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THE WORLD CRISIS EXPLAINED

IT is of special interest in these days to note the occasional awakening of one who has been more or less in the public eye to a realization of the signs of the times from the prophetic standpoint. Reference is here made to Miss Christabel Pankhurst, LL. B., a few years ago prominent in English politics, especially in support of the woman suffrage issue; recently her mind has undergone a radical change and she now apparently takes largely the Bible viewpoint.

In an address recently delivered in New York City under the auspices of the National Bible Institute, Miss Pankhurst displays remarkable discernment and appreciation of the prophecies of the Bible, and gives evidence that she has been giving the subject more than usual consideration and study. The following extract will be read with interest:

"The True King Absent"

"The matter with the world is that its true King is absent and as the Apostle John tells us, the whole world lieth in the power of the evil one. Let us be sure of this one thing, that the consideration of human affairs cannot be separated from the consideration of supernatural affairs. We must realize the continuity and connection between the seen world in which we live and the unseen world, between the human world and the supernatural world. And just as in the human world and in human nature we see evil, so there is evil in the supernatural. The supernatural author of evil is still active in the natural and the supernatural realms. For the Lord Jesus, though He fought the great decisive battle on the Cross of Calvary, has not yet seen the consummation of His mighty work nor will He, until the day of His return. We have an illustration of this state of affairs in the history of Saul and David. You remember how Saul continued for a time to exercise his kingly power after David had been anointed king in his stead, for David did not ascend the throne until a certain interval had elapsed after his anointing as king: So it is with the Lord Jesus, who though the rightful King of the world, has not yet come to occupy His throne. The kingdom of the world has not yet in actual practice become the kingdom of our God and of His Christ. It is that fact which accounts for the chaotic condition of the world today. ,

"A World Crisis Exists"

"Is there a world crisis? No one is found to deny today the existence of a world crisis. There is crisis in the East, there is crisis in the West. The crisis in the East is illustrated by the question of the Caliphate. There is undoubtedly a crisis, amounting to chaos in the Western nations."

And there is crisis in the Church. There is no unanimity respecting the Founder of the Church, who, is at the same time the Rock, the Church's one Foundation. There are professing Christians who deny the deity of Christ, who consider that in that respect He is not in anything, but degree, different from other human beings; thus a large part of the Christian Church is flatly denying the statements of the Lord Jesus Christ Himself, as to His own deity. There is crisis in whichever direction we turn. The international situation is such that the wonder is that this tension, this mockery of peace, has not before now given place to war.

"Now I, as a practical politician, could not help foreseeing this grave situation some considerable time ago. Until the late war, I was living in a fool's paradise, with, I suppose, many other politicians. I had not even foreseen the war; because I was told by people, who claimed to know, that humanity had reached a point where there was no longer the possibility of such a war. The war, they said, was 'unthinkable,' so I never thought of it. Yet the war came to pass! From suffrage work we turned to war service, and we buoyed ourselves up with the thought that this was the war to end war. But I know now from the Scriptural prophecies as well as from my observation of conditions, that there will be another war. Even the most peaceable nations are preparing to make war, defensive they say. They fear a future war. And if you turn to the Bible, you will find that God tells us that another war is coming, at least one more, the struggle of Armageddon; the greatest and last, because the Prince of Peace will come then, and when He has come He will judge the nations in righteousness, so that they will beat their guns into plough-shares and He will prevent them from even learning to make war any more. So peace is coming, but there is a war to come before it.

"Well, it was during the late war that I realized all this, and strangely enough, it was on the eve of Allied victory that I realized it, when our armies were marching to triumph. It was then that I came to see that this was not the war to end war, but, on the contrary, was the opening of a new chapter of war, interspersed by periods of peace hardly less terrible than war, because full of the apprehension of war.

"Present Condition to Grow Worse"

"I had, since 1914, gazed deeply enough into the depths of human politics, national and international, to realize that the evil seen there must produce a world condition that was going to get worse and not better as the years went by. What despair to me, who had lived all my life believing, as some people think today, that we can do without the Divine intervention of the returning Christ and can rely on the inherent goodness of mankind or on mankind as God's agent. Now I saw that out of human management of affairs, out of human government, the hoped for good could not come, but that world affairs and national affairs were going to decline from bad to worse. I was in despair, and, quite frankly, I wonder how those people who do not agree with me that the Lord Jesus Christ is coming back, are able to hold up their heads, what hope they have if they love, the world in the right way. You know God so loved the world that He gave His only begotten Son because of that love. I want to know how anybody who loves the world in that sense that God Almighty loves it, is able to go on from day to day and not be bowed down to the point of despair and death at seeing conditions, both material and spiritual, as they are now and as they are going to be. For surely we all have a little power of foresight, we all see the trend of the times. I have wondered how those who have ideals for humanity, and love for the world, can bear to live without the knowledge that the Lord Jesus is coming back to do what the Bible promises. I was desperate indeed and by a Providence my thought was directed to the Bible, by getting hold of a book on prophecy, which showed by reference to the Bible that the return of the Lord Jesus as He promised was not far distant and might be expected in the first half of the present century. At first I dared not believe this, I suppose not understanding as today the love of God. I dared not believe He would send Jesus the Deliverer, though I realized at once, as a practical politician, that this policy set forth in the Bible, this policy of making the Lord Jesus the ruler of the world is the only one that can succeed. There is no other. If the Lord Jesus is not coming back to this world, then all present human civilization will be destroyed, as the civilizations of the past have been. Look back to these civilizations and see what happened. Where is Babylon? Where is the great Egypt? Where is Greece? Where is Rome? Those civilizations collapsed, and so will every one of the present-day nations. Why? because they have the same disease that the dead and gone civilizations died of. What is that disease? It is the disease of sin. The wages of sin is death. That is the explanation of the death of the individual. We are a sinful race and, therefore, a race that dies. And how can we ever have- supposed .that the human nations, composed of these mortal individual human elements could be immortal, when their component parts are mortal. Nations die of the same disease that individuals die of sin. And no medical scientist

can controvert the doctrine that the cause of death is sin, and no politician can controvert the statement that the nations die because they are tainted by the disease of sin. Sin is the great cancer of the individual -- and of the nations.

"The Bible Our Hope"

"So we are thrown back on the Bible for hope. There we find a marvelous diagnosis of the present world sickness. First a prophetic picture of civilization as we view it with our own eyes in 1924, showing we are at the beginning of a crisis of evil. We have it in the Prophet Daniel, in the book of Revelation, in prophecy as a whole, that the nations, as they are today, are going to collapse and be set aside, because they do not come up to God's standard, and in their place is to be a Kingdom that will fill the whole earth, the kingdom of the Lord Jesus Christ. Ah, what a glorious prospect! But what awful things are coming upon the world first. Don't blame God; it is the Antichrist, it is the world, the flesh and the devil that will have it so. "There are many reasons why I believe in the Bible. I look upon the Bible as the most up-to-date, indeed the only up-to-date book available for our enlightenment in these strange times. As a woman of progressive mind and modern thought I find no other book is advanced enough for me. One reads books that come hot from the press and finds there no new light upon social and international affairs. We find that we have read it all before and that the policies suggested have been already tried and found wanting. But the Bible is up to the very moment, and what is more, it leads us beyond the moment to the far future, on to the end of this present Dispensation, through the next, the Millennial Dispensation, that thousand years during which God, through His Son, shall show how human affairs ought to be managed, and after that right to the shores of eternity itself."

Signs of His Presence

Further progress in the study of this all-important subject of present events as related to sacred prophecy should lead Miss Pankhurst to recognize that all these conditions and developments of modern times are the logical consequences of "the day of His preparation," and especially are they evidences of the *Second Presence* of the great King. For Jesus, speaking of the time of His return, said that there would appear "the sign of the Son of man in heaven [in the ecclesiastical world]"; that is, there would be signs that He would be *present*. *These* signs can be none other than such indications as we see about us today in the way of the great awakening -- throughout the civilized world, the stirring scenes amongst the nations, the increase of knowledge along all lines, all of which point toward disintegration and overthrow of the entire present order of things.

Only the official presence of Christ and the commencement of the exercise of His power could have caused these new conditions to come about. As for the masses of humanity, they will learn a little later on the meaning of these events, and that they are a result of Christ's assumption of power. Another has forcefully referred to this point in the following statement

"Our King will thus reveal Himself gradually: some will discern the new Ruler sooner than others, but ultimately 'every eye shall see [horao--discern] Him.' (Rev. 1 :7.) But 'He cometh with clouds'; and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken,-disintegrated, melted,. some will begin to realize what we now proclaim as already at hand -that the great day of Jehovah has come; that the foretold day of trouble and wrath upon the nations is beginning; and that Jehovah's Anointed is taking to Himself. His great power and beginning His work, of laying justice to the line and righteousness to the plummet. (Isa. 28:17.) And 'He must reign until' He shall have put down all authorities and laws on earth, contrary to those which control in heaven.

"As the trouble increases, men will seek, but in vain, for protection in the 'dens' and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, Trusts, and all societies secular and ecclesiastical), and in the mountains (governments) of earth; saying, 'Fall over [cover, protect] and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come.'" -- Rev. 6:15-17.-- *Scripture Studies, Vol. II, 138, 139.*

PREPARATION FOR THE SUPREME MOMENT

In the School of Christ every disciple is duly examined "For instance, in the October issue of the Yale Review, and tested with the object in view of his growth and progress, that he may come to maturity in Christ "the measure of the stature of the fullness of Christ." The character development -- represented in "the image of God's dear Son" cannot be attained in any other way than through discipline and trial of faith; "think it not strange," says the Apostle, "concerning the fiery trial that is to try you as though some strange thing happened," etc. It is for these supreme moments or crises of our lives that the Lord's counsel and providential leadings are intended to prepare us. Some one has very aptly submitted the following observation:

"The man's life is judged by its crises. It is the crisis that makes his success or causes his failure.

"All of his long years are really spent getting ready for his crisis."

In plain English this means that a man's success is reckoned by what he does in a very brief section of his time; his work stands or falls by a fortunate or a disastrous hour.

For instance, in the October issue of the Yale Review, Frederick E. Pierce gives some striking examples. Coleridge, he says, lived sixty-two years, yet his poetic reputation rests upon the achievements of a single year. If he had been sick for a certain few months of his long life, 'Cristobel' or 'The Rime of the Ancient Mariner' would never have been written.

"Wordsworth died at the age of eighty, but his best poetry was written in the space of ten years of his long life. "If Milton had remained Latin Secretary in Cromwell's Government, 'Paradise Lost' would never have been composed.

"The 'Canterbury Tales' are the work of two years of leisure in Chaucer's life.

"So great military campaigns often turn upon the issue of a single battle, or upon some slight mistake or happy decision of a general.

"We speak of a man's career, but the career of every man is really but a great Getting Ready, and his power at the supreme critical moment depends upon the cumulative preparedness behind it."

WHAT IT MEANS TO BECOME A CHRISTIAN

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."-- John 3:1-17.

NICODEMUS was evidently a good man, and "not far from the Kingdom" -- not far from the attitude of heart necessary to the attainment of the Kingdom. He was a man of learning and influence, a prominent member of the chief sect of the Jews, and one of the judges of their chief or supreme Court, the Sanhedrin. His wealth, learning, etc., gave him advantages over many of the poor and unlearned, and yet they also brought disadvantages, as our Lord on another occasion expressed it: "How hardly [with what difficulty] shall they that have riches [of any kind] enter into the Kingdom of God". It would naturally be more difficult for a man of large influence and social standing to receive instructions from Jesus, and to become His follower, than for humble fishermen to do so; pride, social caste, thought of what people would think and say, etc., would all tend to hinder Him. For these reasons, as well as possibly with a

hope of having a more quiet conversation, Nicodemus visited Jesus by night -- semi-secretly.

Evidently he had been impressed by the teachings and the miracles of our Lord, for we find him ready to acknowledge Jesus as a great Teacher sent of God, although not ready to confess Him the Messiah. Our Lord's ministry, while commending Him to Nicodemus, was evidently a very different one from what he had expected of Messiah. As a Jew he of course had the usual Jewish thought respecting the Kingdom of God, namely that Israel was that Kingdom, merely shorn of its power by the Gentiles until Messiah should appear for its deliverance and the subjugation of all nations before Israel, that the Jewish Law might become the law of the world, going with power from Jerusalem. Nicodemus discerned the wide difference between such hopes and the kind of a kingdom proclaimed and His disciples. We may reasonably infer, therefore, that his queries, though not stated, were along this line; and our Lord's replies, quoted with greater detail, were accordingly so intimate.

"YE MUST BE BORN AGAIN"

It was with astonishment that Nicodemus heard from the great Teacher that himself and others of the Jewish nation could not possibly enter the Kingdom without being born anew; and naturally his mind ran to the natural birth and he inquired how it was possible that a full-grown man could be born over again. Such a question was desired by our Lord, and gave opportunity for the explanation that the first birth which all experience, namely the birth of the flesh, by which mankind is born to human nature, and with a flesh body, is a type, a figure, an illustration of a higher spiritual birth, to a spiritual nature with a spirit body. "That which is born of the flesh is flesh, that which is born of the spirit is spirit." As a man cannot see trees, houses, flowers, etc., nor enter into the enjoyment- of these, until after he has been born of the flesh, so likewise no one can either see or enter into, the heavenly Kingdom, except he be born of the spirit. In other words, a human being can see earthly things, but only a heavenly or spirit -born one can see and share in the heavenly things; and the long promised Kingdom of God, the Millennial Age, for which Israel was waiting, is to be a spiritual Kingdom and not an earthly one, composed of spirit beings and not flesh beings; and only those born of water and of the spirit would ever see or enter into that Kingdom.

The reference to water was probably suggested by some question from Nicodemus, respecting John and his baptism unto repentance- whether or not this had anything to do with the new birth. Our Lord's answer associates John's baptism of water unto repentance with the

spirit begetting which began at Pentecost. Repentance from sin was essential to the right condition of heart which would prepare a Jew for transfer from the earthly typical kingdom, and make him ready for the begetting of the Holy Spirit through which, if obedient, he would finally be born into the heavenly Kingdom in "the first resurrection." This use of the word "born" as representing resurrection is a Scriptural one, for do we not read that our Lord Jesus in His resurrection was "the first-born from the dead" -- "the first-born amongst many brethren" -- and was it not in respect to these "brethren" who would with Him be sharers in the Kingdom that He addressed Nicodemus ? -Rom. 8:29; Col. 1:15-18.

BORN OF THE SPIRIT IN THE FIRST RESURRECTION

While we hold that this Scripture in its full, ultimate meaning, relates to the First Resurrection -- the resurrection of the Kingdom class into Kingdom power, glory, hath honor, and immortality, we nevertheless concede the word *genao* is sometimes rendered *begotten*. We concede also that *every one* who is to be born of the spirit in the First Resurrection must first be begotten of the spirit in the present life. We concede also that the new life now begun is frequently spoken of as though the new creature were already born by a figurative resurrection to newness of life. "You hath He quickened [made alive, by a figurative resurrection] who were dead in trespasses and sins." But these partial and figurative uses of the words "alive" and "resurrection" and "born" should not be permitted to discount our thought respecting the realities and powers and glories which can be attained only by a share in the actual First Resurrection -- "born from the dead."

While Jesus was talking with Nicodemus quite probably the wind whistled through the apartment in which they were sitting, rattling the doors, etc., and Jesus seized upon this as a good illustration by which to convey to the mind of Nicodemus the difference between human beings and spirit beings, and to give him a clearer conception of the nature and powers of the class who would compose the spiritual Kingdom when set up in power and great glory. He said, The wind blows where it pleases; you hear its sound, but cannot know whence it comes nor whither it goes; and so it will be with those born of the spiritall inheritors of the heavenly Kingdom: they will be as invisible and can go and come as the wind, and men in the flesh will be unable to see them, as they are unable to see the wind, though they will be everywhere present and influential, as is the wind.

ONLY THE SPIRIT-BEGOTTEN PERCEIVE THINGS OF SPIRIT

Nicodemus was astounded at the thought that the Kingdom of God would be so different from what himself and others had expected. All this should not have been so strange to Nicodemus: he should have remembered that the powers which our Lord described as those which would belong to the spirit-born class were the very powers which in the past from time to time had been manifested through holy angels, who being sent- on special missions appeared suddenly, and when their mission was accomplished vanished just as suddenly, coming and going like the wind -- none knew whence or whither. Nicodemus, as a teacher of the Law, should have had these things in mind, and our Lord rather reproves him for not grasping the subject quickly: Are you, a teacher in Israel, ignorant of these things? Is it difficult for you, who are acquainted with the Law, to realize these teachings? I have been telling you only such things as are known and to a considerable extent have been demonstrated amongst men through the ministry of angels, yet you are unwilling to receive the testimony. How could you expect to believe, if I should proceed to explain to you heavenly and spiritual things pertaining to that Kingdom? You surely would be unprepared for such information. Nor would Nicodemus have been to blame for not understanding spiritual things if our Lord had told of them; for only the spirit-begotten can clearly grasp and appreciate those things. Our Lord was explaining to him that he must not expect a comprehension of such things at that time, but should merely expect a partial understanding, sufficient, however, as a basis of faith; clearer comprehension would come with the spirit baptism at Pentecost. "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned God them unto us [spirit begotten ones]-by His spirit" (1 Cor. 2:14, 10), and we may enter into the realities when born from the dead in His likeness.

Continuing, our Lord reminded Nicodemus that no man had ever ascended into heaven [none had ever been there, or seen heavenly things] except He Himself, who had come down from the heavenly condition to the earthly condition -- even the Son of Man. Although aside from the main line of this lesson, it is not amiss that we here note the harmony of our Lord's words with the words of the Apostle Peter in his discourse on the day of Pentecost, "David is not ascended into the heavens." (Acts 2:34.) All the testimonies of the Scriptures are in harmony on this subject, although opposed by nearly all uninspired writers, heathen as well as Christian, who follow the traditions of men instead of giving heed to the sure Word of God.

JESUS LIFTED UP AS SIN-OFFERING

Having thus answered Nicodemus' questions to the very limit of possibility at the time, our Lord turned the subject, and by way of showing the grand basis for this spiritual Kingdom of God, and that He Himself could not enter into that Kingdom while still in the flesh (1 Cor. 15:50), but that He must also be "changed" to spirit conditions by resurrection, He points out His coming ignominious death, and how it was illustrated and typified by Moses and the brazen serpent in the wilderness. The whole world is bitten by the fiery serpent of sin. The whole world is dying, and it was needful that our Lord Jesus should be lifted up as a sin-offering on behalf of the world, that He might subsequently be lifted up in glory, and in order that having thus paid the penalty for all, eternal life might be offered to all-"that whosoever believeth in Him should not perish, but have everlasting life."

In passing the point, let us notice that our Lord said not a word respecting any danger of the world going into eternal torment, nor did He utter a word respecting the salvation of any in ignorance. His declaration was that the world was perishing, and that the only way in which they could obtain eternal life at all would be through believing in Him. So then to all who are willing to take the simple statement of God's Word, it is clear enough that the wicked who reject the Lord cannot have eternal life, and hence could not spend an eternity in misery, because-without life there can be no feeling -- without life they are perished. It is clear enough also that whoever shall be saved in this Age or in the Age to come must be saved by believing in Jesus, and cannot be saved through ignorance, according to this Gospel, which is the only authorized one.

"GOD SO LOVED THE WORLD"

Then our Lord gave Nicodemus a brief statement of why the Heavenly Father has provided the blessing which He had been describing-the Kingdom, and the lifting up or sacrifice of the Son of Man as a prerequisite. The reason is God's sympathetic love for humanity. He beheld that although mankind were sharers in father Adam's sentence of death, yet many amongst them would, if granted an opportunity, gladly accept the Divine arrangement, and come back into at-one-ment with their God, and rejoice to abide in His favor and to do His will. On this account God had sympathy for mankind, and prepared a great plan of salvation, of which the first coming of Jesus in the flesh as a sacrifice for sins was the first step or manifestation. "God so loved the world that He gave His only-begotten Son [to humiliation and sacrifice in death], that whosoever believeth in Him should not perish, but have [obtain] everlasting life." It has been said by some one that this 16th verse is the golden verse of the Bible, containing more than any other one a condensed statement of the

Gospel. Luther called this verse "the little Gospel," or "the little Bible."

Another has said, "John 3:16 is God's supreme revelation, the greatest sentence in the Bible. Inasmuch as the Bible is the king in literature, this is the greatest sentence in all literature. No one can state its significance completely. Whenever men translate the Scriptures into a new tongue this is the first verse they aim to translate. Whenever missionaries going among tribes which have no written language construct a language, this is the first Scripture sentence they frame in the new language. More than four hundred different vernaculars possess these words today. They are the words by which all humanity is to be cheered, redeemed, and glorified." Still another has added: "There is only one answer to 'God so loved the world' -- God so loved me -- then so will I love God; with a like sacrifice, with a like abandonment, with a like perseverance, a like devotion."

Perhaps in answer to another question, or perhaps merely as a part of the further discourse to Nicodemus, our Lord next explained to him that God's object in sending His Son into the world was not to have the world condemned, for the world was already condemned, sharing with Adam the original condemnation or sentence of death. On the contrary, God sent His Son to save the world -to recover mankind from that sentence or condemnation. This is in harmony with another statement of Scripture which declares of believers, that "There is now no condemnation to them that are in Christ Jesus," (Rom. 8:1), yet only believers have thus escaped; all the remainder of the world are still under wrath, "children of wrath," and there is no other way of escape except through Christ, for "There is no, other name given under heaven or among men whereby we must be saved."

DURING THE TIMES OF RESTITUTION

The 18th verse is in harmony with this thought, that believers escape the condemnation that is on the world, but that those who do not accept of Christ remain under the condemnation already upon them at birth, as Adam's heirs. Nevertheless, as is declared in the 19th verse, the condemnation already upon men is justified by their course, if after seeing the light they do not love it, but reject it, and fight against it. However, we are to remember in this connection the Apostle's declaration that many in the present time see only in part; the god of this world blinding them more or less completely. (2 Cor. 4:4.) And we rejoice in the assurance of the same Apostle (John 1:9) that Jesus is the true Light, which ultimately, in the Kingdom, shall be a great Sun of Righteousness, with healing in His beams, which shall shed forth light and knowledge to every member of the human family during His Millennial reign; so that all shall have the fullest opportunity of ceasing to be "children of wrath," and of escaping the

condemnation that is on them through Adam's disobedience, and of coming back through the Mediator, during the times. of restitution, to all the good things lost through sin. -- Acts 3 :19-21.

While our Lord in His discourse to Nicodemus dealt only with the new birth of "the Church which is His Body," and which with Him, born of the Spirit, shall constitute the Heavenly Kingdom that shall bless the world, He nevertheless elsewhere intimates that the restitution blessings which shall come to mankind will be also after the nature of a new birth, though not a birth to spiritual conditions. Speaking to His disciples of the Millennial Kingdom, when they should sit with Him in His throne -- the times of restitution -- He calls that Millennial Age and work regeneration -- Greek, *palingenesia*. (Matt. 19 :28.) This is not the same word rendered "born again," but signifies more nearly restitution, restoration or renovation.

"IN EVERY THING GIVE THANKS"

"In every thing give thanks, for this is the will of God in Christ Jesus concerning you." -- I Thess. 5 :18.

GRATITUDE is the third link in the chain of graces mentioned by St. Paul in this epistle that describes the mature Christian life. If we are to learn how to "Rejoice evermore," which is the first link, it will be necessary to keep in close fellowship and communion with God our Heavenly Father by unceasing prayer, which is the second link. However, if we stop at this point, our lives will become not only barren of joy, but selfish, because to do so would indicate a lack of appreciation of favors bestowed. We are not only to pray to God unceasingly for heavenly blessings-mercy and grace to help-but we are to thank Him unceasingly for them when they come. We are to ever keep in mind that every good and perfect gift cometh from above -- many of these without asking, and for this reason our expressions of thanks should far exceed our petitions.

Prayer in its strictest sense is only petition, asking God for something. To express only our wants to Him is selfish. Thanksgiving and praise constitute the tribute that God expects of us in return for His gifts, benefits bestowed, "for this is the will of God in Christ Jesus concerning you." The ordinary courtesy of this world will lead one to thank a benefactor. The world recognizes this. Ingratitude is looked upon by the world as one of the basest and deforming vices. As writes the poet

"I hate ingratitude more in a man
Than lying, vainness, babbling, drunkenness,
Or any taint of vice, when strong corruption
Inhabits our frail blood.
How sharper than a serpent's tooth it is
To have a thankless child."

It has been truly said that gratitude is not only duty but beauty. "It is the responsive or joyous tribute that a man pays for disinterested or unexpected kindness. It is the fragrant incense that a good deed bestowed upon you kindles in the incense of your human heart. And never does that heart appear so beautiful, or exhale so fragrant perfume, as when acknowledging the good it has received, it praises and thanks its benefactor."

SUGGESTIONS TO GRATITUDE ALL ABOUT US

That grateful acknowledgment for favors bestowed, displays beauty of character, we see illustrated in nature all about us. The deserts of earth which receive the rain or dew and sunshine that fall oft upon them, but fail to respond by bearing harvest, possess no beauty to the eye; rather, are they bleak and repulsive in their appearance. On the other hand, how beautiful are the fields that, when receiving the sunshine and showers, express in a silence that speaks louder than words, their grateful tribute by yielding abundantly their fruits and flowers. If we fail to respond to the blessings of heaven, our lives are like the barren desert, void of beauty or loveliness of character. All nature seems to be a voice of God, teaching, or at least reminding of both the beauty of gratitude and the repulsiveness of ingratitude. The rain and dew from heaven giving fruitful seasons, are not only evidences of God's love and interest in human beings, but are also illustrations which should ever remind the Christian that he should "in every thing give thanks." Most beautifully and eloquently has one expressed this, when he says:

"What is the song of birds; the lowing of cattle, the bleating of sheep upon their pastures, the hum of bees, the fair foliage, the fragrant flowers, the beautiful blossoms, but the earth thanking God, in her many voiced Psalm, that He clothes her every spring with verdure, and forsakes her not in the depths of winter; and giving token of that day when all earth shall ring with gratitude riot only to Him who made her, but, when she had unmade herself, redeemed her by His blood, and put her in her right orbit again."

Unthankfulness, ingratitude is said by St. Paul to be the first step away from God. It was, he says, "Because that, when they [earth's peoples] knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." -- Rom. 1:21.

One of the very first reasons that causes many to fail to thank God for the blessings they enjoy, is pride. It is a very strange thing that mortal man should be proud. It is true, there is much that remains in man of his original perfection that indicates God's handiwork, that shows, as the writer has expressed it, "What a piece of work is man! how noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world, the paragon of animals." Another has expressed man's original state: "He was so grandly formed as to be able to receive and retain life, by the use of the means God supplied and never grow dim. This was Adam before he fell; grander than any other earthly creature, not because of any difference in the life implanted, but because of a grander organism. An organism possessing the capability to communicate and enjoy communion with his Creator."

INGRATITUDE OF FALLEN MAN

All that we see that is good in man came originally from his Creator. There is nothing in man's history that should, in any sense or degree cause him to feel proud. All that belongs to him are his sins and imperfection; all that is good and virtuous should have the effect of humbling him, for these are not his own; consequently for every thing worthy that he sees in himself he should give God the glory and take no honor to himself. That he does not do so is of itself a mark of his fallen state, of his separation from his Maker. Like the mighty king of Babylon he likes to say, "Is not this great Babylon that I have built."

"He likes his own dear image reflected in 'the possessions that he has; he loves to say, My own right hand won this; my own power got me that; I have nobody to thank but myself. He likes to hear his own sweet voice, ringing in echoes of self-praise from the blessings that God gives him; he does not like to be obliged to another; he would rather not be a humble recipient of mercies; he would prefer to be able to say, I did something; if God did much, I did little; if He gets glory, I ought not to be without praise. "But God will not allow us to be recipients and possessors of His blessings on such terms. He says, I give you all the blessings; but I ask of you all the praise. And the blessing is not diluted in your possession by the praise you render to Him that gave it. The wild bee, that feeds upon the fair and fragrant flowers, it has been remarked, nourishes the flower and adds to its fragrance, while it takes away for its own stores what will feed it and its infant brood, and not impoverish any. So it is with the blessings that God gives; we render to Him the tribute of praise which pleases Him, and does not impoverish us. Let us lay aside vainglory; let us guard against that pride which would give to our own genius, wisdom, or worth, praise that belongs to Him who alone is worthy." Not to give thanks to God, not to be grateful to Him for all things He-

gives us richly to enjoy, savors of unbelief in God, and is one of those things that eventually ends in Atheism. It is this that more than anything else has led to evolutionary theories, and caused man to be loud in his praises of what he has, and what he is yet to accomplish. It is in this direction that the age is going, and could but end in man's destruction were it not that the Divine love and power will intervene and be exerted to prevent it.

THANKSGIVING DUE GOD ABOVE ALL OTHERS

It is sad enough to see how thankless the world is of God's blessings, but how much sadder it is to see unthankfulness in the Christian. There is some excuse for the world, but how criminal it is that the Christian who is acquainted with God's eternal purposes should be deficient in thankfulness. He may have come through the terrible storm and tempest of the sea, and reach in safety the port, and say that it was the skill of the pilot, and the untiring exertion of the sailors that caused his deliverance. He may be raised from a sick bed, and how often do we hear the Christian extol the virtue of some powerful medicine, or some wonderfully talented physician. How natural it is to praise the weak human instrumentality, instead of looking beyond the pilot, the seamen, the physician, or his prescription.

This does not mean that we should fail to give credit to whom credit is due; that would be not only unchristianlike, but foolish ingratitude; but we should always recognize that there are second causes, that God uses agencies to bestow His favors. We know, as one has said, "that caution, or care, or precaution, .guards against many an incident -- I will not call it accident, but rather incident -- that flesh is heir to. All we require is, whilst we recognize the second causes; whilst we thank the physician, and we ought to thank him; whilst we thank the pilot, and we ought; yet that we should lift the heart far above the pilot in the storm, and the physician by the sick bed, and give the full and swelling tribute of our praise to that Pilot who sleeps in no storm, and forsakes us in no trial; to that Physician who watcheth over Israel by night and by day; and thus, whilst thankful to the instrument, in the instrument's place, still raising, far above the instrument and far beyond the horizon, thanksgiving, praise and glory, unto Him in whom we live and move and have our being." Let us, then, heed the words of inspiration and examine ourselves daily; not only to discover, our imperfections which we may never be able to rid ourselves entirely of, but to discover if we are lacking in the grace, which it is possible for us to possess -that of thankfulness, gratitude. "In everything give thanks."

THANKFUL IN ADVERSITY AS WELL AS IN PROSPERITY

How far-reaching and comprehensive is this inspired exhortation. Just as it is our privilege to take everything to God in prayer, so it is our privilege to thank Him in detail for every blessing that comes to us. It is the very commonness of God's blessings and mercies that in some degree causes us to fail in realizing whence they come, and hence to fail in repaying Him for them in the only way that we can, which is by giving thanks to Him "from Whom all blessings flow." There is no greater physical blessing than that of health. How forgetful we are, if we enjoy health, to praise and thank the great Giver for it. Indeed we should thank Him for whatever measure of health we have, even though small it be. In thanking Him from the heart for this, it reacts and causes us often in a measure to be lifted out of or above our physical ills, and feel less keenly the weaknesses of our mortal flesh. All will admit that it should not be difficult to thank God for health and prosperity; but how prone we are to forget this.

The exhortation of the Apostle is, "In every thing give thanks." The injunction is to thank Him even when we are deprived of everything that goes to make life, the natural life pleasant. Looking upon the patriarch Job, and observing his prosperity in all earthly' blessings, Satan told God, "Doth Job fear God for nought?" meaning, of course, that Job was thankful for the reason that he had every thing that was calculated 'to make him thankful. "But," said Satan, "put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face."

God was pleased to try His servant in order to refute the slander, the lie of Satan, and to prove that the fear and love of God can continue to exist when all earthly inducements are withdrawn; to show that allegiance to God can exist because of a love and acquaintance with Him, and not simply for the advantages it brings to us. And under the permissive power of God Satan was let loose, to try the Patriarch in every way. He was permitted to do everything but take away his life. And what was the result of this awful trial? We learn that he still continued to thank God when his riches were snatched away from him; he thanked God when his sons and daughters were taken from him; he thanked God when he became the victim of a most terrible and loathsome disease; he thanked God when he was forsaken by his wife, and in the end of his most bitter trial, we hear him saying, "The Lord gave and the Lord bath taken" ; and thus from both God's giving and His taking away, he said, "Blessed be the name of the Lord."

The Apostle James, making application of this remarkable incident, says, "Take my brethren the Prophets who have spoken in the name of the Lord for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."

IN THE DARK HOURS OF LIFE

Those who have come to know the Lord should continually remember that they are in a school of discipline, that "Whom the Lord loveth He chasteneth." It is in this world that the royal priesthood are being trained and disciplined for a coming kingdom. It is in this school that all the graces that make up the perfect character are to be cultivated. Just as it is, true that some flowers grow best in the dark, so it is true that there are certain graces that blossom only when tender ties are severed, when hopes are crushed, when hearts are broken. .

"The darkest night that falls upon our world has some straggling beams of light; the bitterest cup that is put into human hands to drink has some sweetness in it." God in His wise providential dealings with us may have taken away the accumulated wealth of years, that which has cost hard toil and patient industry. It may be true of us as it has been of many, that riches have taken to themselves wings and fled away. Can I be thankful for this? one may ask. No Christian will doubt but that he may be thankful under such circumstances. God and Christ and heaven are still his. But may we be thankful because they are taken away? Yes, we answer, there are reasons for. thankfulness here, even though we may not see it to be so at first. We must remember that what we call riches in this world's goods only add to the weighty responsibilities of our consecration vow. We gave them all to God.. He was pleased to make us the steward of these riches. No man is so laden with responsibility as he who occupies a high position in this world, or he who has much wealth. The man who has the greatest talent, or the largest number of talents has the greatest responsibility, and while these are present possessions, more will be required when we are called to give an account of our stewardship. It has been truly said, "What, therefore we call riches now, will be regarded as debts then; what we regard as power, station, influence, place, will be viewed as responsibilities and obligations then If, therefore, God has taken away our riches, He has lessened our obligation at the judgment seat; if God has taken away our power He has simply diluted the weight of responsibility at the judgment seat of Christ If God has taken away the wealth that you had, He may have given you that contentment which is far greater than that which wealth can bestow. Thus our losses may be our gains, our weaknesses may be our strength, and the departure of what we love may by a gracious God be compensated by the possession of something that is far better."

We may ask, Can we thank God when we are persecuted, when we are misunderstood, misrepresented, maligned, spoken evil of, because of our allegiance to God, to Christ, because of loyalty to the principles of justice, of righteousness, and of truth? Can we thank

Him when former friends prove untrue, when those who once admired us, looked up to us, hung upon our words; praised us for our virtues, and extolled our talents and gifts, and received counsel at our hand, turn away from us? All these things have been the experiences of God's saints in the past. It must not be looked upon as strange if these things happen to us. If in the disciplinary school of trial, they come to us, we may, we must, if we would at last be an overcomer, "in every thing give thanks, for this is the will of God in Christ Jesus concerning you."

GOOD FOR ME TO BE AFFLICTED

Thanking God in every condition and circumstance, we may in His providence find ourselves, whether in prosperity or adversity, whether former friends remain with us or leave us, always bringing down richer blessings from the hand of God. When these things occur, we have the blessed promise to lay hold of-the promise which is far more than a substitute for the friends that are gone. "I will never leave thee; I will never, no never, forsake thee." If we thank God in the midst of our trials; if we thank Him in the midst of our sorrows, He will pour joy into our hearts, though they may be broken.

Trials of all kinds, then, should be occasions for thanksgiving. The world has its trials; they are the common lot of all. They are sent, or at least permitted to come to the followers of Christ for their eternal good. If we are exercised aright by them, they give evidence that we are His true followers. Many persons are continually doubting whether they are true Christians or not; the way we meet trials, is an evidence whether we are or not. If we cannot bear the trials; if we always sink under them, we are not submitting to God's process of letting us know.

The words of the Psalmist, "It was good for me to be afflicted," must be thoroughly learned, if we are ever to share with Christ in the Kingdom. "If we suffer with Him, we shall also reign with Him." Trials are designed to reveal to us ourselves -the utter weakness of our fallen nature. They are designed to cause us to look to God, who is the source of our strength. They are designed to teach us the blessed privilege of prayer. Trials, then, are necessary in order to give opportunity to exercise as, well as to strengthen faith.

It is through some kinds of trials that we are taught the very depths of God's love, and we are shown our deficiency in this the "more excellent way." God, in His providence, brings us into places where possibly we may be wronged, ill-treated, unjustly dealt with, or unappreciated, in order that we might learn to love as He loves. Trials teach us the grace of patience by giving opportunities to manifest it. Trials give us an opportunity to show what God can do for those who trust Him, and thus make us patterns or object lessons for others.

Then, "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

RIGHT CONDUCT IN GOD'S HOUSE

"My house shall be called a house of prayer."

-- Matt. 21:13; John 2:13-22.

WE are aware that there are many scholars who believe that there were two cleansings of the temple by our Lord. It is admitted by all that one cleansing occurred at the last Passover which Jesus attended a few days before His crucifixion. This is well attested by Matthew 21:12; Mark 11:15; Luke 19:14. Our lesson is taken from John's Gospel, and because this incident is grouped with others which occurred in the beginning of the Lord's ministry it is assumed, we believe without sufficient authority, that there were two cleansings, the one at the beginning, the other at the close of our Lord's ministry. It is acknowledged, however, that John's Gospel was written long after the others, and apparently with the intention of supplying certain details that were overlooked by the other historians. To our understanding Jesus began His teachings in a rather quiet manner, reserving many of His mightiest works for the last, amongst others the calling of Lazarus from the tomb, the triumphal entry into Jerusalem on the ass, and the cleansing of the temple. This latter act has a peculiar significance when we remember that it followed our Lord's assumption of the office of King -- which He did just five days before His crucifixion, when He rode upon the ass in fulfillment of the prophecy, "Behold, thy King cometh unto thee: He is just and having salvation; lowly and riding upon an ass." (Zech. 9:9.) Thus recognized by the multitude as the King of the Jews, our Lord exercised kingly authority in the cleansing of the temple, and was no doubt backed up in the matter by the sentiment of the throng which had just acclaimed Him the son of David with hosannas. It was under these circumstances that none attempted resistance.

It was a requirement of the Jewish Law that the devout of the nation should assemble at the Passover season to keep the Feast of Passover in celebration of their deliverance from Egypt and the sparing of their firstborn on the preceding night. Josephus tells us that sometimes the population of Jerusalem on such an occasion was swelled to the number of two millions. Far more than half of these must have camped outside the city, unable to find lodgings within. It was the custom on such occasions to offer sacrifices, some representing thankfulness, some consecration, and others contrition. Of course the multitude of strangers from afar rarely brought with them the doves or pigeons or lambs, etc., which they presented in sacrifice. The supply of these animals for sacrifice became quite a business on such

occasions. Moreover, there was a certain temple tax levied, which must be paid in a particular kind of money called the "shekel of the sanctuary." The last coinage of these was in B.C. 140, hence they were quite scarce in our Lord's day and sold at a premium. Roman coin was circulated throughout Palestine in general merchandizing, so that when the time came at the Passover for the paying of the temple tax with the temple money, not only visitors from foreign lands needed to purchase shekels of the sanctuary but also the home folk.

"TAKE THESE THINGS HENCE"

In consequence of these conditions the temple area became quite a house of merchandise and money-changing, and as the necessities of the people were taken advantage of and high prices charged, our Lord called the place a "den of thieves." (Matt. 21:13.) In imagining the scene we are not to think of money-changers, sheep and dove-traders, etc., in the temple proper, but in its outer courts, the whole of which was designated the temple or the house of God. This trading was probably carried on in what was known as the court of the Gentiles. Into the holiest precincts of the temple proper only the priests were permitted to enter; into the enclosure where the altar was located the Levites were also permitted; outside of this was the court of the men of Israel, and still further out a court of the women, and beyond this enclosure the court of the Gentiles, provided to the intent that all nationalities might there congregate for worship. Our Lord referred to this fact saying, "It is written, My house shall be a house of prayer for all nations." (Mark 11:17.) Probably the court of the Gentiles was little used, as few Gentiles had become sincere converts to Judaism. The size of the court apportioned to them was probably symbolical of the larger proportionate numbers who should ultimately come into the Lord's favor and become true disciples and fellow-heirs with the Jews of Divine favor.

It is claimed that any Jew under the Law had the right to do as Jesus did in the matter of driving out the traders, but very evidently no Jew had previously attempted it. The scourge of small cords could not have done serious damage to any one, but we do not know that our Lord used it upon humanity. He may have driven out the animals, whose owners would follow them, and it will be noticed that He did not set at liberty the doves, which could not so easily have been recovered, but permitted their owners to take them away. The overturning of the tables of the money-changers would not only stop their usurious exchange business, but keep them busy looking after their coin. We may be sure from the fact that our Lord lived under the Law and obeyed it that His conduct on this occasion was quite - within the recognized proprieties, even though it was unusual, and even though He Himself had visited the temple time and again as a Jew, and had witnessed these same scenes but had not interfered with

them. This we consider to be a proof that the occurrence took place but once, and that after our Lord had assumed the office of King -- just before His crucifixion. Thus the statement, "The zeal of Thine house hath consumed Me," was fulfilled.

"All irreverence," says a noted commentator, "is really, when we get to the bottom of it, unbelief. The first great truth that we know is the solitary supremacy of the eternal God; the second, which is its consequence, the exacting character of His love. This was the deepest meaning of our Lord's protest against the traffic in the temple. Though that traffic seemed to have a semi-religious purpose, it was in reality irreligious. It was the substitution within those walls of another interest for that interest of which the temple was the symbol and the guardian." And another adds:

"Does that self-same Savior who while on earth was eaten up by zeal for His Father's house, does He regard those who by their worldly thoughts defile that holy place now as any better than the cattle-dealers and the money-changers of old?"

THE CLEANSING IN THE ANTITYPE

When we remember that the Law was a shadow of better things coming, that the Jewish people typified spiritual Israel, and that their temple typified the Gospel Church with its various classes, then we begin to see how we may look here in the end of this Age for a parallel of that cleansing work of the Jewish harvest. Within the hallowed precincts of the nominal Temple of today are many who have long been making merchandise of their privileges, opportunities, and knowledge. All intelligent people well know that religious matters are to a large extent made merchandise of. Amongst the Roman Catholics everything possible is hedged about with penalties and prohibitions and limitations, so that the people are led to believe that they can present nothing acceptable to God except as they receive it through their priesthood. They are expected to pay the priesthood for every birth and the baptism of the child; they are expected to pay at every service, that they may be participants in the blessings of the common mass; they are expected to pay for every blessed scapular sprinkled with holy water; they are expected to pay for every funeral service and for every prayer, as well as for the privilege of being buried in holy ground. In all this we have a close counterpart to that which our Lord denominated a den of thieves, .making merchandise of Divine things.

As for Protestants, there are many evidences of the same spirit amongst them, but as they represent a more intelligent class, the exactions upon them by the clergy are the more refined. With few exceptions the payment for baptisms and funerals and marriages is apparently left optional. This is the wisest way with this class of

worshippers. Neither are there attempts made to collect money for saying masses for the dead, to exact a specific fee from each one occupying a place at a service, though the collection plate is passed with regularity, and frequently strong appeals are made for money, and sometimes with the announcement that nothing inferior to a silver piece will be acceptable. It is to the credit of Protestants that they do not tax the living for prayers and masses for the dead, as do the Roman Catholics. Nevertheless strong impression is sought to be made upon all, that membership, either in a Catholic Church or in some one of the numerous Protestant ones, is necessary to salvation, and that liberality to the Church of one's choice is also a necessity. Although rarely so stated, it is implied that eternal torment is the alternative. We are not inveighing against charity and liberality for the spread of the Gospel of Christ: neither did Jesus say one word against liberal giving on the part of the Jews for the support of the temple. Our Lord's condemnation fell upon those who were making merchandise of the opportunity, circumstances, and conditions. It is our belief, indeed, that Christian people have been blessed in their response to the numerous demands: nevertheless the principle is all wrong. Whatever is given to the Lord should be voluntarily done, with love for Him, with a desire to render unto Him the first-fruits, the best of all that we possess, time, influence, money, etc.

"THE TEMPLE OF HIS BODY"

The Jews demanded of the Lord by what authority He set up so high a standard as He required of them in the cleansing of the temple. He answered them, "Destroy this temple and in three days I will raise it up." Of course they could not understand that it was one of our Lord's dark sayings, which is fully comprehended even yet by only a few. The Jews thought our Lord spoke slightly of the temple of which they were so proud, which just recently had been finished, after being in process of construction for forty-six years. They were incensed at Him, and we recall that this was one of the charges against Him a few days later. When He was arraigned before the High Priest it was said that He had blasphemed the temple, spoken slightly of it in declaring that He would raise it up again, if destroyed, within three days. "But He spake of the Temple of His Body." The disciples evidently got the thought that He referred to His fleshly body as the temple of God, and supposed that our Lord's prediction was fulfilled three days after His crucifixion. But we cannot so view the matter. To our understanding the Lord spake of the Temple of His Body -- of the Church, His Body -- of the Temple of which the Apostle Peter subsequently wrote, that we as living stones are built together upon Christ for a habitation of God through the Spirit. To suppose that our Lord spoke of the fleshly body as the temple, and to suppose that that fleshly, body was raised on the third day, would be to suppose that

our Lord did not fully pay over the price necessary for our redemption.

Such a view would contradict His own statement, "My flesh I give for the life of the world." (John 6:51.) He gave His flesh not only for three days but forever, and He was raised by the Father's power from the grave the Lord of glory. As the Apostle declares, "Now the Lord is that Spirit" (2 Cor. 3:17) ; and again, "He was put to death in the flesh but quickened in the Spirit" (1 Pet. 3 :18) ; and again, "Though we have known Christ after the flesh, yet now henceforth know we Him no more." (2 Cor. 5:16.) The flesh was consecrated to death at the beginning of our Lord's ministry, and this great sacrifice was symbolized in His baptism. It was the New Creature that was there begotten of the Holy Spirit (to which fact John bore witness), which grew during the Lord's three and a half years of ministry; and it was the New Creature, the Spirit begotten, that was born of the Spirit on the third day, when our Lord arose from the dead. Our Lord's change was but a sample of that which is to come to all of His true followers, as the Apostle explains, saying, It is sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body. (1 Cor. 15:43, 44.) So, then, our Lord's body of flesh, destroyed by the Jews at Calvary, was not restored on the third day. No restitution work was accomplished in Him, but a complete change, because, as the Apostle declares, "Flesh and blood cannot inherit the Kingdom of God." -- 1 Cor. 15 :50.

PERFECTED ON THIRD DAY

But, on the other hand, we have the Scriptural declaration that the Church is the Body of Christ, of which the consecrated faithful are "members in particular." (1 Cor. 12:27.) *We see* that as human beings our Lord the Head, and all the members of His Body, have been suffering the destruction of the flesh, have been sacrificing their human nature throughout this Gospel Age, and we see that in due time this glorious Church, the New Creation, will in the First Resurrection come forth a glorious Temple of God, composed of living stones and filled with the glory of God. This will be on the third day also, for if we consider the six thousand years past as six days of a great week, and the Millennial Age as the seventh or Sabbath day of that week, we find that it was early in the fifth of these days that our Lord sacrificed, that many of His followers suffered likewise during that and the following sixth day, and that the seventh day, into which we believe we have chronologically already entered,, is thus the third day, in which, very early in the morning, the entire Body of Christ, the King of glory, will be perfected. Then the great Temple of God will be complete and ready for the great work of the Millennial Age, the blessing of all the families of the earth, and

through it they all may have the opportunity of coming into full harmony with God and gaining the blessing thereof-eternal life.

DANIEL THE BELOVED OF JEHOVAH

SERIES XXVI

PROPHECY FULFILLED IN STRIFE OF KINGS

"Also I in the first year of Darius the Mede, even stood to confirm and strengthen him." -- Dan. 11:1.

IN this expression the angel alludes to what he had done prior to this to promote the interests of the Hebrew people, in causing the predictions of the Prophets to be fulfilled, especially those of Jeremiah, to restore the Jews to their native country. This could but have the desirable effect of encouraging and strengthening the faith and hope of the aged Prophet of God. It will be recalled that it was in this first year of Darius that Daniel sought Jehovah, through prayer and supplication, to restore His favor again to the chosen people. -- Chapter 9.

Considering the words, "I stood to confirm and strengthen him," in connection with what was transpiring in Jerusalem and at the court of Persia at this time, it will be seen that there was _ great need that Daniel should have special encouragement given him. Darius was being swayed by evil counselors, enemies of the Jews, from the Divine purpose of showing favor to God's chosen people, as set forth in the decree of Cyrus. (See Ezra 4:12-16.) The angel, without the king's being conscious of it, was exerting an influence toward the fulfillment of the Lord's purposes for Daniel's people. It seems evident from this and other Scriptures that angels delegated by God can and do exert such influences in human affairs. There are times when it becomes necessary for God not only to make the wrath of man to praise Him, but also to restrain and direct men by influences they are not aware of. There is no class of men who desire to do right, who are more liable to be influenced by evil counselors than rulers and legislators; and in the case under consideration, in order to counteract the adverse influences being brought to bear on Darius, God employed both Gabriel and Michael to thwart the purposes of these evil men. On the occasion recorded in chapter eleven we learn that the angel having accomplished his part of the Divine mission at the court of Persia -- Michael, having relieved him -- had returned to Daniel; and he informs the Prophet that he had "now come to show him the truth.

THE MIGHTY XERXES OF HISTORY

The memorable future events made known to Daniel in chapter eight, in the symbolic vision of the ram and the goat, are in this chapter eleven revealed in more detail. The method employed in revealing, however, is changed. Instead of picturing these events in symbolic language, they are plainly declared in literal narrative. The prophecy embraces many of the important events in the history of certain nations that have come in contact with the Jewish people. It begins with Daniel's day and reaches to the time when Michael shall "stand up," which introduces the great time of trouble that ends the present order, or present evil world. It even goes so far as to describe certain individuals who have played important roles in human history. From this it will be seen that the prophecy calls for our particular attention, -especially since in its closing utterances it gives a description of some of the important events of the time of the end -the time in which we are now living.

The prophecy begins with a record of events that occurred immediately subsequent to the reigns of the Persian kings, Cyrus and Darius. The angel's first words, "Behold there shall stand up yet three kings in Persia," show that certain events of the Persian empire begin the prophecy. The expression, "stand up," frequently used in the Scriptures, and several times in Daniel, means to rule or reign. It is quite generally agreed that the three kings mentioned in the words of the angel are Cambyses, the son of Cyrus; Smerdis, the impostor, who pretended to be another son of Cyrus; and Darius, the Son of Darius Hystaspes, a son-in-law of Cyrus the Great. The angel next mentions a fourth king of Persia; and in order that he might be recognized by the student of Divine prophecy he says of him that he shall be far richer than they all, and that by his strength and through his riches he shall stir up all against the realm of Grecia. There can hardly be any question that the noted Xerxes of history is the one here described. While the angel makes mention of only four kings of Persia, this does not imply that these were the only kings who ruled in Persia; but rather that in accordance with the custom of the predictions, only those who were prominent in the history of the Lord's people are specially mentioned.

The history covered by these four kings reaches to 481 B.C. when Xerxes completed his preparations for his invasion of Greece. This expedition is in some of its features considered to be one of the most remarkable events of its kind in ancient history. "According to Herodotus, the whole number of fighting men, military and naval, amounted to nearly 2,500,000, and the fleet consisted of 1207 ships of war, besides 3000 smaller vessels. These numbers were considerably increased during the march between Doriscus and Thermopylae by the Thracians, Macedonians, Magnesians, and other nations through whose territories Xerxes passed on his way to Greece. Herodotus supposes that the number of camp-followers,

exclusive of eunuchs and women, would amount to more than that of the fighting men; so that according to him, the number of people assembled on this, occasion would be considerably over 6,000,000, a number greater than the entire population of Ireland. Grote, who discredits the immense numbers given by Herodotus, nevertheless says, "We may well believe that the numbers of Xerxes were greater than were ever assembled in ancient times, or perhaps in any known epoch of history."]

HISTORICAL REVIEW ACCORDS WITH PROPHECY

No mention is made in this verse regarding the outcome of this particular expedition; however history records that it was disastrous to the Persian power. Thus was fulfilled the words of the prophecy, that this Persian king would "stir up all against the realm of Grecia."

In the description of future events in the Persian Empire the angel passes by the nine kings who reigned during the period of about two centuries subsequent to Xerxes and next says that "a mighty king shall stand up, that shall rule with great dominion, and do according to his will." These words doubtless have reference to Alexander the Great. Xerxes, as we have seen, lived two centuries prior to Alexander and was the chief agent more than any other of the Persian kings in causing the long wars, and also the inveterate hatred that existed between the Grecians and the Persians during that period. It would seem also that he was the last king that invaded Greece, and on this account, he is the last Persian king mentioned in the prediction. After Xerxes' failure to conquer Greece, the Grecians turned and invaded the Persian territory, and it would seem that as Xerxes' expedition was the ' most noted and memorable one on the Persian side, so Alexander's was the most noted on the part of the Grecians. The reigns of these two kings, although nearly two centuries apart, are thus not improperly connected in the history of these two powers.

The prophecy thus far brings the history down to about 334 B.C. It was because the prediction concerning these two great monarchs and their exploits is so perfectly in accord with history, that Porphyry, the heathen historian in the third century A.D., said that the description must have been written after the events had transpired.

Alexander was a mighty king, and his most remarkable exploits occupy a large space in ancient history. His empire was vast in extent. It fell to pieces, however, not very long after his death. Some features of Alexander's career were considered quite extensively in the articles on Daniel 7 and 8. In chapter 8 it is said that the he goat, Grecia, waxed very great, and when he was strong the notable horn, the Alexandrian dynasty was broken. In the prophecy under consideration this is described in the words, "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four

winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside these."

Alexander lived 32 years and 8 months; his reign covered a period of 72 years and 8 months. In the space of about 15 years after his death Alexander's family and posterity were murdered leaving none of his name to occupy the throne. History records that this was accomplished chiefly by Cassander, one of Alexander's generals. In the course of a few years the prediction met its complete fulfillment, and the great empire over which he ruled was divided into four parts. Cassander reigned in Greece, Lysimachus in Thrace, Ptolemy in Egypt, and Seleucus in Syria.

KINGDOMS OF EGYPT AND SYRIA

For a considerable space the kingdoms of Egypt and Syria are alone given space in the prophecy of the angel. History shows that these two kingdoms were by far the greatest; and that at one time they obtained the mastery of the territory of the other two. First, it is recorded that the kingdom of Macedon was conquered by Lysimachus and annexed to Thrace; and then Lysimachus was conquered by Seleucus, and Macedon and Thrace were annexed to Syria. These two, Syria and Egypt, continued to exist as distinct kingdoms after the territories of the others were swallowed up by the Romans.

The division of Alexander's empire brings the prophecy down to the events recorded in verse five, which reads, "And the king of the south shall be strong, and one of his princes; and he [one of Alexander's generals] shall be strong above him, and have dominion; his dominion shall be a great dominion." There can be no question that the "king of the south" refers to Egypt, which was ruled over by Ptolemy, one of Alexander's generals; indeed, commentators in general are agreed on this application. The expression "one of his princes," evidently has reference to one of Alexander's princes. It is said by the angel that, he "shall be strong above him," that is, above Ptolemy of Egypt. Mr. Barnes has thus explained this Scripture:

"The meaning of this passage is that there would be 'one of the princes,' that is of the princes of Alexander, who would be more mighty than the one who obtained Egypt, or the south, and that he would have a more extended dominion. The reference is doubtless, to Seleucus Nicator, or the conqueror. In the division of the empire he obtained Syria, Babylonia, Media, Susiana, Armenia, a part of Capadocia and Cilicia, and his kingdom stretched from the Hellespont to Indus. The proper translation of the passage probably would be, 'and the king of the south shall be mighty. But from among his princes [the princes of Alexander] also there shall be [one] who

shall be mightier than he, and he shall reign, and his dominion shall be a great dominion.'

"The angel here leaves the general history of the empire, and confines himself in his predictions, to two parts of it -- the kingdom of the south, and the kingdom of the north; or the kingdoms to the north and south of Palestine -that of Syria and that of Egypt; or that of the Seleucidae, and that of the Ptolemies. The reason why he does this is not stated, but it is doubtless because the events pertaining to these kingdoms would particularly affect the Jewish people, and be properly connected with sacred prophecy."

WHY THEIR PLACE IN SACRED PROPHECY

Bishop Newton, quoting Butler, thus comments on these matters

"But though the kingdom of Alexander was divided into four principal parts, yet only two of them have a place allotted to this prophecy, Egypt and Syria. ° These two were by far the greatest and most considerable; and these two at one time were in a manner the only remaining kingdoms of the four."

This writer gives the same reason as Mr. Barnes for the history of these two kingdoms being so particularly mentioned. He says it is "because Judea lying between them was sometimes in the possession of the kings of Egypt, and sometimes the kings of Syria; and it is the purpose of Holy Scriptures to interweave only so much of foreign affairs, as has some relation to the Jews; and it is in respect of their situation to Judea that the kings of Egypt and Syria are called the kings of the south and the kings of the north." Concerning the comparison of the strength and dominion of these two powers, we learn that the king of the north, or Seleucus Nicator, was "strong above him," for the reason that having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he became master of three parts out of four of Alexander's dominions. "All historians agree in representing him, not only as the longest liver of Alexander's successors, but likewise, as 'conqueror of conquerors Appian in particular enumerates the nations which he subdued, the cities which he built, and affirms that after .Alexander possessed the largest part of ,Asia; for all was subject to him Phrygia up to the river Indus, and beyond it; and afterwards denominates him expressly, 'the greatest king after Alexander.'"

Uriah Smith, the noted Seventh day Advent expositor, in his work on Daniel and Revelation, follows very closely Bishop Newton on this point; likewise Deane in his work on Daniel. It is our thought that the history of those times favors the interpretation of these writers. The words of the angel concerning Syria and Egypt up to verse 14, describe so perfectly the history of these two powers, that again

Porphyry affirmed that the words purported to be those of the angel were written after the events had transpired. As it is very important and indeed necessary to a correct interpretation of certain significant references to history further on in the prophecy of the angel, we will give special attention to the historical events described in the prophecy up to verse 14.

"THEY SHALL JOIN THEMSELVES TOGETHER"

Verse 6 reads, "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." It is evident from these words that after a lapse of some years, the king of the north, Syria, and the king of the south, Egypt, formed an alliance, and the particular circumstances connected with this alliance, and the results, are minutely sketched in this verse. In order to understand this it will be necessary to relate in brief the history of these two powers up to this alliance.

"Seleucus Nicator having reigned seven months after the death of Lysimachus over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded in the throne of Syria, his son Antiochus Soter, and to Antiochus Soter succeeded his son Antiochus Theus. At the same time Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy, the son of Lagus. There were frequent wars between the kings of Egypt and Syria. There were so particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria.

"It is at this point in history that the words, "And in the end of years they shall join themselves together," met their fulfillment. The following comment on these words of the revealing angel will be found in perfect agreement with the history of these two powers at this particular period:

"'They shall join themselves together'; or shall associate themselves: At length they agreed to make peace upon condition that Antiochus Theus should put away his former wife Laodice and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus."

"For the king's daughter of the south shall come to the king of the north to make an agreement [or rights]" "And accordingly Ptolemy Philadelphus brought his daughter [Berenice] to Antiochus Theus [king of the north] and with her an immense treasure, so that he [Ptolemy Philadelphus] received the appellation of the dowry giver."

"But she [Berenice] shall not retain the power of his arm." This we understand to mean that Berenice would not retain her influence and power with Antiochus; and history records that after some time, in a fit of love, he brought back his former wife Laodice, and her children to court again.

"Neither shall he stand, nor his arm, [or his seed]." History records that Laodice "fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and neither did his seed by Berenice succeed him in the kingdom; but Laodice contrived and managed matters so as to fix her elder son Seleucus Callinicus on the throne of her ancestors."

"But she shall be given up." We further learn that "Laodice not content with poisoning her husband, caused also Berenice to be murdered."

"And they that brought her"; that is, "her Egyptian women and attendants, endeavoring to defend her [Berenice], were many of them slain with her." "And he that begat her," "or rather as it is in the margin 'he whom she brought forth,' which means that the son [of Berenice] was murdered, as well as the mother [Berenice herself] by order of Laodice."

"And he that strengtheneth her in these times": "her husband, Antiochus, as Jerome conceives; or those who took her part and defended her; or as others think, her father, who died a little before, and was so very fond of her that he took care continually to send her fresh supplies of water from the Nile, thinking it better for her to drink of that than of any other river, as Polybius [the Greek historian] relates."

PART PLAYED BY EGYPTIAN AND SYRIAN WARS

Verses 7-9 describe how these wicked acts of Laodice were revenged. These verses we quote with various renderings

"But out of a branch of her root shall- one stand up in his estate"; or as in the Latin Vulgate, "out of a branch of her root shall stand up a plant." This branch which sprang out of the same root with Berenice was Ptolemy Euergetes, her brother. It is said by the angel that he would come with an army and enter into the fortress or fortified cities of the king of the north, that is, of Seleucus Callinicus, who with his mother Laodice reigned in Syria, and would prevail. This was fulfilled, as the historian Appian shows. Appian records the fact that "Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge these murders, invaded Syria, slew Laodice and proceeded as far as to Babylon." Polybius thus refers to these events:

"Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister Berenice, marched with an army into Syria and took the city of Seleucia, which was kept for some years afterwards by the kings of Egypt."

The prophecy continues to say, that Ptolemy would carry captives into Egypt, with their gods and their princes, or as one translates it, "their gods and their molten images." Justin informs us that "if Ptolemy had not been recalled by a domestic sedition into Egypt, he would have possessed the whole kingdom of Seleucus." And thus was fulfilled the words, "So the king of the south returned into his own land." The prophecy states that this king continued more years than the king of the north, which is in exact accord with the facts of history. "Seleucus Callinicus died in exile of a fall from his horse, and Ptolemy Euergetes survived him about four or 'five years."

The angel continues the history (verse 10), by saying that his sons, that is, the sons of the king of the north, would be "stirred up" to avenge the cause of their father by assembling a large army, and invading the territory of the king of the south, Egypt. "The sons of Seleucus Callinicus were Seleucus and Antiochus; the elder of who, Seleucus, succeeded him in the throne, and to distinguish him from others of the same name, was denominated Ceraunus or the Thunderer Seleucus Ceraunus was indeed 'stirred up and assembled a multitude of great forces,' in order to recover his father's dominions; but 'being destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals, after an inglorious reign of two or three years. Upon his decease his brother Antiochus Magnus was proclaimed king, who was more deserving of the title of Great, than Seleucus was that of Thunderer. The prophet's [angel's] expression is very remarkable, that his 'sons should be stirred up, and assemble a multitude of great forces;' but then the number is changed, and only 'one should certainly come and overflow and pass through.' Accordingly, Antiochus came with a great army, retook Seleucia, and by the means of Theodotus the Etolian recovered Syria, making himself master of some places by treaty, and of others by force of arms. Then after a truce, wherein both sides treated of peace, but prepared for war, Antiochus returned, and overcame in battle, Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself," -- Polybius, cited by Newton.

"KING OF SOUTH SHALL BE MOVED WITH CHOLER"

The angel, in continuing the narration of these, then future conflicts between the kings of the north and south, says, "and the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude.; but the multitude shall be given into his hand." (Ver. ii.)

The king of Egypt reigning at that time, who is represented as "moved with choler" was Ptolemy Philopator. The historian Polybius narrates the fulfillment of this prediction. He tells us that the army of Antiochus [the king of the north] "altogether amounted to sixty-two thousand foot,- six thousand horse; and one hundred and two elephants. The great battle which ensued resulted in the utter defeat of the king of the north; the king of Egypt, Ptolemy, taking many prisoners, besides slaying some ten thousand foot, and three hundred horse. "Antiochus was forced to retreat with his shattered army to Antioch, and from thence sent ambassadors to solicit a peace."

The next verse (I2) reads, "And when he [Antiochus] hath taken away the multitude [of prisoners], his heart shall be lifted up; and he shall cast down. many ten thousands; but he shall not be strengthened by it." Bishop Newton, citing the historian's account of this event, says "Ptolemy Philopator was more fortunate in gaining a victory, than prudent in knowing how to make a proper advantage of it. If Ptolemy had pursued the blow that he had given, it is reasonably presumed that he might have deprived Antiochus of his kingdom; but his heart was lifted up by his success." The historian informs us that being delivered of his fears, he gave himself up to his vices. "And so forgetful of all the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness; and became not only the spectator, but the master and leader in all wickedness." -Justin.

Again the historian relates that "after the retreat of Antiochus, Ptolemy visited the cities of Coela -Syria and Palestine, which had submitted to him; and among others in his progress, he came to Jerusalem. He there offered sacrifices, and was desirous of entering the Holy of Holies, contrary to the custom of the religion of the place, being (as the writer of the book of Maccabees says), 'greatly lifted up by pride and confidence.' His curiosity was restrained, with great difficulty and he departed with heavy displeasure against the whole nation of the Jews. At his return, therefore, to Alexandria, he began a cruel. persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander and enjoyed the privileges of the most favored citizens. 'And he cast down many ten thousands'; for it appears from Eusebius that about this time forty-thousand Jews were slain, or sixty thousand, as they are reckoned by Jerome's Latin interpretation. No king could be strengthened by the loss of such a number of useful subjects. The loss of so many Jews, and the rebellion of the Egyptians, added to the maladministration of the state must certainly very much weaken, and almost totally ruin the kingdom."

We next have described an invasion made by the king of the north of Egypt. It is stated by the revealing angel to have occurred after certain years. (Ver. I3.) The historians tell us that peace continued

between the two nations for a period of fourteen years. "In that time Ptolemy Philopator died of intemperance and debauchery; and was succeeded by his son Ptolemy Epiphanes, a child of four or five years. Antiochus [the king of the north] too, having taken and slain the rebel, Achaeus, and having also reduced and settled the eastern parts in obedience, was at leisure to prosecute any enterprise, and could not let slip so favorable an opportunity of extending his dominions. He had acquired great riches, and collected many forces in his eastern expedition; so that he was enabled [in the language of the angel] 'to set forth a greater multitude than the former,' and he doubted not to have an easy victory over an infant king. Polybius expressly informs us that from the king Bactria, and from the king of India, 'he received so many elephants as made up his number one hundred and fifty,' besides provision and riches. Jerome, out of ancient authors, affirms that 'he gathered together an incredible army out of the countries beyond Babylon; and contrary to the league [of peace] he marched with this army, Ptolemy Philopator being dead, against his son, who was then four years old, and was, called Ptolemy Epiphanes, the Illustrious.' Justin also says that Ptolemy Philopator, king of Egypt being dead, in contempt of the childhood of his son, who being left heir to the kingdom, was a prey to his domestics, Antiochus, king of Syria, resolved to take possession of Egypt; as if the thing was as easily executed as resolved."

Those desirous of corroborating the facts of history covered up to this time (about 205 B.C.), which in so remarkable a manner fulfilled the predictions of the angel, may do so by consulting the Encyclopedias, under the headings of Ptolemy and Antiochus. It has seemed necessary to relate this history as we have done foregoing in order to establish the fact that the king of the north refers to the Syrian power, and not that of Greece. We have now reached (verse 14) a period in history where commentators diverge again in their application of the prophecy.

The Herald of Christ's Kingdom

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HAS THE PREACHING OF THE CROSS CEASED?

IN the midst of much confusion and bewilderment of this "evil day" when strange and conflicting voices are appealing from various directions, it is no marvel that many discern but dimly, that many are becoming confused respecting what is truth and respecting what the

true message is that the faithful are commissioned to proclaim at this time.

Since we are living in the dawning of the new dispensation -- on the very threshold of the restitution of all things, it is asked, May we not now feel authorized to announce to men the call to restitution, to paradise and human perfection? Should not the knowledge of the times' and seasons now given to faithful watchers constitute evidence and authority for us to turn from the preaching of the Cross and of the way of sacrifice and self-denial to that of announcing to men that they are already living in the new world, and that they may now confidently look forward to passing on into the age of life without ever going into the grave? We learn of some who, answering the above questions in the affirmative are preparing earthly homes to receive back departed relatives in the near future, under the Kingdom regime on the earth.

Our answer to the above questions, however, must be to the contrary. We see nothing in the present circumstances to indicate that we are commissioned to announce to the present living generations that they shall never see death. While all the signs and prophetic testimony show that we are living in the winding up of the present dispensation and on the verge of the new order of things, yet the old order has not yet ceased or passed away. The hard facts of life as all know them, beyond the shadow of a doubt establish the conclusion that this is still "the present evil world," presided over by the great Adversary. The reign of death continues relentlessly on. Nor has the Lord revealed to any, the details of just *when* the restitution agencies and processes will be put into operation so as to actually turn away the curse of disease and death from humanity.

LESSONS FROM THE PAST

A brother recently writing us along these lines has made the following interesting observations:

"We have six thousand years of sacred history to draw onto enable us to ascertain the working of Providence in respect to God's people and the world generally, and being a house of sons it seems logical to conclude that our Heavenly Father expects us to take our cue from Him where He does not give us positive instructions on any particular point.

"Looking back into this history we, find that when a change of dispensation was to occur, very definite signs were given. When God changed from dealing with individual patriarchs there were some wonderful happenings, beginning probably with Joseph's raising to be next to Pharaoh, and culminating with the inspired messages of Israel to his sons telling them definitely of the change.

"Again in changing from the dispensation of the Law to that of the Gospel a most wonderful manifestation of the Holy Spirit occurred. 'Before Jesus was taken up He instructed the disciples to preach to all' nations, but told them not to do anything until the Holy Spirit came down on them. This must have been quite, a test to some; for had they not seen their risen Lord? did they not know the message which was to be preached? He had just told them to preach the Gospel to all nations as a witness.

"Why then delay any longer? Why spend time meeting together to comfort one another? As it happened the early disciples actually knew very little about the message and how to get about promulgating it, as is evidenced by the marked contrast between the same disciples before and after the Pentecostal outpouring of the Holy Spirit. There was no mistaking the Divine authority of the Gospel-message after Pentecost! On the other hand, just imagine what would have happened if the work had been started right away. They would have all been so busy 'working' that there would have been no gathering 'with one accord into one place' where the Holy Spirit was poured out on them giving them power and authority, and the Church would have lost her greatest blessing. The work would have been a fiasco and would have come to nought, for the disciples would have been unable to show any authority for preaching the paradox of a dead Savior.

"Peter's mind was quickened so that he immediately saw in Pentecost a fulfillment of part of Joel's prophecy. However, even with this abundant evidence of Divine authority for the new message 'to all nations,' the Apostles would not think of going to the Gentiles until definite (further) Divine authority was given -- the vision to Peter,

and the second manifestation of the Holy Spirit on the house of Cornelius.

"Joel's prophecy speaks of a second outpouring of the Holy Spirit 'on all flesh,' the first outpouring being upon 'the servants and handmaids.' The second outpouring is in connection with this very work of restitution. Surely, therefore, in the absence of a specific direction on the matter we are justified in concluding that if the Gospel message was not allowed to go forth without a manifestation of Divine power as was given at Pentecost, then the change from this Gospel message to a restitution message must also be accompanied by an unmistakable manifestation of Divine power and authority. Hence be fore any one dare. to proclaim a message of restitution, he must be satisfied that the second outpouring of the Holy Spirit has occurred, which outpouring will doubtless be on a far more impressive scale-to outward appearances anyway-than the first, which was to introduce a faith dispensation.

"So then, do not let us be discouraged or perplexed when brethren who are busy with this new message reproach us with not doing any 'work.' Our Lord's rebuke to a certain class who set great store by works is sufficient for such. If we are fulfilling our Lord's last special command we shall be busy enough, and we shall know that we have His approval. Far better risk waiting too much on the Lord, if this is possible, than go on our own way and risk the rebuke made to Israel of old: 'Ye have strengthened the hands of the wicked, that 'he should not return from his -wicked way, by promising him life.' -- Ezek. 13 :22."

CONTINUE IN THINGS ASSURED OF

In the absence of any definite information regarding the exact time when men will cease to die, surely we can do nothing less than heed the Apostle's advice to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (2 Tim. 3:14.) To proclaim a message without positive authorization would be little short of presumption. "If the trumpet give an uncertain sound who shall prepare himself to the battle?"

And what are the things that we are to *continue* in, and of which we have been fully assured? Are they not the things contained in the great Message of reconciliation that Jesus and the Apostles proclaimed to men nearly nineteen centuries ago? Indeed that most interesting of all stories contained the signal announcement that in God's due time the rule or Kingdom of Heaven was to be established here an earth, and that as a result the twin-monster enemies of mankind -- sin and death -- would be thoroughly overpowered and vanquished; so that the end of the one thousand years of that

Kingdom rule, would find the earth and its creature, man, purified, restored, perfected -- all the willfully disobedient, after a full and impartial trial being destroyed in the Second Death. Neither our Lord nor the Apostles announced the Kingdom to start at once, but rather taught us to look forward to its coming, to anticipate its establishment in the due time; and while watching and waiting, to pray earnestly "Thy Kingdom come, Thy will be done in earth as it is done in heaven."

This grand hope for humanity was based upon the work of the Cross as stated by Jesus, "The Son of Man has come to seek and to save that which was lost;" and "to give His life a ransom for many"; and again by, St. Paul, "that He by the grace of God should taste death for every man."

Jesus and the Apostles with one voice proclaimed that all humanity would come forth from the tomb; but they *gave* special emphasis to the work, to that feature of the Divine Plan to be worked out before the resurrection could take place, namely the taking out of humanity "a people for His name," the joint-heirs with God's dear Son in the Kingdom honors and glory. The message was that a covenant of sacrifice with the Lord Jesus, a bearing of the Cross after Him, walking in His steps, faithfulness even unto death, would bring the crown of life. Hence this has been the order of the entire Age, and followers of Christ have been admonished to "make their calling and election sure."

STILL THE WAY OF THE CROSS

Consequently the preaching of the Cross has signified not only the announcement of Christ's death as a basis for the deliverance of the race, but it has also meant the calling of consecrated believers to present their bodies living, sacrifices holy and acceptable to God, which is their reasonable service; and this Gospel Age was designated the acceptable year of the Lord, the time when He is accepting of joint-sacrificers with Jesus. The particular time when this special period of favor to this class ends is of course a matter of very keen interest, and one that has properly engaged the earnest attention of Bible students in these days. Looking at all the evidence before us today our firm conviction is that we have not yet reached the end of the Narrow Way; we have not yet arrived at the time when the preaching of the Cross has ceased, and when we are authorized to turn to the world and offer a message of life and restitution instead of the Narrow Way. Therefore, until we do have definite and positive testimony to the effect that the Church, the new creation, has been glorified; and the full number received, we cannot announce a new way, of escape from the tomb, the Highway of Holiness, leading up to human perfection and life as already opened up.

However, it is appropriate at all times in the announcement of the Glad Tidings, the way of the Cross, etc., to point out to all who have ears to hear, the full meaning of the Gospel story, namely that the ransom sacrifice of our Lord Jesus has secured for every member of the race release from the tomb, and that in due time the new Age of life will be ushered in for the blessing and uplifting of all. Thus the anointing of the Christ has been "to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." -- Isa. 61:1, 2.

As there are still multitudes who are broken hearted, and still multitudes who are captives in sin and death, and still many more multitudes who mourn, who could conceive of a more blessed and comforting message than the one we are anointed to preach! And while pressing on in fulfilling the commission given to us, let us see to it that we preserve a very clear vision of our own calling, and in accordance with the example of Jesus and the Apostles, let us give special emphasis to -- and lay stress upon that which is God's will concerning us, namely that we day by day take up the Cross and bear it faithfully after Him, and earnestly seek by diligent application of the Truth and by submission to Him, the development of that Christian character, rich in the blessed and grand fruitage of the Holy Spirit. In the Lord's due time, He will authorize the announcement that the Age has fully closed, and He will doubtless have agencies at hand to make known the full change of dispensation, and the new message of life then to go forth to all the world.

VOLUME TWO OF THE REVELATION

IT is with much pleasure indeed that we are able to announce that the Second Volume of THE REVELATION OF JESUS CHRIST is at last off the press, and at this writing orders are being filled as rapidly as possible. After reasonable time, those who have ordered the book and failed to receive it should notify us of the fact, stating particulars as to when the order was placed, address given at the time, etc.

As with the First Volume of the Revelation, so now with the Second Volume go our earnest prayers (that the Divine blessing may richly attend the ministry of truth which it contains to the further encouragement and spiritual uplifting of the brethren everywhere; for this indeed is the only purpose in issuing this exposition. It has been a source of no little comfort to our own hearts to receive messages from various parts of the world giving assurance that the First Volume of the Revelation sent forth last year has proved of inestimable value, has quickened interest in the study of the book of Revelation, and has

greatly helped and strengthened the faith of the Lord's people; so that many in these days testify in harmony with the Revelator's statement, "Blessed is he that readeth, and they that hear the words of this prophecy."

As we have heretofore noted, all those who have throughout the Age truly responded to this earnest appeal have been proportionately blessed, have had their minds illuminated, strengthened. And now, at this time, with so much of the career of the Church in the past, and so many of the Revelation visions fulfilled, and at the time when the Master says, "Behold, I stand at the door and knock," surely the Lord's people today have much advantage over those of all other periods of the Church's history. Indeed "blessed" is the one who has truly caught the inspiration of this marvelous, foreview of the experience of God's faithful saints in this Age, and of the great consummation of the Divine Plan under the glorious reign of Christ and His Bride in the succeeding dispensation.'

It is to be observed that those who have been they most greatly blessed in the study of the Revelation have been anxious to pass the blessing on to others. We still feel that there are a considerable number yet who are in need of just the assistance that the study of Revelation affords. Some have been zealously using their opportunities in placing the First Volume of the Revelation where it may bring forth fruit. As an aid to those so engaged we again recommend the distribution of the little leaflet recently mailed to the friends; as in this form a brief introductory word is offered to acquaint inquiring minds with what we have to give them. We remind all again of the terms at which we are able to supply the volumes -- single copies at \$1.25 each, or \$2.50 for the set (5/6 per copy, 11/- per set). Those engaged in regular distribution of the volumes and who are purchasing them in quantities of five or more can be supplied at \$1 each or \$2 for the set (4/6 per copy, or 9/- per set).

JESUS TALKS WITH A SAMARITAN WOMAN CONCERNING THE WATER OF LIFE

"God is a spirit: and they that worship Him must worship in spirit and truth." -- John 4:4-42.

THE territory lying between Judea and Galilee is what is known as Samaria. Its chief city or county seat was also known by this name. The residents of this country were therefore called Samaritans, and the Jews, while dealing with them commercially, would have no

intercourse with them socially and religiously, but treated them in every respect as they treated Gentiles in general, as being outside' of Divine favor, "aliens and strangers to the commonwealth of Israel,' without God, and having no hope in the world." (Eph. 2:12.) The ancestors of these Samaritans were Gentiles, and were transported to Samaria centuries before, as the Israelites were transported to Babylon, by Nebuchadnezzar. (2 Kings 17:24-41) These Gentiles, through contact with the Jews, and through intermarriage with certain renegade Jews, obtained a smattering of knowledge of the Jewish hopes and worship, combining these to some extent with false ideas of their own. As a people they are described by the Apostle's words as feeling after God, if haply they might find Him. (Acts 17:27) But the time had not yet come for God to reveal Himself to the world, or in any sense of the word to accept Gentiles. '

It will be remembered that our Lord distinctly set the seal of His approval to this course, when sending forth His disciples to declare the Kingdom of God at hand. He said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." We remember, too, the city of the Samaritans concerning which the Apostles James and John said, "Lord, wilt Thou that we command fire from heaven, to consume them?" To whom Jesus answered, "Ye know not what spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them." Nevertheless, we remember that Jesus would not perform His miracles in healing the Samaritan sick, and that it was for this reason that the Samaritans resented and would not receive Him, or, permit Him to pass through their city on His journey. -- Luke 9:51-56.

CONDESCEND TO MEN OF LOW ESTATE

It was during one of these numerous journeys from Judah through Samaria, en route to Galilee, that our Lord, wearied from the exhaustion of preaching and from the further exhaustion of His vitality in healing the sick, and from journeying, rested at Jacob's well, while His disciples turned aside to a village to purchase provisions.

Jacob's well had a great reputation throughout that region, because of the purity of its waters; that being a limestone country most of the water found was brackish, but Jacob's well, sunk to a depth of over a hundred feet, and about eight feet in diameter, struck a crevice in the rock, which yielded a large supply of desirable water. We are to remember, too, the scarcity of water in that part of the country, especially at some seasons of the year, which accounts for the fact that the Samaritan woman of our lesson had quite a distance to come to obtain her supply at this good and never-failing well-spring. When

she arrived, Jesus, who was sitting on the curb of the well, resting, was at once recognized by her as a Jew, and she was at once recognized by Him as a Samaritan, not merely by facial lineaments, but also by distinctive features of dress -- the Jews having a white fringe on their garments, while the Samaritans used blue.

For a Jew to make a request, to ask a courtesy of a Samaritan, was unusual; and consequently when Jesus asked for a drink of the water the woman was drawing she was astonished enough to inquire how it came that He, a Jew, would make such a request of her, a Samaritan, and her question has in it the element of boldness, which is explained later on by her acknowledgment that she was not a virtuous woman. All this, however, makes it the more remarkable that our Lord would condescend to have any communication with her. There is a lesson in this, however, along the line of the Apostle's words, "Condescend to men of low estate." We cannot avoid supposing that the reason why many Christian people would utterly disdain to speak to such a woman is that they have almost unconsciously to themselves imbibed the spirit of their religious teachings, which would declare that God would so abominate such a person that He would deliver her over to the devil, to be eternally tormented, as soon as she came into his hands at death. They reason, almost unconsciously, that one so despised of the Lord should be shunned and spurned by humanity. They need a clearer knowledge of the Divine Word respecting God's attitude toward sinners, His unwillingness that any should perish, and His provision that the willfully wicked, who reject all His mercies, shall not be tormented, but be blotted out of existence. (2 Pet. 3:9; Acts 3:23.) True views of the Divine character and plan are very helpful to God's people in shaping their course properly.

"WHENCE HAST THOU LIVING WATER"?

Had there been a company of Jews to whom the Lord could have talked at this time, we are bound to suppose that His energies would have been expended on their behalf, to the neglect of the disreputable Samaritan; but there being none of the "children" to be "fed" at the time, He let some of the crumbs of knowledge and blessing fall to the Samaritans, who, like the Gentiles, were not "children," but in comparison were "dogs." (See Matt. 15 :27.) Our Lord's course here is an instruction for His followers, an illustration of the Apostle's words that we should "do good unto all men as we have opportunity, especially to the household of faith." Further, it illustrates our Lord's own declaration, that it was His meat and drink to do the Father's will, to be engaged in the Father's business. Although He was weary, and knew that further talking would interfere with His rest and refreshment, He was ready to sacrifice His own convenience that He might be helpful to another, even to a social outcast. So the Apostle

exhorts all of the Lord's people to be "instant in season and out of season," in preaching to willing ears.

There was wisdom in our Lord's method of introducing Himself to the woman. He made a request that would not be difficult for her to comply with, and at the same time He laid Himself under obligation to her; and experience shows that this is one of the best methods of approaching all -- condescension and an expression of confidence in their generosity, with the implication which it gives of, willingness to return the favor in some manner.

Not heeding the rudeness of the woman's reply to His request, our Lord proceeded to teach a lesson respecting the grace of God, using the good water of Jacob's deep well as an illustration, telling the woman that if she understood the privilege she enjoyed she in turn would be asking Him for "living water" -- flowing water, not stagnant, always fresh. She perceived that there was some deep meaning to our Lord's words. He could not refer to Jacob's well, for He had no leather bucket and cord with which to draw from it; hence her inquiry, Whence hast thou living water? Father Jacob provided this well, and knew of no better water for himself and family. Are you able to provide better water than this? Are you greater than he? Our Lord then led another step in the exposition of spiritual things, assuring her that the water which He 'had to give was of a different kind; that it would not only satisfy thirst for the time being, but would be a continual wellspring within, ever giving satisfaction.

Water, living water, pure water, is a wonderful symbol, very expressive to every one: and thirst is another. Thirst is desire, craving, longing. Physical thirst is said to be much more painful than physical hunger, The latter loses its powers gradually in weakness, but thirst continues and intensifies hourly until the very last breath. Water is that which quenches, which satisfies this demand of nature: and so there is also a soul-thirst, and a water of life which alone can satisfy it.

SATISFYING ALL PROPER LONGINGS

Every ambition and desire is a thirst. A man's greatness, his individuality, is measured (1) by the number of his thirsts or desires; (2) by the character or quality of those thirsts or desires; (3) by the capacity and intensity of those thirsts or desires. True education is the instructor of men as respects proper and improper desires, or thirsts; and respecting which should be gratified, and how to do so most wisely. He who has no desires has nothing to satisfy, and is practically a nonentity. The lesson of life is not that we should be without desires and plenty of them, but that these desires should be transformed from sinful desires to righteous desires, from sinful cravings to holy cravings. Thus the followers of the Lord are to hunger and thirst after righteousness, and are to be filled-satisfied -- not by losing their desires, but by realizing them -- by appropriating the Lord's provision, which is abundant and continuous, satisfying all proper longings. Improper longings are to be resisted, controlled, rooted out, while proper longings are to be built up, cultivated, to be supplied and to be enjoyed forever.

This satisfying water of life can be obtained from no other source than our Redeemer, and all who have received it well know it and can never be sufficiently thankful for it; for in it they have the peace of God which passeth all understanding ruling in their hearts. Instead of thirst for honor amongst men, they have the thirst for fellowship and honor with the Heavenly Father and the Redeemer. Instead of a thirst for earthly wealth, their transformed desires now thirst for heavenly treasures. Instead of a thirst for sensual pleasures, their desires are transformed *so* that their chiefest joys and desires are for spiritual pleasures. And all these thirsts are abundantly and continually satisfied through the refreshment of the Word of Truth, and the Holy Spirit of the Truth -- the water of life which is communicated to us by our Redeemer, and is in each one a perennial living fountain.

Of course the Samaritan woman did not grasp the meaning of our Lord's words, nor could we, under the same circumstances, for we are to remember that the well from which our Lord gives us to drink is deep, and that neither the Samaritan woman nor we, have anything to draw with. We, however, living under the new dispensation of the Holy Spirit, have been abundantly supplied, for, as the Apostle declares, "The spirit searcheth all things, yea, the deep things of God . . . That we might know [appreciate, be satisfied with] the things that are freely given unto us of God." -- 1 Cor. 2:10, 12.

"CRUMBS" OF COMFORTING TRUTH

Our Lord did not answer the woman's request for the true water of life, (1) because the time for bestowing the Holy Spirit of the Truth had not yet come, and did not come until after the great sacrifice at Calvary -until Pentecost; (2) because she was a Samaritan, and as such could not receive Divine favor and the Holy Spirit until the appointed time which was not until the door of favor would be open to all Gentiles -- not until three and a half years after Pentecost; nevertheless the woman's interest and faith and the faith of her townsmen seem to indicate an honesty of heart pleasing to the Lord, on account of which He let fall to them some "crumbs" of comforting truth which may have prepared them for the Gospel when later it was fully opened to them and to all Gentiles; (3) because the woman was not yet in the condition of heart to receive the water of life. It was unnecessary to explain to the woman the first two reasons, since the last was a barrier which she could more readily understand, and hence our Lord called her attention to the fact that she was living in sin. She perceived that He was gifted with a prophetic insight which permitted Him a stranger to know of her sinful course of life, without asking.

It may be queried, why our Lord would thus confer with a woman unprepared to receive the blessings He had to give, and one to whom He could not have given the blessing then, even if she had been prepared. The answer is (1) that He was making use of an opportunity to its fullest possible advantage; (2) that despite her sinful course of life the Lord saw traits of, honesty in the woman's character, evidenced from the narrative; (3) He might reasonably hope that the influence of this discourse might tend toward righteousness and toward a true thirst for the water of life, which six years later, under the general preaching of the Gospel (without restriction to the Jews) might bring some of these Samaritans to a realization of the fact that the well of the water of life is deep, that they had nothing wherewith to draw, and that if they would have this satisfying portion they must receive it as a gift from Him who laid down His life that He might have the privilege of supplying the water of life to whosoever wills. And should the poor Samaritan woman never have come under the influence of the Gospel, with an opportunity to drink of the water of life, we have the assurance of the Divine Word that such an opportunity will be granted to her in the future, together with all who do not now have an opportunity.

We praise the Lord for the information afforded us in His Word, that although the water of life is now given individually, and enjoyed only by the "elect," "even as many as the Lord our God shall call," yet the time is coming that it shall no longer be thus a well of water springing up within the Lord's people, but during the Millennial Age will be a river of water of life, broad and full and clear as crystal, flowing out

from the throne of God and of the Lamb, and of the Bride the Lamb's Wife and joint-heir, to all the families of the earth: and that then there will not only be trees of life, whose leaves will be for the healing, restitution, of the nations, but that the Spirit and the Bride (then glorified) shall say, Come, and He that heareth may say, Come, and whosoever will may come and have the water of life freely. -- Rev. 22:17.

WORSHIP IN SPIRIT AND IN TRUTH

The Samaritan woman seemed anxious to avoid any discussion of her own character and life, and skillfully turned the question to a theological one -- whether the Jews or the Samaritans were right in their different views respecting Divine worship and its proper place. And in this we see that human nature is much the same today. Men and women of today would rather discuss theological problems and denominational controversies, than turn their glance inward, and note the inconsistencies of their own lives, with a desire to reform them. Nor did our Lord too closely press the moral question He had so promptly touched and to some extent made sensitive, and His course in this should be a lesson to His followers. It is sufficient that attention be called to a wrong, and often this is more efficacious than if they be teased and angered, and put on the defensive, by disrespectful "nagging."

Our Lord summed up in few words a great lesson respecting the proper worship of God. He told the woman most pointedly that the Samaritans had neither part nor lot in the matter, and worshiped they knew not what, while the Jews, on the contrary, were following the Divine instruction. Nevertheless, He pointed to the fact that a great dispensational change was imminent, in which all distinctions and barriers of place and manner would pass away, and that under the new dispensation of this Gospel Age, any and all having ears to hear and eyes to see God's grace would be permitted to worship God anywhere, but, only in spirit (with the heart, sincerely), and in truth, in harmony, with the Divine arrangement, in the true way -- through Christ, who is the Way, the Truth and the Life, and by whom alone there is access to the Father -- the Messiah, the Procurer and Dispenser of the water of life.

An Oriental fable tells of a fountain whose waters were infused with a peculiar power, so that wherever a drop of this water fell on a barren plain it caused a new fountain to gush forth, so that provided with this water the traveler might pass through any desert, however wide or dry, and be always refreshed.

"Wild and fanciful the legend; yet may not meanings high,
Visions of better things to come, within its shadow lie?"

Type of a better fountain, to mortals now unsealed,
The full, free salvation of Christ our Lord revealed

"Beneath the cross those waters lie, and he who finds them there,
All through the wilderness of life the living stream may bear;
And blessings follow in his steps, until where'er he goes
The moral wastes begin to bud, and blossom as the rose!"

GOD'S BLESSING BRINGS RICHES.

"The blessing of Jehovah it maketh rich, and He addeth no sorrow with it." -- Prov. 10:22.

HOW reasonable it seems that those who become God's friends, and especially those who are adopted into His family as children, should be blessed of Him in multitudinous ways, in which others of mankind, who are aliens, strangers, and foreigners to Him through wicked works (Col. 1:21), should not be blessed. We look back into the past and see father Adam, while in Divine favor, very rich, the possessor of the whole world, filled with bounties: We read of father Abraham, "the friend of God," very rich in cattle and goods; and Jacob, although losing all inheritance in his father's estate, was blessed of the Lord, so that he became very rich in flocks and in herds. So Israel was promised that if as a nation they would be obedient to the Lord they should be blessed in all of their temporal affairs; their land would bring forth bountifully; they would not be afflicted with drought or pests; their flocks and herds should prosper and multiply exceedingly, and even their physical health was provided for, so that God guaranteed them that abiding in His favor as a people they should not be subject to pestilences, diseases, etc., for the Lord Himself would be their physician to preserve to them health and every prosperity.

However, with the introduction of the new age, the Gospel Age, came a great change -- not in the Divine Plan, but in the Divine dealings; and henceforth the favored ones of the Lord were not promised earthly blessings and good things, nor immunity from sickness and pain and persecution; but to the contrary of this, they were assured that whoever would be received into God's family on the high plane of sonship, begotten of the Spirit, and, prospectively, heirs of God and joint-heirs with Jesus Christ their Lord, would be required to pass through experiences of suffering more than others; of trials of faith and of patience and of character to which others would not be subjected; and they were instructed that these adversities should be accepted by them as marks of Divine favor, as evidences that God was dealing with them as with sons, and by these experiences fitting and preparing them for positions of honor, and untenable blessings in

the future. (Rom. 8 :17 ; 2 Tim. 2:12 ; Heb. 12:6-8.) "Eye hath not seen, neither bath ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His spirit." -- 1 Cor. 2:9, 10.

HOW HARDLY THEY THAT HAVE RICHES

In harmony with this change of dispensation, we find the New Testament declaration to be to the effect that those accepted to this high honor of sonship (John 1:12) should not expect earthly riches or temporal blessings or marks of Divine favor, but that, quite to the contrary, the Apostle says, "Hearken, my beloved brethren: hath not God [as a rule] chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?" (James 2:5.) And again he assures us that not many great, not many rich,* not many mighty, not many wise, according to the course of this world, are to be found amongst the called and sanctified sons of God. -- 1 Cor. 1:26-29.

* Riches, while generally applied to money and physical comforts and opulence, may properly enough be applied to any valuable possession; as for instance, one might be rich in talents of music or oratory or art; or he might be rich in mental endowment which would carry with it weight of influence amongst men.

From the foregoing Scriptures and many others we see, not only that those who become the Lord's sons are very rarely blessed with temporal riches, but we see also that the principle extends still further, and that very few who possess earthly riches in advance of hearing of the Truth are very likely to attain the high calling . of this Gospel Age. This is not because God is opposed to riches, for He Himself is rich above all others. It is rather, we might say, the outworking of a natural law or principle which has its force in the fact that all man kind, by reason of the fall, are selfish. The possession of wealth in combination with selfishness leads to a measure of satisfaction with present circumstances and conditions unfavorable to faith in God's heavenly promises. The wealthy, selfish, satisfied soul says to itself, Eat, drink and be merry;, enjoy your advantages; take your pleasure out of these, rather than speculate respecting future advantages and future riches, which are intangible, and which must be accepted by faith. It is in harmony with this that our Lord declared, "How hardly [with what difficulty] shall they that have riches enter into the Kingdom of God!" -- Mark 10:23.

By this term, the Kingdom of God, our Lord evidently did not refer to the earthly nominal church, for we are all aware that the rich men find very little difficulty in getting into it. Evidently He referred to the real Kingdom, the glorified Kingdom which shall be established in the

end of this Age, the Millennial Kingdom. It will be difficult for a rich man to obtain membership in this glorified Body of Christ, to which the Kingdom work will be entrusted. But why is this so?

The reason is that God, desiring to select in this Gospel Age a peculiar people to be the kings and priests and judges of the world in the next Age, desires to select for the rulers and teachers only such as will come up to certain tests or requirements of character and obedience. One of these requirements is sacrifice -- self-sacrifice -- and hence all of this class now being selected are Scripturally designated a priesthood -- "a royal priesthood," because royalty eventually is to be added to their office, partly as a reward for their faithfulness as priests in sacrificing the present life, and partly to enable them as priests in the future the better -to serve. and bless all the families of the earth.

YET FOR OUR SAKES BECAME POOR

The beginning of these terms or conditions of this Age was with the great Head of the Church, our Lord Jesus. He must sacrifice ere He could be made the King, and have the power and authority to bless. His sacrifice, as is well known, was a comprehensive one; it began with the sacrifice of His riches, and ended with the sacrifice of His life. "He was rich, yet for our sakes became poor, that we through His poverty might [eventually, in the Millennial Kingdom] be made rich." (2 Cor. 8:9.) His wealth, consisting of heavenly glory and, subsequently, of human talents, and every kind of good possessions, was all sacrificed, including even His reputation, so that the Apostle declares, "He made Himself of no reputation." His will also was sacrificed -- the strongest individual thing that any being can possess; as He Himself declared, He sought not His own will, but the will of the Father who sent Him. His life; the most precious thing to any intelligent creature, was freely laid down, a sacrifice, a sin-offering, in harmony with the Divine Plan, on our behalf. -- Phil. 2:5-8, Diaglott.

But all these sacrifices led, under Divine providence and promise, to still greater riches, greater honors and greater powers, as the Apostle, after reciting how our Lord humbled Himself and became obedient to death, even the death of the cross, declares: "Wherefore, [as a reward for this sacrifice] God hath highly exalted Him, and hath given Him a name that is above every name." He has been exalted "far above angels, principalities and powers, and every name that is named.", He has been given a name more excellent than all others, that all men should honor the Son, even as they honor the Father. (Phil. 2:9-11.) It is by virtue of His sacrifice of riches and honors and will and life itself that our dear Redeemer is now the great and glorious Royal High Priest, with all power in heaven and in earth, which He soon

will take to Himself. (Rev. 11:17.) Soon He will exercise it in accomplishing the wonderful work which He already has begun, and which it is the Father's good pleasure that He shall complete, namely of subduing all things, and bringing all sin and rebellion against Divine authority into subjection, rescuing so many as desire to return to harmony with their Creator and His laws, and destroying with an everlasting destruction all who love and practice sin knowingly and willfully.

These, our dear Redeemer's experiences, are set before so believers as an example; and many as desire during this Gospel Age, and under its high calling, are permitted to become His followers, and to walk in His footsteps -- to have fellowship in His sufferings, sharing in His sacrifice, that ultimately they may be sharers with Him in the glorious rewards. As a matter of fact, none of these followers have anything of value to sacrifice. It cannot be said of them, as of their Redeemer, that they were rich and became poor; on the contrary, they are all poor as respects everything that could be considered true riches. Even their own righteousness was as filthy rags, which needed to be replaced with the imputed robe of the Savior's righteousness (justification), ere they could be invited to be His followers.

TAKE UP THY CROSS

But while none called to the under-priesthood possess any real riches, each one possesses something of some value in his own estimation; some possess a little honor amongst men; some possess a little of this world's goods, bringing measurable comforts; some possess talents capable of exercise and development; each one possesses a will, more or less weak and imperfect; and each one possesses a little fragment of life which has not yet flickered out. The invitation to each would-be royal priest is, that being justified by faith through the redemption which is in Christ Jesus, he should sacrifice his all, and thus be reckoned a joint-sacrifices with the great Redeemer, as having fellowship with Him in His sufferings, that he might also share in His glory. (Rom. 8 :17.) This is the particular feature of this Gospel Age: it is the Age of sacrifice and self-denial as respects all *earthly blessings* and privileges and advantages. And the object or hope inspiring to such sacrifices of present things is, that all such shall be made partakers of far greater riches of glory, honor, immortality, and eternal life in the Kingdom. Thus we have the key to the difference between God's dealings with His faithful ones in this present Age, and His dealings with some of His faithful ones in a preceding age.

From this point of view earthly riches of every kind, opulence of money, of influence, of talent, should not be despised by the Lord's people, but, on the contrary, should be appreciated -- not after the worldly manner of appreciation, for selfish interests and purposes, --

but because those who possess riches of any kind, have that much more than they otherwise would have to offer upon the Lord's altar as a sacrifice in His service, to glorify His name, to advance His truth, to bless His people. But the consecrated should keep ever in mind that this is the only value of any kind of riches to them: they are not to seek to keep these riches, but to seek opportunities for using them wisely -spending them all to the very last farthing.

THOSE WHO HOARD EARTHLY RICHES

There are some who are rich in talents, and who could, if they would, turn those talents into the service of the Lord and the Truth; and they make a great mistake and lose a precious opportunity if they hold them for themselves in any selfish manner or degree. There are those who have more or less of the money talent, earthly riches, and they make a great mistake if they hoard these; for their only value as respects the Kingdom, its glories, its riches and its honors, is in using them, now. If they hold and hoard their earthly riches they are burying their talent, their opportunity, instead of using it; and such will demonstrate to themselves eventually the meaning of our Lord's words, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom." (Luke 18:25.) He cannot get into the Kingdom at all except as he strips himself of his riches -- sacrifices them, devotes them to the Lord.

However, the stripping of oneself of riches, sacrificing riches, does not signify the reckless and wasteful disposition of them; rather, all riches of every kind should be considered consecrated to the Lord at the time their possessor consecrates himself and his all to God's service, and thenceforth those riches should be used, not as his own, but as the Lord's riches, the Lord's talents, to be used according to the steward's understanding of the Divine will. But certainly no steward is faithful who hoards and accumulates to hand down selfishly to his own posterity. We are not here opposing a reasonable provision being made for the steward's household, as the Apostle enjoins (1 Tim. 5:8; Ram. 12:17), but we are opposing the thought that God has ever authorized His stewards to avoid using their stewardship, and to attempt to pass that stewardship onward at their death, to others.

This is one of the fallacies with which many deceive themselves, for, as the Scriptures declare, the natural mind (heart) is exceedingly deceitful and at times misleads. the New Creature, the new will, the new heart. (Jer. 17:9.) It is for this reason that God in His Word gives us in so many ways line upon line, precept upon precept, that we may know the terms of our calling, that they are terms of *sacrifice* and not of *acquisitiveness* as respects earthly things -- that knowing this we may make our calling and our election sure by conformity thereto -by becoming copies of God's dear Son, "who was rich [in every sense of

the word, far beyond our comprehension], but who for our sakes became poor [sacrificing it all]."

THE DECEITFULNESS OF RICHES

The Apostle speaks of the deceitfulness of riches; and on every hand we may witness this deceitfulness: we see how often earthly wealth deceives and misleads and corrupts the reasoning powers, and turns aside the force of God's Word to those who possess it. We see the same in respect to the wealth of influence, 'how those who possess this wealth frequently deceive themselves, and hoard it, and refuse to sacrifice it for the Truth, for the Lord, for His cause. We see the same deception operating power fully in those who possess a wealth of talent in any direction; they feel like keeping all of it for self, and if not all, the larger and choicer parts; they are deceived into thinking this is the right course, notwithstanding the Scriptures so plainly declare that our privileges in connection with these is that of *sacrifice*. As a whole, then, we daily witness, as the Scriptures declare, that those who possess any kind of riches, wealth, talent, or influence, are rarely amongst the sacrificers. We might almost say, Blessed are those who are poor in this world's goods, and in talents and in influence, for they -having practically nothing to sacrifice to the Lord but their wills, find it easier to comply with the conditions; and we presume that the larger proportion of those who will through faith inherit the Kingdom will consequently be of this poor class, rich in faith only. -- James 2:5.

When we would see a noble example, like that of our Lord, who was rich in everything, and who gave all, we rejoice in it, and realize that as His sacrifice was so great his reward also is proportionately great. When we see the noble example of the Apostle Paul, who possessing some considerable wealth of ability, talent, and influence, and possibly of financial means also, laid these all, a willing, a glad sacrifice, at the feet of the Lord, laying them all down with joy in God's service, in the service of the Truth, in the service of the brethren, it causes our hearts to rejoice, and we feel sure that one so rich, and who spent his riches so faithfully, will be one to shine very brightly in the Kingdom, when it is set up and manifested. And so, undoubtedly, it will be with all the Royal Priesthood -- in proportion as they have sacrificed their possessions. Those who joyfully endure for the Lord's sake, the Truth's sake, the greatest shame, the greatest ignominy, the greatest trials, the greatest persecutions in this present life, and thus have experiences most like those of the Master and Pattern, we may be sure will in proportion to their faithfulness manifested in such sacrifices, have a future great reward; as the Apostle has declared, "star differeth from star in glory." -1 Cor. 15:40-44.

HEAVENLY VERSUS EARTHLY

We have said that the heavenly riches are to be attained in the resurrection, when the Millennial Kingdom shall be inaugurated, and the faithful overcomers, by their resurrection change, shall be richly endowed with all the good things which God hath in reservation for them that love Him, and who prove their love by present-time devotions, sacrifices, etc. But we should notice that there is a foretaste of these heavenly blessings granted to the faithful in this present life; these heavenly riches granted us now. the Apostle speaks of as "riches of grace" (Eph. 1:7, 13), and these grace-riches include faith, hope, and joy in the Holy Spirit and an ability to see and appreciate with the eye of faith things actually not seen as yet. The Apostle declares that these treasures of wisdom and grace -- knowledge of Divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now, are all *hidden in Christ*, "in whom are hid all the treasures of wisdom and knowledge." -- (Col. 2:3.) We must come into Christ, as members of His Body, the true Church, by sacrifices, before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service, as priests, walking in the footsteps of the great High Priest, we find more and more of these true "riches of grace" day by day, and year by year, as we progress.

Moreover, another kind of riches comes to the Royal Priesthood, faithful in performing their self-sacrifices. These are riches of the Holy Spirit. They find as they sacrifice the selfish interests, earthly aims, earthly projects, etc., in the service of the Lord and the Truth, that they grow more and more in likeness to their Heavenly Father and to their Lord, and that the fruits of the Holy Spirit abound in them more and more - meekness, patience, gentleness, brotherly kindness, love.

Furthermore, they find a peace and a joy to which formerly they were strangers, and which the world can neither give nor take away. This peace and joy come, through a realization that having given their all to the Lord, all of His exceeding great and precious promises *belong* to them. 'Now their faith can firmly grasp these promises as their own; they can realize that as their justification and call were not of themselves, but of the Lord, so all their course of sacrifice, in harmony with that call, is under Divine supervision and care, and sure to work out blessings; and that to whatever extent they shall work out earthly hardships, trials and sufferings, God will proportionately make them to work out a far more exceeding and eternal weight of glory in the Kingdom. -- 2 Cor. 4:17.

With this peace of God and confidence in His leading and care, they can apply to themselves the prophetic statement, "All the steps of a

righteous man are ordered of the Lord, and he. [the righteous man] delighteth in His way." (Psa. 37:23.) They can delight in this way, be it ever so thorny and narrow and rugged, because of their confidence in God's love and wisdom, and that He who began a good work in them is thus completing it and blessing them with experiences which Divine wisdom sees will be to their profit eventually. Thus the Lord's blessing is upon this class; and they realize indeed that, "The blessing of the Lord it maketh rich." How rich it makes their hearts in the present time-rich in noble' sentiments, rich in faith, rich in love, rich in good works to all men as they have opportunity, especially toward the household of faith; and very rich in God's blessing and under His providential care, which, if rightly accepted, will ultimately make these members of the Royal Priesthood heirs of God, jointheirs with Jesus Christ their Lord, in an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them. -- 1 Pet. 1:4.

DANIEL THE BELOVED OF JEHOVAH

SERIES XXVIII

PROPHECY FULFILLED IN STRIFE OF KINGS (Continued)

"And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." - Dan. 11:14.

IT is at this point in the prediction that expositors again disagree. The divergence is not in the first clause of the verse, but rather in that which reads, "also the robbers of thy exalt themselves to establish the vision; but they shall fall." Some, particularly Adventists, apply the words, "the robbers of thy people," to the Romans; others, the more numerous, apply the words to certain ones of Daniel's own people, the Jewish nation.

It is very generally admitted that the Common Version translation, "the robbers of thy people," is incorrect; but if we were to accept it as correct, we would even then find it impossible to see how this expression could any more be applicable to the Romans than the powers already depicted-powers described by the angel in the previous verses. The Jewish land lay between the two powers of Egypt and Syria, designated in the prophecy the king of the south and the king of the north, and these two powers, as we have seen, were continually warring with each other, and continued to do so up to a later period when the Romans became aggressive. As Luther quaintly expressed it, "The Jews, therefore, placed thus between the door and the hinge, were sorely tormented on both sides. Now they fell a prey to Egypt, and anon to Syria [that is, they were robbed by these

powers], as the one kingdom or the other got the better; and they had to pay dearly for their neighborhood, as is wont to be in time of war."

The King James translation, as we have stated, is admitted to be defective; and as the proper application of the words depends to a considerable extent upon the correct rendering, it becomes necessary before we can proceed with the exposition to obtain a correct translation.

Leeser renders the passage: "Also the rebellious sons of thy people will lift themselves up to establish the vision." Kiel translates it: "The violent people of the nation (of the Jews) shall raise themselves against him." "These," he says, "shall raise themselves to establish the prophecy, that is, to bring it to an accomplishment."

Bishop Newton says, "It is literally, 'the sons of the breakers,' the sons of the revolters, the factious and refractory ones, 'of thy people [that are mentioned].'" R. F. Weidner translates the words, "And the violent sons of thy people shall exalt themselves to establish the vision; but they shall fall." J. Glenwood Butler, in his work on Daniel, says: "It is literally the 'sons of the breakers,' the sons of the revolters, the factious and refractory ones of thy people." Mr. Barnes thus refers to this passage: "The part of the people who would attempt to do this is designated in the common translation as 'the robbers of thy people.' This, however, is scarcely a correct version, and does not properly indicate the persons who would be engaged in this plot. Lengerke renders it, 'the most powerful of thy nation.' . . . The Hebrew word [rendered robbers] means properly, rending, ravenous, as of wild beasts. (Isa. 35:9.) The reference here seems to be to the mighty ones of the nation the chiefs or rulers -- but a name is given them that would properly denote their character for oppression and rapacity. It would seem -- what is indeed probable from the circumstances of the case -- that the [Jewish] nation was not only subject to this foreign authority, but that those who were placed over it, under that foreign authority, and who were probably mainly of their own . [the Jewish] people, were also themselves tyrannical and oppressive in their character. These subordinate rulers; however, preferred the authority of Antiochus to that of Ptolemy, and on the occasion of his return from the conquest of Coele-Syria and Samaria, they met him and professed submission to him."

Josephus says, "The Jews of their own accord went over to him, and received him into the city [Jerusalem], and gave plentiful provisions to his army, and, to his elephants, and readily assisted him when he besieged the garrison which was in the citadel of Jerusalem." Bishop Newton says, "The Jews were at that time broken into factions, part adhering to the king of Egypt, and part to the king of Syria; but the majority were for breaking away from the allegiance of Ptolemy [the Egyptian monarch]. In the Vulgate it is translated 'the sons of the

prevaricators of thy people'; in the Septuagint, 'the sons of the pestilent ones of thy people.'"

TO ESTABLISH THE VISION

If these translations are correct, and their meaning is practically the same, then the significance of the words, they "shall exalt themselves to establish the vision," would mean, that the revolt of factious ones of the Jews against Ptolemy would contribute greatly, without their being aware of it, to the fulfillment of the prophecy concerning the calamities which should come upon the Jewish nation by the succeeding kings of Syria, particularly Antiochus Epiphanes. This interpretation is that of Newton, Barnes, Butler, and indeed, expositors in general. "That the Jews [at. this time] revolted from Ptolemy is evident from what Jerome affirms, that 'the provinces which before were subject to Egypt; rebelled,'" and the heathen authors intimate that Antiochus took possession of the cities of Coele-Syria and Palestine, without any opposition. The expression "but they shall fall," indicates that all these that should stand up against the king of the south, should eventually fall. This met its fulfillment in the fact that Ptolemy sent a powerful army under the command of Scopas, his general, and in the absence of Antiochus on another expedition, "soon reduced the cities of Coele-Syria and Palestine to their former obedience." Josephus' statement concerning this event is very significant in confirming the correctness of this application of the prophecy: "The Jews submitted to Scopas by force," but "to Antiochus they submitted willingly." The expression in the first part of this verse, "And in those times there shall many stand up against the king of the south," thus met its fulfillment.

It should be remembered that the one sitting on the throne of Egypt at this time was a mere child. The one who had charge of the young king was Agathocles. History, relates that "he was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt rebelled [as we have seen] and Egypt itself was disturbed by seditions." The historian, Polybius, informs us that "Philip, the king of- Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each take the parts which lay nearest and most convenient to him."

It will be to the point at this stage of our consideration of this prophecy to note that those who introduce the Roman power at this verse (14) fail to see Antiochus Epiphanes mentioned at all in the entire prophecy. This seems evidently incorrect, for the reason that of all the kings of Syria, Antiochus Epiphanes was the one that persecuted and brought the most trouble and calamity on the Jewish nation. It is equally unreasonable, to apply, as some do, so much of the prophecy to the evil exploits of this wicked king. It rather seems

to be the nature of the prophecy to continue the history of the kings of the north and of the south until we reach the place in the prediction where Antiochus Epiphanes and his wicked exploits begin to be described, at verse 21. The Roman power seems to come in or to be introduced later on in the prophecy.

"HE SHALL CAST UP A MOUNT"

Accepting the interpretation of verse 14 as given above, we will find that the words of the angel recorded up to verse 31, are perfectly descriptive of the events up to the time when the Romans begin to figure prominently in history. With Antiochus Epiphanes the Syrian kingdom, symbolized by one of the four heads of the leopard beast of Daniel 7, ceases to be mentioned. Mr. Mede says, "The reason of this is, because during the reign of Antiochus, Macedonia with all the rest of Greece came under the Roman obedience." Egypt, however, continued its independence until about 31 B. C.

Continuing to apply the prophecy to the conflicts between the two powers, Syria and Egypt, we quote verses 15 and 16: "So the king of the north shall come, and cast up a mount, and take the most fenced cities [or the city of munitions]; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed."

It will be recalled that it was during the absence of Antiochus on another expedition that the successes of the armies of Egypt were attained; but on his return he soon reversed the whole state of affairs. The historian relates that "Antiochus being willing to recover Judea, and the cities of Coele-Syria and Palestine, which Scopas [the general of the Egyptian kingdom] had taken, came again into these parts. Scopas was sent again to oppose him, and Antiochus fought with him near the sources of the river Jordan, destroyed a great part of his army, and pursued him to Sidon, where he shut him up with ten thousand men, and closely besieged him. Three famous generals were sent from Egypt to raise the siege; but they could not succeed, and at length Scopas was forced by famine to surrender upon the hard conditions of having life only granted to him and his men; and they were obliged to lay down their arms, and were sent away stripped and naked." Thus was fulfilled the words of the angel, he shall "cast up a mount, and take the most fenced cities," or as translated by Weidner, "and take a strongly fortified city." Thus says the historian: Antiochus, "after the success of this battle, and of this siege, reduced other countries, and took other fenced cities which are mentioned by

Polybius, and recited by Jerome out of the Greek and Roman historians."

As foretold by the angel, "The arms of the south shall not withstand, neither his [the king of the south's] chosen people," or as Fenton renders it, "his choice armies will not be able to stand"; so neither could Scopas, nor the other generals of Egypt who were sent to his assistance, and who commanded the choicest of the soldiers, stand against him. For he made himself master of all Coele-Syria and Palestine. Among others, as we have already noted, the Jews submitted themselves willingly to Antiochus and went out in solemn procession to meet him, received him into the city of Jerusalem, supplied him with plenty of provisions for all his army and elephants, and assisted him in besieging the garrisons which Scopas had left in the citadel. Thus, as the angel foretold, he stood "in the glorious land," and his power was again firmly established in Judea.

"SHALL STAND IN THE GLORIOUS LAND"

The closing sentence of the angel's words are variously rendered. Fenton translates it: "He will establish himself with destruction in his hand, in the glorious land." Gesenius, Hitzig, Hirzfeld, Zochler, and Keil translate it the same as Fenton. Havernick, Lengerke, Van Ess, Fuller, Bertholdt, Dereser, and Stuart render the sentence, "it is wholly in his hand." Mr. Newton says:

"The word is capable of another interpretation which agrees as well with the truth of the Hebrew, and better with the truth of history. It may be translated, 'which shall be, perfected,' or prosper, or flourish, 'in his hand.' The original will admit of this sense, and the event confirms it. For Antiochus, to reward and . encourage the Jews in their fidelity and obedience to him, gave orders that their city should be repaired, and the dispersed Jews should return and inhabit it; and that they should be supplied with cattle and other provisions for sacrifices; that they should be furnished with timber and other materials for finishing and adorning the temple; that they should live all according to the laws of their country; that the priests. and elders, the scribes and Levites should be exempted from the capitation and other taxes; that those who then inhabited the city, or should return to it within a limited time, should be free from all tribute for three years, and the third part of their tribute should be remitted to them for ever after; and also that as many as had been taken and forced into servitude, should be released, and their substance and goods be restored to them. Grotius remarks that what is said about 'finishing' and of completing the temple, answers exactly to the word 'perfected' or 'consummated' in the Hebrew. Thus also the Seventy translate it, and thus Theodoret explains it: 'And it shall be perfected by his hand,' that is, it shall prosper; for so likewise Josephus hath taught us in his

history, that the Jews of their own accord having received Antiochus, were greatly honored by him."

"SHALL ALSO SET HIS FACE TO ENTER"

The prophetic narrative of the angel continues in verse 17 to describe the exploits of the same Antiochus, surnamed the Great. It says of him that "He shall also set his face to enter with the strength of his whole kingdom," or, as Newton renders it, "to enter by force the whole kingdom." Inspired by his successes, he aspired all the more to increase his power and dominion by conquest. The meaning is that Antiochus, not content with wresting the provinces from Egypt, formed plots and schemes to seize upon the kingdom of Egypt itself.

If with Lengerke we accept the Common Version translation-"and upright ones with him," it has a fulfillment in the fact that the Jews marched under the banners of Antiochus, and are called "upright ones," to distinguish them from the idolatrous soldiers. However the words, ' "upright ones with him," are rendered by Leeser, "having professions of peace"; by the Vulgate, "he shall set things right," or as Newton has it, "make agreement with him," as the phrase is used in verse 6.

As we examine the pages of history we learn that at this particular time Antiochus was planning to engage in a war with the Romans, and on this account, he judged that it would be a wiser course, to carry out his designs against Egypt by strategy, in the form of a treaty-alliance. Concerning the words "Thus shall he do: and he shall give him the daughter of women [of his wife -- Leeser] corrupting her; but she shall not stand on his [her father's] side," we learn from Josephus, Jerome, and Appian, that Antiochus entered into a treaty with Ptolemy, in connection with which he "betrothed his daughter Cleopatra [not the Cleopatra of Caesar's day] to him in his seventh year, and married her to him in the thirteenth; and gave in dowry with her the provinces of Coele and Palestine." This compact was made upon condition that the revenues collected in these provinces should be equally divided between the two kings. This was done in order to induce his daughter to betray her husband's interests to her father. His fraudulent designs, however, were not carried out; in other words, he did not succeed in "corrupting her"; thus fulfilling the words of the prediction "she shall not stand on his side, neither before him." Jerome says that "Ptolemy and his generals were aware of his artifices, and therefore stood upon their guard; and Cleopatra herself affected more the cause of her father." Livy mentions the fact that Cleopatra "joined with her husband in an embassy to the Romans to congratulate them upon the victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them at the same time that the queen of Egypt

[Cleopatra] would readily obey the commands of the senate [of Rome]."*

* Translated from Livy by Bishop Newton.

"TURNED HIS FACE UNTO THE ISLES"

Antiochus, however, not foreseeing this, and thinking that his scheme would work successfully, engaged in what to him was a disastrous war with the Romans, who were at this time coming into prominence as an aggressive power. Antiochus made great preparations, and with a formidable fleet of a hundred large vessels of war, and two hundred smaller vessels (in the language of the prediction), "turned his face unto the isles," that is, the isles of the Mediterranean, and there brought into subjection nearly all the maritime ports on the coast of Asia, Thrace, and Greece; taking Samos, Eubma, and other islands. All these places had been, prior to this, united in a league with the Romans. On this account these exploits of Antiochus were looked upon by the Romans as a "reproach," or insult, because of those in league with them being thus oppressed.

The next clause of the verse is thus rendered: "But a chieftain shall cause the reproach offered by him to cease, yea, his own reproach shall he cause to return to himself." Livy relates that Acilius, the Roman consul, engaged Antiochus at Thermopylw, defeated him, and drove him out of Grecian territory. Bishop Newton, citing the historians, Livy, Polybius, Appian, and Justin, relates that "Livius and AEmilius beat his fleets at sea; and Scipo, a great Roman general, finally obtained a decisive victory over him in Asia, near the city of Magnesia, at the foot of Mount Sipylus. Antiochus lost fifty thousand foot, and four thousand horse in that day's engagement; fourteen hundred were taken prisoners, and he himself escaped with great difficulty. Upon this defeat he was necessitated to sue for peace." It was by this great defeat that Antiochus the Great became tributary to the Romans.

"HE SHALL STUMBLE AND FALL"

Antiochus did not live long after this terrible reproach or disgrace. The prophecy reads, "Then he shall turn his face toward the fort [strongholds -- Leeser] of his own land: but he shall stumble and fall, and not be found." The historians, Diodorus, Siculus, Strabo, Justin, and Jerome, relate the manner and circumstances of Antiochus' death. "He is reported [by Polybius] indeed to have borne his losses with great equanimity of temper; and to have said that he was under obligations to the Romans, for relieving him of a great deal of care

and trouble, and for confining him within the bounds of a moderate empire. But whatever he might pretend, he lived in distress and poverty, for a great king, being under the greatest difficulties how to raise money which he had stipulated to pay to the Romans; and his necessities or his avarice prompted him to commit sacrilege. He marched into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could; and attempting to plunder the rich temple of Jupiter Belus, in Elymias, he was assaulted by the inhabitants of the country, was defeated; and himself and all his attendants were slain." Thus was fulfilled the words, "He shall stumble and fall, and not be found."

Thus ended the reign of Antiochus the Great, whose career is so vividly yet in such brief language described by the revealing angel to Daniel, over three centuries before the great monarch began his eventful life. His successor, Seleucus Philopator succeeded him on the throne, and is described in one brief statement of the angel, in the words, as rendered by Leeser, "And there will stand up in his place one who will cause the exactor (of taxes) to pass through the glorious (land) of the kingdom; but within a few days will he be broken, but not in anger, nor in battle." (Ver. 20.) Appian informs us that "Seleucus Philopator reigned both idly and weakly, by reason of his father's calamity." "The tribute of a thousand talents, -- which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom; and he was little more than a raiser of taxes all his days. He was tempted even to commit sacrilege; for being informed of the money that was deposited in the temple at Jerusalem, he sent his treasurer, Heliodorus, to seize it. This was literally causing an exactor to pass over the glory of the kingdom [or as Leeser translates it, "the glorious land of the kingdom"], when he sent his treasurer to plunder the temple, which 'even kings did honor and magnify with their best gifts,' and where Seleucus himself, of his own revenues, bare all the costs belonging to the service of the sacrifices."

DESTROYED NEITHER IN ANGER NOR IN BATTLE

The prophecy next describes the end of Seleucus Philopator in the words, "But within a few days [years] he shall be destroyed." His reign was short in comparison with his father's, which was thirty-seven years; his own being seven years. He was slain, or destroyed "neither in anger, nor in battle," that is, neither in insurrection at home, nor war abroad.

Newton informs us on the authority of Appian that "Seleucus having sent his only son, Demetrius, to be an hostage at Rome, instead of his [own] brother Antiochus [son of Antiochus the Great], and Antiochus being not yet returned to the Syrian Court, Heliodorus, thought this a fit opportunity to dispatch his master, and in the absence of the next

heirs to the throne, to usurp his crown. But he was disappointed in his ambitious projects, and only made way for another's usurped greatness instead of his own." That other was the notable Antiochus Epiphanes, whose career is next described by the revealing angel.

Mr. Elliott thus sums up the historian's description of Seleucus Philopator, the successor of Antiochus the Great: "As the next successor of the king of the north was described as a raiser of taxes, or one that would cause an exactor to pass over the glory of the kingdom, then perish within few days, not in an angry brawl or battle, so Antiochus' son and successor, Seleucus Philopator, was scarcely known except as a raiser of taxes, to pay off the tribute of one thousand talents imposed for twelve years by the Romans; his exactor of taxes, Heliodorus, being sent to gather them; not merely elsewhere and otherwise in the once glorious kingdom of Syria, but by plunder too of that which the revealing angel might specially mean by the 'glory of the Kingdom' (though he did not appreciate-it), namely the temple of Jerusalem: soon after which sacrilege, and in the twelfth or last year for which the Roman tribute of one thousand talents had been imposed, having fulfilled his predicted character, he was killed; that same Heliodorus, who had been his instrument for spoiling the temple, treacherously, assassinating him."

THE IMPORTANCE OF SELF CONTROL

"He that hath no rule over his own spirit is like a city which is broken down and without walls."-- Prov. 25:28.

THE wise man has here likened a broken down human will to a city with broken-down walls and having no protection against marauders. The will is to be continually on guard over the mind and to allow nothing to enter there except through the regular gates -Conscience and judgment. These gates are to be watched so closely that they may admit only such thoughts as would be non-injurious, profitable, wise-in harmony with the Word of God. Every human being should have a will and should keep it in good repair, should see to it that it does not get broken down; otherwise shipwreck of character will follow.

By the will is not meant merely a *wish*. There is a decided difference between a wish and a will. Some wish that they possessed a million dollars, but they have not the will even to try to get it. Some have a wish to yet up at a certain hour in the morning; but the wish does not get them up, because the will is broken down. They say to themselves, "Oh, a little more sleep, a little more slumber, a little more folding of the hands in sleep!" They have no control of themselves. They may think they will gain this control by setting an alarm clock. By and by the alarm clock does no good; they do not hear it at all.

CONTROL IN SMALL THINGS GAGE OF CHARACTER

Whoever allows his will to become broken down as in the time he will arise in the morning has a more or less weak will in all matters. We should make reasonable regulations for our time of rising and of retiring. Having used our best judgment as to what should be done, we should see that it is done. Unless the doing of this should be found harmful to ourselves or to some one else, it should be carried out.

It is important to carry out the dictates of our best judgment so that the will may be strong, so that the individual may not be a vacillating character. The same principle applies to our choice of food. Some will say, "I know that this dish does not agree with me; but it comes to the table, and it seems to agree with others. I cannot eat it without subsequent discomfort; but I like it. I wish it would not come to the table!" So he partakes of it and suffers the consequences. He has the desire for the food, but not the will to resist taking it. The proper course for each one is to see to it that he does not eat what he knows is injurious to him, whatever others may be able to do or may choose to do.

Indecision and lack of character in little things affect all the greater things in life. The person who gets up irregularly is apt to be irregular in business. The person who cannot determine what he should eat is likely to be subject to caprice, to be weak in all his decisions. Such a one will be likely to let some salesman influence him as to what he will buy. Some are too largely subject to the control of others.

The Bible tells us particularly what things are of the flesh, and what are of the Holy Spirit, the Holy Mind of God; what things, therefore, constitute the holy disposition we should have. It tells us that we should put away anger, malice, hatred, bitterness, wrath, anger, strife; and that we should put on meekness, gentleness, patience, longsuffering, brotherly-kindness, love. These lessons must be learned. We cannot say that the *flesh* will ever be brought under complete control; but the will must be there, and as much control of the flesh as is possible by Divine help should be added day by day.

The Lord is seeking people of strong will, strong character. Therefore there must be a positive turning to the Lord and a definite covenant with Him at the first, or else we are not acceptable to the Father. Then after we come into His family we find that some things that we thought all right are all wrong and must be corrected; and in proportion as we have in our past life ruled our own minds, controlled our fleshly appetites and impulses, in that proportion we shall make slow or rapid progress in the new way. How much of consecrated time may we use for business, for pleasure, or in one way or another? How much of consecrated money shall we spend on ourselves? All this is to be regulated by our covenant with God. We must seek first

the interests of the Lord and His Kingdom. These must be first in all our arrangements, and earthly things must be secondary. Hence the importance of fixed character, a will prompt and unflinching for God.

THE NOBLEMAN'S SPLENDID FAITH

"I am the way, and the truth, and the life."-- John 14:6; 4:46-54.

A prophet hath no honor in his own country," and it may have been in recognition of this proverb that our Lord commenced His ministry at Jerusalem rather than in Galilee, which was His "own country" -- He and His disciples being recognized as "Galileans." Anyway the knowledge of His mighty works ,and teachings in Judea had by this time reached Galilee. He had honor amongst His own countrymen because of His fame in Judea, and hence, as we read, they received Him more respectfully than they otherwise would have done. He probably now found a better opportunity for public ministry than He did on the occasion of His first visit to Cana.

Human nature is much the same in all ages and in all places: it esteems that which is distant as grander, more wonderful than that which is near. We have all seen the same fact illustrated under various circumstances. The poet, the philosopher, the teacher, the talented are not first recognized at home. How little those who heard our Lord realized the privileges they. enjoyed -that the very Son of God was amongst them, that the Teacher of teachers was addressing them, that the special Ambassador was in their midst. To a limited extent the same thing has been true throughout the Gospel Age, for the Lord's consecrated people have been all the way down His representatives, as He said, "He that receiveth you, receiveth Me." The Apostle reminds us along these lines that "The world knoweth us not, even as it knew Him not." The world recognizes not the Lord's humble saints as being the children of the Highest, "heirs of God, joint -heirs with Jesus Christ our. Lord, if so be that we suffer with Him, that we may also be glorified together." -Rom. 8:17.

NONE PERFECT, NO, NOT ONE

Some one has remarked, "When a hero or a saint is seen to eat and drink, live and dress, like an ordinary man, weak where some are strong, ignorant of some things that others know, it is almost impossible to look over these things and recognize the hero or saint." It is the ability to look over these things and to appreciate their relationship to the Lord that enables the Lord's consecrated people to recognize themselves and each other as members of the Royal Priesthood. It is the ability to see things thus from the Divine standpoint, being "taught of God" to recognize each other by the

heart, the will, the intention, but not according to the flesh with its weaknesses and blemishes. Such a correct view from the Lord's standpoint is necessary before we can "love as brethren," and have this love of the brethren as one of the evidences that we have passed from death unto life -- that we have been begotten again as new creatures in Christ Jesus. 'A nobleman whose name is not given, whose son lay at death's door, heard of our Lord's coming into Galilee, and recognized Him as the one of whose mighty works in Judea he had previously heard. He at once went evidently a considerable journey to see the Lord and to request that He visit his home and heal his son, who was sick. Our Lord, by the way of testing his faith, said, "Except ye see signs and wonders ye will not believe." Apparently this was a refusal of the nobleman's request and had his faith been slight he probably would have accepted it thus. On the contrary so great was his confidence that our Lord was able to heal his son that he entreated that the Lord go in haste, lest the boy should be dead on their arrival. Having thus tested his faith and made it stronger, our Lord answered the request and healed the son, but in a manner calculated still further to strengthen his faith. He told him to return home and he would find his son cured. The fact that the nobleman at once set out for home is an evidence that he had great confidence in the Lord --a faith worthy of reward .

DIVERSE DEALINGS, ONE PROVIDENCE

A lesson for us in this connection is that our Lord deals similarly, with all of His people at times. (1) Often He does not answer our prayers immediately, but delaying the answer, tests our faith, our earnestness, our confidence. in Him. He is pleased to have us hold on to Him by faith, which strengthens our own hearts, by reiterations of His promises and reflections on His goodness and power. (2) When He does grant our requests the blessing frequently comes to us through a different channel or in a different manner from that we had in mind. As an illustration, a dear brother remarked that for an entire year the principal element of his prayer to the Lord had been for increase of heavenly wisdom, and that in no year had he seemed to be morn unwise as respected earthly things-in no year had he been less prosperous from a worldly standpoint. Another remarked that the special feature of his prayer for a year had been for an increase of patience, and that in no year had he seemed to have so many trials and difficulties and testings of patience. The lesson is obvious -- "whom the .Lord loveth He chasteneth."

If the Lord would teach heavenly wisdom it must imply just such lessons as would win our hearts from temporalities and place them more and more upon the riches of His grace, the heavenly wisdom; if the Lord would teach patience it must be by showing us our own lack of this quality and permitting us to pass through trials and difficulties

in which He is pleased to place us, and assist us in overcoming and gaining patience. Similarly with all the fruits and graces of the Spirit; they must be developed, and the school of experience is a severe one. Nevertheless we would not be without such experiences, such lessons, for unless we are taught of God, unless we learn the lessons due to be learned in the present time, we would not be fitted and prepared to be the Lord's instruments in blessing and instructing the world during the Millennial Age about to be ushered in. Let us learn these lessons of faith and patience and wisdom. Let us learn to look to the Lord and accept His way, and not expect Him to gratify our whims and fancies. The true prayer of the consecrated is; "Thy will be done."

Another lesson for us is that while sickness, pain, sorrow, and , death are all parts of the great penalty for sin, yet the Lord is able to turn all these painful experiences into valuable lessons for His people -- for those who trust Him and seek to learn the lessons in His school. Our Lord did not heal all the sick nor awaken all the dead of the Jewish nation at His First Advent. That great work belongs to the future, to the Millennial Kingdom. What He did do in these directions was merely to illustrate His power. They were miracles, intended more for the instruction they would give than for the blessings they contained. Had our Lord merely been intent upon comforting the bereaved, healing the sick and awakening those in the sleep of death, He might have accomplished a thousand-fold more than He did. He might at one word have healed all the sick and awakened all the sleeping ones, but He had no such purpose. That glorious work is future; and what our Lord did was merely a sign, an indication, a wonder to the people to attract their attention to Him, to establish in their minds the thought that He was indeed the Son of God, and thus to prepare their hearts. for the spiritual truths which He uttered in parables, and which after Pentecost were plainly stated through His mouthpieces, the Apostles.

WHAT MIRACLES ARE

There are many different views of miracles. Some call them violations of the laws of nature, and deny that nature's laws ever could be set aside. The numbers of those who deny that the Lord performed miracles or that any miracles ever were performed seem to increase daily. We are living in a very skeptical age. From the standpoint of faith, from the standpoint of the Scriptural teaching, we must believe in miracles; but such belief does not imply that miracles set aside the laws of nature. In our view miracles are entirely cooperative with the laws of nature. More and more we should learn that all the forces of nature are under spiritual control. We may not understand this, but we can believe it nevertheless. We have illustrations of such mental or spiritual control all about us, as also in our own bodies for instance. The human mind, the will, is of itself

invisible, yet it controls the nerves, muscles, sinews, bones, our entire human anatomy.

And if this be true, if the human will can move the human hand, the human foot, and if without the will these could not move, does that will interfere with the laws of nature either in moving or in staying the hand and the foot? Assuredly not: it is part and parcel of the laws of nature that the will should control and direct the physical system. Likewise we may see that the Divine mind or will has control not only of the. Divine, being but also of all things in the universe. How fully this is true, to what extent the Divine will can control all the forces of nature, it is impossible for us to appreciate because of our weakness of intellect and our limited knowledge of the forces all about us. We may have a slight conception, however, of these matters today that could not have been had a few years ago. The telephone, for instance, is as nearly a miracle as could be found-an invisible agency operating in a mysterious and unseen manner at great distances, and contrary to what we might have supposed to have been the laws of nature. We are merely asserting that there are many laws and operations of nature which are not-understood, all of which are subject to the Divine power.

**"THEN WE SHALL KNOW
IF WE FOLLOW ON TO KNOW THE LORD"**

Not until we shall experience our "change" and know as we are known shall we be able to fathom all the mysteries connected with the miracles of Jesus and the miracles which we see in ourselves and all about us today. Meantime, however, let us be on our guard against the devices of the Adversary, by which he- would ensnare those who are merely looking for earthly blessings, relief from earthly troubles. We are living in a time when, apparently in order to hold his dominion, the great Adversary is going into the healing business in a wholesale manner. Through spirit mediums, hypnotists, Christian Scientists and others, Satan is making a bid for power in the world. He is seeking to use such power as he possesses in a manner that will allure and ensnare those who are selfishly seeking merely for earthly blessings, ignoring the great spiritual lessons of the Lord's Word. The Lord's consecrated people should be on their guard against the Adversary's methods and the snares of false doctrines into which he would lead them by this means.

Our Lord's remark, "Except ye see signs and wonders ye will not believe," implies that the highest order of faith would be that which would not require such ocular demonstrations of Divine power-that could trust the Lord without the proofs of miracles. So we find it today and so we believe it has always been. A similar lesson is found in our Lord's words to Thomas, who, after having seen the print of the

nails, believed in the resurrection of Jesus. Our Lord there observed, "Because thou hast seen thou hast believed; blessed are they who not having seen yet have believed." Miracles were necessary for the introduction of the Gospel message to identify our Lord with the prophecies and to prepare the nucleus of the Church for the Spirit baptism; but in later years, throughout the Gospel Age, the Lord has given His people the opportunity of still greater blessing by withholding the miracles and allowing us to believe in Him and to accept Him without the attestation of wonders.

THE SAINTS MIRACLES OF GRACE

One of the greatest wonders, one of the greatest miracles, one that is more convincing to us than any other could be, is the change which the Divine message has wrought in our own hearts -- transforming us through the power, of the Holy Spirit. Not only do we see this transforming power at work in others, changing them from glory to glory and preparing them for the final glorious change of the First Resurrection, but additionally we experience it in our own hearts and appreciate the fact that the things that we once hated now we love, and the things we once loved now we hate. The poet gave the right thought here when he exclaimed, "I am a miracle of grace."

The words of Jesus, "I am the way and the truth and the life," bear out this thought, that the miracles which our Lord did were only intended to be sufficient to establish His identity, and were not with the view of establishing a precedent for the healing of the world nor of the Church. The Lord's great healing time is designated in the Scriptures, "times of restitution." (Acts 3:21) When those times shall come, when the Millennial Kingdom shall be established, the healing of the nations will be the great work; and it will not merely be a physical but also a mental and moral healing, which will gradually bring all in proper condition back to all that was lost in Eden, with increased knowledge through experience.