

The Herald of Christ's Kingdom

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ONE MASTER OVER ALL THE CHURCH

"One is your Master, even Christ; and all ye are brethren."

-- Matt. 23:8.

THE teachings of the Scriptures are most explicit that God has purposed and called but one Church to be associated with His Son in the heavenly realm -- one Body, the member of which are all called in one hope of their calling. (1 Cor. 12:12; Eph. 4:4.) It is not less definitely established in the Divine Word that this Church should have but one Head, one Guide, one spiritual Ruler, even Jesus whom God gave "to be the Head over all things to the Church, which is His Body."

Moreover, we find it clearly set forth also, that this assembly of called out ones throughout the Age is to have a definite order or government in its midst: first of all, under our Master in the beginning of the Age there were appointed twelve Apostles, under spiritual guides, to serve the Church throughout the Age, and these have been designated the twelve Apostles of the Lamb, the twelve foundations of the New Jerusalem, in view of their important positions as spiritual teachers in the Church. (Rev. 21:14.) Thus in the book of Revelation, the New Jerusalem, the symbol of the new Millennial government, the Church, is shown as the Bride united to her Lord and glorified with Him; and in the picture the statement is distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations are the names written of the "twelve Apostles of the Lamb"-no more, no less. What better proof could we have that there were never more than twelve of these Apostles of the Lamb, and that any others were, as the Apostle Paul suggests, "false apostles." (2 Cor. 11:13.) From what we gather of the conduct and ministry of the Apostles, their position was that of under-shepherds of the flock, rather than that of lords or masters of the Church.

In accordance with the Spirit of Christ in them, and in harmony with their messages, the Apostles, therefore, issued neither bulls nor anathemas, nor threats, but we do find among their loving entreaties such expressions as these: "Being defamed we entreat"; "I entreat thee also, true yoke-fellow"; "Rebuke not an elder, but entreat him." -1 Cor. 4:13; Phil. 3:3 ; 1 Tim. 5:1.

The beautiful figure which the Apostle gives of the Church in its present condition, well illustrates the Divine order that was to prevail.

It is that of the human figure, the head representing the Lord, and the various parts and members representing the Church. In 1 Cor. 12 the subject is grandly elaborated, and with profound simplicity: "As the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into one Body." This Apostle continues and calls attention to the fact that as the well being of a human body depends largely upon the unity and harmony and co-operation of all its members, so also it is with the Church, the Body of Christ. If one member suffer, all suffer, etc. He points out that as we seek to cover and hide the weaknesses, blemishes of our natural bodies, and seek to relieve and help them, thus it should be with the Church, the Body of Christ. If one member suffer, all suffer, etc. He points with the mantle of charity, love.

Such an organization as thus obtained in the primitive Church -- namely without a sectarian name, and without glory, honor, and authority on the part of a few over the many, and without a division into clergy and laity, is regarded by many today as no organization at all. However, we need not be fearful to take our position with and copy closely the example of the primitive Church; for it will mean to us the enjoyment of correspondingly similar liberties and blessings.

It was not in conflict with the foregoing that the Apostles, following the guidance of the Holy Spirit, gave instructions to the various companies of the Lord's people that they elect certain of their number as elders and deacons to take the oversight and care of their brethren in spiritual affairs. Neither did it mean that any company of the Lord's people in those days were brought into bondage to those thus elected to serve them in this way; for as a matter of fact, these thus appointed as elders, pastors, etc., must necessarily themselves be subject to the voice of the Church. No intimation whatever is given that any of these thus elected by various of the congregations of the Lord's people were to consider themselves constituted a kind of "authority" or "power" in the Church. To the contrary, the Apostle Peter admonishes those acting in the Church as its servants, that they "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:2,3.) The Master's words given to His disciples just before He left them were to be remembered, and to constitute a guide and a strength to His people all through the Age: "One is your Master even Christ, and all ye are brethren."

It has been, therefore, in violation of the Savior's words and in conflict with the simplicity and order given by the Apostles, that there have arisen and developed from time to time "authorities" and "powers" in the professed Church claiming the right to direct and control its affairs;

and claiming to have received from the Lord a kind of special unction constituting them a Divine channel, or government, whose authority and dictates must not be questioned or disobeyed. The true Church has not needed any such authorities and powers in its midst, for invariably when such have appeared the result has been an apostasy, a departure from the primitive conditions which provided that each individual member of the Church should be free to exercise his or her own personal liberty in deciding what should be believed and accepted as truth.

But some may ask, What of the Apostle's statement, "He gave some apostles, and some prophets, and some evangelists, and some pastors, and- teachers, for the perfecting of the saints, till we all come," etc. The answer is that true to the Apostle's instruction the Lord has provided His Church with just such assistances and helps as is here indicated. But there is no ground for claiming that any of these were to be rulers of the Church, or to deprive individual members of their liberty. We certainly do not deny, but on the contrary affirm, that the Church should have living teachers; but those in the Church were not to blindly accept whatever any teacher should set forth, but were to prove the teaching of those whom they had reason to believe were true light-bearers, by the infallible standard -- the Word of God. The mere claim of any man or any combination of men to be teachers, was to be no proof that they were such by Divine appointment, for false teachers, we are told, would arise in the Church, and would pervert the truth. Therefore, the Church individually-each by himself and for himself and himself only -must fill the important office of judge to decide according to the infallible standard, God's Word, whether the teacher be true or false, and whether the claimed teacher is a true teacher by Divine appointment.

In consideration of the foregoing it may be asked in what sense is the association of brethren represented in the PASTORAL BIBLE INSTITUTE, ministering in harmony with the order given in the early Church. Some have even asked if the brethren connected with this ministry consider themselves a kind of successor to Brother Russell and his work, or that they are constituted to "*finish*" his work, etc. Our reply is that to our understanding the thought of successorship to Brother Russell is entirely out of order, and such a claim made by ourselves or others would be entirely without foundation or warrant. We know of no reason for believing that Brother Russell's ministry and work in the Church set aside the order established in the primitive Church, nor did our dear Brother claim for himself any kind of special authority contrary to, or different from that which has existed in the Church all down through the Age. Therefore, in keeping with the New Testament order, we are to think of our dear Brother as having been one of the "evangelists, pastors, teachers," etc., for the perfecting of the saints. We know of no reason for believing that there was anything about his

ministry requiring a successorship; neither can we think of his work as having been unfinished at the time of his decease. To the contrary, there is every reason to believe that he himself finished all the work that *he* was given to do, the same as other teachers in the Church have done through the Age; and he has and needs no successor. Therefore there is no ground for claiming or teaching that there is some kind of special power or authority descending from Brother Russell upon some one or some company of brethren since his decease.

But perceiving that there is a considerable number of the members of the Church still in their earthly pilgrimage since his departure, it is to be recognized that there is still a ministry and a service to be performed amongst the Lord's people. It is, therefore, for the various companies of the Lord's people throughout the world to look for these more or less in their midst, and to accept the direction of the Lord's spirit in appointing such of their number as their helps and teachers. To our understanding, the order amongst the Lord's people today should be as it was in the early Church. Their full individual liberty should be exercised, and none should be accepted as teachers whose teachings and service are not found to be in full harmony with the truth as given in the Bible. Each company of the Lord's people guided by His Spirit, should be its own authority and should control its own affairs.

As for the capacity in which this INSTITUTE is operating, we have endeavored to explain that this arrangement exists by virtue of the brethren of various Churches appointing certain of their number to act in this capacity and to carry forward a ministry in behalf of the brethren at large. But we would have it clearly understood that this INSTITUTE is not an "authority," nor a "power," in the Church or over any church or number of churches. Whatever service or ministry is being performed today by this association of brethren is solely on the basis of the expressed consent and wishes of brethren of various Classes; and apart from this, no service, activity, or ministry is undertaken. It would be indeed contrary to the Apostolic order for any brother or brethren to claim that the churches unitedly had centered power in them, and had given them the right to speak authoritatively and dictate what should be believed and what ministry should be performed. We urge brethren everywhere to carefully guard against and avoid any such condition of affairs obtaining in their midst; for it invariably leads to a misuse of power and provides occasion for selfish ambition to creep in, resulting in depriving the Lord's people of their Christian liberty, followed by general apostasy.

The methods of operation, the service, and ministry, etc., carried on by the PASTORAL BIBLE INSTITUTE is such as is authorized by and entirely *subject* to the brethren of the various Classes; and is only such, as conforms to their wishes and to what they believe to be spiritually

profitable and in accordance with the leadings of the Lord's Spirit as they understand it. We make no claims for this ministry, except that our trust and hope is that it is a service of love for one another, and an opportunity of laying down our lives for the brethren. The brethren highly esteem the privilege of rendering this service and rejoice with all fellow-members of the Body of Christ in the gifts, honors, and blessings that come as a result of the anointing, which we all have in Him; for all the Royal Priesthood is described by the Prophet in the saying: "The Spirit of the Lord God is upon me because He hath anointed me to preach good tidings unto the meek, to bind up the broken hearted, to comfort all that mourn."--Isa. 61:1,2; Luke 4:17-20.

DEFENSE OF FAITH DELIVERED TO SAINTS

"DESPISE NOT PROPHECYINGS" (Cont.)

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." -- 2 Pet. 1:19.

THE "sure word of prophecy" occupies a very important place in the sacred writings. Notwithstanding this fact there has ever been existing amongst believers in the Bible as a Divine revelation, a disposition to minimize the importance of prophecy, and even to go so far as to discourage and make light of its study. Particularly is this true at the present time. No matter what may be the cause, this certainly is a serious evil. The remark of another is quite in place here on this point

"God's Word, in God's order, with God's emphasis, should be the watchword of every diligent student of its inspired pages. The Bible is not a book of hobbies. it never emphasizes one truth at the expense of another. Neither does it deal in fragmentary truth. The book is a grand mosaic, divinely perfect in all its parts, and perfect in its Divine completeness. The various truths contained in this wonderful book are set forth in the measure of their importance, and it behooves every careful student not only to study God's truth in God's order, but to observe closely the emphasis He places thereon."

GREAT PROMINENCE OF PROPHETIC TESTIMONY

A careful examination of the Scriptures cannot fail to produce the conviction that the prophetic writings occupy a much larger proportion of the Bible than any others. The books that are directly prophetic constitute over one quarter of the Divine canon; and when with these we add the multitudinous passages in other books that contain predictions, especially in the Psalms, and remember also the types or

shadows of things to come that is embraced in the history of the Israelitish nation, including the tabernacle services and sacrifices, the typical significance of the Passover, the feasts of tabernacles, first fruits, the jubilee, etc., we are compelled to conclude that prophecy constitutes the much larger portion of the "all Scriptures that are given by inspiration of God," that are profitable for correction, reproof, and instruction in righteousness that the man of God may be perfect, and thoroughly furnished unto every good word and work.

The prophecies concerning the First Advent of our Lord run like a golden thread through every book of the Old Testament, describing in minute detail every feature relating to His person -- His birth, His childhood, His character, His ministry, His miracles, His rejection by His own nation; and many details connected with His sufferings, death, resurrection, ascension to heaven, and with the outpouring by Him of the Holy Spirit of God. From the prediction in Eden to those of Malachi each succeeding Prophet added more and more to the weighty facts of His coming, until the plains of Judea trembled with the thrilling message of angelic testimony -- "Unto you is born this day in the city of David a Savior which is Christ the Lord." "The trend of thought upon this overwhelming subject accumulated in power and volume until the voice of the wilderness crier heralded the presence of the long expected Messiah."

"TESTIMONY OF JESUS, SPIRIT OF PROPHECY"

All students of the Bible, indeed all the followers of our Lord Jesus Christ, will admit that anything that relates to the mission and work of their great Leader should be of paramount interest and importance. Do all realize that every prophecy from the first one in Genesis to the last one in Revelation relates either directly or indirectly to the great Redeemer? In so far as the Old Testament is concerned, this fact was not only stated, but , strongly emphasized by our Lord, when He gave utterance to the words, "Search the Scriptures . . . for they are they which testify of Me." His words after His resurrection to the two disciples whom He met on the way to Emmaus, further establish this thought: "O thoughtless and slow in your hearts to repose faith in all things which the Prophets spake ! And beginning at Moses and from all the Prophets He thoroughly explained to them in all the Scriptures, the things concerning Himself."

Some of the Lord's people seem to think that Old Testament prophecy exhausts itself in the record of events connected with the First Advent of the Redeemer. But the fact of the matter is that the prophecies only begin their fulfillment at this period of His marvelous career. Our Lord Himself was a diligent student of prophecy; and not only so, but He was the greatest of all prophets, besides being as He said, the subject directly or indirectly of all prophecies. Even His words to His disciples

were woven through and through with predictions of the future. Nearly all of His parables were predictions of things to come. So important did He consider prophecy that He was continually reminding His disciples of the necessity of giving heed to His prophetic utterances. The same was true of His Apostles, as well as of those specially chosen to complete the Divine canon of inspiration. Large portions of the writings of the Apostles Paul, Peter, James, John and Jude, are made up of predictions concerning the future, and of exhortations to give heed thereunto.

The sublime dignity and grandeur of the Church's high calling comprehends all those truths that relate to the wonderful events predicted to come in the future. Who then can believe that God would have spread out before us the grand chart of prophecy if He had not greatly desired that His people would study and meditate upon its marvelous unfoldings? Who can possibly believe that God would have traced beforehand the exalted pathway of His dear Son through the long aisles of history, if He had not known that His people would be helped and benefited by such a forecasting! Nay, had He not seen that it was necessary to their strengthening and upbuilding, He would not have done this. The invitation of our blessed Savior to follow Him, relates not only to emulating Him in our moral uprightness, and in the exercise of our spiritual faculties -- our consecration, etc., but also to following Him in His example as a diligent student of Divine prophecy; and especially is it important that we listen to His instructions to give heed to His own personal exhortations concerning the importance of prophecy, as well as to those of His chosen Apostles, who were inspired of God to unfold the future station and achievements of our glorious King.

HIGHEST INCENTIVES TO HOLY LIVING

As we explore this wonderful field of prophetic promise and revelation, we find interspersed in it, not only inspired predictions, but grand and glorious doctrines, precious promises, practical illustrations and precepts, which together constitute the highest incentives to holy living. The strings of the prophetic harp have been touched by holy men from nearly all the ranks of life -- by mighty kings and statesmen, as well as by lowly peasants, whose occupation was to till the soil, and engage in other humble, temporal occupations. Above all, He who is to occupy the highest station in God's universe has touched the strings of the prophetic harp and brought from it some of its sweetest and entrancing melodies. "Shall we then," says one, "depreciate such exalted companionship and rob ourselves of such spiritual enjoyment simply on the ground of an unwarranted prejudice against the study of prophetic truth?"

It is only through prophecy that we learn of the destiny of this present world in which we live. The development, reign, and overthrow of vast empires was foreseen and foretold centuries before their fulfillment, thus enabling us to know where we live on the stream of time. One who is familiar with Divine prophecy can look backward and fully realize that it is God alone who "changeth the times and seasons"; who "removeth kings and setteth up kings"; who "knoweth what is in the darkness," and "reveals the deep and secret things." Such can clearly see solemnity in the trend of events as they have been unfolding themselves toward an inevitable crisis in human affairs -a crisis which will bring to this world the Kingdom long prayed for. The steady march of the history of long centuries has been and is a fruitful theme of the prophetic harp; and these prophecies reveal to us that we have been slowly but surely approaching a particular turning point, predetermined by the Almighty, culminating in a revelation of human destiny and hope. We are enabled to see that each revolution in human affairs is assisting in moving the world on toward its prophetic destiny; that "all things keep step along the lines of God's eternal purposes; and the Christian who fails to read history by the lamp of prophecy, will find no other light to illumine the deep mysteries surrounding this earthly planet."

MUCH PROPHETIC TESTIMONY NOW HISTORY

How few, even among the professed followers of our Lord, know that much, very much of the predictions of holy men of old, has crystalized into history, and are so many evidences of the Divine authority of the Bible. There never was a time like the present when the Bible as a Divine revelation was being so strongly attacked and discredited; never a time when so many are being shaken in their faith. Divine prophecy is one, if not the greatest weapon that can be wielded to meet this assault and strengthen the faith of the weak ones. The Bible challenges the skeptic to discover or detect any flaw in its marvelous assertions of the future. History today corroborates, so far as prophecy has become history, that the Bible is the infallible word of the living God. Indeed, twenty-five centuries of the history of the Jew and Gentile have demonstrated the Divine authenticity and truthfulness of the inspired Daniel, who was one of those "holy men of God," specially chosen to record the history beforehand of these two classes that have been the great actors on the stage of human affairs.

THE APOCALYPSE AS A PROPHECY

Passing by the many wonderful prophecies made by our Lord during His earthly life, as well as those found in the epistles of the inspired Apostles which have met their fulfillment, and which, if there were no others in the New Testament, are so numerous as to have required the labors of many historians and many large volumes to record the same,

what shall we say of the paramount prophecy of all-the Revelation which the all-seeing God gave to Jesus Christ, to show unto His servants things that were then to begin to come to pass? No book has been so ill-treated; no book has been so traduced; no book has been so despised and neglected, as this, the most wonderful of all the Divine forecasts of future things. No book has been so hated by Satan; no book has been so misdealt with by the professed followers, yea, even the true followers of the Divine Author. Every way conceivable has been resorted to by even the friends of Divine revelation to discourage, to disparage, to belittle, and to destroy the influence which obedience to Christ's inviting words, "Blessed is he that readeth and they that hear the words of the prophecy of this book," would accomplish, if heeded by its followers. Thank God, there have always been a few, and even today there are some still in the world that have given heed to this loving invitation, and have received the blessing promised. Many say it is too deep to be understood. However, the Bible does not place any premium upon that mental ignorance which ignores and neglects the study of the blessed book. The objection made that it requires too careful and too diligent a study to explore the deep mines of this wonderful revelation, and to gather the hidden jewels it contains, is not at all in harmony with the dignified relationship of sonship existing between the children of God and the Divine Author of the wonderful unfolding of this book -- unfoldings which were specially given for their good.

AS VIEWED BY SOME

It would be amusing were it not so solemn a matter, to listen to the excuses, the criticisms, the foolish reasonings of, some who minimize, yea even seek to discourage any attempt to fathom the wonderful revelations that God has given to the Church. Some tell us that the book was never intended to be understood; others, that if it is to be understood God will choose some special one to disclose its mysteries, and that they are waiting for this one to appear. Again, there are those who say that the visions of the book are all to be fulfilled in the future, and that they will be understood in a due time; while others say to the contrary that the fulfillment of most of its visions is in the past, in the history of God's saints, and what interest have we today in the history of those of God's people who lived in centuries gone by. This last indeed savors of selfishness. How glad are the hearts of those who, instead of listening and giving heed to these strange voices, have heeded the one great voice of all, the Lord Jesus Himself-"Blessed is he that readeth," etc.', and have had fulfilled in their lives with increasing power the help and blessing promised!

Notwithstanding the fact that the importance of the study of prophecy, and particularly of the Revelation, has been emphasized over and over again in the Word of the Lord, fear and timidity has obtained

possession of many honest souls in these last years. There are, doubtless, several things that have caused this, but such timidity finds no encouragement in the words of Holy Writ. The chief reason why this prevails is probably because of the wild, fanciful, and unscriptural interpretations that have sprung from the brains of theorists and superficial thinkers. It should be remembered that the failures and follies of speculative men in the study of prophecy have characterized every generation of church history. Just as many have wandered away from the fundamental teachings of the Scriptures and have given heed to seducing spirits and doctrines of demons, so many have done the same concerning prophecy, by failing to understand or give heed to the very first principle laid down in the Divine Word to be followed and applied in the study and interpretation of this portion of Divine truth, the Revelation of Christ. This first principle is stated by the Apostle Peter in the words, "No prophecy of the Scripture is of any private interpretation."

Many fail to understand the meaning of the Apostle's words quoted above. We should bear in mind, first, that it is prophecy that is referred to—not Scripture in general, as the Romanist would have us believe. The Apostle says, "Knowing this first, that no prophecy is of any private interpretation." The meaning evidently is that prophecy is its own interpretation; that is to say, no one or single prophecy should be read or interpreted alone, as if it had no connection with the whole Divine Plan or arrangement of prophecy. The words, "For prophecy came not in old time by the will of man," means that it is not the expression of the many minds of men, "but holy men of God spake as they were moved by the Holy Spirit." This implies that one perfect mind is the author of and the planner of all prophecy; therefore, in all these prophecies there must be one connecting thread, and one harmonious whole. To illustrate: it is comparatively easy to find some plausible interpretation and application: of a single prediction, but quite another matter to make this application fit into the general divinely prophetic plan or arrangement of all prophecy. The thought is, there is one grand skeleton or arrangement of Divine prophecy, and this must be understood first, and every interpretation made to fit into this Divine arrangement.

DANIEL AND THE REVELATION

The Divine skeleton of prophecy is that of the great image of empires of the dream of Nebuchadnezzar; and its fuller outline in the vision of the four wild beast empires of Daniel 7. These two grand outlines are divinely explained, and the explanation shows that they cover an unbroken period of history for twenty-five centuries, reaching to the establishment of the Kingdom of God over the earth. Every minor prediction fits into, or connects itself securely with these Divine skeletons of prophecy. The visions of the Revelation connect on to this

great skeleton of prophecy in the first century of the Christian era: the Roman power being the fourth in the great outline or skeleton of Divine prediction. It not only connects on to this Divine skeleton, but every single vision of the Revelation when rightly understood fits into its proper place, according to an orderly arrangement by the Divine mind; and the various visions meet their fulfillment one by one in consecutive order, filling in many additional details until the Divine skeleton stands upon its feet, figuratively speaking, like those of Ezekiel's vision, clothed completely with flesh. All the predictions that have to do with mortal man's dominion in the earth will then reach their completion; and a new, a Divine rulership succeeds. The visions then describe the immortal dominion. when human authority is lost in the Kingdom of God. One prophetic expositor thus illustrates this point this method of interpreting prophecy:

"The Apocalypse is not isolated from the rest of prophetic Scriptures. It is intimately related to the book of Daniel in the Old Testament, and agrees perfectly with the other prophetic teachings of our Lord and His Apostles, in the New. As to its relation to the former -- the book of Daniel -- its subject is the same, and its symbols are the same. At the time when John lived, the three earlier empires of Daniel had passed away; but the fourth, or Roman, was in the zenith of its power, and was destined to continue in existence for nearly two thousand years. Daniel had briefly outlined its character and career under the striking symbol of the ten-horned wild beast. John enlarges the Daniel foreview, employing the same symbols. Three times over in the pages of the Apocalypse, this terrible ten-horned wild beast is portrayed. (Chapters 12, 13, 17.) Moreover, the most notable feature of this wild beast as represented in Daniel -- its blasphemous, persecuting 'little horn' whose actions draw down the advent of the Ancient of Days in judgment-reappears in the Apocalypse with fuller detail, and in more vivid coloring. Its rise, place, power, pride, tyranny; blasphemy are the same; its duration' as assigned in Daniel and the Apocalypse is the same, and the time and manner of its destruction are the same. This identity is indeed the principal key to the Apocalypse."

The Apocalypse "presents a consecutive, continuous outline of events which would take place in the outward history of the Church from John's day to the Second Advent and beyond; but it presents it in symbolic language, in a form Which would veil the true meaning for a time, but would allow it to become progressively clear in the later stages of the dispensation."

AGREEMENT BETWEEN THE PARABLES AND THE APOCALYPSE

All the prophetic parables of our Lord fit into and agree with this great Divine arrangement or plan of prophecy. "In the parables the King is

seen to go into a far country, to receive the investiture of His Kingdom, and to return for its exercise; in the Apocalypse the King is seen in the heavens, and His Second Advent in manifested glory is symbolized and foretold. In the parables we have the marriage of the King's Son; in the Apocalypse 'the marriage of the Lamb.' In the parables the virgins are awakened by the midnight cry, 'Behold the Bridegroom; go ye forth to meet Him; in the Apocalypse the Advent is represented with its accompanying events. In the parables the conduct of the faithful and faithless servants is described, and the reward of their respective works; in the Apocalypse we see the two classes and the issues of their acts. The Lord comes, and His reward is with Him, and He gives every man according to his works. The lesson of the parables as to the Kingdom, which is the everlasting recompense of faithful service, is repeated in the Apocalypse, with a fullness of detail and splendor of imagery peculiarly its own .

"The same harmony is traceable between the prophetic teachings of the Apostles of our Lord and those of this final New Testament prophecy. The oft-repeated warnings and predictions occurring in the Epistles of Paul with reference to the great apostasy which was to take place in the Church of Christ-predictions echoed more or less clearly and emphatically by all the Apostles -are confirmed by the wonderful Apocalyptic symbolizations of that apostasy, especially that part of it which portrays its connection with Rome, and the persecution of Christ's faithful witnesses by the apostate Church. St. Jude's prophecy of the advent of Christ in judgment on the ungodly (quoted from Enoch, 'the seventh from Adam'), is in harmony with the detailed vision of that advent and of the judgment in the Apocalypse; and so also Peter's prophecy of the new heavens and the new earth.

"The Book of Revelation enlarges this last into the exquisite imagery of its twenty-first and twenty-second chapters, adding a multitude of details, of definite features, entirely omitted in Peter's earlier prediction of the ultimate issue of Divine Providence, and of the eternal state of mankind."

UNFOLDS THE HISTORY OF THE PEOPLE OF GOD

We thus see that the two marvelous predictions in Daniel 2 and 7, which are divinely explained to represent, or picture, the unbroken, continuous, consecutive outlines of the world's history for twenty-five centuries, culminating with the Second Advent, furnish the divinely appointed skeleton of human governments into which must be fitted all other predictions. Furthermore, when these predictions are properly understood, we have revealed to us just that time in history in which the Apocalyptic visions connect on to and blend with those of Daniel; - for we see that that part of the grand outline or skeleton represented in the fourth or Roman Empire was at the zenith of its glory and power,

at the time the visions were given to St. John. In other words, the visions of the Apocalypse unfold the history of the people of God through the long period of the Roman power, in its various aspects until its downfall at the Second Advent. As we become familiar with the general outline of the history of this period, we are enabled to set in their proper place all the marvelous visions of the wonderful Revelation of Jesus Christ.

Then despise not the sure word of prophecy, which is a light that shineth in a dark place. We are still in the "dark place."

THE GLORY OF CONFESSING CHRIST

"Thou art the Christ, the Son of the Living God." -- Matt. 16:13-20.

A HEART confession of faith in Christ as a divinely appointed Life-giver, Savior, and Redeemer is indeed the reasonable requirement of all those who would receive the grace of God -- forgiveness of sins and a start in the pathway of life. Nor should any member of our race look for the favor of God, or expect release from sin's condemnation on any other terms than that of such a confession, which virtually signifies that sin is seen in its true light and is renounced, and that the confessor has turned from it, and, acknowledging the great Sin-bearer, seeks by a life of holy effort to work the works of righteousness, and that development of character pleasing to God.

In the New Testament times we have many instances of the Divine blessing attending those who in truth and sincerity confessed the Savior and His saving power. Verily, the Master states that His mission was to call sinners to repentance, that they might confess Him and lay hold of the eternal life, which He had to offer them. The blessed message of life, which began to be spoken by our Lord, found some who were ready for such a message. Such were the Apostles and others.

THE QUESTION OF THE AGES

The noble confession of St. Peter stands out as a remarkable demonstration of how real repentance and true faith give strength and courage as nothing else can do. Our Lord had been teaching the Apostles and the public for about three years, and although He had frequently referred to Himself as the "Son of Man," a title recognized among the Jews as appropriate to the Messiah, a title applied to Messiah by Daniel the Prophet (Dan. 7:13, 14), our Lord had never positively declared Himself to be the Messiah. He had allowed His words, "such as never man spake," and His works, such as never man performed, to testify for Him. He merely declared that He had come forth from the Father to be the Savior Of men, that in due time He

would ascend up on high where He was before, that through faith in Him eternal life was obtainable, etc. He had talked about His Kingdom, too, and taught the Apostles to pray, "Thy Kingdom come. Thy will be done on earth as it is done in heaven." Still, as already stated, He had never positively declared that He was the Messiah-He had left it to inference; if His character and words would not testify to the hearts of His disciples, any words on the subject would be vain, empty, powerless.

By way of bringing the matter gradually before their minds, assisting them to see the general confusion prevailing, our Lord first asked the Apostles respecting the general opinions of the people regarding Him-whom they thought Him to be. The answer was that there was confusion, some claiming that He was Elijah, others that He was John the Baptist returned with greater power, others that He was one of the ancient Prophets who had reappeared. With this leading of the mind up to the central thought our Lord put the important question directly, "Whom say ye that I am?" What view of Me is entertained by you who are My followers, you who know Me most intimately, you who have heard My teachings and seen My daily life? At once came a noble confession from the Apostle Peter, who, while expressing his own sentiments, evidently expressed the minds of the entire discipleship, for there was no protest on the part of any and their silence gave assent.

Our Lord promptly acknowledged Peter's confession as being appropriate, correct, truthful, and He added a blessing, saying, "Blessed art thou, Simon, son of Jonas, because flesh hath not revealed this unto thee, but My Father which is in heaven." Here our Lord disclaims being the Father, and declares that the Father is in heaven-was not on earth except representatively. The same thought our Master gave to Mary after His resurrection, saying, "I ascend to My Father and to your Father, to My God and to your God." (John 20:17.) We honor the Lord most and have clearest views of the meaning of His words when we accept them simply and truthfully, without attempting to be wise above what is written or to add to the Divine revelation or the honor of our Lord by inconsistent claims contradictory to the revelation which has been given us.

"THOU ART THE CHRIST"

This was a part of Peter's reply -- Thou art the Messiah. We accept you as being the One in whom center all the promises -- the One who is to redeem and to bless the world. How we wish that all of the Lord's professed people might clearly discern what is implied by Peter's, good confession! It implies faith in Jesus, not merely as the Savior of the Church which is His Body, His Bride, but as the Savior of the world - the great Messiah, the Seed of Abraham, through whom, with His elect

Bride, all the families of the earth will be blessed with gracious opportunities for escape from the thralldom of sin and death to the liberties of the sons of God.

But why could not the Apostles have answered our Lord's question by saying, Master, do You not recognize that all men believe in You as the long-promised Messiah? All the world is ready to fall at Your feet as their Savior and King? All no; this could not be the answer, for as the evangelist says, the "light shineth in darkness, and the darkness comprehendeth it not"; darkness and unbelief prevailed amongst men. Another writing of this incident has offered the following interesting comment:

" 'Whom do men say that I the Son of Man am?'

"The answer was a sad one. The Apostles dared not and would not speak aught but the words of soberness and truth, and they made the disheartening admission that the Messiah had not been recognized by the world which He came to save. They could only repeat the idle guesses of the people. Some, echoing the verdict of the guilty conscience of Antipas, said that He was John the Baptist; some, who may have heard the sterner denunciations of His impassioned grief, caught in that mighty utterance the thunder-tones of a new Elijah; others, who had listened to His accents of tenderness and words of universal love, saw in Him the plaintive soul of Jeremiah, and thought that He had come, perhaps, to restore them the lost Urim and the vanished Ark: others, and those the most numerous, regarded Him only as a prophet. None-in spite of an occasional Messianic cry wrung from the admiration of the multitude, amazed by some unwonted display of power -none dreamt of who He was. The light had shone in the darkness, and the darkness comprehended it not.

" 'But whom say Ye that I am?'

"Had that great question been answered otherwise -- could it have been answered otherwise -- the world's whole destinies might have been changed. Had it been answered otherwise, then, humanly speaking, so far the mission of the Savior would have wholly failed, and Christianity and Christendom have never been. For the work of Christ on earth lay mainly with His disciples.

"But the answer came, as from everlasting it had been written in the book of destiny that it should come; and Peter, the ever warm-hearted, the *coryphaeus* of the Apostolic choir, had the immortal honor of giving it utterance for them all:

" 'Thou art the Christ, the Son of the Living God !'

"Such an answer from the chief of the Apostles atoned by its fullness of insight and certitude of conviction for the defective appreciation of the multitudes. It showed that at last the great mystery was revealed

which had been hidden from the ages and the generations. The Apostles at least had not only recognized in Jesus of Nazareth the promised Messiah of their nation, but it had been revealed to them by the special grace of God that that Messiah was not only what the Jews expected, -- a Prince, and a Ruler, and a Son of David, but was more than this, even the Son of the Living God.

SUBVERSIONS BY THE PAPACY

"Never did even the lips of Jesus utter more memorable words. It was His own testimony of Himself. It was the promise that they who can acknowledge it are blessed. It was the revealed fact that they only can acknowledge it who are led thereto by the Spirit of God. It told mankind for ever that not by earthly criticisms, but only by heavenly grace, can the full knowledge of that truth, be obtained. It was the laying of the cornerstone of the Church of Christ, and the earliest occasion on which was uttered that memorable word, thereafter to be so intimately blended with the history of the world. It was the promise that that Church founded on the rock of inspired confession should remain unconquered by all the powers of hell. It was the conferring upon that Church, in the person of its typical representative, the power to open and shut, to bind and loose, and the promise that the power faithfully exercised on earth should be finally ratified in heaven.

"Tute haec omnia dicuntur," says the great Bengel, *'nam quid ad Romam?'* 'all these statements are made with safety; for what have they to do with Rome?' Let him who will wade through all the controversy necessitated by the memorable perversions of this memorable text, which runs as an inscription round the interior of the great dome of St. Peter's. But little force is needed to overthrow the strange inverted pyramids of argument which have been built upon it. Were it not a matter of history, it would have been deemed incredible that on so imaginary a foundation should have been rested the fantastic claim that abnormal power should be conceded to the bishops of a Church which almost certainly St. Peter did not found, and in a city in which there is no indisputable proof that he ever set his foot. The immense arrogancies of sacerdotalism; the disgraceful abuses of the confessional; the imaginary power of absolving from oaths; the ambitious assumption of a right to crush and control the civil power; the extravagant usurpation of infallibility in wielding the dangerous weapons of anathema and excommunication; the colossal tyrannies of the Popedom, and the detestable cruelties of the Inquisition -- all these abominations are, we may hope, henceforth and for ever, things of the past. But the Church of Christ remains, of which Peter* was a chief foundation, a living stone. The powers of hell have not prevailed against it; it still has a commission to fling wide open the gates of the kingdom of heaven; it still may loose us from idle traditional burdens and meaningless ceremonial observances; still may bind upon our

hearts and consciences the truths revealed religion and the eternal obligations of the Moral Law.

*[It is true indeed that the Apostle Peter was constituted an important factor in the foundation of the Church-one of the twelve foundations," yet we incline to the view that it was upon the great rock-truth that Peter had confessed that the Church of Christ was to be built.]

"To Peter himself the great promise was remarkably fulfilled. was he who converted on the day of Pentecost the first great body of Jews who adopted the Christian faith; it was he who admitted the earliest Gentile into the full privileges of Christian fellowship.

THE QUESTION COMES TO US

This question, which came to Peter and his fellow-apostles, has been rung down through the centuries from that time until now, wherever the knowledge of the Lord Jesus has gone. It is question which each one must eventually answer for himself.

The question has come to us who are the Lord's followers, and we, like Peter and the Apostles and all the faithful since, have accepted the Son of God as our Savior, realizing that He bought us with His precious blood, and that we have peace with God through a realization that the Divine sentence against us has been met, so that God can now justly accept us to Himself, forgiving our sins -- not imputing them to us, but accepting satisfaction through our Surety and His precious sacrifice. On the strength of this faith that He was the Son of God, that He died for our sins, we have also accepted Him as the great King of Glory, whose Millennial Kingdom is surely to bless the world by establishing the reign of righteousness, by binding Satan and all the powers of evil, by causing the knowledge of the glory of God to fill the whole earth, and by instituting a great reign of judgment, of justice, in the world, under which every unrighteous deed shall receive a just recompense of reward, and every good endeavor receive encouragement and blessing, and bring a corresponding uplift, mental, moral, and physical, to the obedient.

Peter, the mouthpiece of the disciples, was especially addressed by our Lord, although the blessing spoken to him was in a measure shared by the others also. Our Lord here gave Simon his surname, Peter, which signifies a stone, declaring, "Thou art Peter [a stone], and upon this rock [this great truth which you have enunciated] will build My Church." Peter, subsequently writing, refers to the matter in this manner, saying of all the Lord's followers, "Ye, also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (1 Pet. 2:5.) Peter and the other

Apostles are presented to us as foundation stones built upon this great truth, that Christ is the Redeemer, the Savior, the Messiah. Note how our Lord presents this matter in Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve Apostles of the Lamb. -- Rev 21:14.

Of this Church whose foundation was laid by the Redeemer Himself, and which was to be built thereupon, our Lord declares, "The gates of hell shall not prevail." The word hell here is in the Greek, *hades*, the same word that is elsewhere translated grave. For instance, in the Apostle's declaration respecting the resurrection and the deliverance of the Church from the grave, he exclaims, "O *hades*, where is thy victory?" He pictures thus the Church triumphing over *hades*, coming out of *hades*, out of the grave, out of the state of death. The same thought is connected with our Lord's resurrection: He is represented as bursting the bonds of death, bursting the restraints of Sheol, of *hades* -- by the Father's power. The gates of *hades*, the gates of the tomb, the strength of death which restrained Him three days, was broken in His resurrection. This is the picture which our Lord presents. The Church in common with the world would go down into death, and this was an assurance to the Apostles of the abundant deliverance which will be granted to the Church in the First Resurrection to glory, honor, and immortality, to the conditions where the Second Death will have no power.

THE KEYS OF THE KINGDOM

A key implies a lock, and the thought here is that God's Kingdom was locked that none could enter it. Our Lord alone was able to keep the Divine Law and to inherit the Divine promise. To him alone, therefore, belonged entrance to the Kingdom. He was recognized as the Anointed from the time He received the Holy Spirit at His baptism, and in the fullest sense in His resurrection from the dead, a spirit being, "With all power in heaven and in earth." -- Matt. 28:18.

It was after our Lord had "appeared in the presence of God for us" that He permitted Peter to use the first key -- to throw open the door of the Kingdom to all of His truly consecrated followers. The door thrown open at Pentecost was only to the Jews, not to the Gentiles. Peter preached only to the Jews and proselytes, inviting them and them only to become sharers in the Kingdom of God's dear Son. When, three and a half years later, the Lord's due time had come for throwing open the other door into the Kingdom -- the door for the Gentiles -- Peter again was given the key, the right, the authority, to open that door. He it was who was sent to Cornelius, the first Gentile convert, to explain to Him the conditions of relationship to Christ in the Kingdom and to initiate him that he might receive the Holy Spirit. The two keys having been

used there is nothing further to unlock respecting the Kingdom, and the Jewish institutions having passed away there is now but the one door, and it, we are told, will be closed perpetually when all of the wise virgins shall have gone in to the wedding. -- Matt. 25:1-10.

The declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, "No other terms were in so constant use in Rabbinic Canon Law as those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office." This authority was shared by all the Apostles (Matt. 18: 18, 19), and it is because of our belief in this that we hold to the exact presentations of the Apostles as representing the Divine will, and that we allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the Apostles alone we have the assurance that they were divinely supervised -- that whatever they forbade or allowed was under heavenly guidance and sanction.

DANIEL THE BELOVED OF JEHOVAH

SERIES XXXII

JUDGMENT ON PAPACY BY MOHAMMEDAN POWERS

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edam, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps." -- Dan. 11:40-43.

IF we are correct in applying verses 31-39 to the Roman Empire -- first, in its Pagan aspect as a subjugator and destroyer of the Jewish polity, as well as a persecutor of true Christians; and second, as a professed Christian empire, corrupting true Christianity, and persecuting true Christians also--then the verses above quoted must describe the punishment of this great Roman (professedly) Christian power; more especially, however, in the Eastern or Greek territory of its dominion. Furthermore, it must be in the Christian dispensation that we are to look for the events portrayed in these verses, which, if we are correct, describe this judgment punishment; and still further, the fulfillment of verses 40-45 will be seen to reach to the end of its

persecuting if not its corrupting influence--indeed to the end of the Gospel Age, and the standing up of Michael, "the great Prince that standeth for the children of thy people." -- Dan. 12:1.

The powers that are used as agencies to accomplish the punishment of these idolatrous Christian communities, are designated in the words of the angelic revealer, the king of the south and the king of the north, the latter power and his actions being the one more fully described. The kings of the north and of the south, referred to in the preceding verses, as we have seen, were Syria and Egypt, both of which were swallowed up in the Roman Empire before the Christian era began. The two powers in the verses under consideration, therefore, must be explained or identified as those occupying the territories of these two kingdoms at the time the angel's words contained in these verses meet their fulfillment. The last time the king of the north was mentioned by the angel was in connection with the exploits of Antiochus Epiphanes. His career was ended by the Romans, when his attempt to subjugate Egypt to his authority was blocked completely. This was about 168 B.C.

JUDGMENT-PUNISHMENT OF EASTERN CHRISTENDOM

In our exposition thus far of the eleventh chapter of Daniel we have reached the period in history when the seat of government of the Roman power had been removed from Rome to the East -- to Constantinople; and when the rulers had embraced the Christian religion and corrupted it to such an extent that it could scarcely be recognized as the Christianity that Christ had taught and established. It should be kept in mind that the judgment-punishment described in these verses is to be looked for chiefly in what is generally called the Eastern or Greek Christendom. In Daniel 7, it will be recalled, Papacy is described as the "little horn," or the anti-Christian Apostasy, whose seat of authority was in the city of Rome in the West. The judgment on the western Apostasy is described in that chapter, in the words, "they shall take away his dominion to consume and destroy it unto the end." In 1870 the temporal dominion of the Papal power ceased altogether.

As the predictions contained in these verses have to do with events occurring in connection with the influence of the Roman Empire in the East, and as the territories of the original kings "of the north" and "of the south" are also located in the East, therefore, it is in this quarter of the world especially that we should look for the fulfillment of the angel's prediction. In other words it must be in the Eastern or Greek territories that we are to look for the powers designated the kings "of the north" and "of the south"; and it must also be in the same quarter that the aggressive invasions and depredations of these two powers against the Roman power, meet their fulfillment.

DIFFICULTIES TO BE MET

Thus far in our application of this prediction of Daniel ii everything seems clear to us that the foregoing exposition is correct. It is concerning the time in history that we are to look for the events described by these ravages of the kings of the north and of the south that a difficulty is presented. In connection with the words, "At the time of the end shall the king of the south push at him," a difficulty arises. Concerning this Mr. Elliott says: "The primary difficulty of the passage, considered critically, and with a view to its historical explanation, arises out of the words at its very commencement, 'at the time of the end.' Taken in [what seems] their strictest and most proper sense, they must indicate the epoch of the end of the present age or dispensation: a sense which attaches to them in the two other places of this same prophecy. And then the predictions they introduce must be considered as for the most part [to take place in the] future. If, however, the phrase may be construed less strictly, viz., in the sense of *the latter days*, or later part of the times of the Christian dispensation, then the solution of Mede and Bishop Newton, becomes admissible, who explain the king of the south, and what is said of him, of the Saracen and his attacks on Papal Christendom; and what is said of the king of the north of the Turk's attacks on Papal Christendom also, at a later era. And certainly it tends strongly to confirm this as the true solution, that both the little that is here said of the king of the south's proceedings, and the fuller and more particular prediction of those of the king of the north, well agree with the history of the Saracenic and Turkish invasions of Christendom. The Saracen, after occupying Egypt, and so standing on the ground of the Ptolemies [which was the power designated the king of the south], did push from thence against Western as well as Eastern Christendom; and both conquered Spain and Sicily, and even attacked the Pope and Rome itself, in expeditions up the Tiber. Again the Turk came afterwards against apostate [Eastern] Christendom. like a whirlwind, with chariots and horsemen, and with many ships; and overflowing like a flood, entered into the glorious land of Judea and Jerusalem: moreover, though Edom, Ammon, and Moab, or the Arabs of the Arabian desert, escaped from his hand [as the prophecy states], yet did he further extend his dominion over Egypt, the Upper as well as the Lower; and over Lybia also, or northern Africa; so that all the three Lybian principalities of Tunis, Algiers, and Morocco, 'they were at his steps,' i.e., sent forth auxiliary forces at his command. Of the terribleness of which invader to the Popes of Rome, the Papal councils for some four or five centuries, furnish abundant evidence; as also the solemn deprecatory processions at Rome, and efforts of successive Popes at rousing Western Christendom against him."

"TIME OF THE END" OF ROME'S INFLUENCE

May it not be, we ask, that the expression, "the time of the end," in this portion of the prediction, refers for its beginning to the time of the end of Rome's influence in the East and West as a universal empire? The prophetic description of the angel in verses 40-43, has certainly met a complete fulfillment in every detail in the exploits and conquests of the two divisions of the great Mohammedan power, particularly in apostate Eastern Christendom. There can be no question regarding this, as we shall endeavor to show; and if this expression, "at the time of the end," were not here, there would not be any question that this is the true application of the angel's prediction. It is a fact of history that the Roman government embraced and corrupted Christianity; and the Christianity that prevailed during the decline and fall of the Roman Empire was an idolatrous counterfeit of the true. It is also a fact of history that both the Saracen and Ottoman-Turkish powers each constituted in the Divine providence a rod of punishment to these apostate Christian communities of the East. From this standpoint the prediction covers long centuries of human history concerning affairs in the East, reaching down to the period referred to in Daniel 12 as "the time of the end" of the Gospel Age; indeed, even to the standing up of Michael, who is referred to as the "great Prince that standeth for the children of thy [Daniel's] people."

The expression rendered in the King James translation, "the time of the end," is found three times, including the one under consideration in this prediction. It is generally understood, although not by all, to have reference to a period at the close of the Gospel Age, or the close of Gentile Times,, which would mean the same. The length of this period, however, is nowhere stated in the prophecy; nor does there seem to be any hint regarding it; nevertheless it is calculated variously by different expositors.

Some who apply all that is said in verses 36 to 45 to Napoleon's career, in his conflicts with the "allied powers," fix the beginning of this period with the acts of Napoleon, in which he humiliated and temporarily dethroned the pope in 1799. It seems peculiar that those who take this view do not find the pope described or even mentioned in these verses, while at the same time they introduce him very prominently in their expositions. There is this to be said further, that some of us who understood that Napoleon was the king who did according to his will, were very confident that the expiration of the "time of the end," was to culminate in 7974. At this present time it seems quite a certain that this period did not end in 1914. Does not this prove that the length of this period is still an uncertain proposition.

It will be well to know that there are others who understand that the word "time" in this expression has reference to a period of 360 years. These expositors apply the prediction to the last 360 years of the Gospel Age, or of Gentile Times.

It is very significant that the Douay translation, and also one of the very latest translations of the Scriptures, present an entirely different meaning. This passage (verse 40) is thus rendered by the Douay: "At the time *prefixed*, shall the king of the south push at him," etc. The translation of Ferrar Fenton, entitled, *The Complete Bible in Modern English*, renders this verse: "At the end of the period," etc.

In Daniel 11:35, where the expression is also found, the Douay reads: "And some of the learned shall fall that they may be tried, and be chosen and made white, even to *the appointed tune*." The same verse is translated by Ferrar Fenton: "And some of the teachers will fail to refine them and purify them for *the appointed tine*."

The expression is also found in Daniel 7:9; and in the Douay reads: "Go Daniel, because the words are shut up and sealed until *the appointed time*." Fenton's translation of the same is: "Go away Daniel, because that is hidden and sealed until *the fixed time*." This verse will be considered in due order. Our purpose at this time will be to show how fully the prediction concerning the two powers has met its fulfillment in the Saracens and Othman Turks.

INVASION OF THE SARACENS DESCRIBED

It was only a short time after the fall of the Roman Empire in the West (476 A.D.), that the Saracenic power began pushing against the Eastern Roman territory. Its ravages extended over a period of a hundred and fifty years. Concerning this most significant event and period in history, the following from the *International Encyclopedia* is to the point

"But a new and terrible kingdom arose in the south. The Arabs filled with the ardor of a new and fierce faith [the Mohammedan], had just set out on a career of sanguinary proselytism. The war began during the life of the prophet [Mohammed himself], was continued in his successors Abubeker and Omar. Heraclius [the emperor of Rome reigning in the East] no longer commanded the Byzantine forces himself, but wasted his days in his palace at Constantinople, partly in sensual pleasures and partly in wretched theological discussions. His mighty energies were relaxed, and before the close of his life, Syria, Palestine, Mesopotamia, and Egypt were in the hands of the [Mohammedan] Caliphs."

Gibbon in his *"Decline and Fall of the Roman Empire"* says on this point:

"From the time of Heraclius, the Byzantine theatre is contracted and darkened; the line of empire which had been defined by the law of Justinian, and the arms of Belisarius, recedes on all sides from our view; the Roman name . . . is reduced to a narrow career in Europe to the lonely suburbs of Constantinople, and the fate of the Greek Empire

has been compared to that of the Rhine, which loses itself in the sands, before the waters can mingle with the ocean."

All this Mr. Gibbon attributed to the Mohammedan invasions. Bishop Newton has thus commented on these words

"'And at the time of the end,' that is (as Mr. Mede rightly expounds it), in the latter days of the Roman Empire, 'shall the king of the south push at him': that is, the Saracens, who were of the Arabians, and came from the south: and under the conduct of their false prophet, Mohammed and his successors, made war upon the [Roman] emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces. They were only [as described in the prophecy] to 'push at,' and sorely wound the Greek Empire, but they were not to subvert and destroy it."

Mr. Elliott has said, "The Saracen, after occupying Egypt, and so standing on the ground of the Ptolemies, did push from thence against Western, as well as Eastern Christendom." Bishop Newton says, "The Saracens dismembered and weakened the Greek Empire, but the Turks destroyed it; and for this reason we may presume so much more is said of the Turks [the king of the north] than of the Saracens [the king of the south]."

Mr. Gibbon says, "One hundred years after his [Mohammed's] flight from Mecca, the arms and reigns of his successors extended from India to the Atlantic Ocean over the various and distant provinces which may be comprised under the names, I. Persia; II. Syria; III. Egypt; IV. Africa; V. Spain." All these powers were once under the Roman dominion and were professedly Christian.

OTTOMAN TURKS IN THE PROPHECY

We come now to the angel's fuller description of the career of the king of the north. It will be fair to notice that some identify the king of the north with England. However, it seems absolutely essential to identify these powers at the time the words of the angelic prediction meet their fulfillment with those occupying the territories of the original kings of the north and the south. This principle, it seems to us, must be followed; and when followed, England is excluded at the very outset of our search to discover these powers in history. We cannot but agree with the words of another expositor, who has pointed out that "the Turks, who were originally Scythians, and came from the north, . . . after the Saracens, seized upon Syria and assaulted with great violence the Greek Empire, and in time rendered themselves absolute masters of the whole." Turkey, therefore, occupying as it did the northern division of Alexander's empire, seems clearly to be the king of the north referred to by the angelic prophet. And this (while other parts of the prediction, particularly as regarding the time of its fulfillment, is

interpreted differently) is the most common interpretation of expositors.

The words concerning the king of the north, "He shall come against him [the Eastern Roman or Greek power] like a whirlwind," describe perfectly the whirlwind destructiveness of the Othman Turk's invasion of the Eastern Empire. The historian tells us that "the power of the Ottoman Turks commenced in Asia Minor, and was laid by Othman, or Ottoman (born 1258) , who, originally ruler of a small mountain district forming the frontier of ancient Bithynia and Phrygia, gradually extended his dominion till it became one of the most flourishing states of Asia Minor. The advance of the Ottoman dynasty after this was rapid. Not only did nearly all Asia Minor fall under Turkish sway, but in the fourteenth century the Turks crossed the Hellespont, made Adrianople their capital, and reaching out from there gradually stripped the Byzantine emperors of Thrace, Macedon, Servia, and Southern Greece. At length Mohammed II ascended the Ottoman throne 1451), and from the moment of his accession, directed his efforts to the capture of Constantinople. [It should be kept in mind that these lands were all parts of the Roman dominion, and were professing an idolatrous perversion of Christianity.]

"At the head of an army of 300,000 men, supported by a powerful fleet, he laid siege to the celebrated metropolis. Constantine Palaeologus met the storm valiantly, and for fifty-three days made a stout defense of the city. At last, on the 29th of May, 1453, the Turks stormed the walls, having previously battered them with cannon (then used for perhaps the first time); Constantine fell, sword in hand, boldly disputing every inch of ground; multitudes of his subjects were massacred; the Crescent waved over the Church of St. Sophia, and the Byzantine Empire fell forever." -- Swinton.

The chariots and horsemen are particularly mentioned. This was because the Mohammedan armies consisted chiefly of cavalry forces. Their naval power consisting of "many ships" are also specifically mentioned. Without such a naval armament it would have been impossible for this Turkish power to have gotten possession of so many countries and islands; and it would have been impossible for them to so frequently defeat the Venetians, who at the time were the greatest naval power in the world. Both naval and land forces were employed in the siege and capture of Constantinople, Negropont, Euboea, Rhodes, Cyprus, Candia, and Crete.

MANY COUNTRIES OVERTHROWN

The words of the angel, "He shall enter also into the countries and overflow and pass over," are an exact description of the Othman Turk's invasion of Asia, and following this, passing over even into Europe, and establishing their seat of empire at Constantinople, as was the case under their seventh emperor, Mohammed II.

The angel's prediction says that he would enter into the glorious land; in other words, the holy land of Palestine, which, as is well known, the Ottoman Turks did, and up to quite recently they have held control of this land.

It is further predicted by the angelic prophet that "many countries should be overthrown." One writer says: "As to the power of Islam, when it is remembered that not only did it exterminate Christianity in northern Africa, leaving but a feeble and ignorant remnant of the Coptic Church in Egypt, but that the professing Christians of the Greek Church fell by millions before the invasions of its savage and devouring hordes, its myriad horsemen from Central Asia, and that millions more of subject Christian races have groaned under its cruel oppression and destructive exactions; when we remember that it has put out the light of the Gospel in the lands where it had its birth, and that, moreover, it has devastated Palestine and trodden down Jerusalem, carried war and bloodshed to the gates of Vienna and the northern slopes of the Pyrenees, threatening the very existence of Christendom; when we remember that to this day [1890] it dominates 150,000,000 of mankind [220,000,000 at the present time], involving them in the darkness of fatal error and anti-christian unbelief; can we wonder that the spirit of prophecy should indicate beforehand its rise, and its career, and announce [as we shall see] its doom." It is stated particularly by the angel that certain countries and peoples shall escape out of his hands. Those mentioned are "Edom, and Moab, and the chief of the children of Ammon." The people here mentioned inhabited Arabia, and it is well known that the Turks were never able with all their forces to conquer them entirely. The Sultan Selim, their ninth emperor, was the conqueror of the countries bordering on Arabia, but they were never able to completely subdue the Arabians themselves. By large gifts, we are told, some of their chiefs were bribed into submission, and for long years the Othman emperors paid an annual pension of forty thousand crowns of gold for the safe passage of their caravans and pilgrims, going to Mecca, the sacred city of the Moharnmedans

It is stated by the angel that while the tribes of Arabia should escape out of his hand, Egypt should not be so favored, as we read, "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold

and of silver, and over all the precious things of Egypt." Who does not know that until quite recently this has been the case ?

"THE LAND OF EGYPT SHALL NOT ESCAPE"

The prediction next implies that some of the African nations should be conquered by him and become his followers and allies. The prophecy reads, "And the Libyans and the Ethiopians shall be at his steps." We learn from history, that "after Egypt was conquered by the Turks, the terror of Selim's many victories now spreading wide, the kings of Africa, bordering upon Cyrenaica, sent their ambassadors with proffers to become his tributaries. Other more remote nations also, towards Ethiopia were easily induced to join in amity with tile Turks." While the Turkish Empire has in the last century and a half, as well as quite recently, lost immense territories, it is well known that at one time its dominion extended from the Atlantic Ocean to the borders of India.

The angel's prediction up to this point leaves the Roman power stripped of all its possessions in its Eastern or Greek provinces, and the Othman Turks in full control of the same. Furthermore, it finds nearly all of the apostate Christian communities of this territory as having forsaken Christianity and professing the faith of Islam; and this state of affairs was the result of the terrible depredations of the king of the north, the Othman Turkish power.

In concluding this article it seems proper to say that if the interpretation given above is not the true one, the prediction of the angel seems certainly to await fulfillment. The view held by certain Adventist expositors, and others, that the remarkable occurrences portrayed in these verses all meet their fulfillment in the career and lifetime of one individual, and that one being Napoleon,* is a view in which we would be unable to concur; no: could we accept the interpretation that applies the angel's prediction to a yet future, individual antichrist. Time alone will prove the correctness of the above interpretation.

*The expositor who first applied the prediction concerning the king that should do according to his will, etc., to Napoleon and France, was George Stanley Faber, a minister of the Church of England. His chief work on prophecy was issued in 1828. He died in 1854. His interpretation was adopted by Uriah Smith and a few other Adventists.

PRAYER AND TRANSFORMATION

"This is My Son, My Chosen: hear ye Him."-- Luke 9:28-36.

THE scene on the Mount of Transfiguration, to be appreciated, must be viewed from the standpoint of our Lord's words. Eight days before, our Lord had promised His followers that some of them would not taste of death until they should see the Kingdom of God; He did not explain to them whether they would see the Kingdom in reality established in eight days or whether they would see a vision of the Kingdom. He left their minds full of wonder and expectancy, and then at the appropriate time took with Him Peter, James, and John, the three most prominent of the twelve Apostles, and went up into the mountain, presumably Mount Hermon.

From a comparison of the accounts some have surmised that possibly the Lord and the Apostles remained in the mountain all night, as Jesus sometimes did, away from the multitude, in quiet, in prayer. In one of the accounts we are told that the Apostles were heavy with sleep, and the inference seems to be that they were awakened at the proper time to see the vision; that its glorious grandeur was too great for them; that they fell upon their faces in fear, which was increased as a very dense, black cloud enveloped them, and when they heard a voice in the cloud saying, "This is My beloved Son: hear Him." One account shows that it was necessary for the Lord to touch the Apostles, saying, "Arise, and be not afraid."

JESUS SAID IT WAS A VISION

So far as the Apostles were concerned everything that they saw was so actual, so real, that they supposed the whole matter actual, just as John in the visions of Revelation saw, heard, spoke, etc., and just as Paul explains that in one of his visions matters were so real that he could not have told whether he was in the body or out of the body -whether he was still on earth having a vision or, whether he had actually been taken away for a time and shown realities. Thus it is with all visions: their every detail is as actual and as perfect as though it were a fact. Our assurance that this transfiguration was a vision is in our Lord's words: "And as they were coming down from the mountain Jesus commanded them, saying, Tell the vision to no man until the Son of Man be risen from the dead." When we have our Lord's direct statement that it was a vision it would be folly for us to perplex ourselves to explain it upon any other theory or hypothesis, such, for instance, as wondering how Moses and Elias could be there without a resurrection, especially when it is remembered that Jesus was the first to rise from the dead, "the firstborn from the dead." -- Rom. 8:29; Col. 1:18.

Commenting on the transfiguration scene, Dean Farrar presents a vivid and interesting description of the circumstances that is worthy of consideration:

"It is clear, from the fuller narrative of St. Luke, that the three Apostles did not witness the beginning of this marvelous transfiguration. An Oriental, when his prayers are over, wraps himself in his *abba*, and, lying down on the grass in the open air, sinks in a moment into profound sleep. And the Apostles, as afterwards they slept at Gethsemane, so now they slept on Hermon. They were heavy, 'weighed down' with sleep, when suddenly starting into wakefulness of spirit, they saw and heard.

"In the darkness of the night, shedding an intense gleam the mountain herbage, shone the glorified form of their Lord Beside Him, in the same flood of golden glory, were two shapes, which they knew or heard to be Moses and Elijah. the Three spake together, in the stillness, of that coming decease at Jerusalem, about which they had just been forewarned Christ.

"And as the splendid vision began to fade-as the majestic visitants were about to be separated from their Lord, as their Lord Himself passed with them into the over-shadowing brightness-Peter, anxious to delay their presence, amazed, startled, transported, not knowing what he said -not knowing that Calvary would be a spectacle infinitely more transcendent than Hermon -- not knowing that the Law and the Prophets were fulfilled -- not fully knowing that His Lord was unspeakably greater than the Prophet of Sinai and the Avenger of Carmel exclaimed, 'Rabbi, it is best for us to be here; and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias Jesus might have smiled at the naive proposal of the eager Apostle, that they six should dwell for ever in little *succoth* wattled boughs on the slopes of Hermon. But it was not for Peter to construct the universe for his personal satisfaction. He had learn the meaning of Calvary no less than that of Hermon. Not cloud of glory or chariot of fire was Jesus to pass away from them, but with arms outstretched in agony upon the accursed tree; between Moses and Elias, but between two thieves, who 'were crucified with Him, on either side one.'

"No answer was vouchsafed to his wild and dreamy words; but, even as he spake, a cloud -- not a cloud of thick darkness as at Sinai, but a cloud of light, a *Shechinah* of radiance-overshadowed them, and a voice from out of it uttered, 'This is My beloved Son; hear Him.' They fell prostrate, and hid their faces on the grass. And as awakening from the overwhelming shock of that awful voice, of that enfolding Light -- they raised their eyes and gazed suddenly all around them, they found that all was over. The bright cloud had vanished. The lightning-like gleams of shining countenances and dazzling robes had passed away; they were alone with Jesus, and only the stars rained their quiet lustre on the mountain slopes.

"At first they were afraid to rise or stir, but Jesus, their Master-as they had seen Him before He knelt in prayer came to them, touched them-said, 'Arise, and be not afraid.'

"And so the day dawned on Hermon, and they descended the hill; and as they descended, He bade them tell no man until He had risen from the dead. The vision was for them; it was to be pondered over by them in the depths of their own hearts in self-denying reticence; to announce it to their fellow-disciples might only awake *their* jealousy and their own self-satisfaction; until the resurrection it would add nothing to the faith of others, and might only confuse their conceptions of what was to be His work on earth. They kept Christ's command, but they could not attach any meaning to this allusion. They could only ask each other, or muse in silence, what this resurrection from the dead could mean."

THE MEANING OF THE VISION

Our Lord's words of eight days previous show clearly that the vision was intended to be a foreshowing of the glories and honors of the Kingdom in some sense of the word. It represented then the Son of Man coming into His Kingdom-into His dominion. Peter, one of those who saw the vision, informs us that he got this lesson from it-that he was persuaded respecting the majesty of Jesus, of His dignity as the Messianic King, and the fact that all there pictured in vision would eventually be fulfilled. He says, "We have not followed cunningly devised fables when we declared unto you the power and coming of Jesus, but were eye-witnesses of His majesty [His kingly glory] when we were with Him in the holy mount." -- 2 Pet. 1:16, 18.

The central figure, therefore, of that vision was Jesus Himself. Moses and Elias were merely accessories to fill out the picture. It was the Son of Man who was to be honored, whose kingly dominion was to be represented, so that the disciples, who were to be so severely tried in their faith respecting Him very shortly, might have a firm conviction respecting the authenticity of His claims as Messiah-that they might be able to witness a good confession of Him to others, and be prepared through faith to accomplish the work of God to which they had been chosen as Apostles of the Lamb -- that the three who were with the Lord were representatives of the twelve, in whom the latter would all have confidence.

As it was the three most advanced ones of the Lord's followers who were granted that vision of the Kingdom, so since then it is the most advanced of the Lord's followers, the most humble, the most zealous, the most faithful, who are granted the clearest visions, the clearest perceptions of the glories of the Kingdom, and these are permitted to reveal to others of the elect Little Flock more and more of the

grandeurs of the Divine arrangement as each may be able to hear and to appreciate and to understand the same.

What wonderful privileges are ours at this day! Abiding in the Lord's love and favor, with loyalty of heart toward Him, it is now our privilege of going up into the Mount of God and seeing wonderful things. Our visions are of a different kind. Before us are opened the glorious things of all the past-the Divine revelations to Abraham and the Prophets and through Jesus and the Apostles -- all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

MOSES REPRESENTING ANCIENT WORTHIES

No intimation is given to us of why Moses and Elias were introduced into the vision. We must draw an inference. Since it was a vision, and as Christ was shown in the vision as a King, these two faithful ones of the past must be viewed in their relationship to Jesus and the Kingdom. These two, as will be remembered, like Jesus, had fasted each forty days. Thus representatively they were one with the Lord in a remarkable devotion to the Heavenly Father-in the practice of self-denial from a desire to be acceptable to the Lord and to fully acquaint themselves with the Divine purposes.

Moses evidently represented the Mosaic dispensation. He stood as a representative of Israel after the flesh, and possibly as a representative also of Abraham, Isaac, Jacob, Enoch, and all the faithful of the past, as we read, "Moses was faithful as a servant over all his house." Are they to have a place in the Kingdom? We answer, Yes. The Divine promise is that when Messiah shall be glorified, the Ancient Worthies -- whom Moses evidently represented in this vision -- will be made princes in all the earth, agents or representatives of the heavenly Kingdom, its ministers of righteousness amongst men. (Psa. 45:16.) Nevertheless those Ancient Worthies, as we have previously seen, are separate and distinct as a class from the Church. John the Baptist, the last of the Prophets, than whom the Lord declares no prophet was greater, belonged to that fleshly house of faithful servants of God, who instead of being the fathers shall shortly be the children of Christ and serve the cause they love as the princes of Messiah. But they without us shall not be made perfect; God having reserved some better thing for us.-Heb. 11:40.

ELIJAH REPRESENTING THE CHURCH

Elijah in the vision evidently represented the Gospel Church. We have already pointed out that Elijah's work was an attempted reformation, such as the Church has been commissioned to attempt throughout this Gospel Age. It has already been pointed out that Elijah typified the Gospel Church in all of his course; that the 1260 days of drouth and famine while Elijah was in the wilderness prefigured the 1260 years of drouth and famine while the Church was in the wilderness during the "Dark Ages"; that the persecutor of Elijah was Jezebel, while the persecutor of the Church is symbolically called Jezebel. (Rev. 2:20.) We have seen that the emergence of Elijah from the wilderness and the measure of reformation that took place prefigured the Reformation movement of the sixteenth century and onward, and that his subsequent fleeing from Jezebel represented later persecutions, and that Elijah's eventual taking away in a whirlwind, in a chariot of fire, illustrates the ultimate gathering of the last members of the Gospel Church in connection with the time of trouble.

Now look at the vision, the picture, and note its significance-Jesus glorified, transfigured, radiant like the sun as in Revelation (1:14-16), and with Him in the Kingdom glory and brightness, represented by Elijah, the Elijah class, the Gospel Church, the Little Flock, His joint-heirs in the Kingdom, and also associated with Him the Ancient Worthies portrayed by Moses. A conversation is represented as taking place respecting our Lord's crucifixion. And so it is that not only the ancient ones trusted in a sacrifice to come, but the Gospel Church trusts in the sacrifice already accomplished for her, and there is a full communion or fellowship between the two. Furthermore, when the Kingdom shall be established, assuredly all of the Lord's faithful ones will look to Calvary and its great sacrifice for sins as being the very center of the Divine program or arrangement on which hangs all the blessings both for the Church and for the world through the Kingdom of God's dear Son.

"THIS IS MY BELOVED SON: HEAR HIM"

The essence of the entire vision was to impress upon the minds of the Apostles the fact that Jesus was the Messiah, that He was worthy of being heard, that He was the mouthpiece of God, that he that honored Him honored the Father also. This voice was heard from the cloud, which represented the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the Jews, His scourging, dishonor, crucifixion, death, burial. In all this they were to remember the voice of the Father, "This is My beloved Son," and were not to be discouraged nor allow their faith to grow faint. Similarly throughout this Gospel Age the Lord has

frequently permitted the same dark cloud to come over His faithful ones, that they might be the better prepared also to listen to His Word, His message, "This is My beloved Son," and this vision of the Holy Mount is an assurance respecting the glorious Kingdom which He will establish, which will be the end of darkness and trouble.

As the Apostles were overpowered by the brilliancy of the vision and feared when they entered the cloud and heard the voice, so we in our weak and imperfect conditions sometimes find it difficult to grasp the glorious things which God hath set before us. The picture of the things unseen as yet is so wonderful as to amaze us. The fact that we have been invited to be heirs of God and associates with Jesus Christ our Lord in His Kingdom is too wonderful for us to grasp. We begin to fear lest we should fail in so great an undertaking. It is well for us to realize our own littleness and unworthiness, and to see that the whole matter is of the Divine arrangement. It is well for us under the circumstances that the dark cloud of trouble and opposition is permitted to keep us very humble, that we may indeed fall on our faces in the dust. It is well that we should listen to the voice from heaven, saying, "This is My beloved Son: hear Him." It is well that we should hear the Son assuring us that all things shall work together for good to those who love God. It is well that we should exercise faith in Him that speaketh from heaven, lest we should become weary and faint in our minds. It is well that the Master teach us as He taught His disciples, and that looking up we should see Jesus only, that we should realize that in Him alone is our help, that God hath laid help upon one who is mighty to deliver, and that so realizing that all of our help is in Christ Jesus we should hold fast to the relationship which we have already secured through faith in His blood and through consecration to Him.

MAKING THREE TABERNACLES °

The impulsive Peter cried out, "Lord, it is good for us to be here: let us now make three tabernacles -- one for Thee, one for Moses, and one for Elias": not knowing what he said. How many there are who, Peter-like, want to be doing something, want to be rearing earthly tabernacles. How few at first catch the real spirit of the vision and realize that it represents things that are yet to be attained and not things of the present time of temporary tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the vision in its real meaning, sentiment, teaching -- that it points to the future, to the enduring perfect Temple condition, when everything imperfect and temporal shall have passed away and the Kingdom of God's dear Son shall have been fully established. Let us remember that Jesus did not accept Peter's proposition for earthly temporary tabernacles, but directed the minds of His followers to the eternal things of the Kingdom, which are to be brought to pass -- in

God's due time. May the Master's touch ever keep us more and more awake to the privileges of our position, to the glorious opportunities that are granted to us of participating with Him in His Kingdom.

The Herald of Christ's Kingdom

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THE UP TO DATE BOOK

A CHALLENGING word spoken by Dr. W. H. Griffith Thomas was the following: "In the Bible we have not the latest, but the last, word on sin, on redemption, on holiness, on immortality, and this Book has been before the world for nearly two thousand years.'

"A book that really contains the last word on any subject is certain to be up to date always; there can be nothing later than finality. And if Dr. Griffith Thomas was correct, as he was, then a book completed nearly two thousand years ago, and begun perhaps fifteen hundred years before that, which contains final truth on the greatest subjects that the mind of man can contemplate, must be supernatural in its origin and message. That is what the Bible claims to be, and what Israel in the centuries before Christ, and the Christian Church in the centuries since Christ, have believed it to be.

"The brilliant novelist and historian, Mr. H. G. Wells, did not awaken a very sympathetic response a few years ago when, in an article in 'The Saturday Evening Post,' he suggested that it was time the ablest minds of today should get together and write a new Bible, 'the Bible of Civilization,' because, as he said, the old Bible that we have 'left off' nineteen centuries ago. Uncounted millions have found since the close of the Canon, as the inspired Scriptures are called, that, .so far from having 'left off,' this Book 'carries on' as no other book they have ever read. Spurgeon used to tell of a dying Christian who said: 'Speak to me now in Scripture language alone. I can trust the words of God; but when they are the words of man it costs me an effort to think whether I may trust them.'

"The commendable practice of the Gideons, that association of Christian traveling men, in putting the Bible in every room of hotels, has borne just the kind of fruit that the God of the Bible covenanted this Book should bear. He said: 'My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' There is no other book sufficiently up to date to accomplish this.

"Men talk and write about the mistakes, the discrepancies, the contradictions in the Bible; but continually the discoveries of

archaeologists and other reverent Bible scholars are bringing fresh knowledge to bear and showing that which formerly seemed to be a mistake is .historical or scientific truth. Professor. Robert Dick Wilson, the great philologist of Princeton Theological Seminary, spoke a pregnant word when he said, concerning the Old Testament, that part of the Bible which has been most attacked by the critics

"I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test.'

"This is from a scholar who many years ago was convinced 'that textual and historical Biblical controversies should be taken out of the region of subjective personal opinion into the region of objective, clearly attested facts.' In order to equip himself for worthwhile work in this field he deliberately devoted thirty years of study to it before he began writing. Finding that he could not learn Babylonian in America, he went to Heidelberg, for he realized that he must learn the original languages if he would speak authoritatively on the Scripture. 'So to Babylonian he added Ethiopic, Phoenician, all the Aramaic dialects, and Egyptian, Coptic, Persian, and Armenian. He studied in Berlin with Schrader, who was Delitzsch's teacher, called the father of Assyriology. He studied his Arabic and Syriac under Sachau, ,and Arabic under Jahn and Dieterich ; Hebrew under Dillmann and Strack, and Egyptian under Brugsch. He became conversant with some twenty-six languages in these years devoted to language acquisition.

"It will be seen that there are very few critics of the Bible who know the materials with which they have to work as does this Semitic philologist, and it is reassuring to the man in the street to know that such a scholar has not yet been. Able to find any substantiated errors in the oldest part of this up-to-date Book.

"There is no form of sin and there is no form of righteousness which the Bible does not recognize and describe with unequalled clearness, fullness, and finality.

"There is no system of ethics ever brought before the world that equals the ethical system set forth in the New Testament, which 'fulfilled the Law and the Prophets.' Other religions may include this or that ethical principle, found in the New Testament, but none other has anything that can approach the Bible's message in its entirety..

"Another feature that makes this Book up to date is the fact that it alone, of all books in the literature of the world; tells men, not merely that they ought to be good, and what they must do to be good, but how they may be good. That is where the Living Word, the Lord Jesus Christ, makes effective the written Word.

"We could not think of God as being 'out of date.' He is eternal, living in an ever-present, timeless eternity. With Him 'one day is as a thousand years, and a thousand years as one day.' He reads the future as easily as the past. And He is the God who gave men His Word, our Bible, as 'a lamp unto My feet, and a light unto My path,' as long as time shall be." -- Toronto Globe.

The defense of the Bible always sounds good to those who believe that it is verily God's Word, His message of truth and grace-to those who have indeed tasted of the. Lord that He is gracious. The foregoing article seems all the more remarkable in these times, coming in the midst of many infidel voices denouncing the Scriptures and denying that there is anything supernatural about them; and that, often from professed friends of and believers in the Bible.

It is doubtful if the writer of the foregoing defense possesses a knowledge of the great Divine Plan of the Ages, which constitutes powerful corroborative evidence of the supernatural character of the Bible. If, therefore, there are still those today who are able to make such a noble defense of the Scriptures, while lacking a clear knowledge of the Divine character and Plan, how much more abundant should be the confidence of those who do see distinctly the Plan of God unfolded the mysteries of the Kingdom of heaven! And how much more able should such be to lift high the banner of the cross, and to help those who are in any measure of doubt to stand fast in the faith, and to take unto themselves the whole armor of God. Truly "His truth is our shield and buckler."

"RAMSAY MACDONALD ON THE JEWS"

"God's purposes are not defeated by men's opinions. The opinion of many a man who ought to know better is that: the return of the Jews to Palestine is an impractical, never-to-be-realized dream. It is refreshing to contrast with this the comment of the Prime Minister of Great Britain, J. Ramsay MacDonald, who is quoted in the 'Toronto Globe,' as having said, after a recent visit to Palestine: 'One goes to Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the seashore, by the wayside, on the hills, seem to have come by command of the Ancient of Days, seem to have been arranged long, long ago, when it was promised that He "will assemble the outcasts of Israel and gather together, the dispersed of Judah, from the four corners of the earth.'" The 'Globe' adds the comment: 'That promise made to Israel still awaits fulfillment. That it will be literally fulfilled to the very letter there is not the slightest shade of a shadow of a doubt, and the signs are not wanting in the world today that the prophetic Word may shortly be vindicated.'"

"IN HONOR PREFERRING ONE ANOTHER"

"Listening is often better than talking. It is very easy to talk too much, and a good corrective is to cultivate the art of being a good listener. The worst of talking too much is that the one who does it seldom realizes it. It is easy to go on talking, and keep it up when we are with a friend or in a group of friends; without halting our own flow of speech by a deliberate act of the will in order to give others -an opportunity to say what may be as important as our own words- perhaps more important. It is well to force one's self to stop while talking, every little while, and wait and listen and invite something from the other side. 'London Punch' published a keen bit of satire on this subject in the following imaginary conversation between two men, one of whom said to the other, 'I haven't spoken to my wife for over three months.' 'How did that happen?' asked his friend. 'I don't like to interrupt her,' Was the reply. This brings a smile, but there are a good many people to whom their friends seldom get an opportunity to say anything, because they do not like to interrupt! Let us seek to be sensitively conscious of the rights and interests of others, in conversation as in all else 'in honor preferring one another.'" -- Sunday School Times.

BOWING TO THE WILL OF GOD

BROTHER AND SISTER HART RETURN TO ENGLAND

In the midst of the reverses, disappointments, and storms of life, the supreme test and strength of the Christian character is to be looked for in that quiet, acquiescence in, and resignation to the will and providence of God. Only those who have a strong faith in God could be expected to meekly and submissively bow to his through all the distressing experiences of life. The history of the Ages presents to us a number of illustrations, noble ones who had learned the better way -- the way of faith and trust, and whose sentiments are well expressed by the poet,

"I would rather walk in the dark with God,
Than go alone by sight."

Children of God still passing through this "veil of tears," find abundant opportunity to attest their loyalty and submission to the will of God, and to demonstrate that, they are willing to trust where they cannot trace Him.

Little did we realize, when publishing the notice in a recent issue of this journal concerning the visit of Brother and Sister Hart to this country, that we were so soon to be called upon to notify the friends regarding a keen disappointment in the matter. Our dear Brother and

Sister arrived in New York, as was planned on the morning of October 18. Owing to the precarious health of Sister Hart they were held at the United States immigration station, at Ellis Island. After about twelve days under the attention and care of the medical department, the decision of the immigration authorities was that the health of Sister Hart was such that the immigration laws would not permit them to pass her into the United States; and this decision automatically excluded Brother Hart also.

While some hope was held out that an appeal to Washington might change the decision, in view of the fact that they were intending to leave America within two months, yet they were assured that the probabilities of the case were such that if they did pass through the States to the Pacific Coast, Brother Hart would have little or no opportunity to perform any ministry among the brethren. Accordingly, no appeal was made. After very prayerful consideration of the matter, our Brother and Sister decided to immediately return to England, sailing at 11 o'clock on Saturday, November 1. Their purpose to secure their passage to Australia as originally planned as soon as possible.

It will no doubt be of interest to all to learn that while Sister Hart's case was pending decision at Ellis Island, special permission was secured from Washington for Brother Hart's temporary release from the immigration station. He was permitted to have five days with the friends in Brooklyn. On Sunday, October 26, a one-day convention was held in Brooklyn, and the Brother served two of the meetings very admirably indeed, about eighty being present at the services; again, on the following Wednesday, October 29, another gathering of the friends was addressed by Brother Hart, between fifty and sixty being present. The ministry of our Brother was indeed effective, and the hearts of all were truly touched and greatly blessed as he reviewed, various themes in such a way as to deeply impress and "stir up their pure minds." Our Brother was much loved by all who met him. Indeed the heartfelt sympathy and love of all the friends here go out to Brother and Sister Hart in a large measure in this seeming adversity; and they have been fully assured that in our prayers they have been earnestly commended to the Lord and to His keeping power; with the petition that His loving care and providence would specially go with them in their voyage to-England, and thence to their future home in Australia.

We feel sure that all the friends of this country share with us the keen disappointment that comes in connection with this sudden and abrupt end of the sojourn of our dear Brother and Sister in this land. As it is one of those experiences of life that we cannot at the present time fully fathom or understand, it affords special opportunity to exercise faith and trust, as well as opportunity to bow to the will and good pleasure of Him who is too wise to err and too good to be unkind; He doeth all things well. How can we doubt the word of Him who hath

sustained His faithful children throughout past ages, and who hath assured us that "all things work together for good to them that love Him."

The exceeding great and, precious, promises of God enable us by faith to pierce the present clouds of sorrow and disappointment; and seeing beyond the valley, of shadows, we behold the gathering of all the faithful from every clime, where sorrow and trouble are never known; but where we shall know even as also we are known, and in His presence rejoice together evermore.

"Soon shall the waves and storm
All yield to Thy control;
Thy love will banish all alarms,
And darkness from my soul:

"Teach me, in every state,
To make Thy will my own
And while the joys of sense depart,
To live by faith alone."

THE GIFT OF PEACE DIVINE

"Peace I leave with you, My peace I give unto you; not be as the world giveth, give I unto you. Let not your heart be troubled, neither let it afraid." -- John 14:27.

PRICELESS indeed is the portion, the inheritance, bequeathed to children of God-the peace of Christ and of God. No greater blessing, no richer legacy could the master have left His followers! This rest in God, this peace of God, has been the stay and support of the faithful all along through the dark and stormy centuries since the Savior's Advent.

With what earnest and all-consuming love 'did the Master love those to whom He ministered in His last hours! Yet, it was but an exemplification of that love that He has had for the entire Church; as He said in His prayer: "Neither pray I for these alone but for them also which shall believe on Me through their word.". How the hearts of those dear disciples must have burned within them as their Master thus pronounced His benediction. He truly realized that the wrath of man was to break over His head and theirs, and that it would mean a most crucial trial of their faith. A few hours later the Master was crushed in death, themselves apparently forgotten, forsaken of God, victims of Jewish hate and cruelty; as Jesus was seen upon the cross, a gazing stock, scorned and ridiculed, of what value was a legacy, of peace from such an one then? Can we wonder at their utter chagrin and despair midst the darkness of that awful hour!

But alas, this tragic scene was not in vain; for the story does not end with the cross. The Christ of prophecy was not to be holden of death; their risen Lord once more in their midst the disciples were assured that their faith had not been misplaced. And they began to realize the blessing of His peace. Then, a few days later, when the spirit of truth, the spirit of the Highest, descended upon them, what changed men and changed conditions we find! This Holy Spirit, enlightening, helping, and healing, became the means of these early believers entering more abundantly into the possession of the peace of Christ that passeth human understanding. And what joy may the faithful in Christ Jesus realize still as this blessed and sacred unction continues to reach the members of His Body, as pictured in the holy anointing oil poured upon Aaron's head and flowing down to the hem of his garments, thus suggesting the anointing of the entire Christ-Head and Body.

Supreme Peace in Heart of Great Eternal

The word "peace" is significant of that which is tranquil, quiet, composed, and free from disturbing influences. The thought conveyed is that of a state of rest. Looking abroad over the world; how manifest it is that humanity does not possess this blessing. Restlessness, uneasiness, a feverish, disturbed state of mind exists everywhere and in every avenue of life, secular and religious, throughout the whole earth. The reason for this state of affairs is, as explained by the Apostle, "the whole world lieth in the wicked one"; and as stated by Jesus, humanity being shorn of this peace themselves cannot give it to others, nor can they take it from those to whom Christ imparts it.

The element's of calmness, tranquillity, repose, etc., which are summed up in the word "peace" are found in their fullness in God, and that is why we have the expression, "the peace of God." These qualities in our Heavenly Father are not the result of indifference as to what is transpiring amongst men, nor due to a lack of love for humanity, for God is love in all its fullness. The Divine calmness and composure on the part of the great Jehovah is due to His supreme confidence in Himself and the successful working out of His grand and glorious purpose.

Thus our Father in heaven has throughout all ages possessed Himself in perfect peace in spite of all the long reign of turmoil and confusion amongst the children of men. But while supreme peace reigns in the heart of the great Eternal, we know on the other hand, that it is with unspeakable sympathy and kindness that He regards suffering humanity; and so He is likened to a human father in this respect: "Like as a father pitieth his children so the Lord pitieth them that fear Him." (Psa. 103:13.) This fatherly, loving sympathy and pity it is that has prompted Him to exercise His power in the direction of man's

redemption, and the restoration to life and peace of all the willing and obedient of the human family.

How This Legacy is Secured

As children of God it is our blessed privilege to inquire into and to understand increasingly the meaning of the peace of God, and to seek to possess more abundantly of this unspeakable gift. It is indeed our profit, therefore, that we consider repeatedly the process by which we reach that condition which places us among those who are heirs to this legacy -- the peace of Christ and of God.

St. Paul very forcefully and pointedly takes up this matter in his letter to the Colossians, particularly in the third chapter, verses 1-15. His expression in the preceding chapter, "If ye be dead with Christ" (ver. 20), surely conveys the thought that all who have made a full consecration to God have given up their wills to Him, which means that they have renounced self-will, and have become dead to self, dead indeed to sin and to the world, and have become new creatures in Christ Jesus; for such have now the will of Christ only, having become members of His Body and having accepted the will of their Head. Coming into this relationship brings them indeed in possession, and makes them beneficiaries of Christ's legacy of peace, for they are figuratively spoken of as risen with Christ; "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

How we should seek the things above, he explains thus: "Set your affections on things above, not on things on the earth." This places the burden of this accomplishment upon the seeker, for the Apostle sets this task for us. Speaking elsewhere, he says, "Work out your own salvation with fear and trembling." God has provided the way and it is our privilege to make our calling and election sure. Another commenting on this passage remarks "that comparatively few realize to what extent we have the forming of our own characters, to what extent our minds, our affections, are gardens in which we may plant the thorns and thistles of sin, or plant the merely moral and practical qualities corresponding to the useful vegetables, or plant those seeds which will produce the beautiful and fragrant flowers, which more particularly would represent the heavenly and spiritual graces. That which a man, soweth he shall also reap in kind, whether he sow to the flesh or to the spirit.

Whoever, therefore, seeks for the heavenly things; joint-heirship in the Kingdom, etc., must plant or set out in his mind, in his affection, those qualities and graces which the Lord marked out as essential to the development of character, such as will be 'meet for the inheritance of the saints in light.'"

Must Give First Place to God

How, important it is that the Lord's children shall look upon the task set before them as indeed an unspeakable privilege, and as one not to be undertaken in a spirit of depression, discouragement, and despair; for we are to be keenly alive to the fact that not in our own strength, but in the grace and strength of God will we achieve the glorious end in view, and finally reach the blessed goal. By faith we see the path that leads thither to glory, and none but spirit enlightened ones discern it. The world knoweth us not; our hopes, our desires, our aspirations are not known of men, for we are dead, and our lives are hid with Christ.

Thus does the Apostle admonish us, as to our duty and privilege: "Set your affections on things above, not on things on the earth"; so that "when Christ, who is our life, shall appear, then shall we also appear with Him in glory." Then follows a list of the things which we must overcome. "Mortify therefore your members which are upon the earth," that is, rid yourselves of inordinate affection and desire for the things of this life, for "to be carnally minded is death, but to be spiritually minded is life eternal."

The Apostle concludes this list by calling our attention to covetousness, which he designates idolatry. Evidently he saw the danger to Christ's followers of clinging to the things of this world. We would not be guilty of gross idolatry, but our affections may be divided, so that the things of this life, its pleasures, its honors or preferments, prestige, position, or what not, engage our time and thought to the neglect of the spiritual things, and so we fall short of the mark of the prize of the High Calling.

Our Lord has warned us that whosoever loves father or mother, houses or lands, or other things more than they love Him are not worthy of Him; and so we see by the Apostle's statement that any thing which supplants the Lord in our affections is idolatry. How difficult it seems at times to relinquish some of the things of earth; but this is because the Lord is not --temporarily at least -- given His full possession of the heart; the natural man clings to the things of the earth. So let us in this war of the flesh against the spirit cling still more closely to the promises of God, for He who has promised is able to deliver us out of our weaknesses.

In verse 6 the Apostle briefly states that upon those who fail to so mortify their members cometh the wrath of God. He does not here refer to the world as the children of disobedience, but to those of the consecrated who fail to keep the vows which they have made; those who are like-warm in His service, and who fail to maintain that standing which assures to them the peace of God. He mentions certain traits of character in particular which must be put off, namely anger,

wrath, malice, etc.; "putting off the old man with his deeds" and "putting on the new man, which is renewed in knowledge after the image of Him that created him." Thus all of the new creation become one in Him.

Now he says, "as the elect of God, holy and beloved," put on in place of the things put off, "generosity, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye." Having done all of this; we are able to put on love, which is the bond of perfectness. In this word love, is summed up the whole law, and having thus developed a character which shall merit God's "well done," we attain to that peace of God which rules in our hearts as long as we maintain our standing before Him:

This is the peace of God which the Body of Christ now possess, and the peace which is possible only to those whose faith is firmly fixed in the power, the wisdom, and the love of God. He gave this peace not as the world gives, in a selfish manner, and in a small measure; it is not the peace conferred by wealth, or power, or friends, or position or pleasure; but an abiding peace, a peace which fits us to face the world with calmness and composure; and a peace that will abide with us even unto death itself, because it is based upon faith, a belief in God, 'a belief that God is and that He is a rewarder of them that diligently search for Him. The Master had known the Father and had confidence; the Apostles knew the Master and had confidence; we know our Master and the Apostles and have confidence in the messages they have left us.

It was this faith which enabled David to pen the twenty-third Psalm, in which he expressed that confidence that "though I walk through the valley of the shadow of death I will fear no evil for Thou art with me." Sometimes we hear Christians say, "My faith is weak," or "I have but little faith," or "I find it difficult to exercise faith." Logically that one cannot enjoy the peace of God so abundantly, because lack of faith is unbelief. Such should strive for more. faith and should pray, "Lord increase my faith."

The conception of faith that many have is based, upon a wrong impression; they are expecting something tangible, something which they can feel. Their peace of mind is dependent upon their emotions or feelings; they think that they have faith so long as they are conscious of certain feelings; but when their feelings change, through some untoward circumstance, they wonder where is the faith which they thought they had; where is the peace of God which was 'theirs: it is gone; because it was based. upon a wrong premise. Now faith is not a thing that comes to us in this manner; for, says the Apostle, "Faith cometh by hearing, and hearing by the Word of God."

We believe that God controls the universe; we have faith that He does. We believe by faith that the sun will shine tomorrow. We believe when we plant the seeds that they will grow. We believe that, since creation, day and night, summer. and winter have always been and always will be; just so, we have faith in God's unfailing wisdom and power; and this becomes a strong foundation for the true peace of mind.

The same principle holds true of the things of our religious experiences. God has blessed us many times in the past, and we can rest assured that He will again. We know that He has provided a great Plan for the salvation of man; a Plan which is working out before our very eyes. It is almost like walking by sight instead of faith, in many ways today. These things being so, why. should we doubt Him in regard to our spiritual life! Why can we not then simply believe? For when we doubt. concerning these things we are in effect making God untrue.

When we fail to take advantage of the helps and assistance offered us, when through lack of faith we resist the Holy Spirit in its guidance, we are turning from God Himself; and are endangering our eternal welfare, as well as losing that peace of God, which is so abundantly promised in His Word, as a result of faith. The Apostle informs us that in times past faith has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens." How the peace of God must have filled the hearts of those Ancient Worthies, those favored ones of God, in their day! And so we believe faith can do wonder-. ful things today, with the same happy results to those who exercise it.

Our Wills Important Factor

Our wills have much to do with laying hold by faith of the things leading to that peace of God; and He ;permits difficulties to arise in the way of faith. Some one has said that pure religion resides in the will alone. By this is not meant the mere wish or desire to do God's will, but the deliberate and .positive choice or determination to do. so and so; all things else in the new life come little by little, step by step into harmony with this determination, and the peace of God enters more and more into our Gives; as is evidenced by our increasing ability to rise above the joys and prospects of this life, and to regard them as loss and dross, and to look forward with earnest expectation to receiving that crown which is laid up for us and for all them that love; His appearing.

There are obstacles indeed in the life of faith; *for* there are often natural desires and longings that run counter to, the new will. The, spirit of wisdom and of a sound *mind* enables the *truly* consecrated to

'discern and know what God's will is concerning them. This, He has assured us, the Comforter, the Spirit of Truth, would do: The conflicts of the natural tendencies and emotions, with the new will; may cause us to doubt or to feel sometimes hypocritical, or dishonest, until we see that the will of God as revealed to us by His Spirit constitutes the center of our consecrated life, 'and should be obeyed. Thus yielded to; we can understand *how* the peace of God May be with us even in the midst of conflict and confusion of true emotions. Let us then see to it that we have no self-will, but that our will is the will of our God. This is what is meant by laying down our own wills and knowing only the will of God, as did our Master, who said, 'not My will but Thine be done.'" Thus we become lost in Christ: and He will work out in *us* that which is well pleasing in His sight. Then can we say,

"Thy will be done, I will not fear,
The fate provided by Thy love,
Though clouds and darkness shroud me here,
I know that all is bright above."

Clouds That Come From Unbelief

The poet here refers to clouds and darkness which encircle us here. Let us be sure that the clouds and darkness be not within us as well as around us. And what are some of the clouds which might obscure our constant vision of the spiritual things and cause us to question our relationship with God -- cause us to wonder just where we stand? The greatest of these clouds possibly is doubt, which creeps into our minds and obscures the bright sunlight of God's countenance. Doubt comes to us concerning our personal standing: Are we still in the condition of justification? Do we still find ourselves in a position to claim the precious promises? Are we daily expressing, by our lives and conduct, that perfect faith and trust in God, which are ours as our Christian inheritance, the legacy of Christ? We find ourselves in the plight of Bunyan's Pilgrim, when he was lured into Doubting Castle, and under the dominion of the Giant Despair. Our hope is the same as his. After some time, during which Christian grows more and more despondent, he suddenly remembers that the key to the castle he had in his possession; and this key was the promises of God. And so, dearly beloved, will we find deliverance by the use of this same key.

Doubts in a Christian indicate spiritual illness, a kind of spiritual hysteria; and; it is apparently experienced by many, as are the imaginary physical ailments by certain neurasthenic individuals. They enjoy telling about their ailments, which form the most interesting topic of conversation whenever we meet them. And so it is evident that there is such a thing as spiritual neurasthenia; asthenia meaning without vigor or health. The proper treatment of these cases is the prompt and persistent exercise of faith and the use of 'a good strong

will-boldly coming to the Throne of, Grace and laying hold of the precious, promises. Let us *not* yield 'to' our doubts. We cannot prevent their being suggested to us at times, but we can refuse to entertain them. They are not ours until we take hold of them and make them so. Should we find ourselves enshrouded by clouds of doubt, let us remember that God has promised to keep us, that we are sons by adoption, that we are factors in His great Plan; that the Body of Christ has required two thousand years for its selection, and that much that has come to pass, in the world's history during that time, stands more or less related to this purpose of selecting and testing those who go to make up that Body. Let us remember that He is faithful who hath promised.

THE GOOD SAMARITAN

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." -- Luke 10:25-37.

ALTHOUGH the parable of the Good Samaritan was not given to illustrate by what good works the lawyer, or any other man, Jew or Gentile, might attain eternal life, but, on the contrary, was given merely, to head off the argument of our Lord's questioner, and to leave him without excuse, it nevertheless contains a rich lesson, which has brought a blessing to many. Not only has it made clear to many of the Lord's dear, children the course of conduct pleasing in the Father's sight, namely that of generosity, love, benevolence, etc., but it has also brought blessing to many who are not the Lord's children, in that they became recipients of mercies, favors, and kindnesses in adversity which, otherwise, they might never have known.

It may have been while our Lord was preaching, and His audience seated about Him, either upon the hillside or in synagogue, a lawyer - (one professing to be versed in the Law of Moses), stood up, and thus politely intimated his desire to say a word in connection with the subject under discussion. This lawyer was probably of the Sadducees, who denied a resurrection and any future or eternal life, interpreting the Law, which promises life upon certain conditions, as merely a decoy, intended to promote holiness amongst the Lord's people, but nevertheless a deception, since the holiest and most faithful of the race had not inherited eternal life, but had gone down into death, even as others.

Asked the Question Tempting Him

In this view of the matter this Jewish Doctor propounded to our Lord a question, hoping that the answer, would give room for a discussion, in which he, would be able to show himself the greater of the two teachers, and to prove to his pupils, at least (who were probably present with him), that his theories were correct-that no matter how faithfully the Law might be kept no reward of eternal life would be given, and that faith in Christ would be equally futile in this respect. The Evangelist says he asked the question, "tempting" the Lord; that is, to prove Him to draw Him out; to expose the weakness of His argument: saying, "Master, what shall I do to inherit eternal life?" You recognize, me as a scribe, a doctor of the Law, a teacher; as one, therefore, who is living a godly and upright life, so far, at least, as his neighbors and pupils may be able to discern. Looking back I see that the holiest and best of our nation (the holiest nation in the world, and the only one recognized of God) have not inherited eternal life. I see that, on the contrary, they have died as other men; I see that for some cause (whether it be the Lord's failure to fulfil His promise, or man's failure to comply with the conditions) all have died, none having attained eternal life. Tell me now, what shall I do that I may not share the same fate of death -- that I may live everlastingly?

Our Lord answered the question with great directness, at the same time signifying His unquestioning faith in the promises of God, that whatever God had promised He would surely fulfil--implying, therefore, that if he failed to obtain eternal life it would be his own fault, and not the fault of God. Our Lord practically said, I stand by the Scriptural record: you are versed in the Law; quote, as you understand it, the teachings of the Law on this subject.

"Who is My Neighbor?"

The answer shows that this Doctor of the Law was well versed, for he quoted correctly the most direct statement on the subject to be found in the Law. Our Lord's reply was equally to the point "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thy neighbor as thyself." -- I confirm the Law; I uphold it; I vouch for its truthfulness; none who keep that Law can possibly die. The difficulty with all Jews who have died has been, that they did not fulfil that Law requirement toward God and man.

The Doctor of the Law was trapped. He had hoped to entangle Jesus in a discussion, and had himself become entangled, for the great Teacher had pointed out that the fault was not in God-that God was not unfaithful to His agreement under the Law; that the fault lay with the people. And this included the lawyer as well as the remainder of the race; and that he so understood it is implied in the statement, "He, desiring to justify himself, said, And who is my neighbor?" It was very

shrewd of the lawyer to avoid discussing the first commandment, respecting the love, for God with all the heart, mind, soul, and strength; because no one can thoroughly judge another in respect to this feature of the Law; only God and, each individual heart knows, absolutely whether God is loved. with every talent, every power of heart, of mind, and of body. But others can judge to some extent respecting obedience to the second commandment "Thou shalt love thy neighbor as thyself." The lawyer felt that he could safely leave the first proposition and claim that none could judge his heart, provided he could "justify himself" in respect to the second proposition, his, dealing with his neighbor. Hence it is that he brought up this point, saying, "But who is my neighbor?"

There was a difference of opinion. amongst the most learned Jews on this subject of who is the neighbor meant in the Law -- some claiming that it meant all Jews, and Jews only. Others claimed that the word "neighbor" would mean only those Jews who lived holy lives. Thus the lawyer practically said, I shall be obliged to yield my contention and acknowledge You superior, to myself as a teacher, unless we can get into a contention on this subject of who is the neighbor. In that event I shall at least be able to bring a strong argument that will appeal to all the hearers. But. when the great Teacher. had, in parable form, explained the true meaning of the word neighbor, the lawyer found himself without an argument.

Eternal Life by Grace

Some have supposed that our Lord meant that this Doctor of the Law and others who heard him should understand that the Samaritan of the parable, by doing a kind and neighborly act, won for himself the inheritance of eternal life, and that our Lord meant further to teach that the lawyer and all of his hearers might inherit eternal life if they would go and do likewise -- do as the Samaritan did -- do good, help their neighbors. This view is a serious error. In the first place, we do not know that any Samaritan ever did just such an act of kindness. It was merely a parable, a suggestion. Suppose that such conditions existed, and suppose that a Samaritan had done such an act, would he not be a good "neighbor"? The reward of eternal life was not offered on condition of being a good neighbor merely: This was one of the conditions (the one the lawyer questioned), but it was quite secondary to the main proposition -- Thou shalt love the Lord with every power and talent of mind and body. The lesson which the lawyer and every other Jew needed to learn was that no imperfect man could possibly fulfil that requirement.. All so learning that "There is none, righteous, no, not one" (Rom. 3:10), would be prepared to look for the promised Messiah as, first of all, their sin-bearer, to justify them and to discipline them and make them perfect and able to obey the Law.

What our Lord wished to prove to the lawyer and to all hearers was that the Law was just and holy and good, "and that any Jew complying with its conditions would inherit its promise -- eternal life: -- He wished all of His hearers to realize; therefore, that the fact that neither they nor their fathers inherited eternal life proved, not that the Law was imperfect, but that they were imperfect, sold under sin, and unable, therefore, to comply with the just demands of the Law. It was difficult for the Jew to learn this great lesson, namely that he could not keep the perfect law of God, and hence that he needed a-Savior, a Redeemer, who would keep the Law for him, and thus justify him before God, and who would then grant him eternal life as a gift, as a favor-not of the Law, but of grace.

In harmony with this, the Apostle assures us who trust in the-sacrifice for sins which Jesus gave; and who have entered into covenant relationship with God through Him, that the righteousness of the Law is fulfilled in us the true sense, meaning, purport of the Law being in our hearts, God accepts this as instead of absolute fulfillment of the letter of the Law.

The Priest and the Levite

The road leading from Jerusalem to Jericho has a steep downward grade through a rocky country, which abounds in caverns, the hiding places of highway robbers. It has always been a dangerous road, and on it the traveler is not entirely safe to this day, unless under some kind of a protective guard. This feature of the parable was, therefore, in strict accordance with the conditions of the time; so was the fact of the priest and the Levite passing, for Jericho was one of the appointed cities of the priests and Levites, and it is estimated that twelve thousand of them resided there then. These, with other priests and Levites from other parts, took their turns in the service at the Temple in Jerusalem, and; consequently, were frequently on this road.

Our Lord's parable seems to imply that the religion of the Jews, instead of bringing them nearer and nearer to the spirit of the Law, was really, by reason of the formalities and ceremonies and pride connected with it, tending to separate ,them further and further from the condition of heart which would be acceptable to God. The priest, most fully consecrated to, the service of God -- in the Temple, is represented as having least interest in the, brother in distress. He passed by on the other side (of the ravine), not counting the circumstance worthy of attention; reflecting, no doubt, with a self-righteous feeling respecting the honor of his own position as a servant of God, and unwilling to run the risk of ritual contamination. The Levite, also consecrated to God and His service, but not so high in office and privilege, was more disposed to consider the poor brother, and to render a helping hand. He went so far as to stand and look at the sufferer, and to think over how much trouble would be involved in assisting him, and how much risk

he himself might run in so doing (although we are inclined to believe that the priests and Levites were, on account of their office, generally exempted from molestation by the robbers).

All Need the Good Samaritan Spirit

Then our Lord chose, as the hero of His parable, a despised Samaritan, unrecognized by God and disowned by His favored people. This heightens the force of the picture, by suggesting the thought that one who had never learned at all respecting the true God and His will, one who had never been offered eternal life on the terms of obedience to that Law, might nevertheless exercise so much of brotherly kindness and sympathy as to lend a helping hand to a neighbor in distress. ,

And it is still true that many who by reason of their better knowledge of God, through His Word and Plan, should be possessed of a larger measure of His love and grace, are instead more deficient in these qualities than some who have been less highly favored. It might indeed be that some who are strangers to the covenants and promises of God as yet, possess, by reason of being well born, a large, measure of natural generosity, benevolence, kindness, sympathy, and might be good Samaritans by nature, rather than by grace; and it may also be true that some who have been begotten again, to the new life and to the new hopes may naturally have less of this good Samaritan element of kindness and generosity, because low born according to the flesh-born with a predominance of selfish proclivities. However; such an one, coming under "the law of the Spirit of life in Christ Jesus," will soon be taught in Christ's school, that love is the fulfilling of the Law; and if he be an obedient pupil he will gradually attain to a better appreciation of the Heavenly Father, and in heart, in spirit, will learn to love Him with all his mind; with all his being, with all his strength. And so surely as this condition obtains, and in proportion as the love of God is shed abroad in our hearts, it will enlarge them also toward our fellow-creatures, so that every "new creature" must at heart become a good Samaritan.

DANIEL THE BELOVED OF JEHOVAH

SERIES XXXIII

CARRIED DOWN THE STREAM OF TIME

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." -- Dan. 11:44, 45.

IT is indeed significant that whether one takes the position that the willful king of verse 36, and the king of the north of verse 40, refer respectively to Napoleon and England, or that they refer respectively to power in its various phases or aspects and the Turkish Othman power, the sequel is the same -- there is but one more act in the great drama before the deliverance of Daniel's people and land from Gentile oppression and dominion. This final act seems to be referred to in the verses quoted above, and relates to the Divine settlement of what is generally termed in diplomatic circles, the Near Eastern question. The question involved concerning this matter in the past is, what disposition shall be made of Turkish dominion in Europe.

It seems proper to note at this point that those who hold the Napoleonic theory differ among themselves in their application of these verses. There are those who hold that the words in verse 41: "He shall enter also into the glorious land," and those that follow to the end of the chapter, meet their fulfillment in Napoleon's career. This interpretation makes the one of whom it is said, "he shall come to his end and none shall help him," to be Napoleon. This of course necessitates believing that the entire prophecy met its fulfillment over a century ago. As the event referred to in the words, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain," is plainly stated to occur in immediate connection with the standing up of Michael and the great time of trouble, and also the deliverance of Daniel's people and the resurrection, it seems difficult to believe that this interpretation can be correct. This seemingly insurmountable difficulty is avoided by some by explaining that the resurrection stated to occur in connection with the downfall of this power in the holy land is a figurative: one, describing a deliverance, "from Pagan and Papal errors --[explained by them to be] the dust of the ages -- [accomplished] by the evangelical work with the open Bibles in the time of the end." Such an interpretation it is impossible for us to accept.

A View Not Sustained By History

It is not at all according to the facts of history that Napoleon, either before his incarceration at Elba, or after his escape and his renewal of the conflict against the allied powers, planted the tabernacles of his palace between the seas in the glorious holy mountain, or that it was in Palestine that he came to his end with none to *help* him, as the prophecy seems plainly to require. Concerning Napoleon's end history records that "on March 30 [1814], the allied forces captured, after a severe engagement, the fortifications of Paris; next day the emperor, Alexander, and the king of Prussia entered the city amid the shouts of the populace; on April 4, Napoleon abdicated at Fontainebleau. He was allowed to retain the title of emperor, with the sovereignty of the island of Elba, and an income of 6,000,000,000 francs to be paid to the French government. A British ship conveyed him to Elba where he arrived on May 4.

"After a lapse of ten months, most of which time was spent in intrigues, Napoleon made his escape from the island, landed near Frejus on March 1, 1815, and appealed again to France. The army went over to him in a body, and several of his marshals; but the majority remained faithful to Louis XVIII. On March 20, he reached Paris, reassumed the supreme power, promised a liberal constitution, and prepared once more to try the fortune of battle with the allies. At the head of 125,000 men, he marched (June 15) towards Charleroi on the Flemish frontier, where the English and Prussian forces, were assembling. The Duke of Wellington who, the year before, had completed the deliverance of Spain [from French dominion] was appointed, by the congress of Vienna, commander-in-chief of the armies, of the Netherlands. The campaign lasted only a few days. On the 16th Napoleon defeated the Prussians under Marshal Blucher at Ligny which compelled Wellington to fall back on Waterloo, where on the 18th was fought the most memorable and decisive battle of modern times. It resulted in the utter, and irretrievable ruin of Napoleon." -- International Encyclopedia.

On July 15, Napoleon voluntarily surrendered himself and was banished to the island of St. Helena for life, where he died May 5, 1821. We thus see; from reliable history that neither Napoleon nor, as others interpret it, the French government planted "the tabernacles of his palace" in Palestine; nor "came to his end" there: All that is said of Napoleon's exploits in Palestine occurred in 1799; and is thus stated by the authority above quoted: "On August 2 [1798], Nelson destroyed the French fleet in Aboukir. Bay, and so cut off Napoleon [who was at the time in Egypt] from communication with Europe. A month later the Sultan of Turkey [who had control of Egypt] declared war against him. This was followed by disturbances in Cairo; which were only suppressed by horrible massacres. It was obviously necessary that

Napoleon should go somewhere else. He resolved to meet the Turkish forces in Syria; and in February 1799, crossed the desert at the head of 10,000 men, stormed Jaffa [the seaport of Jerusalem] on March 7, after a heroic resistance on the part of the Turks; marched northward by the coast, and reached Acre on the 17th. Here his career of victory [at this time] was stopped. All his efforts to capture Acre failed, through the desperate and obstinate valor of old Djezzar (q. v.) Pasha, assisted by Sir Sydney Smith with a small body of English sailors and marines. On May 21, he commenced his retreat to Egypt, leaving the whole country on fire behind, and reentered Cairo on June 14."

In The Glorious Holy Mountain

This is the incident which many Advent expositors explain as meeting its fulfillment in the words of the angel, "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." It was a simple incident of slight importance in Napoleon's early career, and occurred sixteen years before his downfall.

In forecasting the fulfillment of verses 44 and 45, one thing seems quite clear, that whatever power may be referred to as the one that "plants the tabernacles of his palace between the seas in the glorious holy mountain," it meets its final doom in Palestine, for it is said in the same immediate connection. "Yet he shall come to his end, and none shall help him," The identification of the expression, "the glorious holy mountain," with the holy land, seems clearly established by a reference to other Scripture, where similar expressions are employed to describe this land. In Psalm 106:24, Palestine is called "the pleasant land." In Jer. 3:19, it is called, "the pleasant land, the goodly heritage." In Ezek. 20:6, it is spoken of as "the glory of all land"; in Dan. 8:9, "the pleasant land"; 11:16, "the glorious land"; and again, in verse 14, "the glorious land." Consequently "the glorious holy mountain" must be Zion or Olivet, or some mountain in Palestine, which lies between the Dead Sea on the east and the Mediterranean on the west.

Othman Empire To Be Over The Holy Land

Mr. Newton, in a comment on the prediction contained in these two verses, says: "In our application of it to the Othman Empire, as these events are future; we cannot pretend to point them out with any certainty of exactness."

Mr. Mede seemed to think that the "tidings out of the east and north" may have preference to the return of the Jews from those quarters. Concerning the expression, "He shall plant the tabernacles of his palace between the seas," Mr. Newton continues: "There the Turk shall encamp with all his power, yet he shall come to his end and none shall help him, shall help him effectually, to deliver him." It would seem that whatever power is referred to by these words, it can mean nothing

less than that it shall establish at least a temporary seat of government there. If it applies to Turkey, the prediction demands the expulsion of the Turk from Europe, and his final downfall in the holy land.

"The same time and the same events seem to be pre-signified in this prophecy as that of Ezekiel concerning 'Gog of the land of Magog.' He likewise is a northern power. He is represented as of Scythian extraction. (Ezek. 38:2.) 'He cometh from his place out of the north parts.' (Ver. 15.) His army too, is described as consisting chiefly of 'horses and horsemen.' (Ver. 4.) He likewise hath 'Ethiopia and Lybia with him.' (Ver. 5.) 'He shall 'come up against the people of Israel in the latter days' (Ver. 36), after their return from captivity. (Ver. 8.) He too shall encamp 'upon the mountains of Israel.' (Ezek. 39:2.) He shall also 'fall [meet his doom] upon the mountains of Israel, and all the people that is with him.' (Ver. 4.) There the Divine judgments shall overtake him (38:22,23); and God shall be 'magnified and sanctified in the eyes of many nations.'"

The Last Days In Prophecy

"At that time shall Michael stand up, and there shall be a time of trouble, such. as never was since there was a nation even to that same time." (Dan. 12:1.) The great World war only increased the inflammable material associated with the settlement of the Eastern question. Only a few sparks would be necessary to kindle the flame of universal war. National interests and jealousies, Greek and Roman Catholic interests and concerns, 'together with Mohammedan fanaticism,' are all working to pile up the inflammable rubbish that will be consumed in the great fiery troubles of the day of wrath.' It seems manifestly impossible to, forecast with any, degree of success the particulars of the fulfillment of these two verses without a careful examination and association of the very many prophecies which describe more fully the last closing scenes of the Gospel Age in the land of Palestine. To, follow the Divine rule would require that we compare these prophetic verses with the many other prophecies, that the interpretation may be in perfect harmony with, and may fit into the Divine interpretation that describes the ending of all. the great apostate systems, and, governments of Christendom. These Scriptures seem clearly to show that all of the apostate systems will in some way be involved in the final conflict that closes this Gospel Age; and the land of Palestine, where the earthly phase of the Kingdom of God is to be first set up, will witness these closing events. These predictions are found in Ezekiel, Isaiah, Jeremiah, Joel, and Zechariah. With one voice they all agree concerning the final result of the troubles in Palestine: The language of one of these prophets, -Ezekiel, voices, the utterances of all the others. The words are those of Jehovah Himself and read: "Thus will, I magnify Myself, and sanctify Myself; and I will be known in the; eyes of many nations; and they shall know that I am the Lord. So

will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel. And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me, therefore I hid My face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid My face from them. Therefore, thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses; whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. " -- Ezek. 38:23; 39:7, 21-29.

Events Now Shaping Themselves

Other Scriptures show that not only all the nations will be represented in this final conflict, but also the- great religious systems of Mohammedanism, and the Papacy, indeed all Christendom. The Jewish land will witness the closing scenes of the great and final conflict; and the Jewish people, who will be' in peaceful possession of their land at the time; will be brought to, repentance, and restored to God's favor.

Events of the present time are shaping themselves so that it begins to be easier to understand what political and religious questions will cause the great final conflict, as also to identify the leading powers engaged in it. Since the World-war the League of Nations has become an actual fact. It would seem that it may become an important factor and play one of the chief parts in this conflict over Palestine.

Prophetic students, who have been observing the remarkable increase of Papal influence in the past few years, its boldness in setting forth its preposterous claims, and its subtle efforts to get control in political and state affairs, are not surprised at these developments; for all this was foretold in the sure word of prophecy. In the last great struggle between truth and error, Papacy will evidently be one of the. most influential and important actors. It has already been stated by reliable authority that the Papacy is preparing the way by a reorganization of its diplomatic service to make application at the psychological moment for membership in the League of Nations. Should such an application

be made, it seems quite clear that it would be granted; for the reason that the Roman Catholic countries of the world -- members of the League -- have enough votes at their command to assure the two-thirds majority necessary to admit the Papacy into the League.

Even if the Papacy had not expressed disapproval of the present control of Palestine and the promise made to the Jews by England that Palestine should be their home land, it would be well known from past history that the Pope could never be satisfied for any other power but that of the Papacy to control that land. For this reason alone we may safely conclude that, when this Jewish problem is up for a final solution, Papacy will exert all the power and influence at its command to obtain control of the "holy sacred places." *

* See "Revelation of Jesus Christ," Vol. 11, Chapter 10.

Impending Troubles Speak Of The Time At Hand

Since the great war, while Turkey has been obliged to relinquish her hold on Palestine and Syria, the revolution that has taken place there has brought Turkey into greater prominence than ever as a power amongst the nations.

As we have already noted, some expositors have thought that Napoleon's career was described in the words of the verse, "he shall go forth with great fury to destroy and utterly make away many." However, it seems plain that the last death struggles of the Mohammedan power are described in these verses; that the real going forth of the Turk with great fury has not yet occurred; that the planting of the tabernacles of his palace, etc., is ,yet a future event. It would seem that it is here that Mohammedanism takes its last stand; and. that it is here that "he shall come to his end and none shall help him." Furthermore, that it is while the various governments are represented in Palestine by their armies under Papacy's influence that Papacy through the uprisings at Rome will also come to its end. While the attention of the whole world will be centered on what is taking place in the holy land and the East, conditions will be ripe for revolution in the home governments. Anarchism will see its opportunity to strike. Socialism, misnamed Progressivism, will take advantage of the times. Roman Catholicism will say, This is our time; this is what we have long waited for; let us arise, and place the Pope in [what they deem] his rightful station. Mohammedanism will shout, as the green flag is unfurled, Down with the vile Christians; we will assert our rights. But it, as well as all the other enemies of peace and righteousness, will come to its end, and none shall help. Then out of the ruins shall arise the Jewish Theocracy.

As to just how all these important events will be brought to their great climax, it is impossible at the present time for any one to tell; and we would not be wise above what is written. That the great crisis will come, and come soon, seems certain.

BLIND EYES OPENED

*"One thing I know, that, whereas I was blind, now I see."
-- John 9:1-41.*

A MAN born blind, a wayside beggar; had drawn the attention of the Lord and the Apostles; and his healing and the preparation therefor served as an opportunity for a far-reaching lesson, only a part of which, however, the Apostles could learn at this time. They had the thought that all the sickness and pain and sorrow in the world was the result of sin. They had this thought properly, because the Scriptures had so indicated; assuring them that if they walked in the Lord's ways they would have blessings of health and prosperity in all of life's affairs for themselves, their families, their flocks, and their herds. Properly enough, then; they understood that the various evils witnessed on every hand were in some degree the result of sin, either of the individual or of his ancestors, inherited.

Neither This Man Nor His Parents

The man blind from his birth started a query in their minds as to the sin which led to the blindness, and being "unlearned and ignorant men" it need not surprise us that they were not very logical in their thoughts nor in the question they asked, "Whether did this man sin or his parents, that he was born blind?" Of course the man himself could not have sinned before he was born; of course, therefore, whatever responsibility there was came to him through inheritance, as the Lord had declared that "I will visit the iniquity of the fathers upon the children to the third and fourth generation of those that hate Me," those who willfully violate His laws. True, there was at this time a heathen idea respecting the transmigration of souls, which taught that all humanity had at some previous time lived in some other condition either better or worse than the present one: But it would be extremely unlikely that the Apostles, "unlearned," should have any particular knowledge of these theories of the heathen, which were known chiefly to the educated; and as for the Hebrew Scriptures, not a word in them favored such a thought, but the very contrary. This same heathenish thought still prevails in the far East, India, etc., and has been slightly introduced again in civilized countries under the name of Theosophy.

Our Lord's reply, that neither the blind man nor his parents had sinned, is not to be understood as implying that these people were absolutely

perfect, -- sinless, spotless -- not to be understood as contradicting the Scriptures which declare, "There is none righteous, no not one; all have sinned and come short of the glory of God." The words simply signified that the blindness of this man was not a penalty for his personal sin or for some special sin of his parents. This need not imply either that God had specially intervened to cause blindness in this ..case-rather we may suppose that the blindness came through the general weakness of heredity, or by what might be termed the accidents incidental to our present imperfect condition as a race of sinners. A similar expression on our Lord's part was made in respect to those men upon whom the tower of Siloam fell, killing them. Our Lord said, "Suppose ye that these men were sinners above others? I tell you, nay; unless ye shall repent ye shall all likewise perish."

The thought is that the whole world is under condemnation to death. We are a race of convicts, and death conditions are properly, justly permitted to prevail, not interfered with, because the lives of all humanity are forfeited through original sin and disobedience, and through our inheritance of the weaknesses and imperfections and unfitness resulting. All are thus perishing, and had it not been for Divine mercy, in providing the Redeemer and the great sacrifice for sins, there would be no hope for any as respects the future life; death to all would signify that they had perished. And even though all the way has been opened for the dying race, nevertheless repentance for sin, acceptance of Christ as the Savior, and obedience to His voice, are necessary to our escape from the sentence of sin-death.

Many will agree with us thus far who would fail to go further along what we believe to be logical, Scriptural grounds, namely that in God's providence not only has His love provided the redemption and the opportunity for blessing to the world, but that the same love and wisdom will ultimately provide that all shall see the great light and hear the voice of Him that speaketh from heaven, and thus either accept or reject the favor Divine, the life everlasting, on terms of full obedience: We hold that it is in full accord with the entire testimony of Scripture that few now have the ability to see or to hear; that the majority are both blind and deaf to this message in the present time, some completely blind and completely deaf, others partially blind and partially deaf. The glorious assurance of the Lord's Word is that in God's due time all the blind eyes shall .be opened and all the deaf ears unstopped.

The Morning Cometh and a Night Also

This was the very lesson which the Lord taught from this incident-taught to the extent that His hearers were able to appreciate it. He declared, "While I am in the world I am the Light of the world; I must work the works of Him that sent Me while it is day, for the night cometh when no man can work." Then He proceeded to the opening of the blind man's eyes, that the latter might see Him as the Light of the world. True, the opening of blind natural eyes could not give sight to the eyes of his understanding, the eyes of the heart but it could and did figure or illustrate this which was the real essence of our Lord's teachings, of which this miracle was a part. Without in the slightest degree disparaging our Lord's many miracles upon the blind, lame, deaf, etc., we can readily see that these were incidental, and only in a secondary sense His mission.

It will be at His Second Advent that our Lord will be "the Light of the world" in the full, glorious sense which the Scriptures everywhere set forth "The Sun of Righteousness shall arise with healing in His beams." With the ushering in of that glorious sunlight begins the new day for which we hope and pray -- the "day of Christ."

"Anoint Thine Eyes With Eye-Salve"

The making of an eye-salve of the dust of a Palestine road, mixed with the saliva of our Lord's mouth, seems rather peculiar at first. We would naturally be inclined to say, "How strange! Do not put that stuff upon the man's eyes, for that will only make them worse. That dust is full of all manner .of impurities; that very dust has helped to blind thousands and thousands of the people of this country." A traveler in that vicinity says:

"Blindness is common in Palestine to a degree which we in western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population has lost one or both eyes, and from my own observation of that city I should not hesitate to say that the statement is not exaggerated."

Why, then, did our Lord use a clay or ointment made out of that dust, apparently so unsuitable, and then send the blind man to the Pool of Siloam to wash and receive his sight? We answer that probably a deep spiritual lesson is contained in it, a lesson for all -- the Apostles and for the followers of Jesus from then until now. As the blindness of the man was figurative of the general blindness upon the people, blindness to the Truth, blindness to the Light of the world, so this method of healing the blindness will illustrate the method the Lord has been using throughout this Gospel Age. The secretions of our Lord's mouth might well represent His grace and truth, while the earth used may

well represent the poor imperfect earthly talents of His disciples. Who are we, that we should be made the instruments of God in opening the eyes of the blind -- we who are imperfect ourselves, blemished, fallen? But the spirit of the Lord's lips coming upon us so transforms our energies and talents as to make them useful in His service. By the grace of God, as His mouthpieces, representatives, His followers have opened the blind eyes, not of all people, but of many, nevertheless.

What a blessing we realized when such human clay was used of the Lord for the anointing of our eyes, and what a privilege was granted in that we have been made the clay ointment the Master has used in the blessing of others. But the anointing was not sufficient, it needed more; it needed the washing at the fountain. And so after the Lord has used us, His servants, as the clay in His hands for the anointing of blinded eyes, it is necessary that we should direct them to the fountain of His truth and grace, where they may wash, where they may realize that the cleansing is of the Lord's provision entirely, and that however good the clay and however thorough the anointing, no blessing could come except as they obediently and in faith accepted the grace and truth as the refreshing stream of Divine favor to their enlightenment.

Born Blind for the Glory of God

The miracle of the opening of the eyes of one born blind was so notable that it attracted the attention of all in the neighborhood. None had ever before heard of any physician able to restore sight to one who was born blind. The matter was brought to the attention of the Pharisees and Doctors of the Law as a wonderful instance of Divine power, or to see if they could offer any other solution for the matter. Evidently this was a part of our Lord's design and a part of what He meant when He declared that the man was not born blind as a punishment for sin but for the glory of God. God allowed nature to take its course in this manner and to produce an exception or freak of nature, and now the one who had been thus afflicted in the part was made the recipient of a special blessing which fully compensated him. Let us learn to view all of life's affairs from this standpoint. Whatever we may have that by nature would seem to be disadvantageous or a hindrance to us, the Lord is able to so overrule as to make of it a blessing, a proportionately greater blessing.

The Pharisees, full of envy against Jesus, perceived that His influence was gaining daily with the people, and this made them the more bitter against Him. In their wrong condition of heart they had already prejudged His heart and His motive, not by the fruits of His life, but by their envious sentiments. Of course, under the circumstances, the judgment would be warped and twisted, leading to wrong conclusions. They catechized the parents, who feared to give any expression on the subject, because they had heard that the rulers of the synagogue had

determined that if any one should confess Jesus he should be excommunicated, should not be permitted to attend the synagogue or fellowship with others or enjoy its religious privileges, should be counted unworthy the name and privileges of a Jew, should be treated as an outcast, from God and His people. They, therefore, answered that their son was of age and that he could speak for himself.

The son was questioned over and over with an evident desire to find some fault with the procedure, to show that it was not a genuine miracle, etc. The man formerly blind became justly indignant at the special attempt to traduce the One who had so befriended him, and in answer to the Pharisees' statement that he should give glory only to God, because the One who had performed the miracle was a sinner, he demurred. As they repeated their questions he became more indignant at their evil spirit and said, Why do you ask so many questions? Are you anxious to become His disciples? He touched a sore spot and aroused their wrath, and they declared that he was a disciple of Jesus, and cast him out of the synagogue and ostracized him. It was after this that Jesus found him. We read, "Jesus heard that they had cast him out, and when He found him He said unto him, Dost thou believe on the Son of God? and, he answered, I believe, and worshiped."

How Hindrances May Assist Us

In this we have a fresh illustration of how hindrances and difficulties and obstacles may become the greatest helps and aids under God's providences to those who are of the right condition of heart. This poor blind man, an ignorant beggar; seemingly most unfortunate of men, seemingly least cared for by the Lord, was evidently at heart honest and sincere. This was demonstrated by His after conduct, because character, principle, cannot be put on in a moment, but is a matter of development. It was, doubtless, because the Lord saw in His heart this sincerity that He specially favored him with the blessing of the opening of the eyes, and that it was because he was honest enough and fearless enough to confess the Lord in a proper manner that he was still further favored, and that the Lord sought him out and, granted him the opening of the eyes of his understanding in addition to the opening of his natural eyes. If we could but receive this lesson fully and completely into our hearts, what a great blessing it would bring *us* as impressing upon us the necessity for honesty, of heart, and as proofs to us of the willingness of the Lord to make all things work together for good to them who love Him -- even to them who are of the right attitude of heart, which would love the Lord if it knew Him. To such He is willing to grant His favors and the opening of the eyes of their understanding -- not suddenly, but step by step. As we follow the Lord's directions we get one blessing after another.

LETTERS OF ENCOURAGEMENT

Dear Brethren:

I have a great desire to express my appreciation of the "Herald". Realizing we are living in the day of controversies, when the love of many shall wax cold, I have great comfort in knowing that I can read the "Herald" without having to wade through controversies and disputes, and can feast upon the sanctifying truths in an hour of quiet. My prayer as I read these pages is that God may still bless you and give you wisdom to publish such articles as shall have an encouraging and upbuilding influence. I have noticed that most all who show much fruit of the spirit have a great appreciation of the "Herald". Others who love contention wonder why you do not publish lengthy answers to all disputes.'

Desiring again to thank you for the refreshing truths, I am

Your sister by His grace, M. H.-Mo.

Dear Brethren:

!Greetings. I have read the second volume of the Revelation exposition and have derived much help and blessing therefrom. I believe I have now a much clearer understanding of the symbols employed throughout the whole book, and especially those used in reference to the religious systems referred to in the 17th, 18th, and 19th chapters. The erroneous ideas I had derived through studying other expositions have been removed, and I believe that I have now much clearer and far more reasonable as well as more Scriptural views of the important teachings of Revelation.

The spirit in which the subjects involved are treated is refreshing indeed, and the fact that God's children have been deriving a blessing from this wonderful book since, it was given, has been a source of comfort to me; for I was inclined very strongly to believe that the opening up of the visions would be the privilege of a particular individual in the Harvest period. Now I see that very much of the book was understood to a good degree long before the Harvest period commenced. My mind has therefore been freed from the strong temptation of these perilous time's, which is nothing less than the strictly forbidden worshiping of angels, servants, or messengers.

I am very grateful for the references to the works of godly men, who have assisted from time to time in opening up the book. One cannot help feeling a good-measure of loving interest in their work and; labor of love on behalf of the Church of God.

In conclusion I would add that I have endeavored to bring this very helpful work to the attention of other brethren. I have no doubt that if a humble, teachable child of God reads these two volumes he will very

soon be rejoicing in the liberty in which we are exhorted to stand fast. My constant prayer on your behalf is that the grace of God may abound to you more and more.

With warm Christian love,

Your brother by His grace. D. W. B.-Ire.

Dear Brethren:

Greetings in the Beloved.

I wish to express my deepest love and gratitude for sending Volumes I and II of the Revelation books. We have received a great blessing from a perusal of them, and find that much which previously was vague and hard to understand, is now luminous. Our hearts also rejoice as we realize our Father's loving care and supervision over His people all down the Age, and especially at this present time, when this added light and encouragement has been given to us.

We would also like to express our appreciation of the help and blessing received regularly through the "Herald". As the consummation of our sacrifice and the realization of our glorious Hope approaches, we feel all the more the need for this added comfort and exhortation.

Our sincere prayers continue to go up for you all; that our Father may continue to richly bless your efforts on behalf of the "Household of Faith," and that you may be faithful to the Spirit, Word, and work of the great Harvester, until we all drink of the fruit of the vine in the Kingdom.

With much love to you all,

Yours in the One Hope, W. R. M.-Eng.