF CHRIST AND OUR GATHERING UNTO HIM**

*"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him," -- 2 Thess. 2:7.*

THE subject matter of these words is the Day of Christ and our gathering together unto Him. The object of the Apostle in writing what is recorded in this chapter was to correct a wrong impression, indeed to expose an error that had to some extent obtained a hold in the Church at Thessalonica. If our Common Version translation is correct, this wrong teaching was that the day of Christ was "at hand," that is to say, that it was near at the door. However, a careful examination of the meaning of the Greek word translated "at hand," as it is used and

translated very generally, puts an entirely different construction or meaning on the Apostle's words. In order that this may be seen we give several renderings of this passage by eminent translators.

### **THE DAY OF CHRIST AT HAND**

Rotherham translates these words: "But we request you brethren in behalf of the presence of our Lord Jesus Christ, and our gathering together unto Him, that ye be not quickly tossed from your mind, nor be put in alarm-either by spirit, or by discourse, or by letter as by us, as that the day of the Lord hath *set in*." Another translator thus renders the words: "With regard to the arrival of the Lord Jesus Christ, and our muster before Him, I beg you, brethren, not to let your minds get easily unsettled, or excited, by any spirit of prophecy, or any letter purporting to come from me, to the effect that the day of the Lord is *already present*." The translation by Conybeare and Howson is as follows: "But concerning the appearing of our Lord Jesus Christ, and our gathering together unto him, I beseech you brethren, not rashly to be shaken from your soberness of mind, nor to be agitated either by spirit, or by rumor, or by letter attributed to me saying that the day of the Lord is *come* [footnote, "is *present*"]. The Diaglott translation reads: "But we entreat you, brethren, concerning the coming of the Lord Jesus Christ, and our assembling to Him, that you be not quickly agitated in mind, nor alarmed, neither by a spirit, nor by a discourse, nor by a letter as from us, as though the day of the Lord *was present*."

The Greek word translated "at hand" in the passage under consideration is "*enistemi*," and with two exceptions it is rendered "present" in our Common Version, and there is no reason why it should not always be so translated. We give instances of its use:

"I suppose therefore that this is good for the *present* distress." ( I Cor. 7:26. ) Rotherham renders this passage "I consider this then to be good . . . by reason of the *existing* distress."

"That He might deliver us from this *present* evil world." -- (Gal. 1:4.) Rotherham renders it the same.

"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things *present*, nor things to come," etc. -- om. 8:38.

"Whether of Paul or Apollos, or Cephas, or the world, or life, or death, or things *present*, or things to come." -- I Cor. 3:22.

"Which was a figure for the time then *present*." -- Heb. 9:9.

The one other passage where the word is differently translated is 2 Tim. 3:7: "This know also that in the last days perilous times *shall come*." Rotherham renders the passage: "But in the last days, there will *set in* perilous times."

It is very significant that where the meaning is clearly "at hand," the Greek words *Eggus*, or *Eggizo* are employed. To illustrate: "The Master saith, My time is *at hand*." (Matt. 26:18.) "And the Jews' passover was *at hand*." (John 2:13.) "Now the Jews' feast of tabernacles was *at hand*." (John 7:2.) "The Kingdom of heaven is *at hand*." -- att. 3:2; 4:77; 10:7

It seems plain, then, from the use of the Greek word "*enestemi*" that the words of 2 Thess. 2:2 teach that some in the Thessalonian Church had gotten the impression that the day of the Lord was already present, or as Rotherham translates the passage, already *set in*, which means practically the same. The Apostle was writing to correct this wrong impression. If there is needed any further confirmation that this was the Apostle's object, it is found in the fact that it was the *presence* of our Lord and not His coining that was in the Apostle's mind. This is seen from the fact that the Greek word "*parousia*," wrongly translated coming, is employed by him in the text; the word meaning always presence. Thus understood the words read, "I beseech you, brethren, by the presence of our Lord Jesus Christ."

The Emphatic Diaglott, in harmony with Dr. Young's definition, renders the word *parousia* correctly, *presence*, in almost every occurrence of the word. The word occurs just twenty-four times in the New Testament, and is only twice in the King James translation rendered correctly. These two instances are in 2 Cor. 10:10 and Phil. 2:72. The other occurrences where the word is wrongly translated *coming* are Matt. 24:3, 27, 37, 39 ; 1 Cor. 15:23 ; 16 :17 ; 2 Cor. 7:6, 7 ; Phil. 1:26; 1 Thess. 2:19 ; 3:13 ; 4:15 ; 5 :23 2 Thess. 2:1, 8, 9 ; James 5:7, 8; 2 Pet. 1:16 ; 3 :4, 12 ; 1 John 2:28.

The Greek words translated "gathering together," while they have the thought of a completed action, they have also the thought of assembling and ending in a completed action. The words are employed in Heb. 10:25: "Not forsaking the *assembling* of yourselves *together*." The thought is no. that of their being gathered unto the Lord in an instant of time but rather that their coming together will occupy a period of time.

### **ST. PAUL CORRECTS ERRONEOUS IMPRESSION**

If we keep in mind the teaching of our Lord in His discourse on Mount Olivet, which was given in reply to the question, "What shall be the sign or evidence of Thy presence?" the teaching of this Thessalonian text becomes clear and luminous. This teaching is that our Lord will be present *at His* Second Advent, and the world be unaware of it for some time; that He will be personally present, and be gathering His Church unto Himself, and this fact will be known only by the fulfillment of the "sure word of prophecy, the light that shineth in a dark place."



Let it be carefully observed, then, that the Apostle did not inform the believers at Thessalonica that the thought of our Lords being present: at His Second Advent without being manifested to the physical sight was a wrong teaching, but rather, that the teaching that He was present at the time he wrote was the error that he designed to correct. This is seen from the fact that St. Paul in his desire to correct this erroneous impression, offered but one objection. His objection to such teaching was not that His Advent and Presence would not be in this manner, but that a certain prediction would have to be fulfilled before it could be said that that day had set in, or that He was present., He informs them that the day of Christ had not then come, or that it could not possibly set in, until there came a falling away first, which would result in a great apostasy; that the "man of sin" must first be revealed, that Antichrist must first come, and that his presence would be accompanied by lying signs and wonders, calculated to deceive all except the very elect. The objection made by St. Paul to this teaching that the Lord was present was that this prediction regarding Antichrist had not at the time he wrote met its fulfillment; and until it had, it would not be proper or timely to look for signs of the Lord's presence. The method pursued by the Apostle to expose this error, plainly shows that he did not believe as most Christians do today concerning the manner of the Second Advent.

### **THE APOSTLE'S OBJECTION NOT APPLICABLE NOW**

It should be observed that St. Paul did not use arguments such as are used today against the teaching of many Bible, students that we are living in the days of the Second Presence. "He did not say, O foolish Thessalonians, do you not know that when Christ comes your eyes shall behold Him, and your ears shall hear a dreadful sound of the trump of God? and that you will have further proof of it in the reeling tombstones and the rising saints? Is it not evident that if such a criticism had been proper, Paul would have been quick to avail himself of an argument so simple and so easily grasped? And, moreover, is not the fact that he did not use this argument, a proof that such an argument is not, nor could not be founded on truth?"

'The Apostle's words show, furthermore, that he was just as anxious that they should know when the day of Christ had set in and that He was present, as he was that they should know that at the time he wrote, it had not set in, and that He was not present.

Since St. Paul's objection to the teaching in vogue at that time was solely that certain things must come to pass before that day could set in, or be present, is it not most reasonable then, as nearly nineteen hundred years have passed since he wrote these words, that hundred should search the records of the historian to discover whether or riot this objection cited by him still holds good -- whether or not the

prediction of the falling away and the revelation of the "man of sin" has met its fulfillment? and if we discover that it has, should we not take heed unto the sure word of prophecy, which is as a light that shineth in a dark place until the day of Christ dawn? Consulting the historian we discover that the "man of sin" has come, and that nearly every feature of the prediction lies in the past. If this be so, then St. Paul's objection, which was well taken in his day, can be no longer a valid one against the claim that the day of the Lord has set in, and against the propriety at the present time, of looking around us for signs or evidences of His presence.

Indeed it has become meat in due season to the household of faith to discover what particular feature of the fulfillment of this prophecy of the "man of sin," is taking place today. This matter is a very important one, and emphatically so, for the reason that its destruction is to be gradual, like its rise; and is to take place in the period of the presence of the Son of Man.

### **ONLY DESTRUCTION OF MYSTERY OF INIQUITY REMAINS**

In considering this question we note that like the Lord's Second Presence, this great evil system; called the "Man of Sin," of which it was said that it was to be as a god, a ruler, sitting in the temple of God, the Church, was to be developed and revealed gradually; in other words it was to come in so stealthily that if it were possible it would deceive the very elect. The Apostle, speaking of its incipient beginning, calls it the "mystery of iniquity." This is very generally understood to mean the desire, the ambition to occupy a high, an exalted position in the Church. This is described in the words, "He shall exalt himself," etc. St. Paul tells us that the "mystery of iniquity" had already begun to work in his day; that a "falling away" from Apostolic doctrine and piety should take place first. He said, "The mystery of iniquity doth already work, only he who now letteth [hindereth] will let [hinder] until he be taken out of the way." This hindrance was understood by St. Paul and the early Church writers, and by all Historical expositors since, to be the Roman emperors ruling in the city of Rome; for it was from this place that the "man of sin," the Papal hierarchy, was to exercise dominion.

Every one of the features mentioned by the Apostle have long since met their fulfillment. The falling away from the faith came as predicted. The Roman emperors ceased to rule in the city of Rome in 476 A. D. The unholy ambition to be exalted, to be honored, to be worshiped, had been growing gradually, and very soon after the hindrance was removed, the bishop of Rome began to occupy the place of honor in the Church, claiming to be ruling in the place of Christ. He took his place, as predicted by St. Paul, in the "temple of God," the

Church. In further fulfillment of the Apostle's words, his presence was to be made manifest in the complete beclouding of truth. "Even him whose coming [presence] is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish," etc. He was to make blasphemous claims; he was to war against the true saints and overcome them; he was to change times and laws ; he was to have power over the saints for 1260 years. In the same way that he attained power he was to lose it gradually. In 1799 the saints were delivered out of his hand. In 1870 he lost every vestige of temporal power. This last event was seen by Daniel in connection with a vision where. this same power is described, and in connection with a judgment session of the Ancient of Days. This judgment session is distinctly stated in the Daniel vision to result in the taking away of Papacy's dominionhis temporal dominion:

All of the foregoing features are matters of history. The only feature that now, remains to be fulfilled is described in the words, "They shall take away his dominion *to consume and destroy it unto the end.*" It is very plainly stated in this prediction of St. Paul that this great system of evil would meet its destruction by the bright shining of truth on all matters: "Whom the Lord shall consume by the spirit of His mouth and destroy by the brightness [bright shining] of His coming [presence]."

In conclusion we inquire, Is there not every evidence that this prediction of St. Paul regarding the things which were to occur before the day of the Lord would begin to set in, or be present, has been fulfilled-that these things are matters of history? Indeed, we are now witnessing the events that mark the setting in of the days of the presence of Christ and the time when the saints are being gathered unto Him. This is further evidenced by many other remarkable events now occurring which are in other Scriptures plainly declared to be signs or evidences of His presence.

## **DANIEL THE BELOVED OF JEHOVAH**

### **SERIES XXI**

#### **THE 2300-YEAR CYCLE**

*"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and. the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."-- Dan. 8:13, 14.*

IT seems clear that the words "how long" do not have reference to the duration of the "little horn's" career. This is seen from the fact that the 2300 days cannot possibly be applied either on the *day for a day* or the *year for a day* scale to any existing interpretation of the "little horn." It certainly cannot be applied to Antiochus Epiphanes, the Romans, or the Mohammedan power, on either of these scales. This, of itself, should cause us to examine carefully the translation.

In the Septuagint and the Latin Vulgate the words "how long" are made to signify "till when." Mr. Elliott translates the verse. "Till *when* shall be the vision," etc. The words, "concerning" and "sacrifice" are both interpolations, being supplied by the translators of our Common Version. These words omitted would make the question, "Till *when* shall be the vision? [till when] the daily? [till when] the desolating abomination? Wintle translates the words, "To how long, or to how distant a period will be the vision?" Mr. Elliott says, "I prefer this, 'till when' to the 'How long' of the authorized translation as a more exact rendering of the Hebrew; and with the not unimportant difference of marking the 'little horn's' terminating epoch, not duration." It will thus be seen that the 2300 days (years) have reference to the period of time covered by the entire vision, which began with the Persian kingdom.

An unanswerable argument that these 2300 days are to be understood as years, is thus stated by Mr. Guinness "This period of 2300 years is a most exact and beautiful cycle, as was discovered by a Swiss astronomer, M. de Cheseaux, last century [the 18th]; a very wonderful cycle, and of a kind that had long been unsuccessfully sought for by astronomers; a cycle thirty times longer than the celebrated cycle of Calippus, and having an error which is only the seventeenth part of the error of that ancient cycle. It is a period as distinctively marked off as a unit of time, is a month or a year. Yet in the days of Daniel this fact cannot course by any possibility have been known, as there were no instruments in existence capable of measuring solar revolutions with sufficient accuracy to reveal its cyclical character.

"The selection and employment of this period consequently in this place [vision] is an unanswerable proof of the inspiration the book of Daniel, and was felt to be such by M. de Cheseaux when he discovered the astronomic nature of this period. It would be a million chances to one that such a cycle could have been employed by accident. If selected intentionally as a cycle, it must have been by Him who timed the movements of the sun and moon in their orbits."

### **PARALLEL WITH THE 2520 YEARS**

It is very evident that these 2300 years run parallel with the 2520 years of Gentile times, their date of beginning, however, being at a later period-in that of the Persian instead of the Babylonian Empire. And, as already noted, the events predicted to take place in this period are to be

sought for in Eastern countries and not on the territory of Western Rome.

The book of Daniel from the beginning of the eighth chapter to the close of the book is written in the Hebrew language. From chapter two, verse four, to the eighth chapter the Aramaic language is employed. The significance of this seems to be that the marvelous visions, prophetic of the "times of the Gentiles," are given in Gentile language; and the fact that the Hebrew language is employed in the remaining predictions seems to indicate that the events foretold in them are viewed more from the Jewish than from the Gentile standpoint, and the revelations contained in the visions have a more direct reference to the Jewish people and the Holy Land. The Western Empire of Rome is alluded to only when the Roman power becomes an oppressor of the Jewish people.

It is necessary to bear in mind that for the past 3500 years the Lord has had two distinct peoples with whom He has been dealing. The first, the nation of Israel, has been a typical people; their land, their sanctuary, and their worship foreshadowing things to come concerning the Church, the second class. The history of the obedient and disobedient, the faithful and the unfaithful of the two peoples, are both subjects of prophecy. Some seem to have obtained the erroneous idea that the First Advent the Jews have no longer been dealt with as a distinct people, and that their land was lost to them forever when they rejected their Messiah. However, this is not the teaching of the Scripture. They are to occupy that land again as their own. The long period of their dispersion amongst the Gentiles, and the condition of their land during this period, was foretold; and their return to God's favor, which was to be a gradual process, was also a subject of many prophecies. This is not the place to consider this subject, only as the Jewish land and people are referred to in this prophecy of Daniel 8.

In our exposition thus far of this chapter we have noted the prophecy's application to the antitypical people, the professed Christian people "of Eastern lands. The Mohammedan conquests as they relate to these professed Christian lands and peoples in the East are more particularly described in the Revelation visions of chapter nine. Since the capture of Jerusalem by the Mohammedans in A.D. 637 their conquests have affected also the Jewish land and its scattered peoples. It is our thought that the eighth chapter of Daniel, indeed the ninth, tenth, and eleventh, and twelfth as well, have a more important bearing upon the Jewish people and land than upon the Gentile Christian people. It is as the desolater of Jerusalem and the Holy Land that the predictions of this Mohammedan "little horn" has special reference. According to the prophecy it was to wax great toward the pleasant land-Palestine.

## **BOTH MOHAMMEDAN AND PAPAL APOSTASIES MUST BE REMOVED TO MAKE WAY FOR GOD'S KINGDOM**

Since A. D. 637, when the Caliph Omar captured the city of Jerusalem and brought the land under subjection, until 1917, the Moslem power, except in one brief period in connection with the crusaders, has held possession of the Holy Land, and trodden down the Holy City, and the site of the temple or sanctuary. In 1888 Mr. Guinness said: "Now just as the Papacy could not be developed while the emperors were ruling at Rome, so the Jews cannot be restored while the Turks are masters of Jerusalem; the one power must needs fall before the other can rise. The promised land must be freed from Moslem occupation before it can revert to its lawful heirs, the seed of Abraham. Hence the Mohammedan power has a double relation: it has been, and is, the cruel foe of Christians; it has been, and is, the obstacle in the way of Israel's restoration. Its removal, under Divine judgment, must therefore figure prominently in prophecies of Jewish restoration in the last times; just as largely as the removal of the Papal Apostasy [the Western little horn], under similar judgment's, in the predictions of the deliverance of the Gentile Church, prior to the establishment of the Kingdom of God on earth.

"The Moslem power has merited judgment as much as the Roman Apostasy. Its cruelties, its corruptions, its massacres, and oppressions, its opposition to the truth, its persecutions, its wide dominion and long duration, make it a marvelously suitable companion to the Papacy. But its sphere is the East, and not the West; its city is Constantinople, and not Rome; and its destruction bears a closer relation to Jewish questions than to Christian ones."

The appellations, "daily," "sanctuary," "host," and "transgression of desolation" have reference to both the typical and antitypical worship of God -- more particularly in this prophecy, however, to the typical, the Jewish.

It is a matter of note that just as we find a difference in the language and historic features of the two portions of Daniel's prophecies, we also find a difference in the chronological. The "times of the Gentiles," are referred to as "seven times," or 2520 years. In this eighth chapter we have a period of 2300 years mentioned. They both expire in the period of the "time of the end" at, or at least very near, the same time. The 2300 years of course begin later than the 2520 years. In the succeeding vision of the "seventy weeks" (chap. 9) we learn that the starting point of the 2300 years is some time in the reign of one of the kings of Persia. The 2300 years, then, do not begin with Nebuchadnezzar, which was the captivity era, but with the restoration era, of Ezra and Nehemiah, under Persia. "The predicted 2300 years must consequently date from some point in the restored national existence and ritual worship of the Jews [after the return from

Babylon], and they include, not only the whole of that period-the whole of the 'seventy weeks,' or 490 years to Messiah-but also the whole duration of the present second dispersion [since 70 A. D.] accompanied by a second desolation and defilement of the sanctuary [the place of the temple]. This second dispersion commenced with the fall of Jerusalem under Titus, and was completed by Hadrian, at the close of the Jewish war, A. D. 135. The whole period has lasted therefore, not only through nearly five centuries before Christ, but through all the eighteen centuries since; and as eighteen and five are twenty-three, must be very near its close."

### **THE LAST END OF THE INDIGNATION**

It seems clear, furthermore, that the reference to these 2300 years, in the vision is not intended so much to point out the closing year of the Age as it does a closing era. That closing era is several times mentioned in the prophecies of Daniel as the "time of the end," and in the vision under consideration as "the last end of the indignation." This point has been well illustrated by a noted writer in this way: "Of a garden it might be said, 'Let it lie fallow for the winter months; then shall it be cleansed and cropped.' In the early weeks of March there might be few signs that the prediction would be fulfilled, though laborers might be digging and leveling here and there. An observer might say, 'Spring has come, but the garden is not cleansed and cropped.' Gradually however appearances change; plot after plot is brought into order and duly sown. Presently the seeds begin to spring, and by the end of May the garden is clad in verdure, it is cleansed and stocked. Thus the expression, 'Unto 2300 years, then shall the sanctuary be cleansed,' seems to mean, then shall the cleansing process begin, not then shall it come to an end. Jewish restoration is going on gradually and by stages, as Jewish decline and fall did 2520 years ago, and as the former Persian restoration did 2300 years ago. The process is naturally a slow one. The once mighty Ottoman Empire could not be overthrown in a year, nor in a decade, nor in a century. Empires that spring up gourd-like in a night may perish in a night, as did the empire of Napoleon III; but in the case of mighty and extended ones, consolidated by powerful bonds and ages of duration, decay is as slow as growth. The oak, that is a century in attaining maturity and lives for many centuries, takes centuries also to perish."

### **FORETOLD AND FULFILLED**

It is not our purpose in this article to call to notice the many events that have occurred in connection with the decay of the Turkish Ottoman Empire which have fulfilled this and other predictions of Moham-medan decay. We will rather be confined to only a few that have occurred in the last and present century. In the year 1844, an event occurred of vast importance in connection with a loss of power of this



great empire, particularly as it related to the liberation of its Jewish and Christian subjects. It was in this year that the allied powers of Europe compelled the Turkish government to sign a declaration which was contrary to all its former claims; indeed which was in conflict with the laws of the Koran. This was that the Turkish government was to cease the practice of putting to death apostates, or to cease persecuting on religious grounds. This was contrary to the fundamental principles of Mohammedanism, and would never have been conceded until it could no longer resist the nations that proposed to end this state of affairs without suffering its downfall. In a communication to the English government, which had demanded that it cease this practice, the grand vizier said "The laws of the Koran are inexorable as regards any Mussulman who is convicted of having renounced his faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy."

The reply of the English government was: "Her Majesty's Government require the Porte to abandon once for all so revolting a principle. If the Porte has any regard for the friendship of England, it must renounce absolutely and without equivocation the barbarous practice which has called forth the remonstrance now addressed to it." Russia sent a communication equally emphatic in which were the words: "We positively expect no longer to witness executions which excite the indignation of Christendom." It was not without the exhibition of the utmost firmness on the part of the ambassadors that the Turkish government yielded, and signed the following declaration "The Sublime Porte engages to take effectual measures to prevent henceforth the execution and putting to death of the Christian who is an apostate. Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

This decree is dated March 21, 1844. Now note the significance: "This date is the first of Nisan in the Jewish year, and is exactly to a day, twenty-three centuries from the first of Nisan B. C. 457, the day on which Ezra states that he left Babylon in compliance with the decree given in the seventh year of Artaxerxes." But this is not all. The Mohammedan calendar, as is well-known, is lunar. They reckon their nationality from the year of the Hegira, 622, and the decree above referred to was published in the 1260th lunar year from that date. It is generally understood by prophetic students that this period, 1260 years, which is also an astronomical cycle, has reference to both the "little horn" of Papacy and the one of Mohammedanism.

### **FURTHER INTERESTING OBSERVATIONS**

The year 1917 marked an even more significant event in the history of the Mohammedan power. It was then that this power lost all control of

Palestine. In the close of 1917 the English General, in the progress of the World war, drove the last Mohammedan army from the land. It was this year that marked the ending of the 1335th lunar year of the Mohammedan calendar. Well might the orthodox Jews, who believed the Prophets, rejoice as they did because of this event. As further showing the significance of this date, 1917, the following from Mr. Guinness, written in 1886, shows how remarkably correct were his calculations of the prophetic periods relating to Jewish subjugation and Gentile times:

"It was in the year B. C. 606, that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father, and it was not until nearly two years later, B. C. 604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar . . . . This year has therefore some special claims to be considered as a very principal startingpoint of the 'times of the Gentiles.' Measured from it the period runs out in A. D. 1917, and it is a very notable fact that a second most remarkable period does the same. The 1335 years of Dan. 12:12, the *ne plus ultra* of prophetic chronology, which is evidently eastern in character, and consequently lunar in scale, measured back from this year 1917, lead up to the great Hegira of Mohammedanism, the starting-point of the Mohammedan calendar, the birthday of the power which has for more than twelve centuries desolated Palestine and trodden down Jerusalem."

The two periods lie thus:

B. C. 604 2,520 solar years A. D. 1917

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

## THE END OF THE WONDERFUL SEVEN TIMES

There is another feature, which, to say the least, is remarkably significant in connection with the exact date that General Allenby captured Jerusalem. The date was Dec. 9, 1917. It is well known that the Jews keep a lunar calendar, and as this event had an especial bearing on Jewish history, a student of chronological prophecy was led to consult the Jewish calendar, and the discovery was made that this date corresponds with the 24th day of their 9th month. The significant feature is that this date marks the anniversary of the day that God's blessing began to come upon them after about sixteen years from their return from the captivity in Babylon, as we read, "In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord to Haggai the Prophet, saying, . . . Consider now from this day and upward [onward], from the day that the foundation of the Lord's temple was laid [See Hag. 1:13, 14] consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree; and the pomegranite, and the olive tree, hath not brought forth; from this day will I bless you." -- Hag. 2:18, 19.

As we recall the great rejoicing on the part of the orthodox Jews over the world when the news was heralded that Jerusalem was taken, and of the zealous efforts that have been going on since that time to rehabilitate Palestine as a home for the scattered and dispersed ones, we cannot but be reminded of the effect that the words of Haggai, "From this day will I bless you," had in encouraging the Jews in his day to build their temple and resume the worship of Jehovah at Jerusalem.

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

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\* This was written in 1886.

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Yet we must also call attention to a further interesting fact connected with the last possible measure of this comprehensive and wonderful 'seven times,' that starting from the capture of Zedekiah and the burning of the temple in the nineteenth year of Nebuchadnezzar [587

B. C.], and terminating in A. D. 1934. The termination of the 'times of the Gentiles' meets at this point the 1335 lunar years, dated from the Omar capture of Jerusalem [637]-an event more momentous in its effects on Palestine and Jerusalem than the Hegira era [622] of the commencement of Mohammedanism. No chronologic prophecy of Scripture indicates any date whatever beyond this year [1934], as astronomic considerations forbid the thought that the supplementary seventy-five [the difference between solar and lunar time of the 2520 years], is to be added to these solar measures."

We shall wait with deep interest this noted writer's forecast for 1934

The closing words of the revealing angel were, "Be sure the vision of the evening-morning that you were told is true; but shut up that vision, for it is far distant." Daniel then informs us that he "fainted, and was sick for days. I afterwards arose and did the king's business. But I was astonished at the revelation, and could not understand it." -- Ver. 26, 27, *Fenton's Translation*.

## **IF WE KNEW**

Could we but draw back the curtain  
That surrounds each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we would find it better,  
Purer than we judge we would;  
We would love each other better,  
If we only understood.

Could we judge all deeds by motives  
See the good and bad within,  
Often we would love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To o'erthrow integrity,  
We would judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment --  
Understood the loss and gain --  
Would the grim external roughness  
Seem, I wonder, just the same?

Would we help where now we hinder?  
Would we pity where we blame?

Ah! We judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the found of action  
Is less turbid at its source;  
Seeking not amid the evil  
All the golden grains of good;  
Oh! We'd love each other better,  
*If we only understood.*

## **DARK PROPHECIES FULFILLED**

*"Righteousness exalteth a nation; but sin is a reproach to any people."  
-- Prov. 14:34; 2 Kings, chapters 21-25; 2 Chron. 36:11-21*

THE dark prophecies which the Lord sent through Jeremiah the Prophet finally reached fulfillment in the eleventh year of the reign of Zedekiah. Judah's prophetic seventy years of captivity having commenced in Jehoiakim's fourth year (the first year of Nebuchadnezzar's reign, 606 B. C.), this would mean that when Zedekiah was overthrown and the city destroyed, nineteen of the seventy years were in the past; this must have been approximately 587 B. C.; and but fifty-one years more remained until 536 B. C. Compare 2 Chron. 36:5-8, 11; Dan. 1:1, 2; Jer. 25:1, 8-12; 27:1-12.

The besieging army of the Chaldeans, after a year and a half of siege, finally, with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city forced to capitulate. King Zedekiah and his small army escaped toward the south, going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Nebuchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and thither Zedekiah, the royal prisoner, was taken for sentence-to be punished for having violated the contract with Nebuchadnezzar, who really placed him upon the throne.

The punishment was after the manner of the time, illustrated on some of the victory tablets which still remain. The king's eyes were put out and, a blind prisoner, he was taken to Babylon. Thus were fulfilled two very striking prophecies which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should study Divine prophecy, and how faithfully we should trust its every detail if we would receive light instead of darkness.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that king Zedekiah would be taken to Babylon a captive, and that there he

would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah, would speak with Nebuchadnezzar mouth to mouth and see his eyes. This seemed to contradict Ezekiel's statement, for if he would speak with the king mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon'?

The fulfillment met all the requirements. King Zedekiah saw Nebuchadnezzar and spoke to him at Riblah in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon but saw it not.

"With repentance his only companion he lay,  
And a dismal companion was he."

### **CRUELTIES OF THE PAST**

The horrors of the siege of Jerusalem by Nebuchadnezzar, lasting a year and a half, can only be imagined by piecing together the references in various books of the Bible. A writer describing the time, says

"Famine and its accompanying visitation of pestilence ravaged the crowded population within the walls. It was only by a special favor of the king that a daily supply of bread was sent to Jeremiah in his prison from the bakers' quarter, and at last even. this failed. The nobles, who had prided themselves on their beautiful complexions, 'purer than snow, whiter than milk, ruddy as rubies, polished as sapphires' (Lam. 4:7), had become ghastly and black with starvation. Their wasted skeleton forms could hardly be recognized in the streets. The ladies of Jerusalem, in their magnificent crimson robes, might be seen sitting in despair on the dunghills. From these foul heaps were gathered morsels to eke out the failing supply of food. (Lam. 4:5.) There was something specially piteous in the sight of the little children, with their parched tongues, fainting in the street, asking for bread, crying to their mothers for corn and wine. (Lam. 2:11,12,19.) There was something still more terrible in the hardened feeling with which the parents turned away from them. The Hebrew mothers seemed to have lost even the instincts of the brute creation, to have sunk to the level of the unnatural ostriches that leave their nests in the wilderness. Fathers devoured the flesh of their own sons (Ezek. 5:10) and their own daughters. The hands even of compassionate mothers were known to have boiled their own children, the merest infants just born. (Lam. 2:20; 4:10.)"--Dean Stanley.

"In the Bas Reliefs, representing the capture of Lachish by Sennacherib, the prisoners are represented, some pegged down to the ground to be flayed alive -- others having their eyes put out: In one of the sculptures at Khossabad, Sargon represents himself in person holding a

prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their lips, are held awaiting their turn. In other cases the king slays the prisoner with his own spear. In another an executioner flays a captive chained to a wall. It was especially in Persia that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for a Sultan on his accession either to slaughter or blind his half brothers that he might have no rivals or dangerous ones near his throne. In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces." -Canon Tristran.

Our forefathers were once savage and presumably as cruel and as heartless as those described by the Canon. Thank God for a civilization which to a large extent has lifted "Christendom" to a higher plane of civilization-to greater moderation in dealing with foes -to a greater degree of human sympathy! Thank God that the prisons of today are reformatories instead of dungeons! Thank God that we are gradually realizing that as a race we were born in sin and shapen in iniquity! (Psa. 51 :5.) The realization of this is helping to make .us sympathetic toward the depraved and degraded-not to the extent of approving their wrong, but to the extent of attempting to intelligently assist them to better mental views and to better self-control.

### **TO WHAT SHOULD THE CREDIT BE GIVEN**

To what, therefore, shall we give the credit of our progress and civilization? We cannot give the credit to any church, sect, or-party. We must honestly, acknowledge that every sect, in its turn, has displayed more or less of bitterness, bigotry, superstition and persecution-contrary even to its own standards. In the last analysis we must admit that the great influence which has molded the civilization of our day has come to us from the words and example of "the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:6.) The great truths which He uttered have come echoing down the centuries, speaking righteousness, peace, and love, even for our enemies. Everywhere His "Wonderful Words of Life" have made an impression, and here and there have effected the transformation of character.

We should more and more feel our obligation to the great truths which come to us from the Bible, and less and less obligation to the sects and parties which have quarreled and battled over those Words of Life.

Thus, gradually, we will come to discern the truth of the Bible declaration, namely that there is but one Lord, one faith, one baptism, one God and Father of all, and one Church of the living God, the



Church of the First-borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have the promise of the First Resurrection, as joint-heirs with the Messiah in His glorious Kingdom which will soon be established in the earth and enforce righteousness.

At the giving of the Law God plainly told the nation of Israel the terms and conditions upon which they were received as His people. If they would be obedient to the Divine requirements all things would work well with them. They would be rich, prosperous, the blessed nation of the Lord. But if, on the contrary, they should neglect the Divine statutes and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement and "seven times" would pass over them. -- Lev. 26:18, 21, 24, 28.

### **A LOOK AT THE FACTS**

God of course knew the end from the beginning. Nevertheless, Divine patience was manifested throughout the experiences of the nation leading up to the overthrow of Zedekiah's government--he being the last king of the line of David to sit on the throne. We have seen how evil followed good, in the kings and in the practices of the nation; and how Divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times," or seven years, as foretold by Moses. In this case, however, the years must have been symbolic, because frequently they had captivities of more than seven years. Accepting, then, as a fact, that these seven years or "times" were symbolic years, how long a period would they indicate?

It is an accepted fact that in the Bible symbolism each day represents a year; and the Jewish year had twelve months of thirty days each. Thus each year represented, symbolically, three hundred and sixty years; and the seven years of chastisement represented  $7 \times 360 = 2,520$  years.

When, therefore, we read that the kingdom would be "overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition, as a whole, would be 2,520 years, and the latest point for the beginning of this period would be at the time the crown was taken from Zedekiah--in 587 B. C. (51 years prior to the proclamation of Cyrus permitting the people to return -- 536 B. C.).

It is always interesting and profitable to the students of the Bible to note the fulfillment of Divine predictions. It establishes faith, it makes all of God's promises more real; it assures us of Divine supervision in respect to Israel's affairs, and thus gives ground for confidence also in the supervision of the affairs of spiritual Israel--the Church.

As we look back along the aisles of history we see the fulfillment of the declaration that the nation of Israel would be overturned and overturned. After its restoration by Cyrus, B. C. 536, it continued to have a sort of national existence for Goo years; yet in all that time it had not a king of the line of David, the line of Divine promise, and it was ruled over by the various adjoining nations; as it is written, "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be filled full." Some may point to the Maccabean kings. We answer that they were not divinely appointed nor of the royal family. Does some one else remind us of the reign of Herod at the time of Jesus, at the beginning of Anna Domini? We reply that the Herods were not of the line of David -- they were Edomites, or of the Esau branch, whoa ruled over the children of Israel as the representatives of the great Roman Empire.

### **THE TIMES OF THE GENTILES NEARING CLOSE**

When God removed the typical kingdom of Israel and His typical throne in the world, as represented by David's family, he gave over the earthly dominion to the Gentiles; and this lease of power, as represented in Daniel's prophecy, was to continue for "seven times" -- 2,520 years. In other words, during the same period that Israel would be having "seven times" of tribulation and subjection, the Gentiles would be having "seven times" of prosperity, and both will terminate at the same time-in 2,520 years apparently from B. C. 587 to A. D. 1934.\* If any be disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small.

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\* For a more exhaustive treatment and examination of the "Times of the Gentiles," the chronological periods, etc., see issues of the Herald of the following date: April 15, June 1, 15, November 1, 1921 April 1 May 1, June 15, 1922. These issues can still be had on application.

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What we are specially interested in is the facts of the case, and what will occur when this long period terminates.

(1) The facts are as already noted in Israel's case, a national subserviency for nearly seven hundred years, and a national destruction for more than 1,800 years; and so far as the Gentiles are concerned, a prosperity for 2,520 years, as follows: for (a) Babylon, the first universal empire; (b) Medo-Persia, the second universal empire; (c) Grecia, the third universal empire, and (d) Rome, the fourth universal empire. According to the Scriptural view of the matter this fourth universal empire is still represented in the Papacy and the various so-called Christian governments of the world. These have

practiced and prospered during this long period of Israel's subjection and the overturned condition of God's typical kingdom.

(2) The next thing in order, following the expiration of the "seven times" will be the establishment of Messiah's Kingdom and its recognition by the children of Israel, and the blessing of all the families of the earth.