

The Herald of Christ's Kingdom

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THE SWIFTLY PASSING PAGEANT

THE rapid succession of changes and events of this day mark it as indeed most unusual and extraordinary; and constitutes one of the strongest "signs" or indications that this is indeed "the day of His preparation." Especially as these changes and occurrences are to be noted in the ecclesiastical world.

As a part of our Lord's great prophecy bearing upon the consummation of this Age, He said that "the powers of heaven shall be shaken" -- disturbed, put in a condition of confusion. Especially is this to be noted within the past decade, since the breaking out of the World-war, which in the providence of God was doubtless intended to constitute a very potent factor in the breaking up and dissolving of the present order of things. Even many who do not profess to be guided by sacred prophecy recognize the remarkable rapidity of developments in these days, and in lectures and editorials are commenting on them, conveying to the minds of their readers the impression of the important question, What do these things mean?

Amongst such statements is one in a recent issue of the *Springfield Daily News*, in which special emphasis is given to the passing of kings and monarchs since 1914, under the following heading

"HOW FATE HAS DEALT WITH WORLD RULERS OF 1914"

"British King One of Few Survivors"

"Of the great figures of August, 1914, the men who were in power upon the declaration of war, but one remains -- King George V, who reigns but does not rule. Perhaps that is the reason why he alone of all heads of the governments has survived the fateful decade just ending.

"The rest are gone -- kings, admirals, commanders-in-chief, presidents, prime-ministers., and lords of royal bed chambers. The pageant was swift in passing. Some fell early and some late, but of them nothing remains but a memory -- or a retirement that is kind in proportion as it is complete.

"Czar Rests in Unknown Grave"

"Nicholas II of Russia -- 'Little White Father' -- lies in an unknown grave, murdered with his entire family. His great empire, with its fringes trimmed off, is under control of a minority Communist government, revolutionary and sanguine beyond imagination.

"Wilhelm II of Germany, most pompous, grandiloquent and magnificent of monarchs, is a white-bearded exile, sulking beyond a six-foot wall on a modest Dutch country estate. The most shining of all sovereigns in armor, he was the first to run. A dozen German commentators have exposed his fantastic vanity and his quasi-insane mentality.

"Mohammed V of Turkey is in his grave. The sultanate itself has been abolished. His successor to the caliphate is living in a Swiss pension. Constantinople is the mere capital of a province, while Mustapha Kemal Pasha rules at Angora.

"Franz Joseph Dead -- Empire Disintegrated"

"Franz Joseph II of Austria-Hungary is dead these many years. His empire has been torn to shreds. The Emperor Charles, his heir, died penniless in exile at Madeira.

"Czar Ferdinand of Bulgaria spends his time in small German watering-places, a monarch without throne or country.

"King Peter of Serbia is dead. King Constantine of Greece is dead, and his dynasty has been abolished. Greece is a republic. King Nicholas of Montenegro is dead. A dozen petty German sovereigns have either died, abdicated or been exiled. The casualties among crowned heads have been extreme.

"The fate of prime ministers has been almost equally disastrous. Herbert Asquith, British premier in August, 1914, is a mere member of the House of Commons, his power gone, his reputation in eclipse. David Lloyd George, who succeeded him, is discredited. Andrew Bonar Law, so important a figure in the House and afterward premier, lies in Westminster Abbey. Sir Edward (now Lord) Grey, British foreign minister, is in retirement, a country gentleman and naturalist.

"Dr. Bethmann Hollweg of 'scrap of paper' fame, who was German imperial chancellor, is dead. Foreign Minister von Jagow has disappeared. Sazonoff, Russian foreign minister, is no more; the czarist cabinet and general staff have died, been murdered or thrown into exile. Rene Viviani, prime minister of France, is an attorney.

"Great Commanders Gone"

"The great commanders are gone. Sir John (now Viscount) French, commander-in-chief of England's first expeditionary force, was superseded after less than a year of war. The great Kitchener is entombed beneath the turbulent waters of the North sea. Joffre is in retirement. Gallieni, who transported his troops in taxicabs for the defense of Paris, is dead. Von Buelow, who participated in the onslaught against Belgium, committed suicide. Von Emmich killed himself on the failure of his troops to carry Liege. Hindenburg, who

in September, 1914, was winning in East Russia against Rennkampf, dresses up now and then to review a regiment of police. Ludendorff is writing caustic newspaper articles.

"Sir John (now Lord) Jellicoe, commander-in -chief of Britain's navy, has been superseded. Prince Louis of Battenburg, who was first lord of the admiralty in August, 1914, became an innocuous British peer, known as Lord Mountbattan.

"Enver Pasha, who commanded the Turkish army, is dead. So is Marshal von der Goltz, who assisted him. Of Austria's commanders, one cannot even remember a single name. The Grand Duke Nicholas, Russian commander-in -chief, is an exile in France. The German crown prince, living on a country estate in Silesia after his exile in Holland, has just put his heir to work in a Hamburg export house.

"Ambassadors Nearly Forgotten"

"The ambassadors who frantically exchanged telegrams with their home governments in July and August, 1914, are almost all forgotten. The German Tschirsky, who was at Vienna and bore no small responsibility, is dead. So is Von Schoen, who was at Paris. So is Iswolsky, who represented Russia in France. Of Paleologue, who represented France at Petrograd, one knows nothing. Prince Lichnowsky, German ambassador at London, whose memoirs startled the world, did not live beyond the peace.

"Woodrow Wilson rests in St. Albans cathedral at Washington and Theodore Roosevelt lies in a quiet grave at Oyster Bay.

"Poincare Still Remains"

"There remains the strange case of Raymond Poincare, who was president of France in that fateful August a decade gone. Although now cast out of a premiership of far greater importance than his mere presidency, Poincare remains a great power in France, waiting always to pounce on M. Herriot with relentless insistence that Germany must not depart one iota from her obligations under the treaty of Versailles. Poincare alone remains of all those glamorous characters of 1914. His end is not yet.

"The great ones of that 1914 summer, so secure in their power, so magnificent in their prestige, so confident in their wisdom, could not have imagined that a few short years would scatter them as grass, discredit them as incompetents, bundle them into exile, drag them from their thrones, expose them to the bullets of assassins, bury them in disregarded graves, obliterate their very names from contemporary notice.

"Pageant Quick in Passing"

"The pageant was quick in passing. The great ones of other times managed to retain their place for years on end. But these moderns disappeared as figures flashing across a news -reel in a fetid theater.

"Too great for any one man were those war-time problems. The glittering uniforms were speedily laid aside and the world wore khaki. Men sunk to a dead level. The years 1915 and 1916 saw new figures rising. Many of these-soon fell. It was not until very late that Clemenceau and Foch appeared, Haig and Pershing. And of these one is writing philosophy and the rest are reviewing regiments of Boy Scouts and rustivating in some dim background.

"The tumult and the shouting dies, the captains and the kings depart."

The writer foregoing tells of "How fate has dealt with world rulers." We would say, how Providence has dealt with world rulers;, for since "the hour of His judgment is come," it is, without doubt, of the Lord's providence that the present distress of nations with perplexity has come about. Though many of the kings and rulers of ten years ago have fallen, the governments of earth's peoples, which constitute the present order and the "times of the Gentiles," have not yet ceased. Still more significant changes and events of even sterner character must come to pass in order to make way for Him whose right it is and who we trust is shortly to be recognized by all as "King of kings and Lord of lords." To the child of faith and to the one not absorbed in the schemes and projects of this world the occurrences of the next few years are anticipated with thrilling interest; more especially because the Master said, "When ye begin to see these things come to pass then know that the end is nigh," and know that "your deliverance draweth nigh." Such also are heeding the Master's solemn warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." - Luke 21:34-36.

UNION WITH CHRIST

"That they all may be ore; as Thou, Father, art in Me, arid I ire Thee, that they also may be one in us. . . I in them, acrd Thou in Me, that they may be made perfect in ore; and that the world may know that Thou bast sent Me, and bast loved them, as Thou bast loved Me."- John 17:21,23.

IT is most obvious that the ultimate design and purpose of all the dealings of the Lord with those who become His children is that they may be brought into complete oneness with Himself, that the prayer of Jesus may be fulfilled.

The Scriptures teach that God is not the author of the confusion and discord upon the earth today. On the contrary, He is the God of order, of harmony, of peace, and His glorious purpose has ever been that in the consummation of His great Plan there will be perfect oneness and harmony in heaven and earth. All the steps of His great design point in the direction of this happy end so clearly marked out in His Word of revelation.

It is therefore most reasonable that those whom He has called into His fellowship at the present time should be taught and have impressed upon their minds this lesson of the necessity for complete oneness with Him and with one another as His children. But it is manifest that not all of the Lord's children enjoy that nearness to God and closeness of walk with Him. May it not be that it is because the eyes of many are too dim and their hearts too unbelieving that they do not grasp more fully their privileges! Surely we must gather from the Gospels which record our Lord's own sentiment, and from the epistles, that it is for the purpose of bringing His people into personal and actual realization of a thorough oneness with Him that the Lord calls upon them so intently and so repeatedly to abandon themselves to Him that He may work in them all the good pleasure of His will.

All the experiences of a believer from the time he enters upon the Christian life should lead in the direction of closer fellowship with the Lord. The Lord wills that all those who shall be with Him in His Kingdom shall learn valuable lessons at the present time; lessons that have to do with uniting them more fully to Himself and to one another; for such union is most essential in living the triumphant life that they are called to live in order to be qualified for their future high office. Until, therefore, we have intelligently laid hold on this most sacred truth and have with firm determination embraced it, our yearning hearts cannot be satisfied, nor have they entered fully into their privileges in Christ, of rest and satisfaction in Him.

Another, writing upon this subject, has said to good effect, that "the usual course of Christian experience is pictured in the history of the disciples. First they were awakened to see their condition and their need, and they came to Christ, and gave in their allegiance to Him. Then they followed Him, worked for Him, believed in Him; and yet how unlike Him! Seeking to be set up one above the other; running away from the cross; misunderstanding His mission and His words; forsaking their Lord in time of danger; but still sent out to preach, recognized by Him as His disciples, possessing power to work for

Him. They knew Christ only 'after the flesh,' as outside of them; their Lord and Master, but not yet their life.

"Then came Pentecost, and these same disciples came to know Him as inwardly revealed; as one with them in actual union, their very indwelling life. Henceforth He was to them Christ within, working in them to will and to do of His good pleasure, delivering them, by the law of the Spirit of His life, from the bondage to the law of sin and death under which they had been held. No longer was it, between themselves and Him, a war of wills and a clashing of interests. One will alone animated them, and that was His will. One interest alone was dear to them, and that was His. They were made one with Him.

"And surely all can recognize this picture, though perhaps as yet the final stage of it has not been fully reached. You may have left much to follow Christ, dear reader; you may have believed on Him, and worked for Him, and loved Him, and yet may not be like Him. Allegiance you know, and confidence you know, but not yet union. There are two wills, two interests, two lives. You have not yet lost your own life that you may live only in His. Once it was 'I and not Christ.' Next it was 'I and Christ.' Perhaps now it is even 'Christ and I' But has it come yet to be Christ only, and not I at all?"

How important, therefore, it is that the consecrated believer give his most earnest attention to ascertaining the secret of reaching the place where self has been lost, and where he is entirely hidden in Christ and is constantly abiding in Him. None can reach this happy state in its fullness instantly or in one bound. It is here a little and there a little, following on to know the Lord and putting into operation the truth as fast as we learn it, that is, the will of the Lord concerning us.

THE SECRET OF TRUE AND ABIDING REST

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you!" (I Cor. 3:16.) To whom were these words addressed? Were they not written to some who were even babes in Christ, and whom the Apostle calls "carnal," and who walked according to men? Yet it was the privilege of even such to have at least a beginning of this--experience of soul union with the Lord; and this unspeakable glorious mystery of the indwelling of Christ may be the possession of even the weakest and most failing believer in Him. It is not, therefore, a new thing that we as believers are to ask for, but rather to lay hold of and to realize that which we have already professed to be and to have. Of every real believer in the Lord Jesus it is most certainly true that his "body is the temple of the Holy Spirit which is in you, which ye have of God."

However, though it be true that our bodies are the temples of the Holy Spirit, it is also true that, unless we are deeply conscious of just

what this means, unless we know it and live in the power of it, we are missing the "like the treasures under a man's field, which existed there before they were known or used by him, so does the life of Christ dwell in each believer as really before he knows it and lives in it as it does afterward; although its power is not manifested until, intelligently and voluntarily, the believer ceases from his own life, and accepts Christ's life in its place."

In this connection it is indeed important that we do not make the mistake of supposing that union with Christ is a matter merely of one's emotions instead of being one of character. Instead of being something that we are to feel, it is something that we are to be. There may indeed be feeling very blessed, but the thing of signal importance is not the feeling but the reality.

It will be conceded by all that a person cannot be one with Christ who is not Christ-like. It is often too much overlooked, we believe, that very strong emotions of love and joy are regarded as evidences of Divine union; and, too, in instances where the absolutely important proofs of the Christ life and character are obviously lacking. How contradictory this is of the plain Apostolic admonition: "He that saith he abideth in Him ought Himself also so to walk, even as He walked." There is no avoiding the conclusion that in the very nature of things one should be expected to live consistent with that which he professes to believe.

There are certain friends on earth with whom we are in very close fellowship, and we may speak of being one with such and such a friend. The thought is that there is a unanimity or oneness of purposes and thoughts and desires. Even though our friends may be very zealous in their expressions of love and unity, yet there can be no real oneness between us unless there are at least-in some measure the same likes and dislikes, the same thoughts and purposes and ideals. Surely, the same manner of reasoning is applicable to the fellowship and oneness with the Master. Oneness with Christ evidently means that we have come to love and appreciate the things that He loves and appreciates, and that His ideals have come to be established as our ideals. Union with Him therefore signifies that we have been made partakers of His Spirit and of His life. All such will find that it will not be contrary to their new minds or dispositions to be Christlike and to walk as, He walked; but it will be in full accordance with our new desires, aims, and ambitions. The graces of the Spirit -sweetness, gentleness, meekness, patience, long-suffering, charity, kindness are all natural to the new creature in Christ who has become a partaker of His mind. How could it be otherwise!

As in the case of our Lord, the test which He gave to His followers by which the reality of His oneness with the Father was to be known, was the fact that He did the works of the Father; nor is there any

other test for us now. It is an eternal truth in the very nature of things that a tree is known by its fruits. The person, therefore, who has entered into Divine union and become one with Christ in God, will bear the fruits of a Christ-like life in his conversation, and in fact in all the deportment of life; for "he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected. Hereby know we that we are in Him."

Let us, dearly beloved, come to Him, if possible, in deeper earnestness, and so fully commit ourselves to Him for His keeping that we shall indeed now enjoy the blessings of perfect trust and rest in the Lord.

CHRIST REJECTED AT HOME

"He anointed Me to preach good tidings." -- Luke 4:16-30.

THE childhood home of Jesus was Nazareth, although He was born in Bethlehem. The people of Nazareth would of course feel a certain sense of pride in their fellow-citizen whose fame was spreading throughout all Galilee and Judea. Hearing of the mighty works and wonderful teachings given at Capernaum, they not unnaturally said to themselves, Well, of course He will soon return to His own town and give us a sight of His wonderful power. And yet, they reflected, Is not this Jesus, whose mother and brethren we know, and who has for a long time been identified with Joseph's carpenter shop?

They could scarcely believe what they had heard. How could it be that so soon after leaving home He had become so famous and so powerful? He never did such miracles in all the years that we knew Him, said they. They did not, of course, understand as we do that He received His power as a special benediction when He was thirty years of age, as a result of His full consecration of His life to the Divine service, that devotion being symbolized by His immersion in Jordan.

JESUS READS PROPHECY OF HIMSELF

Dean Farrar writing of Jesus' visit to Nazareth observes from St. John's Gospel "that after two days' abode among the open-minded Samaritans of Sychar, Jesus went into Galilee, 'for He Himself testified that a prophet hath no honor in his own country,' and yet he continues, that, 'When He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; and he adds immediately afterwards, that Jesus came again into Cana of Galilee, and there healed the nobleman's son. The perplexing 'for' seems to point to one of those suppressed trains of thought which are so frequent in St. John. I understand it to mean that

at Nazareth, in His own home, rejection awaited Him in spite of the first gleam of transient acceptance; and that for this rejection He was not unprepared, for it was one of His distinct statements that 'in his own country a prophet is dishonored.'

"It was not the object of St. John to dwell on the ministry in Galilee, which had been already narrated by the Synoptists; accordingly it is from St. Luke that we receive the fullest account of our Lord's first public act in His native town.

"It appears that Jesus did not go direct from Sychar to Nazareth. On His way (unless we take Luke 4:15 for a general and unchronological reference) He taught continuously, and with general admiration and acceptance, in the synagogues of Galilee. In this way He arrived at Nazareth, and according to His usual custom, for He had doubtless been a silent worshiper in that humble place Sabbath after Sabbath from boyhood upwards, He entered into the synagogue on the Sabbath day.

"There was but one synagogue in the little town, and probably it resembled in all respects, except in its humbler aspect and materials, the synagogues of which we see the ruins at Tell Hum and Irbid. It was simply a rectangular hall, with a pillared portico of Grecian architecture, of which the further extremity (where the "sanctuary" was placed) usually pointed towards Jerusalem, which, since the time of Solomon, had always been the *kibleh* -- i. e., the consecrated direction -- of a Jew's worship, as Mecca is of a Mohammedan's.

"The reading of the *parashah*, or lesson from the Pentateuch, was apparently over when Jesus ascended the steps of the *bima*. Recognizing His claim to perform the honorable function of a *maphtir* or reader, the *chazzan* drew aside the silk curtain of the painted ark which contained the sacred manuscripts, and handed Him the *megillah* or roll of the Prophet Isaiah, which contained the haphtarah of the day. Our Lord unrolled the volume, and found the well-known passage in Isaiah 61. The whole congregation stood up to listen to Him. The length of the *haphtarah* might be from three to twenty-one verses, but Jesus only read the first and part of the second; stopping short, in a spirit of tenderness, before the stern expression, 'The day of vengeance of our God,' so that the gracious words, 'The acceptable year of the Lord,' might rest last upon their ears and form the text of His discourse. He then rolled up the *megillah*, handed it back to the *chazzan*, and, as was, customary among the Jews, sat down to deliver His sermon.

"The passage which He had read, whether part of the ordinary lesson for the day or chosen by Himself, was a very remarkable one, and it must have derived additional grandeur and solemnity from the lips of Him in whom it was fulfilled. Every eye in the synagogue was fixed

upon Him with a gaze of intense earnestness, and we may imagine the thrill of awful expectation and excitement which passed through the hearts of the listeners, as, in a discourse of which the subject only is preserved for us by the Evangelist, He developed the theme that He was Himself the Messiah, of whom the great Prophet had sung 700 years before. His words were full of a grace, an authority, a power which was at first irresistible, and which commanded the involuntary astonishment of all."

THE TRUTH THAT ANGERED

Thus far all went well; but when Jesus began to comment upon passages of Scripture there was a commotion; first whisperings of disapproval, and finally an outburst of wrath against Him. Ah! They thought, this young man has quite lost His head since He left us! We know indeed that His people of Nazareth have a mean name throughout the country, that ours is reputed to be a mean city of little learning; but who would expect that one of our own citizens would return to our midst and tell us to our faces that we are not worthy of having an exhibition of His power-such as He has given to other cities and to their people!

Their pride and patriotism made them wild. They drove Him out of the synagogue with angry demonstrations. They insulted and jostled Him and led the way toward the rear of their city, not daring to lay hands on Him, but merely as a mob gnashing upon Him and pushing onward in a direction in which they desired that they might lead Him to the brow of a hill, and then push Him over.

For a little way Jesus went, but then He turned and passed through their midst, overawing them by the dignity of His presence, and perhaps realizing that their course toward Him was merely a corroboration of what He had said respecting their unworthiness to have a share of the blessing of God which He was distributing.

What were the words that thus angered them? At first we read, "All bare Him witness, and wondered at the gracious words that proceeded out of His mouth." What, then, made the change? It was the plain declaration that because they did not appreciate Him enough, because they did not believe in Him fully, therefore it would not be God's will that He should perform any miracles for them. He backed up His statement with illustrations from the past which angered them still more. He said that in Elijah's day there was a famine in the land, and that Elijah was not sent to the widows of Israel, but to a widow across the border, in a Gentile city.

Again, Elisha was not sent to cleanse the lepers of Israel, but did cleanse a Gentile, Naaman. Alas, for the power of pride! "Pride goeth before destruction, and a haughty spirit before a fall." Instead of a

people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of our faults and help us to overcome them. If God has blessings, surely we, as Israelites, may have our share if we will but come into the right attitude of heart. Instruct and pray for us. But the proud cannot see their difficulties, hence the Scriptural declaration of the special favor and blessing to the humble.

"And so He left them, never apparently to return again; never, if we are right in the view here taken, to preach again in their little synagogue. Did any feelings of merely human regret weigh down His soul while He was wending His weary steps down the steep hill-slope towards Cana of Galilee? Did any tear start in His eyes unbidden as He stood, perhaps for the last time, to gaze from thence on the rich plain of Esdraelon, and the purple heights of Carmel, and the white sands that fringe the blue waters of the Mediterranean? Were there any from whom He grieved to be severed, in the green secluded valley where His manhood had labored, and His childhood played? Did He cast one longing, lingering glance at the humble home in which for so many years He had toiled as the village carpenter? Did no companion of His innocent boyhood, no friend of His sinless youth, accompany Him with awe, and pity, and regret? Such questions, are not, surely, unnatural; not, surely, irreverent; but they are not answered. Of all merely human emotions of His heart, except so far as they directly affect His mission upon earth, the Gospels are silent. We know only that henceforth other friends awaited Him away from boorish Nazareth, among the gentle and noble -hearted fishermen of Bethsaida; and that thenceforth His home, so far as He had a home, was in the little city of Capernaum, beside the sunlit waters of the Galilean Lake."

DELIVERANCE OF THE CAPTIVES

The lesson for that Sabbath was from Isaiah 61:1-3. It was an excellent text, and the sermon on it was from the very ablest of all teachers. The whole difficulty was with the heart condition of the hearers; and this is true of many a sermon and many a lesson. How His hearers should have rejoiced to know that they were living in the day of the fulfillment of these words! He had been anointed by the Father with the Holy Spirit, that He might declare good tidings to the poor. Surely many of them were poor and needy!

We read further that Jehovah sent Jesus to heal the broken-hearted. Oh, how those words ought to, have appealed to all in that audience! How they would have appealed to any that were broken-hearted! , The difficulty probably was that they were hard -hearted. Satan has hardened the hearts of mankind in general. God's promise is that under Messiah's glorious reign He will take away the "stony hearts" and give them "hearts of flesh." The declaration further was that the

blind would receive their sight, that liberty would be granted to the captives, that the bruised and injured would be healed, and that "the acceptable year of the Lord" would be proclaimed. These were indeed wonderful words of life! No wonder we read that "they wondered at the gracious words that proceeded out of His mouth." .

This part of the message might have been applied in part to themselves. Were they not captives, bound by the fetters of sin, bound also by the fetters and chains of heredity, sickness, imperfection, and death? Were not some of them actually blind also, as respected the eyes of their understanding? Evidently the time for them to see had not arrived -they were not in the condition to receive the blessing of the anointing of their eyes of understanding. Were they not all bruised by the fall, imperfect, blemished, wounded, sore - - mentally, morally, and physically -- and was not the Great Deliverer there to set them at liberty, in part at least, from these difficulties? Surely that was a favorable moment, and they were a favored people

But the work that Jesus was doing was merely the proclamation of these things, with a few illustrations or examples of healing, etc. The real time for Him to accomplish the deliverance of the captives, the liberating of the sin -bruised, and the giving of sight to the blind, that all might sing the praises of God and appreciate His favor -- these actual blessings belonged to the Messianic Kingdom time. What Jesus was doing was merely a foreshadowing of the great things to be accomplished future -- "In the times of restitution of all things which God hath spoken by the mouth of all His holy Prophets." -- Acts. 3:19-21.

PROCLAIMING "THE ACCEPTABLE YEAR"

This brief expression, so little understood, pointed out the special work of Jesus, far more important than the miracles. The a term, "acceptable year," or acceptable time, refers to this entire Gospel Age of more than eighteen centuries. It is "the acceptable time" in the sense that during this period God is willing, through the merit 'f Christ's sacrifice, to accept from amongst the sinners a Little Flock of joint-sacrificers to share with their Redeemer in His Kingdom.

No opportunity had been granted in the past to become dead with Jesus, to present their bodies living sacrifices, to walk in His footsteps, to fill up the afflictions of Christ, to suffer with Him. The proclamation of this opportunity waited until Jesus had made His own consecration, and all who accepted His Message and became His followers did so under this invitation or proclamation. It was the privilege of becoming the sons of God by a begetting of the Holy Spirit. (John 1:13.) The acceptance of these sacrifices began at Pentecost and still continues. Who can say just when the door of privilege to offer acceptable sacrifices may close? When it is closed

then the door to the High Calling, to the Bride class, will be shut - forever. Other blessings God has, but not other privileges than those of this Age for suffering with Christ and for participating with Him in His reign of glory.

"QUENCH NOT THE SPIRIT"

THIS is the fourth exhortation of the Apostle in his linking up the chain of graces that must be possessed in order to let the light of Christ shine out from us, and thus accomplish the Divine purpose for which He gave us that light. The "spirit" that is referred to in the text is the same as referred to by our Lord when He said, "If ye being evil know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke 11:13.) The same word is used by the Apostle: "We have received, not the spirit that is of the world, but the spirit which is of God, that we may know the things that are freely given to us of God."

We need not here consider the various uses and meanings of the word *pneuma* here translated spirit. The erroneous view held by many is that the spirit referred to in the text is the third person in a -equal trinity of gods. If this were true, we would have in the Scripture cited above the second person in a co-equal trinity of gods saying that the first person in a co-equal trinity of gods is more willing to give the third person in a co-equal trinity of gods, than parents are to give bread and fish to their children.

The word "quench" means to extinguish, as to put out a light or fire; to still, to quiet, to repress, as to quench a passion or an emotion; to allay, to extinguish, as to quench thirst; to destroy, to check, to stifle, as in the text to "quench the spirit." It would be utterly impossible to apply any of these definitions to the Holy Spirit as a personal god; but there is no difficulty whatever in applying the words to the mind, disposition, or power of God or of Christ, received by consecrated followers of our Lord. Consecrated believers are said by St. Paul to possess the "mind of Christ": "Ye have the mind of Christ." Such are also represented possessing the "power" of God. The same Apostle speaks of the power that is working in us, as being the same power that raised Lord Jesus from the dead. Compare Eph. 1:19, 20 with Eph 3:20. Again he refers to the same when he says: "For it is God which worketh in you both to will and to do of His good pleasure." St. Peter expresses the same thought when he says, "Who are kept by power of God through faith unto salvation ready to be revealed the last time."

HOW THE SPIRIT MAY BE QUENCHED

The words "quench not the spirit" show that it is possible to check, stifle, or even extinguish altogether the mind or disposition Christ or God which was given to us at our conversion and consecration; or prevent, hinder, or extinguish the "power of God," from working in us to keep, to preserve, to hold us "unto day of redemption." Again it may have reference to stifling or extinguishing altogether the operation of God's spirit in a company of believers. Applying the words individually we can easily, see how one failing to give heed to this exhortation would lose all that produces Christian joy, and therefore would not be able to "rejoice evermore." The promises of God would still be there in the Bible, but not having the spirit or mind of God, he would be unable to lay hold upon those promises; and as the desire to pray to God as to a Father is imparted by receiving the spirit of sonship, he would cease praying; and as the thanksgiving spirit is the result of enjoying a union with God, he would be unable to, "in everything give thanks." And thus he would check, stifle, or extinguish the spirit, which enables him to realize God's loving, watchful providence over him. In this we are again reminded of how these exhortations are inseparably linked together.

A very important and practical exhortation indeed, is contained in these words, "quench not the spirit." We should ever keep in mind that as Christians we are in this world to let the light of God, of Christ, of truth, shine out, not only in our words, but in the lives we live. The Savior of men addressing His disciples says, "Ye are the light of the world." (Matt. 5:14.) If we should allow our minds in any measure to be drawn away from the consideration of God's promises of heavenly joys, occupations, or pleasures, we would in the same measure stifle, or extinguish the light that comes from possessing the mind, disposition or power of God. It would even be possible for the words of our Lord, "If the light that is in thee become darkness, how great is that darkness," to become applicable to us.

We may "quench the spirit" when we fail to realize the significance of the words, "Not by [human] might, nor by [human] power, but by My spirit saith the Lord." These words teach that there is such a thing as working in God's service by the energy of the flesh. To be successful as God counts success, we must learn to depend upon the Lord to help us, not only to live, but to testify, to proclaim His message. The spirit that Christ possessed was, as exhibited by Him, a dependent spirit. He said that He could do nothing of Himself, but that "the Father who dwelt in Him [by His Spirit], He doeth the works." This is one of the chief things required in our service for God, no matter what may be the kind or nature of that service. As expressed by another: "Jesus is likened to the sun; let the sun retreat into the depths of space; let his beams be withdrawn for a single hour; and what would be the result? All warmth would be exhausted from the earth; not a tree would bud -- not a flower would burst into

blossom; the sea itself would become a solid; and all nature, exhausted of its warmth, would fall to pieces.

"The Holy Spirit is likened in a similar way to the air or atmosphere. And I know not which would be the greater calamity, the ceasing of the sun to shine, or the exhaustion of the air we breathe. Take away the atmosphere, and death must be universal. There would be no such thing as fragrance in a rose, if there were no atmosphere, because there would be no vehicle to waft the fragrance on its wings. There would be no such things as music in voices or instruments, because there would be no vibratory medium through and by which that-music could be heard. All nature would be wrapped in sackcloth, and the homes of the living would necessarily become the habitations of the dead. What is true in the physical world, is no less applicable to the spiritual. To expect spiritual life without the Holy Spirit to impart it, is to look for an effect without a cause, life without a life giver."

IMPORTANCE OF HOLY POWER IN THE HEART

God's Word speaks of praying in the spirit, rejoicing in the spirit and giving thanks in the spirit; and we read that St. Paul preached by the power of the spirit. Addressing the Corinthian believers he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." -- 1 Cor. 2:1-5.

"Either to preach or to hear sermons, and to think that there is anything in the preacher's power, or' in the hearer's common sense, that will necessitate a saving effect without the Holy Spirit of God is to grieve Him. We cannot feel the truth we are trying to establish too powerfully; nor can we be too careful lest we depreciate, or forget it. No eloquence can impress, no logic can convince a single soul with saving energy, unless the Holy Spirit carry home to the heart what is addressed to the outward ear. It is easy to convince the intellect that this book [the Bible] is true; and the evidence is so multiform and powerful, that it is barely possible to escape the conclusion; but none but Deity can convince the heart. We know well how people's logic is conclusive in one direction, and their lives just the contradiction of it on the opposite. All this indicates the necessity of some higher power. In mere eloquence, the ear may be regaled, but the heart will be impenetrable still; the imagination may be charmed, but the affections may continue rebellious still. It is the Holy Spirit alone that lifts the orator of nature into the ambassador of Christ; that turns the crowd into a congregation, and the meeting place a church of the Lord Jesus Christ; it is He [the Holy Spirit] that makes what would be a speech, falling on the ear like the tinkling cymbal and the sounding brass, a sermon fraught with demonstration and with power, that by

its blessing will empty earth of its spoils, and people heaven with trophies gathered from the four quarters of the globe When we enter the sanctuary and seat ourselves, Sunday after Sunday, do we pray, or, if we do not formally pray, do we earnestly desire that the Holy Spirit of God would enable the speaker so to speak that some one shall get good, and the people so to hear that they will get a blessing ?"

ONLY HOLY SPIRIT CAN MAKE NEW CREATURE

We may grieve or quench the Holy Spirit when we read the Scriptures without praying that God will give us an understanding of them, as also give us that power which alone will enable us to practice their teachings. That I may not lose my way in the narrow path that leads to life, to immortality, I must have a divinely prepared chart. However, this Divine chart, the Bible, is something apart from me. On those matters that pertain to giving instructions how to live and how to speak, how to act in accord with my heavenly calling, the Bible is not difficult to understand. On such matters no book is so clear, so plain in its teachings as the Bible. Sermons, commentaries, and explanations are things to be prized; but these alone will not be all-sufficient to make me live right. The Holy Spirit is needful, not alone to enable me to understand the Bible; for it can be understood by patient study just as well as other writings, such as those of Milton, Cowper, Shakespeare, or others can be understood by study. However, to understand the Word of God so as to have it not merely as an outer truth, as a living force that will exert an influence upon my every-day life, enabling me to overcome the hostility of my natural heart and create within me new impulses, new motives, new ambitions, new hopes, new aspirations, and new desires, indeed, what the Scriptures term a new life, making me a new creature in Christ Jesus, and causing old things to pass away, I need, I must have that sanctifying power, the Holy Spirit.

While it is true that it is God's Word that gives, or imparts the Holy Spirit, it is also true that that same Word may be a dead letter. It is the Spirit of God that makes the Word sweet and precious, and makes the Scriptures the guide as well as the power that leads us to life everlasting. The Roman Catholic looks to the pope to explain the Bible; the high-churchman looks to the Church to cause the Bible to be understood; the Socinian trusts to purely imperfect human reasoning, and rejects everything that will not stand the test of this imperfect standard; the truly consecrated man looks to God, to His Holy Spirit, and finds that it gives an understanding as well as power to practice its teachings. To show the necessity and importance of the Holy Spirit, the following illustration is effective:

"If you go to a sun-dial at midnight and study it with a brilliant lamp, you will be able to trace every figure, and to understand it as thoroughly as any human being ever understood it. But while the lamp or moonlight applied to the sun-dial, will enable you to understand its structure most accurately, neither will enable you to reach its practical use. If you want to do that, you must go out when the sun has risen, or shines from his meridian, and then you will not only be able to see the structure of the dial, but to discover from it the hour of the day. So, in reading this blessed Book, you can by the lamplight of human reason, or by the moonlight of tradition, or by a light which is a mixture of the darkness of both -- the pope, understand this Book in its outward facts; but in its inner, its practical and saving meaning, you must ask the Author of the Book to explain it to you."

It is not too much to say that the Author of this Book will not withhold any knowledge, any understanding of anything in it, that is necessary, that will assist the one who desires to serve Him, to live the life that its teachings call for. This much is for all who can pray. However, it must be remembered that like earthly schools, the heavenly school of Christ has its different grades; and a knowledge of many things is of necessity withheld until advancement is made from a lower to a higher grade.

WORLDLINESS QUENCHES THE SPIRIT

Again, we may "quench the spirit" by becoming conformed to the world. We are told to be not conformed to this world, but to be transformed, etc. It is very essential that we do not make a mistake on this point, and take an extreme, unscriptural position. Conforming to the world in things that are not antagonistic to spiritual life, may be made a way to do the world good. Being transformed does not mean that we are to wear a garb that makes us conspicuous, nor even to dress like the Quaker, the monk or the nun; nor to express ourselves in conversation in a whining and a peculiar tone, as if that were what is meant by religion. This would put us in the class with the Pharisee. We are neither to dress in the height of fashion, nor to go to the other extreme and thus make ourselves the observed of all observers. In matters that are indifferent in themselves let us walk, dress, and act like the world, or in harmony with the environment in which we live.

However, there is a conformity to the world, which not only closely borders on evil, but quenches the Divine influences within us, and grieves the blessed Spirit, and will, if persisted in, cause us to lose this Divine spirit of grace. The words of our Divine Lord and Master, "I pray not for the world . . . I am no more in the world, but these are in the world. Holy Father, keep through Thine own name those whom Thou hast given Me. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil that

is in the world," have a solemn, sacred meaning. Likewise the words of the Apostle, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel [unbeliever]?"

WORLDLY ALLIANCES TO BE AVOIDED

All these exhortations have a solemn meaning to the consecrated. There are positions in this world that Christians must occupy in order to fulfil their duty; and there are people of all kinds that we are required to mingle with, in connection with fulfilling our obligations of the present life. These are duties, obligations that cannot be easily avoided, even though we naturally do not choose the society of unbelievers. In such situations we are in the world, but not of it. It is under such conditions in the Divine providence, that we have opportunities to let our light shine, perhaps not always by preaching the Word, but by letting our conversation be as becomes those who are living for Christ. However, to mingle with the world, and always keep silent about the things that should be uppermost in your thoughts, to be in the company of unbelievers and keep silent when a truthful word would be in season would be grieving and if continued in "quenching the spirit."

To be in the world but not of it, requires that we keep ourselves free from all worldly alliances, in business, in marriage, and social organizations of worldly men. We ought not engage as a partner in any business that will in any sense or measure prevent us from managing the affairs of that business according to the principles laid down by Christ. In going contrary to this we are sure to quench the spirit. There is a line of demarcation between the world and the Christian. It requires a large measure of the Holy Spirit as well as a knowledge of God's Word to keep on the right side of the line.

Another way of quenching the spirit is by lowering the standard of Christian character or requirements; by lightly passing by great errors in life and conduct; to excuse oneself or others for deviating from righteousness because of weakness; to continue to act contrary to the requirements of the Gospel, and to say that these actions are covered by the blood. While we cannot be too sympathetic and charitable with one who stumbles, or even one who may commit a grievous sin, there is danger of condoning and failing to condemn the sin itself. If we commit sin, we have an Advocate in heaven; we may confess it and be forgiven; but we must forsake it.

While there is pardon, forgiveness for sin, we must not forget that there is also power to keep from the commission of it. Hold the standard high. We do not mean simply to judge every act and word

and thought by the perfect pattern, Christ; this we know is necessary, and keeps us humble, and causes us to see our defects when viewed from this perfect standard. But there is a standard that can be lived. Let us see to it that we live and let our conversation be as becometh the Gospel of Christ. When we fail, let us not only seek Divine mercy, forgiveness, but Divine grace, Divine power to help us to overcome. Should we at any time grieve or quench the spirit of God, let us seek Divine forgiveness; if in grieving the spirit we have caused injury to another, let us acknowledge our sin, and make reparation for our deflection, and then in the language of the poet pray,

"Return, O Holy Dove, return
Sweet messenger of rest,
I hate the sin that makes thee mourn,
And drove thee from my breast."

DANIEL THE BELOVED OF JEHOVAH

SERIES XXIX

PROPHECY FULFILLED IN STRIFE OF KINGS (Continued)

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries." -- Dan. 11:21.

WE are well aware of the fact that Adventists quite generally apply this verse to the Roman Emperor, Tiberius Caesar. Such application is a logical outcome of interpreting the expression of verse 14, "the robbers of thy people," as referring to the Romans instead of to factious ones of Daniel's own nation, as applied in our last article. By applying these words of the angel to the Romans, these expositors find no place in the entire prediction that describes the exploits of Antiochus Epiphanes, who in very many respects was a more extraordinary person than any of the Syrian kings of the north, even Antiochus the Great; and he was by far a greater enemy and oppressor of the Jews than any of the kings that preceded him, either of Syria or Egypt.

Antiochus Epiphanes lived and reigned nearly two centuries prior to the reign of Tiberius Caesar. There can be no question that Tiberius Caesar was a vile person, and that some of the other descriptions of the angel fit his career. However, as we compare the historian's comprehensive description of the career and exploits of Antiochus Epiphanes, we find that he not only succeeded Seleucus Philopator, his brother, on the throne of Syria (that is "stood up in his estate"), but all the particulars of the angelic portrayal fit exactly the eventful

career of this great persecutor and oppressor of the Jews. His character as a "vile," or better, "despicable" person is seen in the methods pursued by him to attain the throne, and indeed, in his whole succeeding history.

FULFILLED IN ANTIOCHUS EPIPHANES

The historian relates that Antiochus was at Athens, on his way to Syria, when his brother, Seleucus Philopator, died by the treachery of Heliodorus, who, through the aid of his friends, attempted to get possession of the kingdom for himself. Another faction, however, sought to give the honor of the kingdom of Syria to Ptolemy Philometor, the king of Egypt then reigning, whose mother it will be recalled was Cleopatra, the daughter of Antiochus the Great, and the sister of the slain king Seleucus. Antiochus Epiphanes was not the right heir to the throne, but a son of Seleucus, named Demetrius, who was then a hostage at Rome, was the rightful heir. Demetrius, therefore, was a nephew of Antiochus Epiphanes. In harmony with the prophecy, however, all historians are agreed that Antiochus "obtained the kingdom by flatteries." Bishop Newton on the authority of the historians, says

"He flattered Eumenes, king of Pergamus, and Attalus, his brother, and by fair promises engaged their assistance, and they more readily assisted him as they were at that juncture jealous of the Romans, and were willing therefore to secure a friend in the king of Syria. He flattered too the Syrians, and with great show of clemency obtained their concurrence. He flattered also the Romans, and sent ambassadors to court their favor, to pay them the arrears of tribute, to present them besides with golden vessels of five hundred pounds weight, and to desire that the friendship and alliance, which they had had with his father, might be renewed with him, and that they would lay their commands upon him, as upon a good and faithful confederate king, and he would never be wanting in any duty. Thus he 'came in peaceably'; and as he flattered the Syrians, the Syrians flattered him again, and bestowed upon him the title Epiphanes, or the 'illustrious'; but the epithet of 'vile,' or rather 'despicable,' as given by the Prophet, agrees better with his true character."

This same writer on the authority of Polybius and other historians, describes some of the vile, despicable characteristics of Antiochus. He states that Antiochus "would steal out of the palace, and ramble about the streets in disguise; would mix with the lowest company, and drink and revel with them to the greatest excess; would put on the Roman gown, and go about canvassing for votes, in imitation of the candidates for office in Rome; would sometimes scatter money in the streets among his followers, and sometimes pelt them with stones; would wash in the public baths, and expose himself by all manner of

ridiculous and indecent gestures; with a thousand such freaks and extravagances, as induced Polybius, who was a contemporary writer, and others after him, instead of Epiphanes or 'the illustrious,' more rightly to call him Epimanes, or 'the madman.'"

The next words of the revealing angel as translated in the Septuagint are: "And the arms of the overflower shall be overthrown from before him and shall be broken." These words seem clearly to refer to Antiochus Epiphanes' overthrow of his competitors. Calmet, a learned Christian writer of the seventeenth century, is cited by Bishop Newton as describing Antiochus' overthrow of his competitors to the throne of Syria. He says: "Heliodorus, the murderer of Seleucus, and his partizans, as well as the king of Egypt, who had formed some designs upon Syria, were vanquished by the forces of Eumenes and Attalus, and were dissipated by the arrival of Antiochus, whose presence disconcerted all their measures."

Mr. Barnes in commenting on these words says: "As a matter of fact the forces of Heliodorus, the forces of the Hebrews, and the forces of the 'Egyptians, were alike broken and scattered before him. The eye of the Prophet, however," Mr. Barnes continues to say, "seems rather here to be on the invasion of Egypt, which was one of the earliest and most prominent acts of Antiochus, and into the history of which the Prophet goes more into detail."

THE PRINCE OF THE COVENANT

The next words, "Yea also the prince of the covenant," are seized upon by Advent expositors as having, reference to Christ, and are used as an argument to sustain their deviation from the great body of expositors, by applying these verses to Tiberius Caesar. Examining carefully the recurrence in the Scriptures of this expression, "the prince of the covenant," it will be found, as Mr. Elliott says, that the "word translated 'covenant,' by itself, is as general in Hebrew as in English: and therefore Michaelis' rendering of the words *rex federates* [king of the federation], which Wintle approves, is probably more correct. The word rendered 'prince', is also one of general meaning, and applies alike to chiefs royal, military, civil, and ecclesiastical; in 1 Sam. 9:16, 10:1, of Saul, the ruling prince of Israel; 1 Chron. 13:1,2, 2 Chron. 32: 21, of military leaders; 2 Chron. 28:7, of a ruler over the palace; 1 Chron. 9:11 and 2 Chron. 31:12, of the priest Azariah, the ruler over the house or temple of God. In Dan. 9:25,26, it is used both of the Prince Messiah, and the Roman prince, that was to come and desolate Jerusalem."

Mr. Barnes says, "There has been some diversity of opinion as to who is meant by the prince of the covenant The reference is to the king of Egypt, with whom a covenant or compact had been made by Antiochus the Great, and who was supposed to be united,

therefore, to the Syrians by a solemn treaty." Mr. Elliott applies the prediction in the same way. Bishop Newton and others refer the expression to the high priest of the Jews, agreeing with Theodoret who says, "by the 'prince of the covenant,' the angel speaketh of the pious high priest [Onias], the brother of Jason, and foretelleth that even he should be turned out of his office." We have a record of this act of Antiochus, which reads, "But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood; and went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents." The record goes on to state that Antiochus accepted the bribe and removed the faithful priest, placing the wicked Jason in his stead.

It is further recorded that this Jason granted also in return for Antiochus' favor, license to set up a Grecian gymnasium at Jerusalem, and in connection therewith to institute the idolatrous rites associated with the Grecian life and religion, and from 175-172 B.C., he labored diligently to seduce the Jews to the Grecian life and religion. In due time Jason sent his younger brother Menelaus to pay the money he had promised. Menelaus and Antiochus plotted together, and Menelaus offering him more money for the priesthood, he caused the removal of Jason and gave the office to Menelaus.

The angel's words of verse 23, last clause, are not to be understood as assigning a reason for the things that preceded them. The word "for" does not convey the thought; "and" is a better translation: "And he shall come up, and shall become strong," etc. According to Gesenius and Lengerke, and others, verse 24 should read: "Unexpectedly shall he come upon the rich places of the province," or as in the margin, "He shall enter into the peaceable and fat places of the province." It will be recalled that Antiochus Epiphanes had been some years a hostage at Rome; "and coming thence with only a few supporters, his coming into the kingship was quite unexpected, and his influence was very small at first, but soon grew in power, and 'became strong with a small people.' By securing the friendship and assistance of Eumenes and Attalus, he entered peaceably as well as unexpectedly into the upper provinces of the kingdom. In the same way he obtained possession of the provinces of Coele-Syria and Palestine."

SHALL SCATTER AMONG THEM THE SPOIL AND RICHES

The words, "He shall do what his fathers have not done, nor his fathers' fathers; he shall scatter among them the spoil and riches," means that he should outdo his fathers, etc., in liberality. Polybius, as cited . by Newton, has said that "the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues, were expended in public shows, and bestowed in largesses among the

people." It is recorded that at one time, because of the failure of his treasury, "He feared that he should not have, as formerly, enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him."

The historian Polybius mentions some of his particular extravagances: "Sometimes," he says, "meeting accidentally with people whom he had never seen before, he would enrich them with unexpected presents." He relates that "sometimes standing in the public streets, he would throw away his money and cry aloud, 'Let him take it to whom fortune shall give it.'"

Fenton's translation of the next clause is, "And his policy will be against physical force for a time," which well accords with Antiochus' policy for a certain period while he was seeking to strengthen his power. He first sought by his devices to further strengthen his hold on Coele-Syria and Palestine. These provinces had always been claimed by right as belonging to the king of Egypt. They had been in the possession of the Egyptian power until Antiochus the Great took them away from Ptolemy Epiphanes. Ptolemy Epiphanes, and his queen Cleopatra, were both dead; and the guardians or administrators of the young Ptolemy Philometor, their son,-at this time demanded the restoration of these provinces. It will be recalled that Antiochus the Great had agreed to surrender them as a dowry to his daughter Cleopatra, who became the queen of Ptolemy Epiphanes. The demand of these guardians of the young king was denied; and perceiving that eventually these demands would become the occasion of another war between Syria and Egypt, he visited Joppa, the seaport of Jerusalem, for the purpose of strengthening the fortifications for defense. In this visit he came to Jerusalem, where he was received with rejoicing by the Jews in general, Jason being at the time the high priest. From Jerusalem he proceeded to Phoenecia, to fortify his own strongholds there. These preparations occupied, as the angelic prophecy reads, "even for a time.'

AGAINST THE KING OF THE SOUTH

We have next recorded that "he shall stir up his power and his heart against the king of the south [Egypt]." The historian tells us that Antiochus, in "the fifth year of his reign took advantage of the youth of Ptolemy, and the inertness of his tutors, and believing the Romans to be too much employed in the Macedonian war to give him any interruption, resolved to carry hostilities into the enemy's country, instead of waiting for them in his own, and marched with. a powerful army against Egypt."

Next we read, that "the king of the south shall be stirred up to war with a very great army, but he shall not stand." The two armies met and engaged each other between Pelusium and Mt. Casius, and Antiochus Epiphanes was the victor. In a succeeding campaign Antiochus had still greater success. History records that he routed the armies of the Egyptians, captured Pelusium, went into the country as far as Memphis, and became master of all Egypt with the exception of Alexandria. In a general way all these exploits of Antiochus are recorded by the historian, as we read: "And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. And he entered into Egypt with a great multitude with chariots and elephants, and horsemen, and a great number of ships; and he made war against Ptolemy, king of Egypt, but Ptolemy was afraid of his presence and fled, and many were wounded to death. And he took the strong cities in the land of Egypt; and he took the spoils of .the land of Egypt."

SHALL FORECAST DEVICES AGAINST HIM

The angel's next words are: "For they shall forecast devices against him [the king of Egypt]. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow [Douay translation, shall be overthrown] ; and many shall fall down slain." In concluding our comment on the prediction of the angel thus far, we place his utterances beside the records of the historian. "He shall stir up his power against the king of the south," says the angel; "he entered into Egypt with a great multitude," says the historian. The king of the south "shall not stand," are the words of the angel; "Ptolemy was afraid and fled," says the historian. "Many shall fall down slain," the angel predicts, "and many were wounded to death," the historian records in fulfillment. However, the troubles and misfortunes of young Ptolemy Philometor are ascribed by the angel as coming upon him to a large extent because of the baseness and treachery of his own ministers in the government, as also the people of Egypt; for "they shall forecast devices against him; yea, they that feed of the portion of his meat shall destroy him," are the angel's words. The historian Diodorus records that Eulaeus, who was one of Ptolemy

Philometor's ministers and guardians, was a very wicked man, and "brought up the young king in luxury and effeminacy, which was contrary to his natural inclination." "Ptolemy Macron too, who was governor of Cyprus, revolted from him, and delivered up that important island to Antiochus ; and for the reward of his treason, was admitted into the number of the king's [Antiochus'] friends, and was made governor of Coele-Syria and Palestine. Even the Alexandrians, seeing the distress of Philometor, renounced their allegiance; and taking his younger brother Euergetes or Physcon, proclaimed him king instead of the elder brother." -- Bishop Newton, citing Polybius and Porphyry.

The revealing angel continues the history of Antiochus Epiphanes and Ptolemy Philometor, the kings of the north and the south. Bishop Newton, on the authority of the historian Hieronymus, informs us that after Antiochus was come to Memphis, and the greater part of Egypt had submitted to him, he concluded a peace with Ptolemy, feasted with him and meditated treachery. By what means Ptolemy came into the hands of Antiochus, history does not say. It states, however, that the two kings, who were near relatives, frequently ate and conversed together; but notwithstanding this appearance of peace and friendship their hearts were really bent to do mischief, and they spoke lies the one to the other. Both Livy and Polybius, according to Newton, are authority for saying that Antiochus "pretended to take care of his nephew Philometor's interest, and promised to restore him to the crown at the same time that he was plotting his ruin, and was contriving means to weaken the two brothers by inciting them to a war against each other, that the conqueror wearied and exhausted might fall an easy prey to him. On the other side, Philometor laid the blame of the war on his governor Eulaeus, professed great obligations to his uncle [Antiochus], and seemed to hold the crown by his favor, at the same time he was resolved to take the first opportunity of breaking the league with him and being reconciled to his brother; and accordingly, as soon as ever Antiochus was withdrawn, he made proposals of accommodation, and by the mediation of their sister Cleopatra, a peace was made between the two brothers, who agreed to reign jointly in Egypt and Alexandria."

SHALL BE TO DO MISCHIEF

How brief, yet comprehensive are the words of the revealing angel in predicting all this: "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table." The angel, however, immediately adds: "But it shall not prosper; for yet the end shall be for a time appointed." -- Ver. 27.

The historian informs us that Antiochus did not succeed in getting possession of Egypt. "Hoping to become absolute master of Egypt,

more easily by [inciting] the civil war between the two brothers, than by the exercise of his own forces, [he] left the kingdom [of Egypt] for a while, and returned to Syria," thus fulfilling the words of the angel, "Then shall he return into his land with great riches."

We read that "he took the strong cities in the land of Egypt: and he took spoils of the land of Egypt." Mr. Newton says that Polybius, describing his opulence and the great show that he made of silver, gold, jewels, and the like, "affirms that 'he took them partly out of Egypt, having broken the league with the young king Philometor.'"

The revealing angel next predicts another remarkable and wicked exploit of Antiochus, which occurred on his journey back to Antioch. He says, "And his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land." (Douay translation.) It will be recalled that Jerusalem was at this time subject to Antiochus, and that he had deposed the high priest Jason and put Menelaus in his place. While Antiochus was in Egypt, a false report reached Jerusalem that he was dead; and Jason, the deposed high priest, believing that a favorable opportunity was now his to recover the high priesthood, proceeded to Jerusalem with a thousand men, made an assault on the city and captured it. He drove Menelaus into the castle and cruelly treated the citizens. Antiochus, learning of this, supposed that the whole nation was in revolt against him; and hearing that the people were rejoicing greatly at the false report of his death, determined to punish them. Accordingly, he went up to Jerusalem with a great army bent on revenge. He besieged and captured the city, slew forty thousand of the inhabitants, and sold as many more for slaves. "He polluted the temple and altar with swine's flesh, and profaned the Holy of Holies by breaking into it, and took away the golden vessels and other sacred treasures, to the value of eighteen hundred talents, restored Menelaus to his office and authority, and constituted one Philip, by nation a Phrygian, in manners a barbarian, governor of Judea. When he had done these exploits, he returned to his own land." All this, is recorded not only in the books of Maccabees but also by Josephus, and by both Greek and Roman historians, as cited by Jerome.

THE SHIPS OF CHITTIM

Another, a final invasion by Antiochus of Egypt is predicted by the revealing angel, in the words, "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter." Douay and others translate the last words, "the latter shall not be as the former." This occurred two years after the events just related.

The angel next gives the reason of this ill-success of Antiochus in the words: "For the ships of Chittim shall come against him; therefore he

shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Antiochus, perceiving that his scheme to get the two brothers into war with one another had failed, "was so offended," the historian Livy tells us, "that he prepared war much more eagerly and maliciously against both, than he had before against one of them. Early therefore in the spring he set forward his army, and passing through Coele-Syria came into Egypt, and the inhabitants of Memphis and the other Egyptians, partly out of love, partly out of fear, submitting to him, he came by easy marches down to Alexandria." However, his success ended here, "for," as the angel, predicting the check upon his ambitious plans, says, "the ships of Chittim shall come against him."

The question arises, Who or what is meant by the ships of Chittim? Bishop Newton in his Dissertation on the Prophecies, Series V, has discussed this matter very thoroughly. As we have now reached a very important place in this wonderful prophetic sketch of history, a place in which the Roman power seems to be introduced, it seems quite necessary to settle this matter before proceeding further. In Gen. 10:5 we learn that Kittim or "Chittim was one of the sons of Javin, who was one of the sons of Japheth, by whose posterity the 'isles of the Gentiles' were divided, and peopled, that is, Europe, and the countries to which the Asiatics passed by sea, for such the Hebrews called islands. Chittim is used for the descendants of Chittim, as Asshur is put for the descendants of Asshur." Concerning what country is meant by the coasts of Chittim, "critics" according to Bishop Newton "are generally divided into two opinions: the one asserting that Macedonia, and the other that Italy was the country here intended; and each opinion is recommended and authorized by some of the first and greatest names in learning. But," Mr. Newton says, "there is no reason why we may not adopt both opinions; and especially as it is very well known and agreed on all hands that colonies came from known and agreed on Greece to Italy. . . . Daniel, foretelling the exploits of Antiochus Epiphanes, saith in 11:29,30, that he should 'come toward the south,' that is, invade Egypt; 'but the ships of Chittim shall come against him, therefore he shall be grieved and return'; the 'ships of Chittim' can be none other than the ships of the Romans, whose ambassadors coming from Italy to Greece, and thence to Alexandria, obliged Antiochus, to his great grief and disappointment to depart from Egypt without accomplishing his design."

These Roman ambassadors were sent by the senate of Rome in response to an appeal by the two brothers Ptolemies. The historian Hieronymus has said, "When the two brothers, Ptolemies, the sons of Cleopatra, were besieged by their uncle in Alexandria, the Roman ambassadors came; one of whom, Popilius Lenas, when he had

found him [Antiochus] standing on the shore, and had delivered to him the decree of the senate, by which he was commanded to depart from the friends of the Roman people [the Egyptians], and to be content with his own empire; and when he would have deferred the matter to consult with his friends, Popillius is said to have made a circle in the sand with the stick that he held in his hand, and to have circumscribed the king, and to have said, 'The senate and people of Rome order, that in that place you answer what is your intention.' With these words, being frightened, he said, 'If this pleases the senate and people of Rome, we must depart.'"

The Romans at this time, according to Polybius, had just completed the conquest of Macedonia. This historian says of Antiochus, "He led back his forces into Syria grieved and groaning, but thinking it expedient to yield to the times for the present."

INDIGNATION AGAINST THE HOLY COVENANT

It is further predicted by the angel that he had "indignation against the holy covenant." The fulfillment of this is also recorded by the historian, as we read: "And after two full years the king sent the chief collector of his tributes [Apollonius] to the cities of Judah, and he came to Jerusalem with a great multitude. And he spake to them peaceable words in deceit; and they believed him. And he fell upon the city suddenly [on the Sabbath day], and struck it with a great slaughter, and destroyed much people in Israel." They built on a hill in the city of David a strong fortress, which commanded the temple; so that they might fall on those who came to worship and slay them. On this account the whole religious service of the Jews was abandoned; the city itself was forsaken of the Jews, and it became for some time the residence of strangers.

From Antioch, Antiochus issued a decree compelling all persons on pain of death to conform to the religion of the Greeks, and so the Jewish law (covenant) was for a time, done away with, and the heathen worship set up in its place, and the temple itself was consecrated to Jupiter Olympus. In accomplishing all this, as stated by the angel, "he had intelligence with them that forsook the holy covenant." These who forsook the holy covenant were Menelaus and other apostate Jews associated with him. These were employed as the king's chief agents in abolishing the Jewish religion and worship.

These wicked acts of Antiochus took place in 168 B.C. His successes ceased at this time. His closing acts as also the fact that he was stricken and afflicted during the latter part of his life by a terrible disease, resulting in his death, preceded by terrible suffering, are recorded by the historian. His death occurred in 164 B.C.

At this point in the angelic prediction, it seems proper to pause, and, as one has said, "reflect a little how particular and circumstantial this prophecy is, concerning the kingdoms of Syria and Egypt, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings, there is not so concise and comprehensive an account of their affairs to be found in any author of those times. The prophecy is really more perfect than any history. No one historian has related so many circumstances, and in such exact order of time as the Prophet [angel] hath foretold them; so that it was necessary to have recourse to several authors, Greek, Roman, Jewish, and Christian; and to collect here something from one, and to collect there something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy. . . . This exactness was so convincing, that Porphyry [the heathen historian] could not pretend to deny it; he rather labored to confirm it, and drew this inference from it, that the prophecy was so very exact that it could not possibly have been written before, but must have been written in, or soon after the time of Antiochus Epiphanes, all [the description] being true and exact to that time, and no further The prophecy indeed is wonderfully exact to the time of Antiochus Epiphanes, but is equally so beyond that time, as you will perceive by the sequel, which cannot all with any propriety be applied to Antiochus Epiphanes, but extends to remoter ages, and reaches even to the general resurrection. No one could thus declare the 'times and seasons' (Acts 1:7), but He who 'hath them in His power.'" -- Bishop Newton.

It is at this point in history that, according to the visions of Daniel 2 and 7, we should begin to look for the fourth beast, the Roman Empire, to appear on the scene. As this prediction of Daniel II has more to do with eastern affairs, we would expect Rome would come into the prophecy when she began her activities in the eastern territory; and this we find to be so.

GOD REIGNS

"God reigns, and let the earth rejoice!
I bow before His sterner plan,
Dumb are the organs of my choice:
He speaks in battle's stormy voice
His praise is in the wrath of man!

"Yet surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly field with flowers."

HIMSELF TOOK OUR INFIRMITIES

"Thou canst make me clean." -- Mark 1:35-45.

IT has been truly said that "sympathy is nothing else than fellow-feeling for others; a sensible participation in their joy or woe." Nothing short of the power of love can impel to sympathy and kindness. We find these qualities sadly lacking amongst our race today, because selfishness has come to the foreground and largely supplanted the quality of love and human kindness.

The great example of the ages, of sympathy and love, is to be noted in that of the Savior of the world. This is because He was the perfect expression of the Father's mind and disposition, for "God is love." Thus the poet has well presented the tender sympathy of Christ:

"He saw men plunged in deep distress
And flew to their relief;
For us He bore the cruel cross,
And carried all our grief."

In the City of Capernaum we observe that grand outflow of compassion and love as the Son of God is brought in contact with the sorrowing and the suffering. Truly, He was touched with a feeling of human infirmities. When Jesus left the Capernaum synagogue, He went to St. Peter's home. There the Apostle's mother-in-law lay sick of a fever. It was the work of but a moment for the Savior to take her by the hand and raise her up to health. The fame of Jesus had spread and by evening there were crowds importuning His healing words and touch. "And He healed many that were sick of divers diseases, and cast out many demons, and suffered not the demons to speak, because they knew 'Him.'"

JESUS SEEKS PLACE OF SOLITUDE AND PRAYER

But He did not remain to increase and deepen the favorable impression that He had made. The next morning, long before daylight, He left Capernaum and went into a desert place for prayer and communion with God. St. Peter and the others who had accepted the call to discipleship followed, and found Jesus later, and apparently urged His return, saying, "All men are seeking Thee." But Jesus replied, "Let us go elsewhere, into other towns, to preach there also." And He went into the synagogues throughout all that section, all of Galilee, preaching and casting out demons.

Another writing of this narrative, says, "The fame of that marvelous day rang through all Galilee and Peraea, and even to the farthest parts of Syria, and we might well have imagined that the wearied Savior would have needed a long repose. But to Him the dearest and best repose was solitude and silence, where He might be alone and undisturbed with His Heavenly Father. The little plain of Gennesaret was still covered with the deep darkness which precedes the dawn (Mark 1:35), when, unobserved by all, Jesus rose and went away to a desert place, and there refreshed His spirit with quiet prayer. Although the work which He was sent to do obliged Him often to spend His days amid thronging and excited multitudes, He did not love the tumult, and avoided even the admiration and gratitude of those who felt in His presence a spring of life. But He was not suffered thus to remain, even for a brief period, in rest and seclusion. The multitude sought Him persistently: Simon and his friends almost hunted for Him in their eager desire to see and to hear. They even wished to detain Him among them by gentle force. But He quietly resisted their importunity. It was not His object to become the center of an admiring populace, or to spend His whole time in working miracles, which, though they were deeds of mercy, were mainly intended to open their hearts to His diviner teaching. His blessings were not to be confined to Capernaum. Dalmanutha, Magdala, Bethsaida, Chorazin were all near at hand. 'Let us go,' He said, 'to the adjoining country towns to preach the Kingdom of God there also; for therefore am I sent.'"

SATAN AN ANGEL OF LIGHT

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain, and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor groaning creation by promises of relief from physical ailments,

without medicine, and theoretically by the power and favor of God, and supposedly in proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest that all are not of God, if any of them are. To our understanding, the Bible teaches that no miraculous healing at the present time is authorized by God's Word. St. Paul- declared by inspiration that the gifts granted to the early Church and exercised by Jesus and the Apostles and those to whom they personally communicated them would pass away. We believe that they did pass away -- that they gave place to the next and higher manifestation of Divine favor, namely the fruits of the Holy Spirit -- meekness, gentleness, long-suffering, and love -- as evidence of God's favor and of membership in the Church of the First-born. The miracles which Jesus and the Apostles wrought were merely with a view to the establishment of the early Church. Nowhere is it intimated that it was the Divine will that all people should be healed of disease during this Age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious Kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on step by step, lifting humanity out of sin, disease, and imperfection, up to full and absolute perfection, except in the case of those who willfully and deliberately oppose the Divine arrangement, and who, in due time, will be cut off from life in the Second Death. All the remainder will ultimately reach the glorious condition of perfection mentioned in the Scriptures where there will be no more sighing, no more crying, no more dying, because all the former things of sin and death will have passed away; because He that sitteth upon the Throne will make all things new. -- Rev. 21:4, 5.

St. Paul intimates that Satan and his messengers, the fallen angels, would seek to transform themselves so as to appear "as angels of light," that they might exercise the greater influence over humanity and that thereby they might inculcate the more successfully false doctrines, subversive of true faith in God and His Word. We believe that the Apostle's words are particularly applicable in our day, and that many conscientious and good people are being deceived, and that miraculous healings are part of the Adversary's bait. It would not be appropriate for us to enumerate here the different doctrines which we believe are thus baited. We content ourselves by giving the Scriptural reason for expecting no miraculous healings from God at the present time.

"WHO HEALETH THEIR DISEASES"

It is quite true that under the Law Covenant which God made with Israel, He agreed that sickness should be a penalty for violation of the Law, and health a reward for the obedient. The statement of the Prophet, "Who healeth all thy diseases," was applicable physically to the Israelites under the Law Covenant. It has also a spiritual application to the Church, the New Creation.

But the healing of the New Creature and the healing of his flesh are different things. The New Creature's soul sickness and heart troubles are all cured by the Good Physician -- even though his flesh may suffer pain and go down into death. We are to remember that the condition upon which we were begotten of the Holy Spirit to be new creatures was a full surrender of the flesh and its interests as living sacrifices, holy and acceptable, which is our reasonable service.- Rom. 12:1.

Nor is this any change from the Lord's dealings with the Church from the very beginning. So far as the records show all, or nearly all, who were healed by Jesus and the Apostles were "sinners." Surely there is no record of a single instance in which any of the Apostles were healed of any disease. Although St. Paul healed many sick, yet when Epaphroditus was sick and "nigh unto death" we have no mention of any attempt to miraculously recover him.

Similarly, in the case of Timothy, we find that St. Paul neither sent him napkins and handkerchiefs for his healing, nor advised him to pray for his own healing, nor told him that he would pray for him, nor advised him to have others pray for him. On the contrary, he advised certain medicines, "for thy stomach's sake." Indeed, we believe that for God's consecrated people to ask for physical healing would be to attempt to take back again what they have specifically consecrated to the Lord -- "even unto death." That the Lord specially overrules in the cases of many of His people to give them remarkable health and strength for their labors in His service, without their asking it, is another matter entirely. This, however, is in no wise in conflict with the fact that God used miracles amongst outsiders, amongst unconsecrated people, as a foreshadowing of the general blessings which will come to mankind under Messiah's Kingdom shortly to be established.

Furthermore, let us remember that the miracles performed by Jesus and the Apostles were not attempts to heal all sickness, to banish pain and sorrow. They were merely intended to attract attention to the Gospel Message. The time when God shall wipe away all tears from off all faces, and when there shall be no more sighing and crying and dying, will be during and as a result of Messiah's reign of a thousand years. -- Rev. 21:4.

Thus Jesus' mighty works at Capernaum were merely to attract attention, as is evidenced by the fact that He went to other cities and towns, leaving behind Him in Capernaum many sick and disappointed. Similarly, we read that when Jesus passed the pool of Siloam there was a great multitude of impotent folk there needing healing and waiting the opportunity to go down into the water therefor: Jesus merely observed one of that multitude and said unto him, "Take up thy bed and walk." -John 5:79.

A CLEANSED LEVER THANKFUL

Another case of healing of a dreadful disease is mentioned in this connection: Leprosy was regarded by the Jews as an incurable disease, and is used in the Scriptures to symbolize sin, and was sometimes inflicted by the Lord as a punishment for sin, as for instance, in the case of Miriam, Moses' sister, who was smitten with leprosy because of her improper attitude and disrespectful language to and about her brother Moses, in answer to whose prayer she was healed. Sin is an incurable disease, and therefore well represented by leprosy; like leprosy it doth eat like a canker and all having it are "unclean." There are many suggestions as to how sin can be gotten rid of; there are philosophies which deny its existence, others which tell us that a moral life atones for sin. But these various philosophies, theories, suggestions, resemble the waters of Syria, which Naaman well knew could not make him clean, could not restore his health. The Word of God has pointed out to us the only cure for this malady of sin, the only channel through which forgiveness can be had-"There is none other name under heaven given amongst men whereby we must be saved, but by the Name of Jesus." However man may philosophize about the matter, sin is undeniable and its cure impossible except as the Lord will grant relief. The leper of this lesson had faith in the power of Jesus, and came and kneeled before Him and entreated healing, cleansing. His prayer was answered, not because he was one of Jesus' disciples, nor because he promised to become one of them, but because of his exercise of faith, and in order to make of his case a testimony to the priests that Jesus exercised a power Divine. The cleansed leper was told to go, according to the Law, and present the customary offering, expressing his thanks to God and giving his testimony to the priest respecting his healing, and to have him examine him as the Law required.

Jesus admonished the leper not to make known so great a miracle; but in his thankfulness he could not restrain himself; he told it everywhere. The result was that Jesus could not thereafter visit the large cities because He would be overwhelmed with the number of sick brought to Him for healing. He therefore frequented the rural districts, but even then the people sought Him for healing, from every quarter.

But alas! they were more appreciative of the restitution blessings than the great privilege which our Lord specially offered them of becoming His footstep followers and joint-heirs in His Kingdom, which, by and by, will dispense restitution blessings and healing far and near to every member of Adam's race condemned through the fall of Adam, and redeemed by the precious blood of Calvary.

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WELL PLEASING IN HIS SIGHT

*"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."
-- Col. 1:10.*

TO please God is the sum total of the duty and obligation of all His children. Nor should any be content with doing less than this, for in proportion as we please Him we are marking the degree of our nearness to Him and the measure of the Divine character-likeness attained. Since the Lord judges not according to the outward appearance, but according to the heart, it is with the heart primarily that we please Him, while in the present imperfect state.

In proportion as the heart is fully given over to Him, the conduct of life will be made to correspond; that is, to the extent' of one's ability. Thus in becoming children of God the first condition is: "My son give Me throe heart." It is because the heart is the seat of our affections, the repository of all our treasures, that we have the solemn admonition, "Keep thy heart with all diligence, for out of it are the issues of life." The godly man out of the good treasure of his heart will show forth a life of good works - "fruitful in every good work and increasing in the knowledge of God." Another, the ungodly, out of the evil treasure of his heart will produce a life of evil works -- unto all good purposes useless.

The thought of the Divine love manifested in giving to us the sublime privilege through Christ of living a life well pleasing to our great Creator, our Father in heaven, and of ultimately attaining unspeakable heavenly riches, presents the strongest inducement to strive after such a life. And so the Apostle suggests that those who earnestly seek this higher life, keep themselves as far as possible from all entangling alliances and hindrances: "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." How inseparable indeed are these propositions -- of pleasing God, and of bringing forth the

fruitage of Christian character! Some one has expressed very helpful thoughts in this connection:

"FOLLOWERS OF GOD AS DEAR CHILDREN"

"This way of putting our duty seems to make it most sweet and natural. The idea of pleasing those we love is seldom absent from us. It is so essentially interwoven with our springs of action that we are hardly conscious of its motive power in very much we do. Nor do we find ourselves questioning in perplexity as to what will please the one we love. We may fail to please, but it is rarely from lack of the knowledge of what will please. So with pleasing the Master. How seldom we are obliged to say, 'I do not know how to act.' The Spirit-taught heart knows instinctively what will please the Master, in thought, word, and action. Yes, we know, nor need we often question in troubled doubt as to what will please Him.

"To take these words as a sweet reminder to abide with us all the day, simply letting the thought rest continuously in our minds through the hours, will help us in our Christian living. As those sweet bells hung high in cathedral towers ring out the first pure notes of some sacredly familiar hymn tune, and leave them floating in the air, then taking them up to continue the tune at the quarter, and so on from measured quarter to quarter, until the full and satisfied keynote tells that the end is reached, so let this pure and most loving thought ring in our hearts all the day long: 'Careful to please Thee perfectly.'

"How childlike and how artless should be our life under the beloved eye of the Master! How guileless in our relations to our fellowmen! Clear and free from complications with the world would the sincere answering of this test keep us, 'Does it please the Master? Am I pleasing Him in doing this?'

"Beautiful are these words on His lips who has made Himself our exemplar in this, as in all things else: 'The Father hath not left Me alone; for I do always those things that please Him.' Neither will the Master leave us alone, if this thought of pleasing Him be the controlling thought in our lives. Oh, to be able to receive the simplicity which is in Christ, that we may become followers of God as dear children; that we may come !o comprehend with all saints the love of Christ which passeth knowledge."

Surely, the secret of successfully pleasing God lies in the word obedience -- heeding His Word of instruction, His words of warning and wisdom. It is His good pleasure, that is, to His pleasing that we as His children grow to maturity -- that we "grow up into Christ in all things," for He has a grand object in view, a glorious purpose to be served, by developing us in His character-likeness, that we may be made channels of blessing to multitudes of others by and by. In order

that we may please Him in attaining this growth in Christ He has provided spiritual knowledge, certain valuable knowledge and truth concerning Himself that we are to receive and appropriate to the life, the same as a natural man appropriates to himself and eats of physical food.

SPIRITUAL FOOD FOR HIS CHILDREN

How impressive the lesson that comes to us from those far off days when God dealt with His people as they journeyed through the wilderness to the promised Land. In the wilds of the wilderness and desert they were deprived of many of the natural comforts and of the desirable food that they had been accustomed to in Egypt. But the Lord was mindful of their needs and did not leave them to starve and die of hunger in the wilderness. He provided the manna from heaven throughout their entire journey, and they were instructed to gather this day by day. It gave them all the nourishment they, needed for their journey.

Those who now become the Lord's children by adoption into His family, like Israel of old, experience Divine leading. In forsaking the world they leave behind natural comforts, natural and desirable objects that have more or less engrossed their hearts and minds. In this wilderness condition, if the Lord did not give them something to feed upon to take the place of that which has been renounced and forsaken, theirs would indeed be a sad plight. Consequently, for His trusting children the Lord provides special heavenly manna; indeed food for the various conditions and stages of development in the Christian life" -- the sincere milk of the Word for babes" and "strong meat" for others more developed. The spiritual nourishment is for all the faithful, and they are exhorted to lay hold of it and feed upon it and appropriate it to their uses so that they may live the life to which He has called them, and please Him.

The supply of manna in the days of ancient Israel is most certainly a beautiful figure of the supply of grace in Christ. It needed to be gathered daily; it would not keep over for succeeding days. The lesson of this would seem to be that those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view 'to the creation of a spiritual aristocracy. How often we have seen this exemplified: those who study the Word merely for themselves, and who do not commingle with the brethren and share their blessings, are not in the long run as much advantaged as we would have expected. Our gathering of the manna is to be day by day : our feeding on the heavenly bread is to be a continuous privilege, without which we will not have the strength for the journey of life; but with it we should be strong in the Lord, and may perchance be permitted to assist others by the dispensing of Divine grace to them.

As a mark of Christian development and maturity in Christ it will be increasingly the joy of the consecrated to do the things that please God. They will rejoice in obeying His will even though it be very difficult and though it be accompanied with suffering and earthly loss. As expressed by the poet:

"My highest place is lying low
At my Redeemer's feet;
No real joy in life I know,
But in His service sweet."

Again, the Apostle says to such as suffer for well doing, "Happy are ye, for the spirit of glory and of God resteth upon you." Let us therefore cultivate a deeper love and desire to do the Father's will, to please Him, and with our Master to be able to say, "I delight to do Thy will"; "my meat and my drink is to do the will of Him that sent me.

"My gracious Lord I own Thy right,
To every service I can pay;
And call it my supreme delight,
To hear Thy dictates and obey."

EVIL SPEAKING AND EVIL SURMISING

MANY are the peculiar subterfuges which the fallen nature uses in its attempts to stifle the voice of Conscience. We have known people who took cognizance of the Scriptural injunction against slander, evil speaking and evil surmising, and yet who were so confused on the subject and so unaccustomed to scrutinizing their own conduct that they would utter slander in the very breath in which they expressed their strong disapproval of evil speaking. In order to avoid such a condition of confusion it is well to have in mind a clear definition of these terms.

SLANDER A FACTOR IN ANARCHY

A slander is anything uttered with the intention of injury to another, whether the statement be true or false. Both the Law of God and the laws of men agree that such injury is wrong. True, many slanderers are never prosecuted; true that even newspapers have times without number escaped heavy damages for libelous slander, on the plea that they published the defamation as news which properly belonged to the people. Public men consider it good policy to let ordinary slander go unnoticed, realizing that many of the false statements made by the opposition press will properly be credited as falsehood.

The effect of public slander is very injurious, and brings about a gradual growth of slander among the people. This condition is sure to work evil to themselves and to their institutions. Government officials and other men thus slandered lose their influence for good over the lower classes, who are thus being helped along day by day to greater lawlessness, and are being thus prepared for the period of anarchy which the Scriptures tell us is near.

EVIL SPEAKING INDICATIVE OF UNGODLINESS

Evil-speaking includes all defamatory or injurious remarks concerning others -words of hatred, malice, envy or strife -- everything which would injure another to any degree. Even an uncomplimentary remark respecting another, injuring to his reputation, is evil speaking, although the uncomplimentary statement be true.

All of our words are taken by the Lord as an index of the heart. If our words are flippant, frivolous, unkind, unthankful, rebellious or disloyal, He judges the heart accordingly, on the principle that "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) Thus in all the varied circumstances of daily life, our words are continually bearing testimony before God of the condition of our hearts.

Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let all such things be put far away from those who name the name of Christ in sincerity and in truth.

The tongue is the most powerful member of the human body. As the Scriptures say, with it we may praise God or injure men. Not only may we injure those within reach of our tongue, but our words might extend their influence throughout the world and from generation to generation. Our tongues are the most wonderful power that God has given us. It has been said that all of life's experiences deepen when presented in language. When uttered, thoughts impress themselves deeply upon the mind. We should certainly take heed to our tongues. -- James 3 :9, 10.

EVIL SURMISING INDICATIVE OF AN IMPURE HEART

Evil surmising consists in imagining evil motives to be behind the words and the acts of others. Proceeding out of the heart not fully consecrated, evil surmising will attribute some selfish or evil motive to every good deed. This form of sin is ranked by the Apostle Paul as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife -works of the flesh and of the Devil. -- 1 Tim. 6:3-5 ; Gal. 5:19-21.

Those who have cultivated that spirit of love which "thinketh no evil" have developed their characters and have become of "quick understanding in the fear of the Lord." (Isa. 11:3.) They will be cautious where there is even the appearance of evil, while at the same time they will avoid the imputation of evil intentions until forced to concede them by indisputable evidence. It is far better to take some slight risks and to suffer some trifling losses than to accuse even one innocent person. The Lord, who has directed our course in matters of this kind, is abundantly able to compensate us for any losses experienced in following His counsel.

TO IMPUTE GOOD MOTIVES IS CHARITABLE

The true Christian will cultivate the disposition to think charitably of the words and actions of others, and to suppose that their intentions are good, until he has positive evidence to the contrary: Even then he will go to the offender alone, according to Matt. 18:15, and if occasion require, will take the subsequent steps, as directed by the Lord.-Matt. 18:15-17.

From their high standard of the appreciation of the Divine Law, advanced Christians see that in the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery. Any of these things done in the Church among the professed people of God is doubly evil-the robbery or the murder of a brother. -- 1 John 3:15.

Verily, with force do the Scriptures declare that the natural heart is "deceitful above all things and desperately wicked." (Jer. 17:9.) Those who practice evil speaking and evil surmising and who attempt to justify their conduct have either never entered the School of Christ or else are only in the infant class, for they seem not to know that theirs is not the spirit of brotherly love.

DIFFERENT WAYS OF MISREPRESENTING OTHERS

False witness applies not only to the utterance of falsehood, but also to any form of misrepresentation, whether by direct statement or by such indirect statement that a wrong inference may be drawn. One may bear false witness by a nod of the head; by a shrug of the shoulder or even by silence when he should speak.

One of the hardest lessons, apparently, for Christians to learn thoroughly is the Master's command that if they have anything unpleasant to say respecting a brother or a sister, any criticism to offer concerning the private life of another, they should go to the person alone. (Matt. 18:15-17.) Perhaps in no other way does the Adversary succeed so well in planting roots of bitterness, producing misunderstandings, anger, malice, hatred, strife, and other works of the flesh and the Devil, as in deterring the Lord's people from

obedience to this command. Let us permit love to do her perfect work in our relationship to others.

LOVE A PREVENTIVE OF EVIL THOUGHTS

The Law of Love forbids the Lord's people to follow the pernicious example of the world. That Law commands silence to all who acknowledge the great Law-Giver, saying, "Speak evil of no man." (Titus 3:2.) Further than this, it declares against evil thoughts, evil suspicions, and evil surmisings. Love "thinketh no evil." (1 Cor. 13:5.) Love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts.

Indeed, to impress the importance of this subject, the Great Teacher declares to the pupils in His School, "With what judgment ye judge, ye shall be judged." (Matt. 7:2.) Again He instructs them to pray, "Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6:12, 14, 15.) Again He declares, "If ye from your hearts forgive not every one his brother their trespasses, so likewise shall My Heavenly Father do also unto you." (Matt. 18:35.) If at heart we treasure up resentment against others, the Heavenly Father will not forgive us.

OUR MASTER

"Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole
A never ebbing sea!

"Yes warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again.

"Our Friend, our Brother and our Lord,
What may Thy service be?
Nor name, nor fame, nor ritual word
But simply following Thee."

THE CROWN OF LIFE LAID UP

"I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." -- 2 Tim. 4:7, 8.

NOT egotistically, but for Timothy's encouragement, St. Paul. wrote the above words. What a grand testimony-and at the conclusion of a grand life nobly lived, or rather nobly sacrificed after the Lord's example, laying down his life for the brethren! He suffered for Christ's sake, as a servant of His Gospel message. How grand the incentive for us who are seeking to walk in the same Narrow Way! Our opportunities for sacrifice and service are less indeed, but the Lord reckons to each of us according to the heart, the intent. He that is faithful in that which is least would be faithful in greater things. He that is unfaithful in little things gives no proof that he would use large opportunities properly.

The secret of St. Paul's labor was the Divine approval to be manifested in granting him a share in the "First Resurrection." (Phil. 3:10.) This would be "a crown of righteousness" -- glory, honor, immortality, association with Christ in His Millennial Kingdom. He knew of his own whole-heartedness in the Lord's service and knew that the Lord was not unjust to forget his work and labor of love. Nevertheless he did not expect reward until "that day" -- until the morning of the Millennial Day, the morning the Resurrection Day. Then the Redeemer, as the Head of His Church, will give to each faithful member an abundant reward -- not to St. Paul only, but to all those who similarly love His appearing -- His manifestation in Millennial Kingdom glory.

The number, even amongst Christians, who love the Lord's revelation in Kingdom glory is comparatively small. Some prefer that He shall delay to appear that they may add farm to farm, or house to house, barn to barn, million to million. Such instinctively feel that the King of glory would not approve of many of the methods in vogue for such additions as they covet. Others have family schemes. Others have unscriptural theories which lead them to look elsewhere for blessings rather than to the Second Coming of Christ and the establishment of His Kingdom.

THE GOOD FIGHT FINISHED

His fight, as the Apostle explains elsewhere, was not with carnal weapons. He, the New Creature, fought with and gained the victory over his mortal body. bringing it more and more into subjection to his new mind. Recognizing Satan as "the prince of this world [age]" and the fallen angels as his assistants, he perceived and taught that these had much to do with the iniquity prevailing in the world -that they

deceived mankind into false doctrines and evil practices. He blamed not men so much as the ignorance and blindness by which Satan deluded them. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine into their hearts." (2 Cor. 4:4) Recognizing the spirit of error as the spirit of the world, he resisted in himself and sought to assist all of the brethren to similarly fight a good fight against every pernicious influence, doctrine, and practice.

He had finished his course. He recognized as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial Kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with Him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the Divine Plan hidden from the world. Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover he recognized the fact that all such as become members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God's hand -- all of their affairs of life, temporal and spiritual. AS the Master's death could not occur "until His hour was come," so likewise it is with His consecrated members.

WHAT IT MEANS TO KEEP THE FAITH

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them 'and they had believed them.

But St. Paul had kept the faith-the true faith once delivered unto the saints -- faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely . it means something to keep the faith -- especially when we realize that our great Adversary, Satan, is on the alert continually to take it from us or to turn or twist it t0 our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from Him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection-that this was his God's provision for the 'communication of His blessing, first for the Church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15.) He desired to have a share with his Redeemer in all of His glorious Kingdom work and he knew that it could not begin until the completion of this Gospel Age, when all the elect Church, as members of the Bride of Christ, would share in "His resurrection," to glory, honor, immortality, and glorious Kingdom privileges. -- Phil. 3:10,11.

THE COMMISSION OF TWELVE APOSTLES

"Freely ye received; freely give."-Matt. 10:1-8.

THE Lord selected His disciples from time to time during the earlier part of His ministry, but it was not until they had received considerable instruction from Him that they were recognized in their office of Apostles, and fully empowered for their special work. They had freely received of the Lord the good tidings of great joy that He was the Messiah, and that the time for the establishment of the Kingdom was at hand; and now they were to give this message to all those who were in the condition to hear it. "He that hath an ear to hear, let him hear."

The twelve apostles are mentioned by Matthew apparently in the order of their sending forth, two by two. As some one has said, "One of the ways Jesus took to overcome the imperfections of His followers and to better prepare them to do a work which required perfection, was by His grouping of the Apostles, whose imperfections were perhaps like our own, of the nature of halfness; we too frequently see one side of a truth and not the other. We too frequently feel the greatness of some quality which seems contrary, but is really complementary. Our Lord seems to have acted with careful reference to this, in sending our His Apostles two by two in the order indicated.

Peter, the bold, impetuous man, is joined with Andrew, chosen by the Scotch as their natural patron -- as far-seeing, careful, cautious. James and John were paired, the former elderly, the latter young. Philip, the slow-witted was paired with Bartholomew (Nathanael), the quick-witted. Thomas, the doubting, skeptical intellect, was joined with Matthew, one of the heroes of faith. James, the son of Alphaeus, the advocate of works, was united to Jude, a man of doctrine. Simon, the zealot, a man of enthusiasm and independence, was linked with Judas Iscariot, the conservative economist. So, the Master made one full man out of two half men in each case."

Having grouped His disciples, our Lord endowed them with power, gave them of His Holy Spirit of power over various diseases (Luke 9:1) and sent them forth. But they were not to go at random, anywhere and everywhere; a particular work was to be done, and no other -- the true Israelites only were to be sought, and hence the charge, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go instead to the lost sheep of the house of Israel." How evident it is from this that the Lord's work at the first advent is considerably misapprehended: He evidently was neither dealing with the world nor teaching the world, but fulfilling his own commission to the seed of Abraham, as He elsewhere expresses it, saying, "I am not sent, save to the lost sheep of the house of Israel." The message which the Apostles were to deliver was not for the Gentiles, neither was it for the Samaritans even, although the latter were a mixed people and had been dwelling for centuries in the land of Israel and claimed Jacob as their father also; it was a message only to the legitimate Israelites. These were called lost sheep, not because they had wandered out of the land of Israel, for they were in it; nor because of having lost their identity as Israelites, for they had not; but because they had wandered from the Lord and from their covenant. They are similarly spoken of by Isaiah, the Prophet (53:6), "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

THE MESSAGE THAT JESUS AUTHORIZED

The reason for sending the disciples to the legitimate Israelites only is evident when we notice the message they were to carry: "The Kingdom of Heaven is at hand." God has promised Abraham that of his seed He would raise up the great Ruler of the world, Messiah; and the hope that Israel long enjoyed was that when Messiah would come as one of their brethren, they, as His family or nation, would be specially blessed and made associates with Him in His Kingdom. For eighteen centuries they had been waiting for the fulfillment of this Abrahamic covenant, and now Messiah having come, all the gracious promises of God, made to them, were ready to be fulfilled through Him. And therefore, the message was as above.

The ears of all true Israelites would certainly tingle, as they would hear such an announcement; but inasmuch as they had waited long, and with much disappointment, it need not surprise us that they were generally skeptical, and refused to believe that their was the favored day, and that the unpretentious Nazarene and His heterogeneous company of disciples were the nucleus of a great Kingdom which would bless the world. Their faith staggered, that is, the faith of all those who did not have sufficient faith. But, as we have elsewhere seen, the Lord gave special helps to all those who were right at heart; true Israelites indeed -- such as Nathaniel, subsequently called Bartholomew.

It will be noticed that the preaching commissioned was wholly different from that done by the "Evangelists" today. The latter no doubt would feel like criticizing our Lord for sending out twelve teachers with any such commission, because their views of what should be preached are so different from our Lord's views. Had they lived at that day, and been confidential friends of our Lord, they no doubt would have offered a suggestion to the Master that His methods should be very different from those He was pursuing.

But we are not suppose that our Lord made a mistake, but rather that some of His misguided followers of the present day are mistaken respecting what constitutes the Gospel. The Gospel which our Lord and the Apostles preached was really gospel, "good tidings of great joy;" it was then a message to that one nation only, but later, in its full development, it will be unto all people -- to every member of Adam's race.

FOREGLEAMS OF COMING BLESSINGS

In announcing that the Kingdom was ready, if Israel was ready to receive it, and to constitute its channels of mercy for the blessing of all nations, it was appropriate that some signs or proofs respecting this matter should be given. Hence, the miracles which our Lord performed, His Apostles were commissioned to perform also. These were to be understood as manifestations of Divine favor coming with the Messiah as proofs of His Messiahship; and they were so understood, and the disciples merely represented themselves as being the advance agents and heralds of Messiah, and properly did not claim any of the powers exercised as being their own. The cures performed were merely foregleams of the blessings which in fuller measure would result from the inauguration of Messiah's Kingdom, in which, according to the Prophets, they understood to expect that all the blind eyes would be opened, all the deaf ears unstopped, all the lame leap for joy, etc.

The Apostles had something to give, but not to sell; freely they had received, freely they were to dispense God's mercies. They were,

nevertheless, to live, to obtain their daily bread, from those to whom they ministered. To this intent they were not to make advance provision, neither in money nor in clothing, nor even an extra cane in other words, they were not to go as travelers, but rather as persons who were thoroughly at home, and who expected to find a home and the necessities of life wherever they went, giving back, in exchange for these temporal blessings, the blessings they had been empowered to bestow, namely the physical healings, and their peace or blessing. The Lord evidently intended by this method that all should be witnesses that His Gospel was not one of self-seeking, nor for show, nor for money making. Not only was there no uniform provided, but no arrangement was even made for carrying gifts, let alone taking up collections; for they were to take with them no scrip, that is, no valise or satchel wherein to carry surplus.

GIVEN TO HOSPITALITY

On entering a city they were to seek for the worthy ones -they were not to be careless respecting where they lodged, nor to expect that any except the worthy would appreciate their message: nor were they to go from house to house as beggars for their meals and lodging, but rather to expect to remain with some true Israelite during the period of their brief stay in each village. If received into a house, their peace or blessing was to be with it -- they were not to stay in any place where the Lord's blessing would not be appreciated. There is a special sense in which a blessing goes with every true child of God wherever he may go, now as well as then; but apparently a special blessing was designed of the Lord to rest upon those who entertained His special representatives, when bearing the harvest message in the end of the Jewish Age. The family would be blessed of the Lord because of the presence of His representatives, and they would lose nothing by having entertained a herald of the Kingdom. Similar instances are recorded of olden times, for instance, Elijah's stay with the widow and her son: the Divine blessing going with the Prophet caused that the barrel of meal did not exhaust, neither the cruse of oil. Likewise we remember it is written that while the ark of the Lord was in the home of Obed-Edom, a special blessing rested upon his house, his family, his affairs. Here we have a lesson respecting hospitality and how the Divine blessing rests upon all those who endeavor to do anything for the Lord's disciples, because of love and respect for Him-even a cup of cold water to one of the least of these shall have a reward, we are assured.

The shaking off of the dust from the Apostles' feet when leaving a house or a city where they were not received, was not to be done as a vindictive expression of hatred, but rather as a closing part of their declaration, namely, that if their message was not received, if their hearers were not interested in the Kingdom, the result would be that

they would fall under judgment as being unworthy of any part or lot in that Kingdom. It was a symbolic act implying that they renounced all responsibility for what the consequences of the rejection might be.

Our Lord's words confirm this thought, for He says, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." As a matter of fact, the people and cities of Israel, after the rejection of our Lord, were given over to a great time of trouble which resulted in very general loss, trouble, calamity upon all except the few who did receive the Messiah, and who were gathered out as "wheat" for the garner of the new dispensation. It may be said truly, that in some respects the destruction which came upon Sodom and Gomorrah was less awful than the destruction which came upon Jerusalem and other cities of Palestine during the burning day at the close of the Jewish "harvest." The remainder of the discourse (ver. 76-q.z) would seem to indicate that the work done by the Apostles then sent forth was designed to be representative or typical of the entire work of the Gospel Age; and so it has proved not many have received the Kingdom message gladly; but enough will be found to complete the elect "little flock," to whom it will be the Father's good pleasure to give the Kingdom.

ONLY A FEW MORE YEARS

"Only a few more years to learn our part,
Just a few more miles the race to run;
So gather courage fresh, O fainting heart!
O weary 'feet,' thy journey soon is done.

"Only a few more months, but full of toil,
For in the 'field' are hungry souls to feed,
Then struggle on O weary, burdened one!
For thou shalt find a strength in time of need.

"Only a few more days to fill with love --
Love for all God's creatures, friend and foe,
Love which shall cover every human fault,
And bring a balm for every earthly woe.

"Only a few more hours, we know, for some,
Who in this life have fought a goodly fight ;
Henceforth for them remains a glorious crown,
A rest within the radius of God's light.

"Only a few more days of willing sacrifice,
Of patient standing when our work is done;
Soon in His radiant presence we'll rejoice,
And praise Him in our everlasting home."

DANIEL THE BELOVED OF JEHOVAH

SERIES XXX

THE ABOMINATION THAT MAKETH DESOLATE

"And arms, shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away; he daily sacrifice, and they shall place the abomination that maketh desolate." -- Dan. 11:31.

WITH few exceptions commentators have in the main agreed on this eleventh chapter of Daniel up to verse 31. These few are principally Adventists. Some commentators believe that the prophecy continues in this verse to apply to Antiochus Epiphanes ; indeed all the events described by the angel in this eleventh chapter, even the standing up of Michael, and the time of trouble such as never was since there was a nation (12:1), are applied by some to events connected with Antiochus' career in his dealing with the Jews. Porphyry, the heathen historian whom we have before mentioned, was one of these, although he did not believe that it was a prophecy, but rather history written after the events occurred. The standing up of Michael is made to apply, even by Mr. Barnes, to angelic interposition in behalf of the Jewish nation in the days of the Maccabees. It is impossible for us to accept such an interpretation. In connection with the standing up of Michael and the time of trouble, we are informed by the angel that the final deliverance of Daniel's people is to be accomplished, and that "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting [age lasting] contempt." Events such as these can occur only at the Second Advent of the great Redeemer.

It will be admitted that our Common Version translation of verse 31, at first sight seems to convey the thought that the king of the north, Antiochus Epiphanes, is still the subject of the prophecy. However, as Bishop Newton says, "this interpretation of the verse (31) might very well be admitted, if the other parts were equally applicable to Antiochus; but the difficulty, or rather impossibility, of applying them to Antiochus, or any of the Syrian kings, his successors, obliges us to look out for another interpretation."

"ARMS SHALL STAND ON HIS PART"

Even if we accept the Common Version translation of verse 31 as being correct, we meet with a serious difficulty in applying it to Antiochus, for the reason that the words of the angel require that we must apply the expression "arms shall stand on his part" to the same power that pollutes the sanctuary and takes away the daily sacrifice and places the abomination that maketh desolate. It is true, as we have seen in the preceding article, that Apolionius and others commissioned by Antiochus did pollute the Jewish sanctuary, etc. However, the whole trend of the 'wonderful prophecy is against this application of verse 31.

This verse is translated by Sir Isaac Newton, and endorsed by Bishop Newton, Mr. Elliott, and others: "And after him [that is, after Antiochus] arms shall stand up," etc. As this is a very important matter it will require that we establish the correctness of this translation.

Mr. Elliott says concerning the words "on his part" "Our English translation seems to me not happy in its rendering of this preposition; for it gives no idea of the various possible meanings of the phrase." He says that while the Hebrew word means at times "from" or "out of," as in verse 7, "out of a branch of her roots," and in Dan. 8:9, "Out of one of them," etc., it also indicates chronologically, "succession after"; as in Deut. 15 : "At the end of seven years," etc. ; also in verse 33 of this chapter, "After they have made agreement"; and 2 Sam. 23:4, "After rain." "And such, I conceive the meaning here; under standing [the word] 'him' [translated "his" in our Common Version as referring to], the king of the north previously spoken of, as the 'his' after the preposition:" Both Sir Isaac and Bishop Newton and others translate the passage the same. Mr. Elliott briefly sums up his criticism of the Common Version translation of this verse by saying that it is "a phrase only to be interpreted agreeable with the precedents of other analogous Hebrew phrases in the prophecy, of some new prince or power, arising after in respect of time, or from him, in respect of origin, that was before the subject of description."

Considering the fact that it is at the period in history when the Romans begin to come into prominence in connection with the affairs of the four-fold division of the third or leopard beast empire of Dan. 7; as also, that the Romans more than any other power are described in this and some of the verses following; and also that our Savior in His prophetic sermon given on Mount Olivet distinctly states that the "abomination of desolation" was at the time He gave the prediction a future event, Sir Isaac Newton's interpretation, with some modifications, appeals to us as both reasonable and convincing. His interpretation and application of this verse reads as follows:

THE ROMAN ARMS STOOD UP

In the same year that Antiochus, by the command of the Romans, retired out of Egypt, and set up the worship of the Greeks in Judea, the Romans conquered the kingdom of Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to put an end to the reign of Daniel's third 'beast.' This is thus expressed by Daniel, 'And after him arms,' that is, the Romans 'shall stand up.' "

'Arms' are everywhere in this prophecy of Daniel put for the military power of the kingdom; and they stand up when they conquer and grow powerful. Hitherto Daniel described the actions of the kings of the north and south; but upon the conquest of Macedon by the Romans, he left off describing the actions of the Greeks [Alexander's successors], and began to describe those of the Romans in Greece. They conquered Macedon, Illyricum, and Epirus, in the year of Nabonassar 580; 35 years after, by the last will and testament of Attalus, the last king of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia, westward of Mount Taurus; 60 years after, they conquered the kingdom of Syria, and reduced it into a province; and 34 years after, they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks [the leopard beast], and after 95 years more, by making war upon the Jews, they 'polluted the sanctuary of strength, and took away the daily sacrifice [the word sacrifice is not in the original], and then placed the abomination of desolation'; for this abomination was placed after the days of Christ. (Matt. 24:15.) In the sixteenth year of the Emperor Adrian, A.D. 132, they placed this abomination by building a temple of Jupiter Capitolinus, where the temple of God in Jerusalem had stood. Thereupon, the Jews under the conduct of Barchochad, rose up in arms against the Romans, and in the war had fifty cities demolished, nine hundred and eighty thousand men slain by the sword; and in the end of the war, A.D. 136, were banished [all Jews of] Judea upon pain of death; and thenceforward the land remained desolate of its old inhabitants."

As giving support to this application of the verse, it is worthy of note that the Jews themselves, according to Hieronymus,* who said: "The Jews themselves understood this passage of the Romans, of whom it was said above [in preceding verse] that 'the ships of Chittim shall come and he shall be grieved.' After some time, says the Prophet, out of the Romans themselves, who came to assist Ptolemy [king of Egypt], and menaced Antiochus, there shall arise the Emperor Vespasian -- there shall arise his arms and seed, his son Titus with an army; and they shall pollute the sanctuary, and take away the daily sacrifice, and deliver the temple to eternal desolation."

* Eusebius Hieronymus Sophronius is another name for Jerome.

It is also interesting to know that Mr. Mede, among the modern expositors, assigns the very same reason for applying the angelic prediction to the Romans: "We must know," he says, "that after the death of Antiochus Epiphanes, the third kingdom comes no more in the holy reckoning; none of the [Syrio] Greek kings after him being at all prophesied of." Furthermore, from the fact that our Savior speaks of the abomination of desolation as a future event from His day, is sufficiently convincing in itself that the prophecy in this verse applies to the Romans, and in succeeding verses to the Mohammedans, who, after the Romans lost control, trod down Jerusalem, etc., for so many long centuries. Understanding as we do that there is both a typical and an antitypical abomination, it is significant that the Romans, Pagan and Papal, are responsible for both; or, in other words, fulfilled in both ways this angelic prediction.

The words of the angel that follow these of verse 31, can be applied in a very small measure only, to Antiochus. Indeed, as describing the events of the history of this Gospel Age, it will be found that they apply not only to the judgment on the Jewish nation, but also to the events connected with the Christian Church, both true and false. We shall hope to show in this prophecy how the closing scenes are here forecast, and how present day events stand related to the destruction of the two powers, the Ottoman Turks and the Papacy; also how in that same connection the deliverance of the Jews, as well as the true Church will take place.

"SUCH AS DO WICKEDLY AGAINST THE COVENANT"

The angel proceeds to say "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits."

It was the thought of both Sir Isaac and Bishop Newton, and others, that these words refer altogether to those whose character and history are found in the Christian Church; and depict both its faithful and unfaithful ones. The interpretation of these expositors finds no reference to the Jews in the entire prophecy, except in the chronological utterances, "Till the indignation be accomplished" (11:36), and "when he shall have accomplished to scatter the power of the holy people." (12:7.) These expositors apply the above expressions to the end of the indignation against the Jews, that is, their scattering by judgment, and to the signs which indicate the epoch of the end or consummation of the Age.

There are some things in the prophecy that might seem to apply to Antiochus, and it is doubtless for this reason that many expositors

attempt to apply the whole prediction to his career. As Mr. Newton says, "If it may be said of Antiochus that he 'corrupted many by flatteries,' by rewards and promises to forsake the holy [Jewish] covenant, and conform to the religion of the Greeks; and 'the people who knew their God,' the Maccabees and their associates, 'were strong, and did exploits'; yet it cannot be so properly said of the Maccabees, or any of the devout Jews of their time, that they did 'instruct many,' and make proselytes to their religion; neither did the persecution which Antiochus raised against the Jews continue 'many days,' or years, according to the prophetic style (a day for a year), for it lasted only a few years.

PROPHECY APPLICABLE TO PRIMITIVE CHRISTIANS

"All these things are much more truly applicable to the Christian Jews; for now the daily sacrifice was taken away, the temple was given to desolation, and the Christian Church had succeeded in the place of the Jewish, the new covenant in room of the old The Roman magistrates and officers, it is very well known, made use of the most alluring promises, as well as of the most terrible threats, to prevail upon the primitive Christians to renounce their religion, and offer incense to the statues of the emperors and images of the gods. Many were induced to comply with the temptation, and apostatized from the faith, as we learn particularly from the famous epistle of Pliny to Trajan, but the true Christians, 'the people who knew their God, were strong,' remained firm to their religion, and gave the most illustrious proofs of the most heroic patience and fortitude. It may too, with the strictest truth and propriety, be said of the primitive Christians, that being dispersed everywhere, and in preaching the Gospel in all parts of the Roman Empire, they 'instructed many,' and gained a great number of proselytes to their religion; yet they 'fell by the sword, and by flames, by captivity, and by spoil many days'; for they were exposed to the malice and fury of ten general persecutions, and suffered all manner of injuries, afflictions, and tortures, with little intermission for the space of three hundred years."

"Now when they shall fall, they shall be holpen with a little help," are the succeeding words of the revealing angel. During this long period true believers, constituting the "many called" ones, had labored long, and under the most trying and severe persecutions to obey their Master's instructions to proclaim the Gospel. They had indeed, fallen "by the sword, and by flame, by captivity, and by spoil, many days [years]." The tenth and last general persecution by the Pagan government under Diocletian had been suppressed by Constantine, and the Church's persecution by the civil power ceased for a time. The Church at this time came into favor, and indeed was protected by the civil power. This change is spoken of as a "little help," because, though it added much to the temporal advancement, it eventually

became the very means that effected a loss of spiritual virtues and graces. It increased the revenues, but proved the fatal means of doctrinal corruption, which indeed had already begun. Christianity became popular, and in the language of the prophetic angel, "many cleaved to them with flatteries"; that is, very many professed Christianity-pretended to become Christians, because it brought the favor of the emperor. The Historian Eusebius, who lived in Constantine's day, mentions that one of the most conspicuous vices of those days, was "the dissimulation and hypocrisy of men fraudulently entering into the Church, and borrowing the name Christian without the reality." A heathen historian, of later years, said of Julian, the Apostate, before he openly repudiated Christianity, that in order to "allure Christians to favor him [to attain the throne] publicly professed the faith, from which he had long ago privately revolted; and even went to church, and joined with them [the Christians] in the most solemn office of religion. His dissimulation carried him even so far as to become an ecclesiastic in lower order, or a reader in the church."

"EVEN TO THE TIME OF THE END"

The angel says further that even "some of understanding shall fall." Whether this means that some true Christian leaders should fall in the sense of apostatizing, or fall in the sense of losing their lives or positions by removal, the words of the angel in connection with this prediction show that the Divine object was to try the true Christians, to purge them, not only at that time, but "even to the time of the end, because it is yet for an appointed time." It was called a "little help," because the peace of those times, that is, the cessation from persecution lasted but a short time; for no sooner was the professed Church released from persecution, than they began to quarrel amongst themselves, and to persecute one another; and this continued down to the "time of the end," and as expressed by another, "if the persecuted have not always been in the right, yet the persecutors have been always in the wrong."

WHEN JERUSALEM WAS COMPASSED WITH ARMIES

Mr. Elliott, who wrote some years later than the two Newtons, while agreeing in general with them, said: "I cannot but think that there is here [verses 32,33] meant a double division of the people spoken of: viz. first, a division of the whole Jewish people into Jews rejecting Christianity, and Jews embracing it and becoming Christians (this in the two former verses) ; then, a further division of the latter into the false and true members of the professing Christian Church. For, we might expect some notice of the desolated Jewish people at this sad crisis of their history, as well as of their desolate city, just as in our Lord's prophecy of the destruction of Jerusalem [which reads] 'When

ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh And great wrath shall be upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' -- Luke 21:20-24."

Mr. Elliott, accepting Mr. Wintle's translation of verse 32, as reading, "They that do wickedly against the covenant will dissemble in flatteries," proceeds to sum up briefly his understanding of the whole four verses, 32-35, thus:

"In connection with this time and fact of Jerusalem's desolation, the Jewish people generally, though wicked transgressors of the holy covenant (a covenant just before confirmed and illustrated among them by their Messiah) [foreshown by Daniel previously in the words, "He (Messiah) shall confirm the covenant with many for one week,, and in the midst of the week, He shall cause the sacrifice and oblation to cease," etc., Dan. 9:27], shall yet unite with their transgression of it, the show and profession of. religious zeal, hypocritically dissembling (a character of the Jews of that era prominently set forth in the burning words of Christ Himself: Matt. 23:13-23: 15:7,8; and. set forth also as awfully by their own historian Josephus, in his description of the seige of Jerusalem). On the other hand, they that know their God, . . . the disciples who, taught from above, shall know (what others, cannot know) that mystery of godliness, God manifest in the flesh, shall not only understand themselves, but strong in faith and spirit, shall instruct and disciple many. Thus, the Jewish people, as a nation, shall fall and be scattered,, a monument of God's indignation, by the sword, and by flame, by captivity and by spoil, many days; whilst meanwhile the understanding ones, or disciples of the Messiah,, shall not only otherwise advance in their work, but be holpen even on the world's theatre with a little help. Then, however, and on this gleam of visible prosperity, hypocrisy shall insinuate itself even into their body. Many shall. cleave to them that are mere dissemblers in religion, just like the Jews before them, and so corrupt the professing people. And thus persecution shall arise against the sincere ones even out of their own body; and this continue even unto the time of the end. But the result shall be only, under the Divine overruling, for their good -- to try them, and purify them, and make them white."

MAGNIFIED ABOVE EVERY GOD

We now reach a place in the prediction of the angel which .describes more particularly, more definitely, it seems, the character of another phase or aspect of this Roman power. It is that of Papal Rome. The-long period from Constantine to the fall of Western Rome marked the

gradual falling that ended in the complete apostasy of the Church. The angel says, "And the king[who shall cause these persecutions] shall do according to his will; and he shall exalt himself, and magnify himself, above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done." -- Ver. 36.

Jerome, who lived about 330 A.D., informs us that the Jews as well as the Christians of his time understood that these and the words which follow applied to Antichrist. We are aware that some few apply them to Napoleon. However, a comparison of the description of this person with the words of St. Paul in 2 Thess. 2:3,4, gives evidence that the inspired Apostle himself understood this passage to apply to Antichrist. He uses the same expressions as are used by the angel to Daniel in describing what he calls the "man of sin." St. Paul says of this "man of sin" that he "opposeth and exalteth himself above all that is called god, or that is worshiped: so that he, as God, sitteth in the temple of God, showing himself that he is God." The words of the angel to Daniel, he "shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods," etc., are so similar in every respect to those of St. Paul, that it seems evident that he is referring to this very prediction of Daniel in this Thessalonian epistle.

The angel is speaking of the persecutions, etc., which in the Divine providence were permitted after the Roman power had become professedly Christian, for the trial, testing, and development of the true Church; and, as we have already noted, he next proceeds to describe the author of these persecutions. It is well known that in prophecy a king or kingdom signifies any government, or state, or succession of potentates. The meaning seems clearly to be that after the empire had become Christian, there should arise in the Church an anti-Christian power or government that should exalt itself and should act in the most absolute and arbitrary manner, that is, as expressed by the angel, "do according to his will; magnify himself above every god," etc.; in other words to "exalt himself above all laws, Divine and human, dispense with the most solemn and sacred obligations, and in many respects enjoin what God had forbidden, and forbid what God had commanded."

FULFILLED IN HOLY (?) ROMAN EMPIRE

It is a well known fact of history that this abrogation of Divine power began in the Roman emperors with Constantine, who assumed the right to convene church councils, and to direct and control them as he pleased. In the exposition of the "little horn" of Daniel 7, we described the Western Papal aspect of this power. After the division of the empire into Eastern and Western, this power increased rapidly, being exerted principally by the Greek or Eastern emperors from Constantinople, and by the bishops of Rome in the West. In the prophecy under consideration this anti-Christian power is described as exerted by the Roman Empire in its conquered provinces in the East. "This power was to continue in the Church and prosper, according to the angel, "until the indignation be accomplished; for that that is determined shall be done." These words of the angel must have reference to some particular or definite time. They seem to be synonymous with the words of Dan. 9, "that determined shall be poured upon the desolator," and in Dan. 12:7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." We see this power still existing in the Papacy in the West, as also in the divided anti-Christian religious hierarchies in the Eastern countries.

We refer the reader to the articles on Dan. 7, where the peculiar characteristics of the Papal or Western Apostasy is more fully considered; also to THE REVELATION of JESUS CHRIST dealing with Rev. 13 and 17, and other visions in the same book.

THE IMMORTAL SERMON AND PRAYER

"Thy kingdom come. Thy will be done." -- Matt. 6:10; chapters 5-7.

THE immortal Sermon on the Mount is supposed to have been delivered from a site known as the Mount of Beatitudes,, sloping gradually, about sixty feet in height and situated about seven miles southwest from Capernaum where Jesus had taken up His residence. Strange to say, it was on this very site on July 5th, 1187, that the last remnant of the Crusaders was destroyed, after their army had been defeated by Saladin in the valley below. Those Crusaders claimed to wage their warfare in the interest of the Lord's cause, but had they remembered and properly applied to themselves even remotely the lesson which we are about to consider, spoken by our Lord on this very Mount, they would not have been defeated and exterminated, for they would not have been Crusaders at all. Alas, how many cry, Lord, Lord, and attempt in the Lord's name to do many wonderful works who, neglecting His Word, are not His people and fail to get the blessings now offered.

One who has evidently given much careful thought to the Sermon on the Mount has very aptly remarked that "it dealt, not with scrupulous tithes and ceremonial cleansings, but with the human soul, the human destiny, and human life -- with Hope and Charity, and Faith. There were no definitions in it, or explanations, or 'scholastic systems,' or philosophic theorizing, or implicated mazes of difficult and dubious discussion, but a swift intuitive insight into the very depths of the human heart -- even a supreme and daring paradox that, without being fenced round with exceptions or limitations, appealed to the conscience with its irresistible simplicity, and with an absolute mastery stirred and dominated over the heart. Springing from the depths of holy emotions, it thrilled the being of every listener as with an electric flame. It was a Voice of God, speaking in the utterance of man; its austere purity was yet pervaded with tenderest sympathy, and its awful severity with an unutterable love. It is, to borrow the image of the wisest of the Latin Fathers, a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and the thrill of love.

"And we, who can compare Christ's teaching -- the teaching of One whom some would represent to have been no more than the Carpenter of Nazareth-with all that the world has of best and greatest in Philosophy and Eloquence and Song, must not we too add, with yet deeper emphasis, that teaching as one having authority, He spake as never man spake? Other teachers have by God's grace uttered words of wisdom, but to which of them has it been granted to regenerate mankind? What would the world be now if it had nothing better than the dry aphorisms and cautious hesitations of Confucius, or the dubious principles and dangerous concessions of Plato?"

Truly we do not wonder that Jesus' marvelous sermon dealt with the power and privilege of prayer; for indeed there can be no advancement in the pathway of life except it be associated with communion with God-an appreciation of His tender and infinite mercy and love.

We know not the author of the following, but consider it worthy of reproduction as an illustration of earthly kindness and a reminder of the gracious message from Jehovah:

**"LIKE AS A FATHER PITIETH HIS CHILDREN, SO THE
LORD PITIETH THEM THAT REVERENCE HIM."
-- PSA. 103:13**

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment

in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of its terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise.

He was a strong man with a clear voice and a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministrations, that he might bring to the sick-room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read it with a growing appreciation of its beauty and sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the Scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children so the Lord pitieth them that fear Him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father," he could bear no more.

"O, my child," he cried, "if God cares for you as I do -- "

He bent over the bed and wept. "It is the verse we both need," she said softly, after a few minutes.

And he knelt beside the bed, and said

"Yes, my dear -- that is the verse we both need."

OUR FATHER IN HEAVEN

Only those who have become God's children by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace that "they may obtain mercy and find grace to help in time of need." (Heb. 4:16.) In the world, therefore, only those who are accepted in the Beloved are privileged to call Jehovah God by the endearing name, "Our Father who art in heaven." The attempt to thus approach God implies (1) a faith in the Divine being; (2) a realization of dependence upon Him; (3) a faith that a

way of reconciliation with the Father has been effected through the Redeemer; (4) a realization that the great Creator no longer condemns the suppliant, but accepts him as His son. More than this, it implies that the suppliant recognizes the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family-the petition is not "My Father," but "Our Father in heaven." Therefore, whoever thus prays intelligently must have interest in and concern for all the interests of the family of God. Whatever of selfishness he might have had formerly he must divest himself of when he comes to the Father, and must realize himself as merely one of the favored class of sons thus privileged. It is in harmony with this thought that all of the Lord's truly consecrated people have special pleasure when permitted to approach the throne of grace together, whether but two or three or in larger numbers.

In proportion as the Lord's people grow in grace, in knowledge, and in love, they will grow in appreciation of the great privilege of prayer. Not that prayer will take the place of the study of the Divine Word, but that realizing more and more from the Word something of the lengths and breadths and heights and depths of Divine mercy and provision, the true children of God have comfort of heart and joy in going to the throne of grace to give thanks unto the Lord for all His mercies, to commune with Him respecting their trials and difficulties, and to assure Him of their loving confidence in the gracious promises of His Word, in the exceeding riches of His grace, and in His wisdom, love, and power to fulfil toward them and in them all His gracious promises.

The more the Lord's people advance in knowledge of Him the more they will appreciate the fact that the Divine arrangement is broader and deeper and higher than anything they could suggest, so that such are granted liberty to ask what they will with the assurance that it will be done. The Lord well knows that this class will ask that His will be done; hence the promise is made only to those who abide in Christ and who have His Word of promise abiding richly in them. All such learn, before attaining this station and liberty, that as the heavens are higher than the earth so are the Lord's ways and provisions higher than our conceptions, and every way to be preferred. Hence, while praying to the best of their ability in harmony with the promises of the Word, these would always include the sentiment expressed by our Redeemer, "Nevertheless, not My will but thine be done."

"PRAY WITHOUT CEASING"

"Pray without ceasing. In everything give thanks." (I Thess. 5:17,18.) The advanced Christian is to be so fully in accord with the Father and the Son and the Divine Program, the Plan of the Ages; that his entire life will be a prayer and a song in respect to every affair of life. He

will have in his mind primarily, What is the will of God in this matter? "whether we eat or drink or whatsoever we do let us do all to the glory of God." The heart that is thus continually in all of life's affairs looking for Divine direction is thus continuously in a prayer attitude, and no other condition is proper to the Christian -"In all thy ways acknowledge Him and He shall direct thy paths"; "Delight thyself also in the Lord and He shall give thee the desires of thine heart." -- Prov. 3:6; Psa. 37:4.

But while thus in the prayer attitude continuously we must not neglect the privilege of a more formal approach to the throne of grace -- on bended knee, privately and alone. Whoever does not embrace this privilege misses a portion of the great blessing which the Lord has arranged for His benefit and assistance in walking in the Narrow Way. Our Master spent seasons in prayer alone, and surely all of His disciples may well follow His example in this as well as in other matters to advantage. As our Lord sometimes prayed in the presence of His disciples, as is evidenced by their recording His words, so all of His followers are to realize that they have a special privilege of fellowship in prayer, praying with one another, speaking to one another in psalms and hymns and spiritual songs, and in petitions to the throne of grace. -- Eph. 5:19 ; 1 Cor. 14:14-17.

THE BLESSING OF FAMILY WORSHIP

While family prayer is not specifically taught in the Scriptures we cannot doubt its appropriateness under some conditions. True, the natural family is separate and distinct from the family of the Lord, but where the natural family has been reared in the "nurture and admonition of the Lord" it is scarcely supposable that the minor children would be so lacking of reverence as not to have pleasure in bowing with their parents for the worship of the Creator. Where the children are grown so that they have discretion for themselves, if they be not pleased to join in the worship, in our opinion the Lord wilt be all the better pleased that they be not coerced, for He seeketh such to worship Him as worship Him in spirit and in truth. Where the husband or wife is not a child of God, unbegotten of the Spirit, it would be inappropriate that he or she should lead in the worship, addressing the throne of grace. The more we recognize the Divine limitations on this subject, the more will we and those with whom we are in contact appreciate prayer as a great privilege, which is accorded only to those who can with sincere hearts address Jehovah as our Father, and these can be only such as have accepted the Lord Jesus as their Savior, for "No man cometh unto the Father but by Me." -- John 14 :6.

As in the type none but the priests offered incense before the Lord, the teaching would seem to be that only the Royal Priesthood, the

members of the Body of Christ, have this privilege in the present time. Nevertheless, we might reasonably suppose that the children of believers, who have not yet reached the deciding point of loyalty or disloyalty to the Lord, would properly enough be privileged to approach the throne of grace through the relationship of their consecrated parents. We might even suppose that some believers, progressing in the life of faith, who have not reached the point of making a consecration of themselves to the Lord, would have the right, the privilege, of addressing the Redeemer in prayer: and yet we know of no Scripture that positively says or indirectly implies that an unconsecrated believer has any acceptance at the throne of grace, or any standing whatever before the Father as amongst those who may address Him in the petition, "Our Father which art in heaven."

The more it is recognized that the privilege of prayer is an exclusive one, the more those enjoying the privilege will be inclined to use it in a most reverent manner. The kings of earth make resolutions respecting times, seasons, dress, etc., regulating those ushered into their presence; and all who have a proper appreciation of the majesty of the King Eternal, invisible, the only true God, will approach in a worshipful, reverent spirit, implied in the expression, "Hallowed be Thy name." Holy and to be revered is our God; His name stands for everything that is just and wise and loving.

"THY KINGDOM COME"

"Thy will be done, as in heaven so in earth." These words, not found in the older manuscript in Luke, are found in the Matthew manuscript, and are, therefore, properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it was evidently not the Lord's intention that it should be continually used as the only petition at the throne of grace, but rather He gave it as a sample. The various items of the Lord's prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not be understood as binding their terms, their expressions, their words.

The thoughts of the true disciples are directed to the fact that the present condition of sin and death is not to be everlasting, that God has provided for and promised a glorious Kingdom through His Son, and the Church His Bride, under which evil will be conquered and brought under complete subjection to righteousness. Those who are in -proper relationship of heart to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they well know that this will imply the overthrow of present institutions. Their hearts are so in accord with the Lord that they are out of accord with every form and institution and vine not of the Father's right-hand

planting. (Isa. 60 :21.) Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that Kingdom class which shall bless the world and uplift it out of sin -and-death conditions.

GIVE US OUR DAILY BREAD

"Give us day by day our daily bread," or, "our needful bread." (Am. Rev.) There is no attempt here to supplicate delicacies, but merely an expression of trust in the Lord and confidence that He will provide, in harmony with His promises that our bread and water shall be sure. Indeed when we remember our Master's words, that the heathen have in mind what they shall eat, what they shall drink and wherewithal they shall be clothed, but the Heavenly Father knoweth what things we have need of, we perceive. that to the Spirit -begotten and advanced Christian these words respecting daily bread imply more particularly the spiritual than the earthly food. Provision for all our necessities, both temporal and spiritual, according to Divine wisdom, is briefly summed up in this expression.

To suppose that the Lord here is merely referring to the natural food would imply that the petitioners were merely natural men, whereas we have seen that the prayer was taught only to those who were reckonedly New Creatures in Christ by a covenant to walk in His steps in the Narrow Way. It must be understood, therefore, that it is the New Creature that is offering the petition, and this will imply that it is the nourishment of the New Creature that is chiefly under consideration-with whatever provision for temporal necessities the Heavenly Father may see best. This is distinctly brought to our attention in the last verse of this lesson, wherein the Heavenly Father is represented as dispensing the Holy Spirit-the spiritual blessings and experiences which develop in His children His own Holy Spirit, the Spirit of the Truth, the Spirit of the Lord.

GOD'S MERCY PROPORTIONATE TO OURS

"Forgive us our sins; for we also forgive every one that is indebted to us." The sins here referred to, or as in Matthew, "debts," are in no way related to original sin, which we are not to pray to have forgiven, but which the Father has already made provision to forgive unconditionally to those who accept Christ. Original sin is not forgivable, but God in His mercy provided a Redeemer, and we read, "Christ died for our sins according to the Scriptures." He is a propitiation for our sins, the just for the unjust, to bring us to God. This prayer relates not, therefore, to that sin whose forgiveness permits us to approach God, and by covenant through Jesus to call Him our Father. The sins mentioned in this prayer, or the "debts," are those which are ours after we have become New Creatures in Christ,

children of the Highest. Because of our imperfections we cannot do the things which we would, the things which we know to be the perfect will of our Father in heaven.

In a certain sense these are our debts or obligations to the Father from the time we start to walk in newness of life -not after the flesh but after the Spirit. Walking after the flesh we find that we cannot come up to the Spirit, hence the "debts." It is for the forgiveness of these that we are privileged to petition -- matters of omission and commission not willfully done, not intentionally omitted. In the Divine arrangement the merit of Christ not only covered the sins that are past, but made provision for our weaknesses and blemishes en route for the Kingdom. God could indeed apply the merit of Christ to these debts and excuse us from them, and not require us to mention them at all, but for our advantage He has arranged it otherwise, that we must make application for the covering of these debts, for exoneration in the name of Jesus, and so doing we learn three lessons: (1) We learn to keep track of our blemishes, and are the better assisted, therefore, in the future in warring a good fight against them. (2) We are thus continually reminded of our dependence upon the merit of our Savior, the merit of the precious blood. (3) We are thereby assisted in being merciful, compassionate, and generous toward others who may be our debtors in matters great or small.

How just and how wise is the Divine arrangement which requires of us, in applying for mercy, to pledge ourselves to the Lord that we also are merciful, forgiving to others, not attempting to exact justice from those with whom we have contact and who are under some obligation to us. This is a wise provision, in that it will assist us in the right direction, assist us in the development of character which the Lord can approve, and which would be meet for those who would be inheritors of the Kingdom. It will assist us in our endeavors to be copies of God's dear Son, and like unto our Father in heaven in the sentiments of our hearts at least. It is just, because it is not God's arrangement to simply show us favors above the remainder of mankind, except as we shall receive His mercies with proper appreciation, and with a . desire to attain the condition which would be pleasing to Him and which He would be pleased to reward with the everlasting life and the Kingdom glories.

"DELIVER US FROM EVIL"

These words are not in the original in Luke's account of the prayer, but they are found in Matthew's account, and hence are, properly a part of the prayer. "Bring us not into temptation, but deliver us from the evil one." (R. V., Matt. 6:13.) This statement is a little confusing, for we have the assurance that "God tempteth no man." (Jas. 1:13.) The thought then seems to be that there is an evil one ever ready to

attack the Lord's people to the extent that the Lord will grant the privilege, the opportunity, as in the case of Job.

We remember, too, that trials, testings and temptations are necessary for our development as New Creatures, and since these are necessary and of Divine arrangement or permission, it would not be appropriate for us to pray that the Lord would spare us from all trials and temptations, for, says the Apostle, "If ye be without chastisements then are ye not sons." (Heb. 12:8.) We must, therefore, paraphrase this statement in our thoughts and suppose it to mean, "Bring us not into temptation that would be too severe for us, or abandon us not in temptation; but deliver us from the evil one." This thought is in full accord with the entire testimony of the Word of God. The promise is, "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." (1 Cor. 10:13.) The evil one would indeed utterly destroy the Lord's consecrated ones, but he will not be permitted so to do. Thus far he may go but no farther. If God be thus for us who or what power can prevail against us -- nothing shall by any means separate us from the love of God in Christ.

"ASK AND IT SHALL BE GIVEN YOU"

Although our Lord did not teach His disciples to pray, until they requested instruction, this was evidently not because He was unwilling to assist them, but because He wished them to realize and desire further teaching. It may be argued by some that no one needs instruction in how to pray, but that thought is not borne out by this lesson. Evidently there are proper and improper prayers. We might as well say that no one needs instruction in singing or in playing music. We do sometimes say that singers and players are born with the talent, nevertheless the most talented musicians by instruction reach their proficiency.

And so with prayer. We have already seen that great mistakes have been made as to who may pray and as to what may be properly prayed for, and we have already considered the Lord's outline respecting a proper form of prayer, beginning with ascriptions of praise and thanks and proceeding to expressions of confidence in God and the promises of His Kingdom, continuing with acknowledgments of our dependence upon His provisions day by day, and ending with expressions of confidence in His power and goodness to protect us and ultimately to deliver us. This is the general form which our Lord commends to us as proper in approaching the throne of grace. On the other hand, however, it is interesting for us to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to Him, but that so gracious and broad are His arrangements that we may come in imperfection

and with stammering tongues to tell Him of our devotion, our appreciation, our confidence, etc., in any manner that we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we will desire to use the privilege in the manner most acceptable to the great One whom we thus approach.

Why should the Lord wish us to ask before He would give His blessing? For a wise purpose, we may be sure He would have us feel our need; He would have us appreciate the privilege; He would have us look for the response; and in all these experiences He would develop us as His sons of the New Creation. Therefore we are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which He is so willing to give to us as we develop in character and in preparation for His mercies.

It was to illustrate this that the Lord gave the parable of this lesson respecting the householder who was short of food for the entertainment of his visitors. He was represented as importunately urging upon his neighbor the necessities of the case, and ultimately thus succeeding. Our Lord instructs us that we should be so earnest in our desires for the Kingdom, for the honor of the Father's name, for the daily portion of the bread of life, for deliverance from the evil one, and for God's keeping power in every trouble, and in all of life's affairs His supervision, that we continually go to Him day by day, hourly and momentarily, watching and praying without ceasing, and in everything giving thanks, accepting by faith the promises of His Word that all things shall work together for our good. To such the blessings are on the way, sometimes coming in one form and sometimes in another, but generally in ways not anticipated and generally larger by far than anything we had asked.

ENCOURAGING LETTERS

Dearest Brethren in Christ

Greetings in the name of our beloved Master.

I enclose herein the balance due for the back copies of the HERALD I received and trust you will overlook my seeming neglect in not forwarding it sooner. I have already received an abundant blessing through a hasty perusal of these issues, especially the chronology articles which have served to clear up several points which have puzzled me for some time. May the Lord richly reward you for the sweet and timely spiritual food you are dispensing to His people. I rejoice to see the meek and humble spirit which is manifest in your journal and for your close adherence solely to His Word.

I, also, have been tossed upon the sea of trials and testings which have come upon the Household of Faith since my entry into the Truth (some five years ago), and not being able to concur in all the present wonderful "knowledge" with its "smiting work" and "drives," I was as a lone sheep lagging on the outskirts of the flock, confused and knowing not whither to turn.

Recently, however, a copy of the HERALD was placed in my hands by my father-in-law, Brother Oleszynski, (no doubt well known to you), and I was delighted indeed, to say the least, to recognize the true spirit of the Lord manifest therein. I look forward now to a true Christian fellowship through the pages of the HERALD.

That our heavenly Father may shed His abundant blessings upon you and guide you safely through these troublous times, is the wish and prayer of both Sr. S. and

Your brother in the Lord, W. J. S. -- *Ill.*

Dear Brethren:

I am writing you this to express to you my sincere appreciation of the second volume of Revelation. It is, to my mind, a most beautiful presentation of the subject. It is eternally true that by their fruits -- spirit -- we will be able to know the truth of matters. No matter how eloquently and learnedly a matter may be set forth, if it had not the Christ spirit, it is none of His. The Revelation treatise has, to my mind, all the internal evidence of a correct exposition. It is logical, exhaustive, candid, and last but not least, it carries the sweet perfume of the Christ spirit. It seems to me it should strike a responsive chord in the heart of every consecrated believer. I have today received the August 15 HERALD. My sister, who lives at Bay Minette, Ala., . . . is now on a visit in Selma, Ala. While she is away,. I wish you to mail her a copy of the August 15 HERALD. I am particularly anxious for her to read the first article, "Has the preaching of the Cross ceased?" . . . Please mail her a copy, and also such other literature as you deem proper. She has been a close student for years of Pastor Russell's works and the Bible. Please send me a few tracts for distribution "Why Does God Permit Evil?" and "A Dark Cloud and Its Silver Lining."

May the God of all grace guide and keep you all.

Yours in His name, J. G. A. -- *Ala.*

Dear Brethren:

Enclosed please find P.O. Money Order in payment for the two books. Thank you very much for procuring them for me. I very much appreciate them especially the Biblical Comments. I also received Volume II of the Revelation Series. I prize both volumes very highly. I never used to care very much for the book of Revelation, but now I never tire of studying it. Thank you for your very kind letter. I am ever striving to know the Master's will. Pray for me.

May the Lord bless and keep you is the prayer of

Your sister of His grace, M. A. F. -- *Minn.*

Dear Brethren

Greetings in our Lord's name. Will just now acknowledge the receiving of Volume II. It is surely wonderful; what blessings our Lord has for those that wait upon Him in His name. I wish to thank you for that book. There are several more here who are waiting, though already I have delivered some of the ten books which were sent. Am sure they will be read with interest. I hope the work will continue as long as the time will allow it to be distributed among such as are hungering and thirsting.

Now I would be glad to know if you have any particular plan of distributing the two volumes. Many of the truth people are very hard to approach. I am not sure if any of the Christians outside can grasp any of the truths therein. Please find enclosed \$_____ for which you may send books. I may need them later.

Your brother in Christ, W. O. W. -- *Ill.*