

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 5

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., JANUARY, 1914

No. 10

New Year Resolutions

AT THE BEGINNING of a NEW YEAR it is usual to look forward and to make good resolutions. This is not a bad plan, even though some of the resolutions be not kept. It is true one may make good resolutions every day, and may break them as often. Human nature is weak, and temptations are subtle. But many do not recognize that a weak will is equally with other weaknesses an inheritance from defective ancestors, and therefore as much as other weaknesses a reason for pleading and accepting divine mercy and forgiveness.

A resolution is a concrete expression of a desire and determination to accomplish a certain object. It is not therefore a vow, nor is it a pledge. A vow was more in the nature of an oath to God, as may be seen by the use of both words in Num. 30: 2, 13. The vowing of the vow seemed to refer to the definite promise made in the heart, whereas the swearing of the oath seemed to be a more public expression calling upon God to witness thereto.

Our Lord in the Sermon on the Mount referred to the vows which God commanded in the Mosaic Law—"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." This is a manifest reference to Lev. 27: 1-34; Num. 30: 1-16, and similar passages in the Law where God gave directions concerning the carrying out of vows. These vows consisted in free-will offerings. (Deut. 23: 23; Mal. 1: 14.) God was a party to the vow, and any failure in the performance was visited with His wrath, the only exceptions being in the case of women prevented in a prescribed manner beyond their control from fulfilling their vows. Jehovah said of him who made a vow, "He shall not break his word, he shall do according to all that proceedeth out of his mouth." "Thou shalt not slack to pay it, for the Lord thy God will surely require it of thee; and it would be sin in thee." (Num. 30: 2; Deut. 23: 21.) Nothing already devoted to the Lord, such as the

first fruits, could be used as a vow or free-will offering. Of the offerings brought, such as unclean beasts, or the sanctifying of a house or land, which could not be offered on the altar, it was ordained that the priests should value them, and the vower must bring the money value, plus one-fifth, to the priest for the Lord's service.—Lev. 27.

Our Lord may also have referred to the oaths or solemn promises entered into by the whole people of Israel at Sinai, also by individuals and the nation subsequently, as under Asa. (2 Chron. 15: 15.) They were not to swear falsely, but to perform that which they agreed to do. Especially did he condemn the later practice of scribes, Pharisees and rulers of the synagogues who not only encouraged the people to make elaborate oaths on a great variety of subjects, swearing by heaven, by God's throne, and by the temple, but also sought to make a distinction in the value of an oath, according as it was sworn by the temple or by the gold of the temple, by the altar or by the sacrifice on the altar.—Matt. 23: 16-22.

But the Lord, who introduced in the Sermon on the Mount the principles of the New Covenant, whose keynote is simplicity, and which requires sincerity in the heart, went on to show that swearing and oaths and vows to make certain offerings were not really necessary. It is sufficient to say Yes or No; and to perform without boasting or display the acts of religious service.

Jephthah's Daughter

The strictness with which vows were enforced under the Law is shown in the case of Jephthah and his daughter. (Judges 11: 30-40.) In his agreement with the Gileadites Jephthah "uttered all his words before the Lord in Mizpeh," and his vow to devote to the Lord what first came forth from the doors of his house to meet him on his return from battle, was a definite agreement with God. It was made according to the directions in the Law which

God agreed to participate in. His daughter, as a child of faith, as well as an obedient daughter, recognised the sacredness of the vow, and had no hesitation in assisting her father in its fulfilment. Thus all the remaining years of her life were spent as one set apart to God. The popular notion that she was offered as a sacrifice on the altar is incorrect: God did not authorise human sacrifices.

The Nazarite and the Levite

The vow of the Nazarite is described in Num. 6: 1-21. All the details were prescribed by the Lord, who accepted the Nazarite as an offering to Himself. Samson was a Nazarite, as was also Samuel, the latter having been presented to the Lord by his mother. (1 Sam. 1: 11; 26-28.) Any Levite might come to the tabernacle or temple, to devote himself wholly to God's service, and was to be accepted as a servant by the priests in charge, sharing also in the portions allotted to the Levites in attendance.—Deut. 18: 6-8.

Obedience versus Vows

But the Law did not encourage the Jew to make vows and take oaths of their own devising. They were told not to enter into covenants with the native Canaanites (Exod. 34: 12, 15), and their relations to one another were so carefully regulated by the Mosaic Code that there was little or no room for extra-legal agreements. They were warned that if they were witnesses of an oath they must declare it. If any swore rashly, without knowing in what they were involving themselves, they were responsible, and must consider themselves as having sinned, and must report the matter to the priest and bring an offering for atonement.—Lev. 5: 1-13.

The argument is often put forward that while it may not be advisable to make a vow or take an oath to do evil, it is desirable to make vows to do good works or observe beneficial rules. But the Lord did not so regard the matter. Obviously the Jew must not swear rashly to do evil; but he was equally forbidden to swear rashly to do good. (Lev. 5: 4.) The reason of this regulation was no doubt to keep them faithful to the Law and its regulations, instead of devising practices of their own.

So now it is with the Christian. In taking a vow to carry out some good work or to observe rules of conduct which seem to him good (whether the vow is his own devising or recommended to him by another brother), he runs the risk of interfering with the will of God concerning him, and should go to the Lord for pardon. No matter how right and good and desirable the thing may appear at the time, there may be some catch in it, some compromise which one would later on be glad to be free from. And then comes a more subtle temptation still, in an appeal to pride, which may prevent one acknowledging his mistake and repudiating his vow. And so he may go on getting entangled more and more in the meshes of self and Satan.

It was in the interest of the Jew to confine himself to the vows prescribed in the Law, which consisted in the bringing of himself or his possessions as free-will offerings to the Lord. While there was no display, there was no secrecy in these vows, for they

were brought to the priest to be offered on the Lord's altar. The giver was acting throughout in obedience to the Lord's directions, and consequently received the Lord's blessing. Of this offering of vows in the court of the tabernacle David said—

"I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats."—Psa. 66: 13.

"I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. . . ."—Psa. 118: 19; 19.

No Merit in Vows

Sometimes the people came to regard their voluntary offerings as of merit, to be substituted for obedience. Saul made the mistake of thinking the Lord would appreciate a gift of cattle he had been told to destroy. Samuel rebuked him, saying, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Evidently it was not that God preferred obedience to the regular sacrifices he had appointed, for the people obeyed God in offering them. But he preferred obedience to voluntary offerings not offered in accordance with his regulations. Cursed was the deceiver who made a vow and offered to the Lord a corrupt thing, and thus insulted the great King and Lord of hosts.—1 Sam. 13: 8-13; 15: 18-23; Mal. 1: 13, 14.

Whatever the Lord commanded the Jews in the Law required no oath or vow on their part, the simple agreement. Whatsoever the Lord hath spoken that will we do, being sufficient. Thus when the Law said, Thou shalt not kill, it did not require each individual Jew to take a solemn vow and oath never to kill. All that was required was *obedience* to a known command of Jehovah. An exception to this was recorded in Ezra's day. A number of the returned captives, including priests and Levites, having transgressed the Law by marrying foreign women, they gave their hand in oath to put them away, according to Ezra's directions, and they offered sacrifices in token of their repentance.—Ezra 10: 5, 19.

So now with Christians. It is neither necessary nor profitable for them to burden themselves with various vows and oaths, but rather that they shall *obey implicitly* the commands of the Lord. These commands are contained in the Scriptures, and if they are to be our guide we must be free to follow unencumbered by man-made devices. Laying aside every weight, and the easily besetting or close-girding sin, which is unbelief, let us run with patience the race set before us, *looking unto Jesus*, the author of the terms of our salvation, and not looking back on our own vows made with imperfect knowledge or under pressure. When we look unto Jesus for directions, we find that He said—

"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—Matt. 5: 37.

If therefore we wish to give ourselves wholly to the Lord, we need not take a vow that we *are going to* do it, we need but to say, "Yea, Lord, I will follow in the footsteps of Jesus, thy grace helping me," and then *begin at once to do it*. Since there is no com-

mand in the New Testament to take vows, and since the Lord did not himself (so far at least as recorded) take vows, following in the Lord's footsteps does not require the believer to take them. Our Lord said, "Lo, I come, to do they will, O God," and "Not my will but thine be done." These statements were all comprehensive. They are an example to us. And it is to those who will to do the will of God that the Lord has promised to show his doctrine.—John 7: 17.

New Year Endeavors

Suppose then three persons standing on the threshold of the New Year—a babe in Christ, requiring "milk" and the care and guidance of older Christians; a mature Christian, with senses exercised by reason of use, and an old man or woman in the faith whose course is nearly finished. Is it advisable for any or all of them to make good resolutions?

We should say Yes. But in making "good" resolutions it is necessary to be sure, first of all, that they are *good*; which means, that they are in harmony with the will of God. We should *not*, however, advise any one to put off till the first day of the new year the making of any good resolutions which may occur to the mind on any given day, for every day to the Christian is a devoted day, and should be lived as nearly perfect as possible. To resolve on rising to be cheerful, kind to family and friends, courteous to all; to control the irritability and temper which mar the happiness of so many homes, is a great help in the careful living of the day, because it directs the mind in right channels and encourages self control. But there are special occasions when special resolutions seem to be in order, such as birthdays, recovery from serious illness, the receipt of a legacy or extra prosperity in business, as well as on religious occasions, such as the Memorial anniversary, the anniversary of one's conversion, or when undertaking some service for the Lord.

Of the last-named we have a good example in the Apostle Paul, who wrote to the Corinthians—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. 2: 1, 2.

Such a resolution or determination would be a help to the Apostle personally, impressing upon himself the worthlessness of worldly wisdom, and concentrating his mind on the gospel message which it was his mission to preach. It would also have a good effect on the style of his preaching, making it clear cut and direct, and finally it would be an advantage to the people who heard, for they would be convinced of his sincerity and be led to consider his message. Similarly to the Galatians he wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6: 14.

Concerning a later visit to the Corinthians he wrote, "I determined this with myself, that I would not come again to you in heaviness." These words show that he had been considering conditions at Corinth and the best course for him to pursue in view of those conditions. He therefore had written "out of much affliction and anguish of heart," and with "many tears," that the evils might be corrected,

and that he might come to them with joy instead of grief.—2 Cor. 2: 3-10.

Resolving to do God's Will

We may safely resolve, or make up our minds, or determine, to be or do anything which the Lord in His Word commands us to be or to do. It should therefore be our daily pleasure to search out the Lord's commands, and to fulfil them to the best of our ability with the aid of His Spirit. It is wonderful how the principles laid down in the Word help us to decide doubtful matters in our lives; how they help us to avoid snares and pitfalls, and enable us when temptations almost overwhelm us to come off more than conquerors through Him who loved us. But this help will not be received by us if we do not go to the Scriptures where the help is found.

Standing at the beginning of a New Year, all Christians, the advanced as well as the young, may determine to read the Scriptures more, to study them more carefully; to be more obedient to their instructions; to walk more circumspectly; to cultivate more zealously the fruits of the Spirit; to lay off more completely the deeds of the flesh or "old man"; to be more loving and kind and unselfish, in imitation of the Master; to run with more patience the race; to be more diligent in the spread of the Gospel truth; to make greater sacrifices of time, strength and means, counting all things but loss and dross, and the cross of Christ the only cause for boasting.

As one cannot succeed in a day in developing from a more or less helpless "babe" in Christ to full grown strength and power, one has need of patience and perseverance and oft-repeated resolutions. We have said that it is advisable to make good resolutions even if they be soon broken. The reason is that no one can accomplish anything either good or bad without first more or less *making up his mind* on the subject. No one can partake of food unless he make up his mind to be at meal time where the food is provided; no one can succeed in business unless he make up his mind to rise in the morning and to perform certain duties; no one can become a scholar unless he make up his mind to undertake the required course of studies. Similarly anyone wishing to be a Christian must *make up his mind* to be one and must resolve to go about it in accordance with the instructions of the Apostles. Having made up his mind in a general way, he must then make up his mind on specific points, just as a student makes up his mind to learn each individual lesson in the school curriculum.

Cultivating and Cutting Off

To make up one's mind to pursue a course in one direction compels one also to make up his mind to cut off any tendency to travel in another direction. When Paul determined to preach nothing save Christ and Him crucified he cut off any natural tendency that might have lingered in him to preach Judaism or to preach himself. In our day to preach Christ and Him crucified means to avoid preaching on a thousand other subjects.

Similarly in the cultivation of the Christian virtues. To resolve to be more kind and forbearing in our dealings with family and friends means equally to resolve to cut off the tendency to hasty words and

retaliation. To resolve to make home cheerful by the exhibition of a bright and happy disposition means to resolve to cut off the tendency to moroseness, jealousy and general meanness.

The cause of so many failures in carrying out good resolutions is the non-recognition of this double action. Resolutions are made to be kind and good, but the corresponding resolution to cut off the faults that make the trouble is overlooked. Or one may resolve to overcome a quarrelsome disposition and yet fail to make up one's mind to relinquish the satisfaction of always having the last word.

Another cause of failure is the omission to ask the Lord's help in overcoming. Prayer is essential. Another is neglect to associate with believers or to attend Bible classes. One cannot expect success in the Christian life if one's companions and friends are of another turn of mind and continually suggesting other modes of spending the time.—Matt. 26: 41; Heb. 10: 25.

Still another cause of failure is setting the affections on things on the earth instead of in heaven; thus soon becoming overcharged with the affairs of this life and the deceitfulness of riches. The Lord is a jealous God, and wants our whole heart. He will not give the heavenly inheritance to those who do not value it above a little present gratification or worldly ease.

Plans for the Future

Resolutions to be and do what the Lord commands may be freely made and zealously carried out. Those who are not giving all their time to the spread of the truth, and are therefore more or less under obligation to plan the future for themselves and families, business, etc., are often tempted to leave the Lord out of their calculations. To them James issues a warning—

"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and

sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, *If the Lord will*, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil."—James 4: 13-16.

"If the Lord will, we shall do this or that," is the New Testament rule for Christians to follow in planning the future. Only thus can the Lord be honoured in the daily life; only thus can one be assured of His overruling care and directing providence; only thus can one be safe from the lure of riches and the secret machinations of the enemy of our souls. It is a good rule also in making plans in Christian work, as illustrated in Paul's plans to visit Corinth. "I *trust* to tarry awhile with you, *if the Lord permit*." (1 Cor. 16: 7.) To the Ephesians he said, "I will return again unto you, *if God will*."—Acts 18: 21.

The Apostle Paul said, "Be ye followers of me, even as I also am of Christ." (1 Cor. 11: 1.) In the endeavour to do this, we will find that Paul had learned many things which it would be profitable for us to learn. He learned to be content in whatsoever state he found Himself so long he had the satisfaction of preaching the gospel—he knew how to abound and how to suffer want, how to use his liberty effectively and how to make use even of a prison. And no doubt his whole-hearted determination to preach the gospel at all cost to himself assisted in the development of his character and kept him in the frame of mind to profit by every trial and disappointment. So may it be with us the coming year. May we resolve to serve the Lord more devotedly than ever before, to sacrifice self more thoroughly, to love the brethren more sincerely. And let us add, *If God will*, we will spend more time this year in the great harvest field than we have done in the past—reaping the wheat now standing ripe and ready for the sickle of truth.

—R. B. H.

The Work of Faith

ONCE MORE we have the duty and privilege of laying before the friends of the Cause a statement of the condition of the work of publishing the "Good Tidings." And this we do with a deep sense of gratitude to God for being allowed to have some part in His great service, and also of appreciation of the glad and hearty co-operation of many friends.

As it was a work of faith to begin the publication of the "Advocate," the books and the tracts nearly five years ago, so has it been a work of faith to continue in the service to the present time. Faith is defined in Heb. 11: 1 as a conviction concerning things hoped for and not seen. If we had no interest in the things, we should have no hope concerning them; if the things were seen there would not be

the same need to exercise faith on behalf of them. This expresses exactly the conditions under which the work of publishing has been carried on for these years. It has always been necessary to *hope* on, and sometimes it has been necessary to *go* on, although, like Abraham, we did not always know exactly where we were going in a financial sense. Again like Abraham, Noah and others, it has had to suffice for us that we had a conviction that we were engaged in the Lord's own work, that it was *His* will that the Good Tidings concerning the New Covenant ratified on Calvary, the Mediator between God and men, the High Calling, and the blessings to be given during the thousand years' reign of Christ on earth be published abroad, and that if we had faith in God He would see us through.

Abraham journeyed on because God told him to, and because he had faith that God would direct the issue, and bring him to a promised land as yet unseen.

Noah, in the presence of a perverse and incredulous generation, built the ark because God told him to, and because he had faith that this was to be the means to save him and his house from the threatened calamity not yet seen and for which he had no precedent.

Similarly, it may be said that this message has been given out because God told us to; and we hope we speak the truth when we say we have faith to believe that God will direct the issue, that He will be with us as He was with Abraham in his journey, and that He will preserve us as He preserved Noah and his people.

"What presumption!" some may say. "When and how did God tell you to give out the message?" To this we answer that every exercise of faith will seem presumptuous to an incredulous mind, because it is of the very nature of faith that it concern itself with things *not seen*, whereas the incredulous one believes only what he can see here and now. As to *when* God told us to give out the message, we can say only what every one who knows these good things can and should say equally with us—God told us to give out this message when He enlightened us with the same. We are, so to speak, lamps. Now a lamp is not lit to be put under a bushel, but is set on a lamp-stand in order that it may give light, and that to the best advantage. (Matt. 5: 15.) As to *how* God told us to give out the message, we may say at once that it was not by vision, dream, or revelation. God's command came to us in and through His Word, just as the same command comes to all the enlightened ones. "Go ye therefore, and teach all nations" (Matt. 28: 19), is laid upon us as it was laid upon the disciples of old. God "hath given to us the ministry of reconciliation; . . . hath committed unto us the word of reconciliation." (2 Cor. 5: 18, 19.) If God has graciously given us a ministry (service), He expects us to be ministers (servants); if He has "committed unto us the word of reconciliation," He expects us to be active in the discharge of the trust committed to us. This is *how* God told us by His Word to give out the message; told not only us, but all His people.

Those who believe that they never needed Jesus to act as Mediator to reconcile them to God (this is indeed presumption!) have nothing to do with God's message, because God's service or ministry is a ministry of *reconciliation*. This they claim believers in this age do not need, because (say they) they were always in harmony with God in their minds. From the standpoint of these people, the "word of reconciliation," said by the Apostle to be committed to the Church of the Gospel age, is a superfluity. They think that no one who believes in this age needs to be reconciled to God, so of course they cannot wish to take part in "the ministry of reconciliation." But as God's ministry or service in this age is "the ministry [service] of reconciliation," and no other (2 Cor. 5: 18, 19; 1 Tim. 2: 4-7), these people, by their presumptuous denial of all need of the Mediator's good offices on their behalf, *put themselves out*

of God's service altogether. If, nevertheless, they still claim to be God's servants and messengers, they but add presumption to presumption, and show themselves to be leaders astray, of whom all God's people need to beware. (Psa. 19: 13; 2 Peter 2: 1-3.) But we are not such. We believe in the *word* of reconciliation, in the *need* of reconciliation, in the *service* of reconciliation; we actively advocate the New Covenant, which is God's arrangement *making possible* the reconciliation spoken of in the word and published abroad by the service.

As might be expected, the "Advocate" publications do not receive the approval of every one. Illustration of this appears in the present issue: This critic does not like the doctrine presented. Others think the "Advocate" hard to understand, and get no special pleasure out of it. To all our critics we can but say that we do not claim perfection or that we have arrived at the end of the road to knowledge. We are willing to learn doctrine; but it must be shown us in the Word of God. We are striving always for clearness of expression; but if an inspired Apostle wrote "things hard to be understood" (2 Peter 3: 16), how much more might an uninspired learner do the same? So we crave from all readers that measure of indulgence which they would like to have extended to themselves were they in our position.—Matt. 7: 12; Luke 6: 31.

That the "Advocate" is highly appreciated by some readers we have every reason to believe. And as we have reproaches and unfavorable criticisms hurled at us, we learn to appreciate a kind word when it comes. The following letter was received from Canada just in time to be included in this issue, and we feel sure that friends everywhere will appreciate its kindly expressed goodwill even as we do.

"Beloved Brother and Sister in the Ministry of the New Covenant:—

"Grace, mercy and peace be unto you from God the Father, and from the Lord Jesus Christ.

"It is with the greatest pleasure that I write to let you know that I still rejoice in the hope of the glory of God, and that I praise His holy name for the blessings that are mine through the ministry of the saints that are abroad in the earth, and particularly so for your dear selves, when I think how you have labored under difficulties and misrepresentations for the sake of the Master and His Truth, and for those who love Him more than men. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

"Yes, dear brethren, your labor has been the means of great blessing to me, and has brought much joy to my soul as I have read the 'Advocate' from time to time. I consider this last piece of labor in the August, 1913, issue wonderfully laid out. The articles right through have been a source of thought and profit to me in that they have stirred up my mind by way of remembrance, although I know the truth of them and have done for the last twelve years. So great is my joy after reading this issue that I feel I must write to encourage you, and let you know that your labor is appreciated by at least one of the 'little ones.' But I trust that my happy experience and pleasure in reading the 'Advocate' may be that of others the world over, particularly in the reading of the last of the series of articles on the Holy Spirit, 'Father, Son and Holy Spirit.' It is the best I have ever read on that great and all important subject.

"May God bless you and keep you, and cause His face to shine upon you, while endeavoring to do His holy will."

The financial aspect of the "Advocate" is as given on the next page.

FINANCIAL REPORT. "NEW COVENANT ADVOCATE"

June 17, 1912, to December 12, 1913.

Expenditures

Paper and Printing 18 issues "Advocate"	£289 17 7	\$1408.81
Postage	82 2 2	399.04
One-third net Office Expense (18 months)	32 11 8	158.35
	£404 11 5	\$1966.20

Receipts

Credit Balance from last Report	£65 18 10	\$320.42
Subscriptions and Sales of Extra Copies	124 4 3	603.69
"Advocate" Sustaining Fund	159 12 10	775.90
	£349 15 11	\$1700.01
Deficit made up by Cheerful Givers' Fund	£54 15 6	\$266.19

From this report it can be seen that the "Advocate" is not yet self-supporting, as there has been a deficit of more than £54 to be made up out of the Cheerful Givers' Fund. If to this be added the £65 odd that was in hand at the beginning of the term under review, it is found that the actual cash receipts for the "Advocate" during the past eighteen months were £120:14:4 (\$586.68) less than the expenses of publishing. It is a matter for thankfulness that in these circumstances the deficit could be made up from the Cheerful Givers' Fund; but it would have been much better to have no deficit at all, thus leaving the Cheerful Givers' Fund to be used for other purposes.

The position now is that the "Advocate" is making a level start at the beginning of the year 1914. It has not the advantage of money to its credit that it had eighteen months ago. It is not yet self-sustaining. There is a great work for the "Advocate" to do, and a vast field for it to work in. During the past eighteen months its influence has extended, so that new readers have been added in all parts of Australia, in New Zealand, in Britain, in the United States and Canada, in India, etc.

In order that it may fill its place and do its work, and not fail, the "Advocate" depends under God on the willing co-operation of those who sympathise with it. If every reader were to make himself responsible for other three besides himself, the "Advocate" would have no financial problem. This can be done by sending in a year's subscription with four addresses to which we will send the paper for three months; the same names can be sent again (or other names) for the next three months. Or, we will find the names after you have exhausted the list of your friends. The "Advocate" also has some interested readers who through stress of circumstances are not able to pay the yearly subscription. All such readers are as welcome to the paper as to the air they breathe, and will be as long as the "Advocate" shall be published. Their subscriptions are met by the donations of brethren and sisters, and so we all co-operate together.

For the information of new readers, we mention again that there is no charge against the "Advocate" for editorial services. Outside the actual printing bills, postage, and wrapping paper, the only

expense of the "Advocate" is one-third of the office rent, light, heat, etc. The editor considers himself highly honored to be allowed to devote his services in this way, and should be sorry indeed to be deprived of the privilege.

The Cheerful Givers

This fund of Voluntary Donations is used for the general advancement of the publishing work. It circulates tracts, makes up the deficit on the "Advocate" when necessary, and supports the Book Department by loans when required. During the past eighteen months the Cheerful Givers' Fund has published 25,500 tracts, "Hope for Others," 25,500 tracts, "Reserved in Heaven," and 14,500 tracts, "The Wideness of God's Mercy" (a reprint), in Australia; 15,000 in America and 10,000 in Britain. These tracts are supplied without charge to all readers who will use them by distributing from house to house or otherwise. Melbourne is divided into districts, which are gone over in regular order, the tracts being put in every house. Wherever the tracts are distributed results follow, and we should much like to see them more freely used by all friends. Readers in small towns have an opportunity not enjoyed by those in large cities. On the market days in small towns the country people come in in large numbers, thus affording an opportunity to give tracts and papers to many who could not otherwise be reached. We trust that all our country friends will enter this "open door."

Foreign Work

Besides the tracts in English, the Cheerful Givers' Fund has assisted our friends in Norway to publish two tracts in their language (estimated 10,000). A brother in Bulgaria has translated the tract, "The Wideness of God's Mercy," into that language, and at his own expense has published 5,000 of them for circulation there. Let us remember these dear ones in our prayers, also those brethren in Germany and Switzerland who are spending and being spent in the service of the Good Tidings in their respective countries.

Following is the report of the Cheerful Givers' Fund:—

REPORT OF "CHEERFUL GIVERS' " FUND

June 17, 1912, to December 12, 1913.

<i>Receipts</i>					
Carried forward, Loan to "Bible Talks"	..	..	£227	0 5	\$1103.32
Voluntary Donations received	..	..	135	8 11	658.27
<i>Expenditures</i>					
Deficit on "New Covenant Advocate"	..	..	£54	15 6	\$266.19
Paper and Printing Tracts	..	..	54	11 8	265.28
Freight and Postage	..	..	34	19 4	169.96
One-third net Office Expense	..	..	32	10 8	158.11
Balance Due from "Bible Talks" carried forward	..	..	185	12 2	902.05
			£362	9 4	\$1761.59
			£362	9 4	\$1761.59

The amount of £227, that stood to the credit of the Cheerful Givers' Fund eighteen months ago, was money it had loaned to the Book Department, to be repaid as might be convenient. Because the "Advocate" deficit had to be made up by the Cheerful Givers' Fund, and because the Cheerful Givers' Fund did not have enough to do it with, it was necessary for the Book Department to pay in £41:8:3 to the Cheerful Givers' Fund during the past eighteen months, thus reducing the Book Department's loan to £185:12:2, the amount now standing to the credit of the Cheerful Givers' Fund. While we should be glad to see this loan paid back, the fact is that the above reduction was made at the expense of urgently needed developmental work in the Book Department. We rather regret this, yet we remember that the work is the Lord's, that He knows all about it much better than we do, and that the illustrious examples of faith concerning things unseen, as well as our own experiences of the Lord's providence, must encourage us all to GO FORWARD.

As with the "Advocate," so with the Cheerful Givers' Fund. No charge or commission is made against it for administration. One third of the office maintenance is paid by the Cheerful Givers', as by the "Advocate," and even this is not at full rates, because a few of the friends have been contributing regularly to the office rent. The amount of their contributions for this purpose during the past eighteen months was £18:19:6 (\$92.22), all of which was applied directly to the rent, and is not included in the above reports.

The Book Department

From some points of view, this is one of the most important parts of the Work of Faith. By means of the colporteurs who travel under its auspices, the good message is personally introduced to the people in their own homes, and the books thus sold remain behind to continue the good work begun by the travelling representative. This method of delivering the message conforms in spirit, and as nearly as possible in actual detail, to the work of preaching the Kingdom from house to house by the disciples of our Lord when He sent them in advance of His visits.—Luke 9: 1, 2; 10: 1-3.

During the past eighteen months, the work of this department has extended into other Australian States and New Zealand, and a little has been done in other English-speaking lands. The books sold have been exerting an influence, with the result that new friends have risen up here and there, who have testified of their joy in realizing the goodness of God as they never knew it before. But what an immense work is before us! If the Lord spoke of Palestine as a great harvest field, and told the disciples to pray for more laborers (Matt. 9: 37, 38), what shall we to-day say of the extent of the field and the fewness of the laborers therein? Shall not we pray all the more earnestly that the Lord would send forth laborers into His vineyard, and shall we not say, like the prophet, "Here am I; send me"? This work is open to brethren and sisters in all parts, and we lay it upon you as something to consider. To engage in it may bring upon you the disapproval of strangers, friends and relatives, and so you may lose your life for Christ's sake and the Gospel's; but as that is only what the Lord did His people should expect, we shall not think it strange, if these things befall us; the exceeding great and precious promises made to the faithful will be our comfort.

As the colporteurs travel about they have many interesting experiences, and are able to give personal help to inquirers. The subjoined letter illustrates this point.

The other day Mrs. —, who had previously purchased a "Bible Talks," stopped me in the street to know if I could look in again and help her. She asked me if I thought probation ended with this life, and I said, "You know as well as I do that millions have gone into their graves for whom probation never began." She was much struck with that thought.

As it was hot and dusty, I was about stopping work for the day, but thought I would call at one more house, and found the wife of a schoolmaster. She said she had been led by the evolution idea to regard the Bible as none too reliable, and referred to the six days of creation. (I am taking her to-morrow a copy of the "Advocate" just received on that subject.) I did what I could to explain, and then she said she could not regard Christ except as one of many of God's messengers, classed among such as Buddha and Mahomet, and asked me where was the difference. I soon convinced her that Christ came with divine authority, while the others did not. So she said, "One thing has stood between me and the Christian religion, How could one life (Christ's) redeem all Adam's race from death?" I told her how Adam's race was condemned in him, and

how Christ gave His life and (possible) race for that of Adam. She was astonished, and said this view cleared a lot of ground, and she had never heard the like before. "So," she said, "we are individually atoned for by Christ's sacrifice." I have to see her again after one week, during which she will be reading "Bible Talks."

Feeling encouraged with that interview, I tried another house, and sold another Bible Talks, etc., etc.

To those who have this work in mind, we would say that a liberal commission is allowed for expenses, so that no one need fear to undertake it.

One of the Australian colporteurs has continued steadily in the work for over four years, and still enjoys it. Another has been successfully engaged for three years. These and other workers are a testimony to the fact that the work can be done, that expenses can be met, and, best of all, that the Lord owns their efforts to the enlightenment and blessing of many. And if this work can be successfully prosecuted in Australia and New Zealand, it can also be done in America and Britain. Distance need be no hindrance, because the Brooklyn and Edinburgh branches can supply all requirements at short notice. Let us hear from you!

All May Co-Operate

Those who cannot travel with the books are not thereby excluded from taking part in the work with them. Every one can sell, lend or give away a book occasionally, and we might mention again the fact that a number of the friends in Melbourne make a point of circulating one book per week. They do this personally if possible, but if they see no opening the book is left with us to be sent to some public library, in hope of finding readers there, which some of our books have done.

Another method of spreading the glad tidings has been adopted by a number of sisters with good results. In the strength of the Lord they have arranged their household affairs so as to have one day per week free, and they use this day in regular colporteurage from door to door. In this way they come across truth seekers they might not otherwise hear of. The sisters find that they are not only thus able to help others to the truth, but that they also help themselves; for the change from household duties and the exercise in the open air, together

with the spiritual uplift resulting from speaking about the glad tidings, greatly benefit the health, and they are the better able to perform their home work in the remaining five days of the week. When we make sacrifices for Christ's sake, He often sends compensating blessings.

Above it was mentioned that developmental work in the Book Department had been hindered in the past eighteen months. Although a new book ("The Christian's Comforter") has been published, we have not been able, for lack of funds, to republish that very useful book, "The Church and its Ceremonies," which treats of Baptism and the Lord's Supper, and which is a very necessary book for the colporteurs to have. It is urgent that this book be in stock again as soon as possible. The amount that had to be diverted from the Book Department to the Cheerful Givers' Fund would have been a great help to accomplish this.

Correspondence Department

By means of this department a link is formed between the office and distant friends. The postal system is one of the marvels of our day and it is most useful in the prosecution of the work of delivering the good message. In the past eighteen months this department of the work has increased, so that we have to report—

Letters and cards received	1645
Letters and cards sent out	1154

Total	2799
-----------------	------

By means of these communications from the friends in all parts, we learn to know you better, and we have some opportunity to sympathize in your joys and sorrows. Also, by means of this department, friends send questions which we are at all times ready to answer to the best of our ability; when the question is of general interest it is published in the "Advocate."

And now, dear Friends, what more can we say? You have before you a resume of the work accomplished by the grace of God during the last year-and-a-half. You are also frankly made acquainted with the prospects for the future. So pray for us and for each other, and may the grace of our Lord Jesus Christ, the love of God, and participation in the Holy Spirit be with us all. Amen.

"The Beginning of the Creation of God"

"CREATION ANALOGIES," the article published in the "Advocate" for November 1913, has attracted some notice, both favorable and unfavorable. One who thinks ill of the part dealing with the position of our Savior as the Beginning of God's creation has expressed himself in writing. As the reply to his objections may prove interesting and possibly useful to our readers, we publish the criticism and the reply thereto. May the Lord graciously give us to see these things as His Word so clearly and

beautifully expresses them, and may we all be sanctified by the Truth!

The Criticism

The signs of these last days are characterized by seducing spirits and doctrines of demons speaking lies in hypocrisy. The seducer does not commence by betraying the object of his scheme but gradually draws his victim away by specious and deceitful tactics.

The verity of the Bible is being assailed to-day by many who profess to be ministers of the faith of Christ, so the

seducing spirit appears as a minister of righteousness by appearing to uphold its claims to Divine inspiration, but introducing his poisonous shafts and causing men to wrest the Scriptures to their own destruction. The special onslaught to-day is against the first eleven chapters of the Book of Genesis.

At the commencement of the article "Creation Analogies" one is led to believe that all is to be of a thoroughly orthodox nature until we get to the "Beginning of the Creation of God." True it would be difficult for, let us say the majority of Christians, to realise this so called "truth," viz., that the Lord Jesus Christ is a created Being. If so His death would not be an atonement, for only God can atone to God, and their peace would be a false peace. It would be gross idolatry to worship him.

Let us examine the Scriptures on the subject:—

"The New Covenant Advocate" uses Rev. 3: 14—"These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Authorized Version.)

Alford's Commentary renders the passage: "In Him the whole creation of God is begun and conditioned."

Greek (*arche*) Beginning, Origin or First Cause, Foundation, Sovereignty, Dominion. (Liddell & Scott's Greek Lexicon.)

R. F. Weymouth, M.A., D. Litt., author of the Resultant Greek Testament, renders thus: "This is what the Amen says, the true and faithful witness, the Beginning and Lord of God's Creation."

Colossians 1: 15-17. "Who is the image of the invisible God, the firstborn of every creature. . . . and He is before all things and by Him all things consist." (Authorized Version.)

Weymouth renders: "Christ is the visible representation of the invisible God, the Firstborn and Lord of all creation, for in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, . . . all were created and exist through and for Him, and He is before all things, and in and through Him the universe is a harmonious whole." God alone can create. "And God said unto Moses I AM THAT I AM." (Ex. 3: 14.) That is a Self-existent Being, who essentially has no past, can have no future, and is one eternal present—the uncaused, unbegun, self-existent Being Who is God.

The Lord Jesus Christ claims this title. "Before Abraham was I AM."—John 8: 58.

The correct rendering of Deut. 6: 4, "Hear, O Israel: The Lord our God is one Lord," is: "Hear, O Israel: Jehovah our Gods is one Jehovah" (The Trinity).

Examine the following passages with their contexts:—

"I am Alpha and Omega. . . . the Almighty.—Rev. 1: 8.

"And we know that the Son of God is come. . . . This is the true God and eternal life."—1 John 5: 20.

"But to the Son He saith, Thy throne O God is for ever and ever."—Heb. 1: 8.

"God, Who created all things by Jesus Christ."—Eph. 3: 9.

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9: 6.

"He that hath seen me hath seen the Father." (John 14: 9.) Uncreated oneness.

"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting (neither beginning nor ending).—Micah 5: 2.

To deny that the Lord Jesus Christ is co-eternal and co-essential with the Father is to deny the plain statements of Scripture and betrays the grossest sophistry.

If the foundation of this Sect, or whatsoever they term themselves, is rotten, the whole superstructure must be also.

There are comments upon other subjects contained in the "New Covenant Advocate" which are upon a par with the one we have just been examining, and which would take a considerable time to criticise. If however you wish it done we will endeavour to do so another time.

" . . . for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers be transformed as the ministers of righteousness."—2 Cor. 11: 15.

The Reply

Criticism is at best not an easy task, and it is of such a nature as to favor the bringing out of that which is not lovely in the critic, if he be not very careful to guard his thoughts and language. True, many false teachers have appeared, and have misled many unstable souls into grievous errors. (Matt. 24: 4, 5, 11; 2 Peter 2: 1-3.) But sometimes the critic seeks to make a point by imputing "specious and deceitful tactics" to the one criticised, when as a matter of fact everything has been open and aboveboard. Our critic has been unfortunate in this respect, as he has begun his criticism by implying wrong tactics on our part where none were practised. The first page of "Creation Analogies," like the remainder of the article, is neither more nor less than a sincere and straightforward expression of our beliefs. In the first page of the article, we state our belief in God, and our disbelief in the seductive teaching of evolution, all of which is perfectly germane to the subject of the article. Are we not to be allowed to write our articles and express our beliefs in our own way? The critic takes no exception to the beliefs stated in the first page of the article, but seems to consider that in stating these beliefs we are acting the part of deceiver and seducer, because said beliefs are so "thoroughly orthodox" that they might create a favorable impression beforehand on behalf of the "poisonous shafts" that are to be introduced afterward. As to whether the part that the critic considers "poisonous" is really so, that remains still for him to demonstrate, for his present criticism has not even begun to do so, as we think can soon be shown.

We may say, however, that nothing was further from our intention than to introduce "heresy" under cover of "orthodoxy." The orthodoxy or heterodoxy of the views presented was not specially in mind when the discourse was given and the article published. We had in mind only the simplicity and clearness of the Genesis account of the Creation, and the beautiful analogies thereto in other parts of the Scriptures. It will also be right to remark that the second paragraph of the criticism is quite superfluous as far as we are concerned. We have not a word to say against the first eleven chapters of Genesis or any other part of the Bible; we believe in the inspiration of all of the Bible, and we take it as the Word of God, our only rule of faith and practice.

The critic takes serious exception to the "Advocate" teaching that our Lord Jesus Christ is a Created Being, and states four objections—(1) "If so, His death would not be an atonement;" (2) for only God can atone to God;" (3) "their peace would be a false peace." (4) "It would be gross idolatry to worship him." To these we reply—

(1) The critic has here omitted the most necessary thing, in that he has not offered a Scripture reference in support of his assertion, that if our Lord were a created being, "His death would not be an atonement." As a matter of fact, there is no Scripture which says this or anything like it. If we are wrong, the critic can soon show it by producing the required reference.

(2) Again has the critic failed in the vital point of offering no Scripture proof of his assertion. Does he expect us to accept his statements without Scrip-

tural support? As we said of No. 1, we now say of No. 2, there is no Scripture that can be cited in support of the critic. Why could not the death of a created Being be an atonement, if God were pleased to recognize and accept it as such? It is for God, and for Him alone, to say on what terms atonement can be made for the sin in Eden, and it is for us to recognize HIS terms, without stating terms of our own. Instead of making such objections, would it not be much better for the critic to say that IF our Lord was created by the Father, then it is evident that the death of a created Being was acceptable to God as the atonement for our sins, because the death of Jesus IS the ever efficacious sacrifice for the sins of the whole world? And inasmuch as the Scripture says that our Lord became "a little lower than the angels" for the express purpose of suffering death for us, and was made a MAN in order that He might give the ransom, or corresponding price, for the sin of a MAN, committed in Eden, the critic should revise his idea that "only God can atone to God."—Heb. 2: 9; 1 Tim. 2: 4-6.

(3) No doubt any alleged peace with God supposedly acquired under an atonement manifestly not acceptable to God must be a false peace; but as it has been shown that the critic is in error in his statements Nos. 1 and 2, his No. 3, which depends on these, falls to the ground.

(4) As to whether it is "gross idolatry" to worship the Lord Jesus, the Scripture says—"The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honour the Father. He that honoreth not the son honoreth not the Father which hath sent him." (John 5: 22, 23.) Here we are told that the Father, in Whom resides all the authority for judgment, has committed all judgment to the Son. All action takes place in time, and if one knew it, the precise point of time when this commitment was made could be mentioned. But it is evident that in the time *before* this commitment of authority was made to Him, the Son *did not have* the authority mentioned; hence He had less authority than the Father and the Father had more authority than the Son during that time. But if the trinitarian view—that the Father and the Son were *always* equal in power and majesty—were correct, where would John 5: 22 come in at all? In verse 23 we are told that all judgment was committed by the Father to the Son *in order that* men should honor the Son as they honor the Father. This shows that *before* this commitment was made by the Father to the Son, it would not have been right for men to honor the Son as they honor the Father; then it would indeed have been "gross idolatry." But since our Lord's resurrection by the power of the Father, He has, as He Himself said, "all authority in heaven and in earth" (Mat. 28: 18); hence it was not only right but to the glory of God the Father that Thomas should worship the risen Savior, acknowledging Him as His God (John 20: 28), even as the risen Savior acknowledges the Father as His God (John 20: 17); and it is the will of God that His glory should be exalted and magnified by all men bowing the knee to the King Whom He has set on His holy hill. We see that the superior position of the Father is still manifest in the fact

that HE was pleased to commit to the Son such authority as the Son exercises, and that it is the *Father's* will and good pleasure that the Son be honored and worshipped since his resurrection: "for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14: 9.) Moreover, "when he bringeth again [at His resurrection] the first begotten into the world, he [the Father] saith, And let all the angels of God worship him." (Heb. 1: 6, margin.) Therefore it is not idolatry to worship the Son even though He were twice created. But shall we not glorify God the more on account of his own manifest humility and self-abnegation in this matter? (Phil. 2: 9-11.) We conclude therefore that our critic's No. 4 objection has no force whatever.

Revelation 3: 14—"Arche"

With regard to the several "translations" of Rev. 3: 14 and Col. 1: 15-17 referred to by the critic: They are manifestly more in the nature of paraphrases than translations, since they introduce words and give peculiar turns to phrases not justifiable in a translation, this being particularly the case in Weymouth's version, where he uses the phrase "visible representation" instead of "image," in Col. 1: 15. Weymouth also imports the word "Lord" into these two passages, this word not occurring at all in the originals. It is difficult to know how an "M.A., D. Litt." will excuse himself for such practices. The Authorized Version is quite correct in using the word "image" in Col. 1: 15.

Alford's comment-translation, "In Him the whole creation of God is begun," agrees with the Authorized Version. If the critic thought he was here giving us something better, we have missed the point. If the whole creation of God is begun in Him, that is the same as saying He is "the beginning of the creation of God."

If we have rightly understood the critic, he would take the word "Beginning" in Rev. 3: 14 as though it were "beginner." If he could do this, his path would be made a little easier (though unscalable mountains of difficulties would still remain for him to surmount), and his quotation of Liddell and Scott's definitions of *arche* seems intended to facilitate his desire. But the critic has not correctly quoted the little he gives us from Liddell and Scott's long definition of *arche*, since he has introduced the word "or" between "Origin" and "First Cause." This is not found in either the large or abridged edition of Liddell and Scott's lexicon. The correct quotation is, "Beginning, Origin, First Cause." "Or" is a small word, but its introduction just where the critic has placed it makes some difference in the sense of what is read; therefore we think it right to direct attention to the critic's inaccuracy.

When a word is so variously used, as was *arche* in the changes that came upon ancient Greek while it was a living language, one may be puzzled to light on the correct meaning. Trinitarian believers might be expected to contend that *arche* in Rev. 3: 14 should be interpreted as "first cause," seeing this comes nearest to agreeing with their opinion concerning the Deity. But this is not the right way to deal with

definitions. When a word has more than one definition, the right way is to find out which of them is (or are) agreeable to Scripture usage and to any other Scripture testimony in other words on the point in question. That definition (or those) will be right to adopt. Dr. James Strong (Methodist), although himself a trinitarian, appears to have followed this method of dealing with the word *arche*, and his definition, in his "Exhaustive Concordance," is as follows—

ARCHE—a commencement or (concretely) chief (in various applications of order, time, place, or rank.) *Arche* is derived from the verb *archomai* (mid of *archo*, through the implication of precedence), meaning to commence (in order of time).

It will be observed that *arche* means commencement, not commencer, and this should assist us much to understand our Lord's position as the very first of God's creation. Jehovah Himself was the Commencer, and our Savior was the Commencement of the divine creation. Or if we take Dr. Strong's secondary definition of *arche*, it is also applicable to our Savior as the Chief of God's creation, He being first in all four considerations of order, time, place and rank. And it should be noted that our Savior is *not separate from*, but is part "OF the creation of God," as stated in Rev. 3: 14; Col. 1: 15. Besides its occurrence in Rev. 3: 14, *arche* is translated "beginning" in the following thirty-nine (39) places, in no one of which could it mean beginner, as may easily be seen by referring to the passages—Matt. 19: 4, 8; 24: 8, 21; Mark 1: 1; 10: 6; 13: 8, 19; Luke 1: 2; John 1: 1, 2; 2: 11; 6: 64; 8: 25, 44; 15: 27; 16: 4; Acts 11: 15; Phil. 4: 15; Col. 1: 18; 2 Thess. 2: 13; Heb. 1: 10; 3: 14; 7: 3; 2 Peter 3: 4; 1 John 1: 1; 2: 7 (twice), 13, 14, 24 (twice); 3: 8, 11; 2 John 5, 6; Rev. 1: 8; 21: 6; 22: 13.

While *arche* is forty times translated "beginning," some of its other meanings are also represented in the Scriptures, as follows—"corner" (Acts 10: 11; 11: 5); "first" (Acts 26: 4; Heb. 5: 12); "first estate" (Jude 6); "magistrate" (Luke 12: 11); "power" (Luke 20: 20); "principality" (Rom. 8: 38; Eph. 1: 21; 3: 10; 6: 12; Col. 1: 16; 2: 10, 15; Titus 3: 1); "rule" (1 Cor. 15: 24). All the occurrences of *arche* in the Scriptures have now been referred to.

Special attention should be given to *arche* in Col. 1: 18; Rev. 1: 8; 21: 6; 22: 13. In Col. 1: 15 our Savior is "the firstborn of every creature," being the first brought into existence. But this is not all; in verse 18 He is "the beginning [*arche*], the firstborn from the dead." He was not only the first of God's original creation; He is also the first of the new creation; and this "that in all things He might have the pre-eminence." In Rev. 1: 8; 21: 6; 22: 13 the Lord Jesus is the "beginning [*arche*] and the end," in the same sense as the letters called "Alpha" and "Omega" are respectively the beginning and the end of the Greek alphabet. But the letter "Alpha" is not the beginning of the alphabet in any causative sense; that is to say, "Alpha" is not the beginner of the Greek alphabet; "Alpha" is the beginning, or first letter. This is the evident meaning of *arche* as applied to our Lord in these three places; and this fact, with the testimony in other language

of Col. 1: 15, shows that the same meaning applies to *arche* in Rev. 3: 14, the only other occurrence of this word in Revelation.

Archegos (combination of *arche* and *ago*), defined in Strong's Concordance as "a chief leader," is translated "author" (margin "beginner") in Heb. 12: 2—"the author and finisher of our faith." But this is not *arche* alone; it is here combined with another word *ago*, a verb meaning "to lead." *Archegos* is also translated "captain" (Revised Version "author") in Heb. 2: 10, and "prince" in Acts 3: 15; 5: 31; it appearing only four times in the Scriptures.

But the Greeks had another word, *aitios*, meaning "a causer." This word occurs only once in the New Testament (Heb. 5: 9), and is there translated "author"—"the author of eternal salvation unto all them that obey him." Undoubtedly this word has a causative meaning. Had it been desired to express this causative meaning in Rev. 3: 14, *aitios* could have been used with great effect. As the Holy Spirit did not inspire John to use *aitios*, but did inspire the use of *arche*, inspiring also a thrice repeated definition of that word in Rev. 1: 8; 21: 6; 22: 13, as above shown, we conclude that Dr. Strong's definition of *arche* is thoroughly in agreement with Scripture requirements. Our Savior was the Commencement of the creation of God; He was not its causative beginner, but its Beginning, just as "Alpha" is not the causative beginner but the beginning of the Greek alphabet. Or, as the Spirit inspired another apostle to declare, our Lord was "the firstborn of every creature."—Col. 1: 15.

Creative Power

The critic asserts that "God alone can create." Does the Scripture say this? Who created the bodies of flesh in which angels from time to time appeared to men in olden days? Did God require to exercise His power every time something of this kind had to be done? And who created the bodies of flesh which were the instruments to facilitate the sins of those wicked spirits before the flood who kept not their first estate? Did God do that? The critic would scarcely charge God with such action; in which case he will doubtless be ready to concede that power to create (or make) has been granted by the Almighty to some of His creatures, and particularly so to our Lord, without Whom nothing was made.—Judges 6: 11; Jude 6; John 1: 3.

"I Am That I Am"

The critic asserts that our Lord claims this title, being the Name of the Almighty revealed to Moses. (Ex. 3: 14.) In proof of this the critic refers to John 8: 58, where our Savior's words are recorded—"Before Abraham was, I am." The critic's claim falls short, inasmuch as our Savior did not say, I am that I am; He merely said "I am." In so saying, He was but using the customary form of speech, another illustration of which appears in the next chapter in the answer of the young man born blind, whom the Savior healed. When questions arose as to his identity, "Some said, This is he; others said, He is like him: but he said, I AM." (John 9: 9.) The word "hé," following the words "I am," is in italics, which

indicates that it is a supplied word, not found in the original. The young man did not say, I am he; he said only, "I AM." Was the young man claiming to be Jehovah, because he said, "I AM"? Of course not! Then why should our Savior have such an accusation laid against Him when He used the same form of words? Had the Lord Jesus used the exact formula that appears in Ex. 3: 14, there might have been some foundation for the critic's claim, but as He did not do so, merely using a usual form of speech, the critic's claim has no value.

"Jehovah Our Gods"

The critic states that the correct rendering of Deut. 6: 4, "Hear O Israel: The Lord our God is one Lord," is: "Hear O Israel: Jehovah our Gods is one Jehovah." This is taken by the critic to mean "the Trinity."

The critic assumes that the plural form of a word invariably indicates plurality in quantity, and he also assumes that in this case it indicates "trinity." If the word "Gods" here means more than one, why might it not mean two, or four, or any other plural quantity? What is there in the text to show that it means three? Nothing!

But it should be noted that in the Hebrew the plural form of a word is sometimes used to express the majesty or dignity of, or to lay emphasis upon, that which is singular in quantity. English also knows something of this, as for examples, the Royal and editorial "we;" though the custom seems to be gradually passing out of the English usage. Two examples of the majestic or emphatic use of the plural form in the Hebrew Bible are here given to illustrate our point: viz., Gen. 1: 26 and Isa 53: 9.

Commenting on Gen. 1: 26, "Let *us* make," etc., Rabbi Leeser, translator of the Hebrew Bible into English, says, "This phrase is employed here, as in other places, to express the purpose of the Deity to effect His will. This construction is called 'the plural of majesty.'" It is conceivable that this quotation from a learned rabbi will not be acceptable to the critic; therefore we give another example which does not depend upon a rabbi.

"With the rich in his deaths." (Isa. 53: 9, margin.) This prophecy was fulfilled in that the body of the crucified Savior was laid in the tomb of Joseph of Arimathea, the rich man. It does not refer to several deaths, nor to several graves, but only to one death. Yet the plural form of the word is used—evidently merely for the sake of emphasis or dignity.

Our point is further confirmed by Dr. Robert Young, who states in his Analytical Concordance to the Bible (viii, 50)—"Plural nouns, pronouns and verbs are frequently used for the singular," and cites a number of illustrations from Old and New Testaments. When word forms are thus used idiomatically, it is *not* correct to translate such forms literally into another language. The duty of a translator is to set the ideas and thoughts over from the one language to the other, and faithfulness to his task requires him to depart from literalness of word rendering if by so doing he gives a better expression of the original thought than literalness would accomplish. Therefore, while we admit the *literalness* of the critic's proposed rendering of Deut. 6: 4, we do

not at all admit the *correctness* thereof, for the translator has in this instance to deal with an idiomatic use of the plural form of the word "God," whose *thought* of Majesty would *not* be correctly expressed to us by a literal rendering into an English plural. The translators of the Authorized Version evidently recognized this, and therefore properly translated the word in the singular form, "God," as do also both the British and American Revised Versions.

Having exhibited this peculiar idiomatic use of the plural form in the Hebrew, we feel satisfied that the word "Gods" in Deut. 6: 4 does not denote more than one God, but expresses the MAJESTY of the ONLY JEHOVAH. We are the more satisfied that we are correct on this point, not only because our Lord said, during His ministry on earth, "My Father is greater than I" (John 14: 28), but also because in the everlasting ages of the future the triumphant Savior will be *subject* to the Father; which could not possibly be the case if the word "Gods" in Deut. 6: 4 indicated a "trinity."—1 Cor. 15: 27, 28.

Other Appellations of the Savior

Because the word "Almighty" is used in Rev. 1: 8 as a title of the Lord Jesus, the critic considers that our Lord Jesus is Jehovah. But this does not at all follow. We have shown that Jesus cannot be Jehovah, because He is subject to Jehovah, and because Jehovah, His Father, is greater than He. The reason why our Savior is called the "Almighty" in Rev. 1: 8 is because Jehovah has committed unto Him all authority in heaven and in earth and all authority to exercise judgment, the Father judging no man, but giving all that into the hands of the Son. Therefore the Son is exercising all the might or power of the Father. But because our Savior derived this authority from Another, and did not have it without it being given to Him, we have to understand that the Other, Who gave it Him, is the greater of the two.—Matt. 28: 18; John 5: 22-30; Col. 1: 18; Heb. 7: 7.

The critic thinks that in the sentence, "This is the true God and eternal life" (1 John 5: 20), the word "God" refers to the One Who in the same verse is called "the Son of God." The critic is mistaken. The more reasonable thought, and more consistent with the context which the critic invites us to consider, is that the words "eternal life" are here an indirect allusion to our Savior, and that the word "God" is a reference to the Father, Who gives us eternal life through His Son. "God hath given to us eternal life, and this life is in His Son."—1 John 5: 11.

But our Savior is sometimes called "God," as in Heb. 1: 8, to which the critic next refers, and in John 1: 1, which he does not mention. It should be noted, however, that "God" is not the name of the Supreme Being. Jehovah is His name, while "God" is a generic term. The word "god" means "mighty one," and is variously applied in the Scriptures, to Jehovah, to His Son, to angels and to men. Out of many references that could be given to substantiate this statement, we select Ex. 7: 1; 15: 11 (see margin); 21: 6 ("judges"); Psalms 8: 5 ("angels"); 97: 7 (the "gods" of this verse are the "angels" of Heb. 1: 6); John 1: 1; 10: 34, 35 (those "to whom

the word of God came"); Psalms 82: 1, 6. The distinction between the two called "God" in John 1: 1 is shown in the Greek text by the use and the omission of the article, which would be expressed in English as follows—"In a beginning was the Word, and the Word was with *the* God, and the Word was *a* god." Had the critic read a little further when he was looking at Heb. 1: 8 (He asks us to consider these passages with their contexts), he might have seen that there is One superior to our Savior. "Thou hast loved righteousness and hated iniquity; therefore God, *even thy* God (John 20: 17), hath anointed thee with the oil of gladness above thy fellows." (Heb. 1: 9.) Some versions translate this passage thus: "Therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows." So the fact that our blessed Savior is in the scriptures called "God," or "a god," is not contrary to what the same Word elsewhere says, that He is "the beginning of the creation" of His Father, Jehovah.

The critic now refers to Eph. 3: 9—"God, Who created all things by Jesus Christ." Presumably he cites this in support of his belief in the "trinity." However, the Apostle's language does not support the critic, since it clearly distinguishes between the two, saying that God "created all things BY Jesus Christ;" that is, that Jesus was God's agent in the creation of all things.

"The Everlasting Father"

The next reference by the critic is to Isaiah 9: 6. Here the coming Messiah is prophetically called "the mighty God." The explanation of the use of the word "god" as an appellation of our Savior has already been given, and need not now be repeated. But He is here styled, also, "the everlasting Father," and the critic seems specially to refer to this phrase, as though it supports his ideas. But not so: this is a prophetic description of our Savior in His office as Father, or Lifegiver, to those who come unto God by Him. And it is to be noted that our Savior is more than a giver of life in the ordinary sense: He gives *everlasting* life to the obedient believing ones; hence His title, "Everlasting Father." (Heb. 5: 9; 7: 25; John 3: 36; 1 John 5: 12.) There would be no difficulty in understanding this statement of our Savior's glory and work, were not men's minds pre-occupied with certain unscriptural traditions which make void the Word, as in former days Jewish traditions made void the Law.

We are now referred by the critic to John 14: 9—"He that hath seen me hath seen the Father." This does not prove that the Son was in the position of being His own Father, but it may rightly be understood as demonstrating that while on earth the Son was a perfect likeness of the Father. He was "a little lower than the angels" (Heb. 2: 9), just as Adam, while perfect, was also in the likeness of God, but "a little lower than the angels." (Psalms 8: 4, 5.) Because our Savior was a perfect likeness or image of the Father, He could say, "He that hath seen Me hath seen the Father." Similarly we say, when beholding a photograph or a statue, "That is Queen Victoria," or "That is the King." But no one makes the mistake of supposing that we mean that the statue is actually the King, for all know that it is only a

likeness of the King. Certainly there is nothing here about the "uncreated oneness" assumed by the critic. The Father and the Son are one in spirit, even as the Lord prayed His people might be; but they are not one in person, even as God's people are not one in person.—John 10: 30; 17: 20-23.

"Goings Forth from Everlasting"

The critic now makes mention of Micah 5: 2, a prophecy of our Lord's birth that was to take place in Bethlehem. In this prophecy it is stated of our Lord that His "goings forth have been from of old, from everlasting." This to the mind of the critic indicates that our Lord had neither beginning nor ending. And thus he says notwithstanding the Scriptural statement already referred to that our Savior was the beginning or commencement of the creation of God!

The word translated "everlasting" in Micah 5: 2 is the Hebrew "olam," which may at times refer to that which is endless, but does not always do so. In Daniel 12: 2 the word "olam" refers to everlasting life, which of course will be endless. But in Ex. 29: 9 the Aaronic priesthood is "olam." The Aaronic priesthood lasted for hundreds of years, but it was never intended by the Lord to be an endless priesthood, so when the time came He did away with it by setting His Son upon His throne as a "priest for ever after the order of Melchisedec." Thus the "olam" Aaronic priesthood came to its end. Again, in Jer. 25: 9, the seventy years of captivity to Babylon are called "olam," the word being here translated "perpetual." In Jer. 32: 15 the ending of the "olam" desolation is predicted.

Having shown that the word "olam" is used in Scripture to mean "endless," and also to refer to things that come to an end even in a comparatively short time, the question naturally arises, How shall we know which of the two meanings is intended in any given occurrence of the word "olam"? The obvious answer is that the context must be allowed to decide the question if it will; but if the context contain nothing decisive on the point, some other Scripture must be sought to expound the mind of the Spirit. In the case of the word "olam" in Micah 5: 2, the context contains nothing to show which of the two meanings of that word is here intended, so we are obliged to seek for the solution of the question in some other part of the Bible. Two texts in the New Testament afford the required information. One of these is Rev. 3: 14, expressing our Lord's own testimony concerning Himself that He is "the Beginning of the creation of God." The other text is Col. 1: 15, in which our Savior is described as "the firstborn of every creature." In these two portions it is taught that our Lord was the first being brought into existence by the power of the Father. By the aid of these two texts in the New Testament, we are able to decide that "olam" in Micah 5: 2 is limited in its meaning, and that our Lord's goings forth were from a definite point of time, namely, from the time when He was created by the Father. Young's translation of Micah 5: 2 is—

"And thou, Beth-Lehem Ephratah,
Little to be among the chiefs of Judah!
From thee to Me he cometh forth—to be ruler in Israel,
And his comings forth are of old,
From the days of antiquity."

It is interesting to note that "olam" occurs in Micah 7: 14, being there translated "old" in the Authorized Version—"Feed thy people with thy rod, . . . let them feed in Bashan and Gilead, as in the days of old ["olam"]." Manifestly our critic's definition of "olam"—"neither beginning nor ending"—would not have done here at all.

Is the Critic Correct?

Having examined every statement made by the critic, we must leave the matter in the hands of the reader to decide for himself. Compare Scripture with Scripture; search the Scriptures daily, as did the noble Bereans, to see whether what we have said be so. Ask the Lord to help you by the Holy Spirit to look these things square in the face and consider them with a candid, open mind; then make up your mind whether we or the critic denies "the plain statements of Scripture," and whether it is we or he that "betrays the grossest sophistry." The attention of the reader is also directed to the article "Father, Son and Holy Spirit," in the "Advocate" for August, 1913.



The Better Country

Question.—What is the "better country" referred to in Heb. 11: 16—"But now they desire a better country, that is, an heavenly."

Answer.—Taking the connection, verses 3 to 16, the Apostle's meaning may be paraphrased as follows—Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, and those of their descendants, who had faith in the promises, all died in faith without having received in their own lifetime the thing promised. Particularly was this true of Abraham, who left his native land, Chaldea, to dwell in the land of Canaan, where he found no permanent resting place. Neither did Isaac and Jacob find the state of blessedness they desired, Isaac being persecuted by Ishmael and others, and Jacob leading a wanderer's life. By embracing certain promises, and confessing that they were "pilgrims and strangers on the earth," they showed plainly that they sought another country, and desired other conditions than those around them. Had they meant by this the country from which they came out, that is, Chaldea, they had abundant opportunity to return thither. The fact that they did not return to Chaldea, but continued to wander in Canaan, showed that the country they sought was different to either. And the fact that they had faith in the promises of God indicated that they were looking to God to furnish them that more desirable habitation.

The word "heavenly" (verse 16) is by many thought to indicate that the country the patriarchs sought is in heaven, and that God has taken them there, or will do so at the resurrection. But this does not follow. "Heavenly" has the meaning of "heaven-like," the suffix "ly" being

In conclusion, it may be mentioned that "The New Covenant Advocate" stands for no sect. It describes itself as "a monthly paper for the exposition of Bible Truths." As indicated by its title, it is an advocate of the New Covenant ratified by the blood of Christ, shed on Calvary, as the only arrangement under which everlasting life can be obtained, because only under its terms can God "be just, and the justifier of him which believeth in Jesus" (Rom. 3: 26), and only by it can He be merciful to our unrighteousness, and remember our sins and our iniquities no more. (Heb. 8: 12.) The paper is also, as indicated by its subtitle, a herald of the Kingdom of God, for which we have been taught to pray, "Thy Kingdom come." We believe that even now the kingdoms of this world are being smitten by the "little stone," and that very soon they will be carried away as the chaff of the summer threshing floors. Then the "little stone" will become a great mountain, and will fill the whole earth. Then God's will shall be done on earth as in heaven, and God Himself shall be all in all.—1 Cor. 15: 28; Dan. 2: 34, 35, 44, 45.

a contraction of "like." "City" in the Scriptures is a symbol of government. Therefore what the patriarchs looked for and desired was a heaven-like government on earth established by God, in which they might dwell in comfort and peace. This "city" or government is no less than the Kingdom of God, which, according to the prophecies of Daniel, and our Lord's prayer, and many other Scriptures, is to rule over the whole earth. The Ancient Worthies were never invited to be part of the Church or bride of Christ, for it is composed of His footstep *followers* (not of those who preceded Him); but they will have an honorable and satisfying portion in the Kingdom on earth—"Thy Kingdom come, Thy will be done on earth, as it is done in heaven."

The use of the word "now" (verse 16) does not indicate that the Jews living in the Lord's day desired a better country; namely, heaven. Dean Alford explains the force of the word "now" to be, "as it is." The word "now" in this case is used in the same way as "then" is often employed, that is, to denote the conclusion of an argument, and not to indicate a time, either near or remote. It does violence to the whole chapter to say that the writer introduces into the middle of it a reference to the Jews who had accepted the Gospel. The whole chapter concerns those who lived before the Gospel call was given, who received a good report through faith, but who cannot receive their reward until after the Church is glorified, because the Church, as joint-heirs with Christ, is the first of all the saved to receive the reward of faithfulness.—Vs. 39.

Christian Evidences

(Continued from December, 1913, issue)

3. For example, if the Christian religion had been contrived and propagated by a number of designing men, in such a way as would have seemed to them the best suited for gaining converts, you may be sure that they would naturally have put forth some book purporting to be written by Jesus Himself, laying down the principles and precepts of his religion, and answering to the books of the Law written by Moses. All men who were at all disposed to listen to the preaching of the Gospel, and to examine the Christian Scriptures, would have been likely to inquire in the first place (as, no doubt, many persons did), for something written by the very Founder of the new religion. If, therefore, there had been any forgery, the forged books,—or, at least the principal of them,—would certainly have been attributed to Jesus Christ as their author. And all that were not attributed to Him, would naturally have been published with the names of the most distinguished and eminent of His Apostles.

Now, the fact is, as you know, that of all the Christian Scriptures there is no one book professing to be written by Christ Himself; and of the four Gospels, there are only two that are attributed even to any of the Apostles as the writers; St. Matthew's and St. John's: and, again, of these two, St. John alone is much distinguished among the Apostles; very little being recorded of St. Matthew in particular. The other two Gospels, and also the book of Acts, which records the first propagation of Christianity, have come down to us as the work of two men, who appear, indeed, to have been companions of some of the most eminent of the Apostles, but who did not claim to be Apostles themselves.

All this is just the reverse of what might have been expected from crafty and designing men, seeking to impose on the credulous for the purpose of gaining converts.

Origin of Name "Christian"

4. You should remember, too, that if the books of the New Testament, which contain accounts of so many wonderful occurrences, were really published near the very time when these occurrences were said to have taken place, the accounts in these books must be substantially true; because any material falsity would have been immediately exposed by the adversaries of Christianity. And if, on the other hand, these books had been forged a hundred or two hundred years later, and had been falsely attributed to the authors whose names they bear, we cannot doubt that some at least of those books would have been attributed to the great Founder of the religion Himself.

And, moreover, on that supposition—that is, supposing the books to have been composed at a later period than that of the Apostles,—we should undoubtedly have found in them the title of CHRISTIANS applied to the believers in Jesus by themselves. For that title has been so applied, in every age down to this day, by all Christian writers since the times of the Apostles. And therefore there can be no doubt that any writer in the second or third or fourth cen-

tury who was composing pretended gospels and epistles, would have continually called Christians by that very name, which he and all his neighbours had been accustomed so to employ.

But in all the books of the New Testament we do not once find the title of Christians *applied by themselves to one another*. The word occurs but three times in the New Testament; in the 11th chapter of Acts, in the 26th chapter of Acts, and in the 1st Epistle of Peter, chapter 4: and in no one of these places is it thus employed. It is mentioned as a name first given to the disciples at Antioch in Syria; doubtless by the Romans, as the word is of Latin formation. King Agrippa, again, uses the word in speaking to Paul; and the Apostle Peter introduces the word as denoting what was accounted a *crime* by the Heathen rulers. 'If any man,' says he, 'suffer for being a Christian, let him not be ashamed.'

But addressing the Christians themselves, the Apostles never call them by that name, but '*believers*' [or '*faithful*'], '*elect*' [or '*chosen*'], '*saints*' [or '*holy*'], that is, set apart and dedicated to God's service], '*brethren*,' etc.

The reason why the Apostles always used these names in preference to the new name of *Christians*, probably was, in order to point out that Christianity was not so much a *new* religion, as a continuation and fulfilment of the old, and a completion of God's *original design*; and that all believers, whether Jews or Gentiles, were admitted to the same privileges—only much enlarged—which had belonged to God's people Israel. Now the Israelites are continually called in the Old Testament '*Brethren*,' '*a Holy People*' [or '*Saints*'], God's '*Chosen*' [or '*Elect*'] People,' etc. And hence it was, no doubt, that the Apostles chose to confine themselves to those titles.

After their time, when Jerusalem and its temple had been destroyed, and the admission of Gentiles into the number of God's people ceased to appear anything strange—the church consisting chiefly of Gentiles—then Christians naturally adopted among themselves the title which had long been in common use among the rest of the world.

But whatever was the cause of the earliest Christians abstaining from the use of that title, the *fact* that they did so abstain is clear.

Here, therefore, you have a decisive INTERNAL PROOF of the *antiquity* of our sacred books. Had they been composed at a later period than that of the Apostles, we should have found in them the disciples continually addressed by the name of Christians; which is, in fact, never once so used.

No Flattery of Jews

5. Again, it is certain that at the time when Jesus appeared, the Jews were earnestly expecting a Christ or Messiah (that is, an anointed Deliverer), who should be a mighty prince, and free them from subjection to the Romans, and make them a powerful nation, ruling over all the Gentiles. And this is what is still expected by the Jews at this day. Now, if Jesus and His Apostles had been enthusiasts, or impostors, or a mixture of the two, they would most

likely have conformed to the prevailing expectations of the people. They would have been likely to give out that the 'kingdom of heaven' which was 'at hand' was a glorious worldly empire, such as the Jews had fixed their hopes on, instead of a 'kingdom not of this world,' which was what they did preach.

(To be continued)

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

174G, 7/-; 175G, 10/-; 176, 2/6; 177G, 5/-; 178G, 7/-; at Edinburgh, 101, £2:5:0; total for month, £5:16:6 (\$18.50); previously reported, £131:12:5 (\$639.82); total for 18 months, £135:8:11 (\$658.41).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

351G, £5; 352G, 12/6; 353G, £1; 354G, 5/-; 355G, 2/-; 356G, 14/9; 357G, £1; 358, 1/6; total for month, £8:1:0 (\$30.12); previously reported, £151:11:10 (\$736.68); total for 18 months, £159:12:10 (\$775.80).

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Prices, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 5d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1; paper covers, 6d., postpaid.

THE CHRISTIAN'S COMFORTER.—The Holy Spirit: Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convicter of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the

Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (10 cents), postpaid.

PEACE OR WAR? 96 pages, paper covers, 6d., postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d., postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d., postpaid.

Variorum and other Bibles. Send for Description and Prices.

The Variorum Bible

Every "Advocate" Reader should have a Copy

THIS edition of the Bible is specially recommended, because it shows the various (whence the name "Variorum") readings of the most ancient known manuscripts of Holy Scripture, and the various translations by devout scholars, including the translators of the Revised Version.

These readings and renderings are shown in notes on each page, so that the benefit of comparing ever so many versions with the Authorized Version is at once before the eye.

Nevertheless, the VARIORUM BIBLE is no more bulky than the ordinary Bible, which does not give this valuable information.

And, notwithstanding the trouble and expense of compiling these various renderings and readings, the VARIORUM BIBLE is no more expensive than others.

It is a marvel of value and cheapness, and is most suitable for presentation to the Pastor, to the Teacher, and to any Christian friend.

The VARIORUM BIBLE is published in London by the King's Printers, and is imported direct by us, to supply in Australasia at the following prices:—

Emerald (clear) type, Central References, Concordance, Maps, etc., size 7½ x 5½ x 1½ inches.

No. 2. French Seal, round corners, red under gold edges 7/6 Posted in Australia, 7/11; to New Zealand, 8/4.

No. 1772. French Morocco, Yapped, leather lined, round corners, red under gold edges, boxed 10/6 Posted in Australia, 11/-; to New Zealand, 11/6.

Wanted

MEN AND WOMEN with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTH E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand ... 2/6

In other Countries ... 3/-; 75 cents; 3 marks; Fr. 3.75

By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere

Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.

8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND. BOX 61, STA. 8, BROOKLYN N.Y.

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 5

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., FEBRUARY, 1914

No. 11

Signs in the Sun, Moon and Stars

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."—Joel 2: 30, 31; Acts 2: 19, 20.

THE USE of figurative language in the Scriptures is admitted by all creeds and classes. The correct method of interpretation is not so uniformly agreed upon. By some it is thought that a figure of speech or a symbol may mean anything that occurs to the imagination of the interpreter. This is not, however, either safe or reasonable; for a score of minds might interpret in twenty different ways, and the average reader would be unable to choose among them. The best plan is expressed in Cowper's well-known words—

"God is His own interpreter,
And He will make it plain."

In what way is God His own interpreter? Does He give all seekers after truth visions and dreams, to assist their understanding of prophecy? That would not help much, because those dreams and visions would again need interpreting. When we examine the Scriptures we find that God interprets prophecy (1) by giving His children in His Word various clues, and (2) by fulfilling the prophecies in so striking a manner that His children who have acquainted themselves with the clues will be enabled to recognize the fulfilment when it occurs. A "clue" is defined by the Standard Dictionary as (1) "Anything that guides through a perplexity or difficulty; (2) any helpful indication; suggestion; hint." As an instance of this we may name the birth of Christ at Bethlehem. The clues given in the prophecies were that the Messiah should be born of a virgin, at Bethlehem, of the House of David (Isa. 7: 14; Micah 5: 2; 2 Sam. 7: 11; Jer. 23: 5; Isa. 7: 13); and the fulfilment was unmistakable to any Jew who would inquire into the place and circumstances of Jesus' birth. As all Jews kept strict genealogical records, it was no difficulty to trace the lineage of any Jew. The Pharisees and scribes were blameworthy because while they harped on the fact that Jesus when a man lived

in Nazareth, they would not make the necessary inquiries to learn that he was not born there. Nathaniel, however, was willing to be convinced.—John 7: 41-43, 50-52; 1: 46, 49.

In the past, when the time came for a prophecy to be fulfilled, the Lord raised up teachers to call attention to the clues and to show how events were fulfilling those clues. The passage quoted from Joel by Peter on the day of Pentecost is a case in point. Peter applies the prophecy to the events which were then occurring, intimating that the people should not be surprised, or mistake the Spirit-filled believers for drunken men, for the prophet Joel had foretold just such an occurrence as they were witnessing—men and women speaking under inspiration of the Holy Spirit and able to perform miracles.

"Mountain" and "Beast"

When the Lord enabled Daniel to interpret Nebuchadnezzar's dream, He gave to Daniel (and to all who likewise desire to understand) several keys to the meaning of the symbols used. One that has been of inestimable value in interpreting other prophecies as well is that "mountain" is a symbol of a kingdom or ruling power. The stone that smote the image and became a great "mountain" is represented as meaning the Kingdom of God. (Dan. 2: 35, 44.) Babylon was called a "destroying mountain." (Jer. 51: 25.) Another "key" is found in Dan. 7: 23, 24, where a "beast" is shown to be a symbol of a political power, while a "horn" represents a king or dynasty connected with that power.

The use of the terms "mountain" and "beast" (including lions, leopards, serpents, and eagles) as representing kingdoms and political powers was probably not new to Daniel, for they are so used in Isaiah and other prophets with whose writings Daniel was doubtless familiar. (Isa. 2: 2, 3; 11: 9; 30: 6; Jer. 4: 7; 5: 6.) Indeed, it was because he had studied Jeremiah, and been convinced that the captivity and desolation predicted by that prophet would come to an end at the appointed season, that Daniel set him-

self to inquire of the Lord concerning the matter. (Dan. 9: 2, 3.) The symbols and interpretations given in the Old Testament assist in understanding the meanings of the "beasts" and other symbols used in the book of Revelation.—Rev. 12: 3; 13: 1, 2, 11.

Beasts of prey were used symbolically in one of the oldest prophecies of the Bible (Gen. 49: 9), as were also beasts of burden (Gen. 49: 14); what more fitting symbol of a predatory kingdom than a roaring lion?—Jer. 2: 15; Ezek. 19: 1-7; Jer. 50: 17; Micah 5: 8.

Not only did the angel of the Lord explain to Daniel the meanings of the symbols, but he also gave the names of the kingdoms represented, and to Isaiah was given the name of the first king of Persia.—Dan. 2: 37-45; 7: 3-27; 8: 20, 21; 2 Chron. 36: 22; Isa. 44: 28; 45: 1-4.

Another evidence that "mountain" symbolizes "kingdom" is found by comparing Isa. 52: 7 and Rom. 10: 15. The Apostle quotes Joel's prophecy, "Whosoever shall call upon the name of the Lord shall be saved," as proof that "the same Lord is rich unto all that call upon Him," and that there is no preference for the Jew over the Greek. But as no one can believe who has not heard, the Gospel was sent out to all nations where the Jews were residing, in order that they might have the first opportunity—"to the Jew first." The bearers of the glad tidings travelled the known world with the message, and Paul's quotation of Isa. 52: 7 in that connection indicates the fulfilment of the prophecy. "The feet of them" (that is, of the disciples) were "beautiful" because they carried good tidings of great joy to all the kingdoms of the earth. The same is true of the feet of the disciples since, including the feet of present-day messengers of the truth. They are beautiful in God's sight and in the sight of those who receive their message, though the kingdoms and peoples despise them.

Since the Lord has graciously given His people assistance in the understanding of the above named symbols, is it not reasonable to suppose that He desires the sincere student to understand the symbolic use of "heavens," "sun," "moon," and "stars," and that He has given the necessary aids thereto? We believe that He has done so, and that there is no necessity for the confusion that exists on the subject in many minds.

The Natural Sun, Moon and Stars

Before endeavoring to discover the symbolic use of an object, it is well to examine the object itself and its characteristics. In Gen. 1: 14-18, we find that God set the sun and the moon in the heavens; the sun to rule the day, and the moon to rule the night. The "heaven" was the expanse between the lower and upper waters. This expanse completely surrounded the earth, and afforded in its lowest stratum the air necessary to sustain life on the earth. In it the sun, moon and stars were set, "to give light upon the earth, and to rule over the day and the night;" to be "for signs and for seasons, and for days, and years." The sun, moon and stars, then, were sources of light and heat, exercising a wide influence over the earth; for good or for evil according to circumstances. Thus the influence of the sun for good is shown in the ripening of grain; for evil, in

scorching the fields and depriving cattle of pasturage. The moon gives light, is supposed to influence the tides, and its regular lunations mark off cycles of time. The stars, as well as the sun and the moon, mark time, and also serve as guides to travellers. It is easy to see how these characteristics of the heavenly bodies would lead to their use as symbols of bright and prominent powers or individuals exercising a wide influence over the affairs of men, and how the heavens would represent the superior position of those powers or individuals.

But it was not long before men began to worship the heavenly bodies and to make idols representative of their supposed functions. (Rom. 1: 23, 25.) The tower of Babel may have been a temple to the sun: at any rate, sun worship was the prevailing religion in Egypt and Canaan at the time the children of Israel made their great pilgrimage to the land of promise, and therefore must have been introduced long before. The fact that some of the Israelites made a "golden calf" in the wilderness indicates that they were familiar with the Egyptian idolatry, of which idols of bulls were a common feature.—Exod. 32: 4.

Moses reminded the children of Israel that at Sinai they saw no manner of similitude, and that therefore they could make no idol in representation of the God who spoke to them. He associated the making of idols with the worship of the heavenly bodies, and warned them to make no image or likeness of any creature, lest they be drawn away from the worship of the true God.—Deut. 4: 15-19: 17: 3.

The extent to which the children of Israel fell away is recorded in 2 Ki. 17: 7-17. Here also the connection between the worship of "the host of heaven" and the use of images of calves or bulls is shown. (Compare Acts 7: 41, 42.) The kings of Israel and Judah were good or bad according as they discouraged or encouraged this idolatry. (2 Kings 18: 3; 21: 2-5.) This rivalry (if we may use the word) between Jehovah and "the host of heaven," for the affections of Israel and Judah, covering nearly two thousand years, must be borne in mind if we would understand those prophecies which predict disaster to the sun, moon and stars.

God has nothing against the physical heavens, or against the natural sun, moon and stars. Their stability is declared in Genesis 8: 22—

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

—for these seasons are dependent upon the regular motions of the heavenly bodies. The Psalmist rejoices in the work of God's hands, and calls upon them to praise the Lord—

"Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heaven of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created."

—Psa. 148: 3-5.

The regularly returning seasons, with rain from heaven, are given by Paul and Barnabas as a reason for worshipping the living God; thus giving a testimony that the physical sun, moon and stars were performing their work as designed by Jehovah, notwithstanding the foolish idolatry of the nations. And

to-day, 1900 years later, we have the witness of our own senses that they still perform their designed office for man's benefit.

Symbolical Heavens

Had the prophecies of Joel and others which speak of signs in the sun, moon and stars referred to the literal heavenly bodies, our Lord when on earth would probably have called the attention of the Jews to them. Instead of doing so, He directed their gaze away from the physical heavens to observe the events transpiring around them, that so they might be able to discern the time and to judge what is right.

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, A wicked and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas."—Matt. 16: 1, 3. The latter part of verse 2 and verse 3 are omitted from the Sinaitic and Vatican MSS.: Luke 11: 29, 30.

"And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"—Luke 12: 54-57.

The Lord early prepared His people for the use of the sun, moon and stars as symbols. He gave Joseph a dream in which "the sun, the moon and the eleven stars made obeisance" to him. His father rebuked him for telling it; at the same time he interpreted it as meaning that Joseph's father, mother and brethren would bow down to him; that is, they would have to acknowledge him in a superior position. And so it was fulfilled. (Gen. 37: 9, 10; 44: 14; 46: 29.) Joseph's father, mother and brethren were the bright, particular luminaries and influences in his "world" or social environment: therefore appropriately represented by the sun, the moon, and eleven stars.

The Psalmist says the Lord (Jehovah) is a "sun;" that is, He is a light to His people, exerting the influence which secures their general well-being. He is also a "shade" from the sun: that is, He protects them from adverse influences. Here the "sun" stands in the first instance for God, and is understood in the second instance as an opponent of God.—Psa. 84: 11; 121: 5, 6.

The Host of Heaven Dissolved

The controversy between Jehovah, the true God and Sun of Israel, on the one hand, and the false gods, "the host of heaven," on the other, could have but one ending: Jehovah would triumph over all the forces of the Gentile nations who caused His people to sin, and He would punish his people for their rebellion. This is the theme of the great prophets Isaiah and Jeremiah. But God was long-suffering, and sent His prophets repeatedly, with many warnings and pleadings, that the people might have no cause to reproach Him when His wrath would be poured out upon them. Even the Jews that dwelt in Egypt were given the opportunity to reform, but they offensively reproached God and vowed to continue to serve the Queen of heaven—probably a reference to Venus.—Jer. 44: 1-30; 42: 7-22; 7: 18.

A warning was also issued to the Gentile nations, to which they took little heed. Evidently they con-

sidered their gods superior to the God of the Hebrews, for they had for many years prospered over the Israelites. They did not realize that though Jehovah was willing to use them to punish Israel, He would ultimately punish them also. But He gave them good notice—

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. . . . And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment."—Isa. 34: 1-5.

See also Jer. 46: 1 ff.

What language could more plainly express God's determination to overturn the idolatrous religions of the nations of the time as well as the governments associated therewith; for in many of these religions the monarch claimed to be a son of a god; while the priests of the temples were his counsellors, and kept the people bound up in superstition to their own and the king's advantage. To overthrow these nations it was necessary to prove to the people the worthlessness of their gods; or, rather, the overthrow of the rulers would shake the faith of the people in their gods, who were supposed to aid their rulers in battle. This was illustrated in the terror of the Amorites, worshippers of the "host of heaven," when, under the command of Joshua, the sun and the moon were clouded over.* The Amorites took this as a sign or omen that their gods were defeated (Josh. 10: 12-14), immense hailstones adding to their confusion.

In the prophecy of Isa. 34: 1-5 the complete overthrow and desolation of Idumea is figuratively represented as a dissolution of all the "host of heaven." The rolling together of the heavens as a scroll represents the curtailed influence of the government; the falling down of the "host" represents the loss of place and power by the gods, rulers and priests. The sun and moon would represent the persons and powers of the greatest influence, and the stars the lesser personages, but all of them looked up to by the people. "The sword bathed in heaven" represents the destruction of these ruling powers by Jehovah before punishing the common people. For punishment on kings, princes, and priests see Jer. 48: 7; 49: 3; 51: 51; and for chastisement of the heathen gods see Jer. 46: 23; 50: 2; 51: 44; Isa. 46: 1.

Epitome of Joel's Prophecy

Joel was a prophet of Judah, it is thought about 800 B.C., since his prophecies were spoken long enough before the desolation of Judah and Jerusalem to serve as a warning to the people and give them opportunity to repent and by so doing to avert the threatened disasters. As the Jews did not repent, and the calamities did fall upon them, Joel's prophecy becomes to us a historical record. Joel as a

* The sun and the moon were "silent" (margin); that is, their rays did not shine out—just the opposite to the popular view of this passage. For particulars see "N.C. Advocate," July, 1909.

prophet would go up and down the country giving out the word of the Lord; the written book being a condensed statement of the message. It contains (1) warning, (2) exhortation, (3) foretelling of punishments on Judah, (4) restoration of Judah to their land and to God's favor after the captivity in Babylon, (5) foretelling of punishments on the surrounding nations, (6) promise of the Spirit to be poured out on "all flesh."

(1) Warning of the distresses to be experienced by Judah for disobedience, idolatry and corruption. (1: 1-4, 16-20; Lev. 26; Deut. 28: 15-47.) A strong nation will come up against them from the north. (1: 6, 7; 2: 1-11.) The Lord calls Nebuchadnezzar's army His, because He used it to chastise His people.—2: 11.

(2) Exhortations to "awake," to "lament," to "call a solemn fast," to cry to the Lord for deliverance from further chastisement, to "blow the trumpet," to "sound the alarm."—1: 5-21; 2: 1, 12-17.

(3) The enemy is numerous, swift and powerful. The whole "earth" or social order is disturbed, and the corrupt rulers, apostate priests and false teachers can give them no help.—2: 2-10.

(4) The Lord, having punished Judah, is jealous for His land and pities His people. He removes the oppressor, the people are restored, food is plentiful, and the people are convinced that God is the Lord. It is a significant fact that the Jews did not after their return from Babylon again relapse into idolatry as universally as before the captivity. When John the Baptist came to them they had backslidden, but they were not idolaters.—2: 18-27.

(5) Having humiliated Judah before all the nations, God would not permit what might seem to the nations a triumph of their gods over the God of the Jews. The ten-tribe kingdom of Israel had previously been dealt with. (Ezek. 4: 4, 5; Hosea 10: 1-8, 13-15; 1 Ki. 12: 28-33; 14: 15, 16; 2 Ki. 17: 6, 18-23.) Now it was the turn of the nations which had punished Israel and Judah to be likewise brought low. Hence the repeated threats against Syria, Assyria, Egypt, Moab, Elam, etc.—Amos 1: 1-15; 2: 1-3.

Chapter 3 begins "For behold, in those days, and in that time." These words are often applied by prophetic students to the end of the Gospel age. But the application more consistent with the context and the time in which Joel lived is to the days spoken of in 2: 18-27, after Judah had been punished and restored to Palestine. Tyre and Zidon, Egypt and Edom are specifically mentioned for their violence towards Judah (3: 4, 19), but the prophecy is against all nations. (3: 2, 11.) As in chap. 2: 1 Judah was exhorted to blow the trumpet and sound the alarm, so in chap. 3: 9-12 the surrounding nations are exhorted to prepare themselves for a great conflict.

The valley of Jehoshaphat (3: 2) appears to be a reference to an incident in Jehoshaphat's reign, when Moab and Ammon came against him to battle, and the Lord gave Jehoshaphat the victory by confusing the enemy so that instead of fighting the armies of Judah who were gathered to sing praises to Jehovah, they fell upon and slew one another; so that when the children of Judah came to see what had occurred they found them all dead. (2 Chron. 20: 22-24.) The "brook" of 2 Chron. 20: 16 is in the margin

"valley"; obviously the brook would be in a valley, and the name "valley of Jehoshaphat" could appropriately be applied to it.

God's purpose to gather all those nations to the valley of Jehoshaphat would therefore mean that he would gather them to wars of mutual extermination. In their endeavours to conquer Judah they would be brought into conflict with one another. This was literally fulfilled in the centuries intervening between the restoration of Israel after the captivity and the end of their age—the mountains and valleys of Palestine being the scenes of many military operations under the successive great world-powers described by the prophet Daniel. For a brief history of this period see "N.C. Advocate," August, 1911, pp. 71-74.

(6) The promise of the Holy Spirit (Joel 2: 28-31) is an example of a feature common to all prophecy; that is, the insertion of a Messianic prophecy in the midst of prophecies concerning the experiences, wars and punishments of Israel, Judah and the surrounding nations. Also the placing side by side of prophecies concerning different future periods, some of comparatively near and some of remote fulfilment. It is Messianic because the outpouring of the Holy Spirit at Pentecost, and subsequently on the Gentiles, was dependent upon the acceptable offering of a sacrifice for sins by the Lord Jesus and His exaltation to glory. The "afterward" of verse 28 means after the Jews were returned to their own land and enjoyed the restful conditions of vss. 21-27. This restoration occurred under Ezra and Nehemiah, and although the Jews subsequently experienced many vicissitudes yet the Lord raised up deliverers and teachers, the last being John the Baptist, to "make ready a people prepared for the Lord;" for John went before the Messiah to make straight the path for His feet.—Luke 1: 17; Mal. 3: 1; 4: 5, 6.

Not only was Israel prepared for the Messiah, but the Messiah was sent at the appointed time. (Dan. 9: 24-27; Gal. 4: 4.) The nations also were in a manner prepared by the vicissitudes of their experience and the proved unreliability of their gods, as well as by the fact that Israelites and Jews resident among them had acquainted them with the superior powers of Jehovah and with the beauties of morality and holiness as practised by devout Jews. So that when the apostles went about preaching the Gospel they found many Gentiles ready to listen and to rejoice in the glad tidings. And upon these, as well as upon believing Jews, was the Holy Spirit poured out, as foretold by Joel.

Days of Jehovah

In the Scriptures various periods of time are called "the day of the Lord" (Jehovah). Any period of special dealing with His people, of deliverance from their enemies, or of punishment, was so described. The enemies of God have their "day" or period of prosperity, and when God arises to punish them He has His "day." There was a "day of the Lord" in connection with the destruction upon Babylon (Isa. 13: 6, 9); another to punish the Egyptians who came up against Nebuchadnezzar (Jer. 46: 1-10; Ezek. 30: 3), etc.

But a "day of the Lord" is not necessarily a day of punishment; it may be a day of blessing. The night

the children of Israel were led out of Egypt and the Egyptian first-born slain is called the "night of the Lord." (Exod. 3: 7-8; 12: 42.) But the whole forty years in the wilderness were a "day" of the Lord on account of His special dealings with Israel.

Joel makes three references to "the day of the Lord," and careless readers apply the term to one and the same period, which they place at the end of the Gospel age. Certainly, there will then be a day of the Lord in which great events will occur, as described in Rev. 19: 11-21; but that day will differ in several particulars from the days mentioned by Joel.

The first "day of the Lord" mentioned by Joel refers to the special punishments upon Judah. (1: 15; 2: 1, 11.) It was a great and terrible day to the Jews.

The second "day of the Lord" was the day of His vengeance on the Gentile nations, when Judah had been restored. (3: 1, 14.) This was a great and terrible day to the Gentiles.

The third "day of the Lord" was to be different from either. Instead of a day of wars and pestilences it was to be a day of blessing. (2: 28, 29, 32.) Peter's use of a Greek word meaning "notable" or "conspicuous," instead of the word "terrible" (Joel 2: 31), also throws light on the prophecy. He calls it "that great and notable day." (Acts 2: 20.) That day was to be "notable" because in it God's spirit would be poured out upon all flesh; that is, it would be no longer given to the prophets of Israel exclusively: it would be poured out on sons and daughters, old men and young men, servants and handmaids, and they should see visions, dream dreams and prophesy. But the most notable event of that day was to be that "Whosoever shall call on the name of the Lord shall be delivered"—or saved. (Joel 2: 32; Acts 2: 21.) Since Pentecost, then, we have been living in that "notable" day, in which the Gospel of the grace of God is preached unto all men, and whosoever hears it may call upon the name of the Lord and may be saved. (Rom. 10: 9-13; 15: 16-21.) And this "notable day" will continue down to the end of the thousand years' reign of Christ and the Church, for the message of salvation through faith must be preached even to those who have passed away, since Jesus died for them as well as for those who are so blessed as to hear the message in this life. It should be noted that Joel says the sun shall be turned into darkness and the moon into blood *before* the great and the notable day of the Lord come.

Strong defines the Greek word used by Peter as meaning "conspicuous" or "memorable." This does not, however, contradict the prophet, for the word translated "terrible" is derived from a primitive Hebrew root meaning either to *fear* or to *revere*. A related word is translated "reverence" in Lev. 19: 30; 26: 2; Psa. 89: 7. The Septuagint translators interpreted it as a day to be revered or remembered, hence "notable;" and the Holy Spirit endorsed this meaning by causing Peter to quote Joel from the Septuagint.*

* A Greek translation of the Old Testament much used among Hebrews in Apostolic times.

Darkened Sun, Bloody Moon

In the first of these days of Jehovah, the prophecy states—"The earth shall quake before them [that is, before the invaders of Jerusalem]; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining." That is, the heathen gods which Judah had adopted, her rulers, priests and Levites, who had been false to the trust reposed in them as lights and guides of the people, would afford the people no help. The whole social order and ruling system would be disturbed.—2: 10.

In the second of these days of Jehovah, the prophecy proceeds—"The sun and the moon shall be darkened, and the stars shall withdraw their shining; . . . and the heavens and the earth shall shake." That is, among the Gentile nations ruling powers and people alike would be perplexed and troubled. As the gods, rulers, priests, and other great ones of apostate Israel could not give them light in the dark days of Jehovah's displeasure, neither could the gods, rulers, priests, or great ones of the nations assist the heathen in their distress.—3: 15, 16.

The Lord roared against them out of Jerusalem, to convince them that the God of Jerusalem was the true and only God, and that the Jews were His people, under His care and protection.—Joel 3: 16, 17; Jer. 45: 28.

Turning again to nature we see that the physical sun is darkened by an eclipse, by clouds, by the smoke of forest fires. The moon looks like blood when seen through a haze. These phenomena would signify either that great trouble (often symbolized in Scripture by "fire" or by "clouds") would obscure the religious and secular rulers, or that they would be eclipsed by a stronger power. When God arose to punish Israel and the surrounding nations all their gods and leaders were totally eclipsed.

The Light of the World

In the great and notable day of the Lord there would be a new sun, "the Sun of righteousness;" and such the Lord Jesus declared Himself to be: "I am the light of the world." (Mal. 4: 2; John 8: 12.) Zebulon and Naphtali were in darkness when He came to them as a great Light in their heavens—a wonderful God and mighty Counsellor, the Prince of Peace. (Isa. 9: 1-6; John 4: 15, 16.) He is also called, "the bright and morning Star."—Rev. 22: 16.

False Lights in Christendom

The shining of the great and brilliant "Light of the world," has not prevented other bright ones from arising in the political and ecclesiastical heavens. As rivals of our Lord Jesus Christ thousands of false teachers and false religious systems have arisen, to whom the people have looked for instruction and guidance, and by whom they have been misled. Many of these false lights, both pagan and professedly Christian, have fallen, others are yet to fall, that the people may be convinced of their powerlessness, and that the true Lord of all may be recognised.—Rev. 6: 12, 13, 14; 8: 10-12; 9: 2; Matt. 24: 29-31.

The True Light

Thank God, the light of the glory of the Lord still shines in the face of Jesus Christ, so that His people need not walk in darkness; neither need they look to the lights of nominal Christendom or brazen Heathendom for guidance. Not only is the Lord the uneclipsed and uneclipsable, but in His "heavens" he

has set "stars" for the instruction of His people. The teachers in the Church are described as "seven stars" held in the hand of the Lord, authorized and sustained by Him in the teaching office.—Rev. 1: 20.

Let us not fear as the great lights of Christendom fail, but let us rejoice in the God of our salvation, and let us walk in the light as He is in the light.

—R. B. H.



Dead to Sin

WHEN the Son of God came into this world to do His Father's will, as it had been appointed for Him, He left a region of light for one of darkness. He left a region of life to come to one wherein death reigned. He left a heaven, where God's will was perfectly done, to dwell in an earth wherein God's will was not done, and where Sin reigned. He came into the Enemy's Country; and, as a matter of course, all the forces of Sin, the ruler, were at once arrayed against Him. Soon after His birth, at Bethlehem, an effort was made to accomplish His death, but the wisdom and power of God frustrated that attempt. Whether there were other attempts made on His life during His boyhood, youth and young manhood, is not related; it would not be at all surprising to know that there had been such.

But the greatest efforts of Sin, the ruler, were made upon our blessed Lord after He began the appointed ministry, which was to culminate in His death as the sacrifice for the sins of the whole world. Thenceforth the Enemy, in whose country Jesus was dwelling, made not only one but many attempts on His life. Some of these attempts were by means of the gross violence instigated by rage-blinded Scribes and Pharisees. These, like that in His infancy, were absolutely harmless, and they could never hurt Him until His hour was come. (John 7: 30.) Since He was on God's service in this evil world, legions of angels would protect Him from the wrath of man. But whenever His hour would come, He would die for our sins, according to the Scriptures, whether at the instigation of violent men or otherwise. In this trust the Son of God reposed with the greatest confidence, and His flesh found rest in hope. (Matt. 26: 53; Psalm 16: 8, 9.) Would that all those who seek to follow in His steps might at all times similarly rest in the assurance of divine care, and might boldly say—

"The Lord is my helper: I will not fear. What shall man do unto me?"—Heb. 13: 6, R.V.

The Enemy of God was not content with attempts at gross violence against God's Son. These were not even the principal attacks against Him. They were only incidental to His steadfastness in obedience to God, and they would have ceased to be instigated had Jesus bowed Himself down to serve Sin instead of God. The principal attempts against Jesus were those in which He was enticed, with flattery or other form of persuasion, or hypocritical argument based

on misapplied Scripture, to forsake His allegiance to God, and become the servant of Sin. These attempts were many and various. They began immediately after His baptism (as far as we are informed by the Gospel narratives), when Satan in person tried to deceive and mislead Jesus; they continued throughout the earthly ministry of the Saviour, various human agencies—both friend and foe—being used; they never ceased until in Gethsemane the last conflict was waged, and in submitting implicitly to the Father, the Saviour won the final and most glorious victory. Three times He prayed, using the same language—

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26: 39, 42, 44.

Now it is most noteworthy that whereas legions of angels were at His service to repel the violence of would-be murderers, the Saviour appears to have been left to Himself in the spiritual conflicts with temptation to sin. Only afterwards did the angels come to Him to minister to Him.—Matt. 4: 11.

He knew no Sin

The Man Christ Jesus was never a sinner. He did always those things that pleased His Father. (John 8: 29.) In His physical constitution He was perfect, without disease, and without the natural tendencies to sin which inhere in the fallen human race. As a perfect human being He was, like Adam, only "a little lower than the angels"; He was "holy, harmless, undefiled, separate from sinners." The glory of perfect manhood was His crown.—Psa. 8: 4-8; Heb. 2: 6-9; 7: 26.

In His pre-human existence our Lord had always been loyal and obedient, but when He came into this world, the Enemy's Country, into a new environment, where Sin rules, and with the limitations of a human body, there was the *possibility* of becoming a servant of Sin. This *possibility* never became a reality, thank God, but even as a *possibility* it needed to be utterly cast out by means of the victories won in spiritual conflict. He learned obedience by the things He suffered, not because He had ever been disobedient, or because in His heart He desired to be disobedient, but because as a man He was inexperienced, and therefore needed to be *established* in obedience as a man; and this in order that He might "taste death for every man," by giving Himself a ransom for all, and also that He might have the right to give eternal life to all them that obey Him.—Heb. 5: 7-9.

We are also assured that He "did no sin, neither was guile found in His mouth." (1 Pet. 2: 22.) What, then, did the Apostle mean when He said that He "died unto Sin"?

To understand his meaning it is necessary to read the whole of the fifth and sixth chapters of Romans. The fifth chapter shows how sin and death entered by one man's disobedience, and how on account of the obedience of Christ in carrying out the Father's will an arrangement was made by which men might be delivered from death. "That as Sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5: 21.) Here Sin is personified as a reigning monarch bringing his subjects to death; whereas Grace is personified as reigning through Righteousness, and giving eternal life by Jesus Christ.

"He died unto Sin"

Our Lord died unto Sin in that He never recognized the claims of Sin; He never acknowledged Sin as having any authority over Him. He was totally unresponsive—as it were a corpse—to the enticements of Sin, which had so many slaves, and would willingly have added this One, in order to retain all the others. And having been perfectly established and fixed in the character of obedience toward God (Heb. 5: 9), He gave up His life; He voluntarily laid it down for our sins according to the Scriptures, in order that through His mediatorship we might be reconciled to God. He did not die *by* Sin; there was no sin in Himself to cause His death. Neither did Sin as an external circumstance have power or authority to kill Him. He died *to* Sin as one that would have enticed Him; and He died *for* our sins in order that we might be delivered through Him. By the power of the Father, He was raised from the dead, and is now ready to deliver from the great Taskmaster Sin all who will flee to Him for refuge, and accept His terms of salvation. Having suffered, being tempted, He is able to sympathize with others who are tempted.—Heb. 2: 18; 4: 15.

"Likewise . . . Yourselves"

We who have received the reconciliation on account of our acceptance of Christ's mediatorial work (Rom.

5: 10, 11, R.V.) are invited to follow in the footsteps of the Master. It is necessary that we do this, if we would be delivered from the slavery to Sin under which we all have been sold. So says the Apostle—

"In that He died, He died unto Sin once; but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord. Let not Sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto Sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness. . . . Ye were the servants of Sin. . . . Being then made free from Sin ye became the servants of righteousness. . . . When ye were the servants of Sin, ye were free from righteousness. . . . But now being made free from Sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of Sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 11-23.

Our Lord, although in the Enemy's Country, was never of it. We were both in it and of it, actual enemies to God. This important difference between Him and us must be borne in mind as the above instruction is considered. But now, we, while still remaining for a time in the Enemy's Country, are no longer to be of it. We are to reckon ourselves as having died to Sin, our former owner, and therefore as freed or justified (Rom. 6: 7, 11) from every claim that Sin might have had against us. We are also to reckon ourselves as alive unto God through Jesus Christ our Lord, and therefore rightly and justly His servants. We know that while we were the servants of Sin we were not under the dominion of Righteousness. But now the situation is reversed; having died to Sin, we are made free from it as a Master, and are rightly become servants to God.

If, then, we reckon ourselves as having died to Sin, our former owner, no longer recognizing Sin as having any right or authority over us, it remains for us to become actually dead to Sin, as far as responding to its enticements is concerned. Let us no longer yield our members to the lusts of Sin, to serve for its wages, death, but let us gladly yield ourselves to God as servants of Righteousness, exhibiting the fruit of holiness, and receiving at last the free and unmerited gift of His grace—Eternal Life, through Jesus Christ, our Lord.



"The Times of the Gentiles"

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24.

FOR MANY YEARS, even for centuries, students of the divine Word have greatly interested themselves in this saying of our Lord. When would these "times" be fulfilled? How long should Jerusalem be trampled under foot of the Gentiles—the nations of the world? Most interesting questions, truly, the answers to which we should long to receive from the Lord, if He would condescend to give them. There can be no doubt that in predicting this treading down of Jerusalem the Master spoke of a period of time which had a beginning and which

must in due course come to an end which all of His people will joyfully hail. The question then is—Did our Lord, or the Apostles, or the Prophets, give an intimation as to the length of this period?

A great many professed Christians will at once and very emphatically, say, No! the Lord God never gave in His Word the slightest intimation about the length of this or any other chronological period in His great purposes. These people are satisfied that they are correct in the whole of their assertion, which would at one blow sweep away a number of prophecies from both the Old and the New Testament. God told the children of Israel they should wander

forty years in the wilderness, and later He caused Jeremiah to predict seventy years of captivity of the Jews in Babylon. Besides these two and other chronological prophecies which were duly fulfilled, the Lord caused still others to be given in a symbolic manner, difficult to be understood. Concerning these He said to Daniel that they were sealed up until the time of the end. The presence of such prophecies in the Bible shows that it is quite wrong to assert, as some so confidently do, that the Lord God never gave any intimation about time periods. The fact is that He *did* give several such intimations, referring to various times and seasons which He had devised and arranged.—Num. 14: 33, 34; 2 Chron. 36: 21-23; Ezek. 4: 4-6; Dan. 7: 25; 9: 24; 12: 7-13; Rev. 2: 10; 12: 6, 14; 13: 5; 20: 3, 4, 6, 7.

Other Christians confidently assert that God has not only mentioned definite time periods such as those above noted, but has also indicated the precise length of the time during which Jerusalem was to be "trodden down of the Gentiles." These people generally agree that "the times of the Gentiles" began when Nebuchadnezzar captured Jerusalem, destroyed the Temple, and took away the most of the Jews to Babylon. They also agree as to the length of the time that Jerusalem should thus be trodden under foot of the Gentiles. They disagree to the extent of nineteen or twenty years in regard to the date of the capture of Jerusalem by Nebuchadnezzar; therefore they differ to the same extent in saying when these times should end, one party saying 1914 or 1915, the other saying 1934.

Those who have been saying 1914 are now preparing themselves for a disappointment. Among themselves they confess that whoever expects the destruction of the kingdoms of this world this year is expecting large things; yet they are still industriously circulating among the general public books in which they seek to get others to believe that the Gentile times will end, and the Gentile kingdoms be destroyed, by the end of the present year. Making all allowances for the dilemma these people feel themselves to be in, one can hardly recommend as straightforward a line of conduct which says one thing to the general public and quite another thing among themselves.

Those who predict the end of the Gentile times for 1934 apparently still feel undisturbed, for they think many things may happen in twenty years. But as the predictions for both 1914 and 1934 are based upon the use of the same Scriptures, and as our contention is that Scripture *does not state* how long the Times of the Gentiles are to last, we shall be able to show the adherents of both these dates to be in the wrong, for we can prove that they have misapplied the Scriptures they cite.

"Seven Times"

The Scripture relied on by those who think the length of the Gentile times is indicated in the Bible is a portion of Leviticus 26, which for convenience we here cite from the Authorized Version—

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall con-

sume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you SEVEN TIMES more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring SEVEN TIMES more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet SEVEN TIMES for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you SEVEN TIMES for your sins.

Here the citation usually stops. The claim is advanced that the word "times," in vss. 18, 21, 24, 28, should be understood in the same way as that word in Dan. 7: 25; 12: 7, where "time" stands for an artificial period of twelve months of thirty days each, or 360 days altogether. Seven such "times" (they say) would amount to 2520 days. Each of these days it is claimed should be fulfilled as a calendar year; whence they deduce that the "Times of the Gentiles" would be a period of 2520 years, which they say began at the desolation of the land when Jerusalem was destroyed by Nebuchadnezzar, and should be expected to end in 1914, according to one party, or 1934, according to the other. They also claim that the "seven times," although mentioned in four places (Lev. 26: 18, 21, 24, 28), refer to but one period.

We shall show that all of these claims must fail because they are contrary to the text and the context, and also because the word "times" in Lev. 26: 18, 21, 24, 28 does not refer to time in the sense of days and years, but to something quite different.

Five Distinct Punishments

In Lev. 26: 1-13, the Lord God, addressing the Israelites by Moses, promises blessings to the people if they would "walk in my statutes, and keep my commandments, and do them." Beginning at v. 14, He shows how He would punish the people if disobedient. He would set His face against them, would afflict them with diseases, and would bring them into such a state of terror that they should flee when none pursued them. (Vss. 14-17.) All this He would do as the *first* punishment for their correction in righteousness. But if they would not submit to this correction, He would punish them "SEVEN TIMES MORE" for their sins. (V. 18.) This would be the *second* punishment, "more" or in addition to the one first threatened, and it also would be inflicted for the correction—if they would—of the people. But if they

would thereafter still persist in walking contrary to the Lord, He would bring "SEVEN TIMES MORE" plagues upon them according to their sins. (V. 21.) This, if it came, would be the *third* separate punishment for their disobedience. If they would be properly exercised by these three punishments and become obedient all would now be well with them: but if they would not be reformed by these experiences and would still persist in walking contrary to God (v. 23), He would punish them "YET SEVEN TIMES" for their sins. (V. 24.) This would be the *fourth* punishment, distinct from and in addition to the preceding three. If they would now reform and do God's will, they would avert further correction; but if they would not for all this (v. 27)—that is, for all of these four punishments—hearken to Jehovah, then, after that, He would chastise them "SEVEN TIMES" for their sins. This would be the *fifth* of the threatened punishments.—Vs. 28.

By the reading of the passage, we can see that the Almighty threatened the Israelites with five several punishments, each conditioned upon the disobedience of the people. They could have averted the first punishment by being always obedient; but if the first one came, they could still have avoided the second, third, fourth, and fifth punishments by submitting to the reformatory influences of the first; they could have avoided the third, fourth and fifth punishments if rightly exercised by the second; they would not have brought upon themselves the fourth and fifth had they paid due attention to the third; they would have escaped the fifth if brought to their senses by the fourth. Each of these punishments after the first is distinguished from the others by the statement that it would be inflicted upon the people only if they refused to hearken to the voice of the Lord expressed in the preceding punishment. After four punishments had been inflicted, the Lord sent them messages through Jeremiah, "Turn ye again now every one from his evil ways, . . . and I will do you no hurt."—Jer. 25: 5, 6.

The distinction of each of these punishments from all the others being so particularly shown in the passage, the claim that the four mentions of "seven times" in Lev. 26: 18, 21, 24, 28, refer to one and the same thing must fail. These four "seven times" were not concurrent, but cumulative; they did not march abreast, but in Indian file; they were as sheep running one after the other, all following the bell wether (the first of the five punishments) over the land and people of Israel. If these four distinct "seven times" were consistently reckoned with in the manner claimed by those whom we are criticising, they would have a very long "Times of the Gentiles" to deal with—no less than 10,080 years. Their claim that there is only one "seven times" is most obviously contrary to the very passage on which they seek to base it, and they are thus convicted of misusing the Scriptures.

The Fourth "Seven Times" (that is, the Fifth of the Punishments) Long Since Fulfilled

Having proved that the claim concerning the length of the Gentile Times is contrary to the portion of Scripture supposed to sustain it, we shall now demonstrate that this claim could not have been

advanced had the context of Lev. 26: 14-28 been considered, because the context following shows that the fourth of the four "seven times" was accomplished by the desolation of the land and was fulfilled at the conclusion of their term of captivity in Babylon. From other Scriptures it will be shown that this fourth and most awful of the four "seven times" punishments lasted no more than seventy years.

In Lev. 26: 14-17 the first punishment for covenant breaking is detailed: in verses 19, 20 the first "seven times" punishment; in vss. 21, 22 the second "seven times" punishment; in vss. 24-26 the third "seven times" punishment.

In Lev. 26: 29-39 the nature of the punishment to be inflicted as the last of these four "seven times" is described. Necessity should force the people into cannibalism, their high places and images should be destroyed, their cities laid waste and their sanctuaries desolated. Their land should also be desolate, and the people scattered among the heathen. "Then shall the land enjoy [*ratsah*—literally, "to satisfy a debt"] her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy [*ratsah*—some translations have here "make good"] her sabbaths. As long as it lieth desolate it shall rest; *because it did not rest in your sabbaths, when ye dwelt upon it.*" (Vss. 34, 35; see also Lev. 25: 1-7.) Nevertheless, the Lord was not proposing even in this severe punishment to cast them off utterly, for He was still prepared to forgive them if they would confess their sins and the sins of their fathers, and He would still remember His covenant and the land.—Lev. 26: 40-45.

As the time drew near when God would inflict this terrible punishment upon the people, bringing the land into desolation to make good the Sabbaths not allowed the land by the people while they lived in it, one of the holy prophets was caused to predict the chastisement and the time of its duration.

"To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy." "And I will cause them to fall by the sword before their enemies, . . . and I will make this city desolate and an hissing." "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness."—Jer. 18: 16, 17; 19: 7-9.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the King of Babylon seventy years."—Jer. 25: 8-11.

The similarity of the language of Jeremiah and that of Leviticus 26 is remarkable, and the threatened punishments were duly carried out as recorded in the books of Kings and Chronicles—

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the Kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed [*ratsah*, "made good"] her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three score and ten years."—2 Chron. 36: 20, 21.

When the Sabbaths, which the land should have observed every seven years, but of which the land had been defrauded by the disobedience of the Israelites, were made good by the land lying desolate for a term of years, the people were brought back again, and the land was once more inhabited. But the Lord had stipulated—as seen in

Lev. 26: 40-42—that this restoration could take place only after confession of their iniquity and the iniquity of their fathers. This confession was made by Daniel the prophet on behalf of himself and all the people when he understood that the years of desolation foretold by Jeremiah were about fulfilled. (Dan. 9: 1-20.) Within a year or two of this confession and prayer, the Lord stirred up the spirit of Cyrus, whose rise had been foretold and his name declared by Isaiah (45: 1-13) as the one that should let go the Lord's captives, so that Cyrus took as a charge upon himself the task of rebuilding the temple destroyed seventy years before by Nebuchadnezzar.

"Now in the first year of Cyrus, King of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished [Jer. 25: 12; 29: 10-14], the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus, King of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."—2 Chron. 36: 22, 23; Ezra 1: 1-8.

Thus in the first year of Cyrus, corresponding to B.C. 536, was brought to an end the *last* of that series of five several punishments threatened in Lev. 26.

Here again we see that those who claim the "seven times" in Lev. 26 as a guide for the calculation of the length of the "Times of the Gentiles" are most woefully self-deceived, for we have shown that all that was mentioned in Lev. 26 was *completely fulfilled* about the time they say the "Gentile Times" began.

"Seven Times" as Much

The basic error made by those whose theory we are now criticising is that they have taken the "seven times" mentioned in Lev. 26: 18, 21, 24, 28 to refer to periods of time. There is not only no reason for this in the text, but the original is positively against it. The word used in these four places is *shibah*, which means simply "seven." When used as an adverb, as in these places, *shibah* means "seven times as much," or "sevenfold," and in the latter way it is rendered in Leeser's translation. The word *mowadah*, which would signify "time" in a chronological sense, is not found in Lev. 26: 18, 21, 24, 28. Therefore, if the word "times" be added, as in the Authorized Version, it is to be understood as it is in the multiplication table ("three times three," etc.), and not at all as though referring to chronological time. The "seven times" in Lev. 26 refer to the "sevenfold" intensity or severity of the successive punishments with which sinful Israel was visited—each one seven times as severe as its predecessor. Had the adherents of the 2520 years theory taken note of this and the other facts above adduced, they would not have perpetrated their tremendous error. Now that these things are definitely brought under their notice, will they own up, and confess that for a number of years they have misled themselves and others, and that they *never should have used* Lev. 26: 18, 21, 24, 28 as a basis for chronological computations?

Nebuchadnezzar's "Seven Times"

In Dan. 4 there is a prediction of insanity that was to afflict Nebuchadnezzar for "seven times." (Dan. 4: 16, 23, 25, 32.) There, in addition to the word meaning "seven," the Chaldee word *iddan* is used,

meaning, according to Strong's Concordance, a set time, or technically a year. This was all duly accomplished upon Nebuchadnezzar, and "at the end of the days" his reason returned to him, also his former glory and power. This prophecy referred to Nebuchadnezzar alone, and was fulfilled upon him alone. The purpose of the experience was to show Nebuchadnezzar "that the heavens do rule." (Dan. 4: 26, 34, 35.) The reason for narrating it in the Word of God was to comfort God's people with the same assurance. We mention this now because some of the adherents of the 2520 year theory of the Gentile Times have seen fit to appropriate this prophecy to their own purposes. Without authority, they have made Nebuchadnezzar a type, that which was fulfilled upon him they have said is typical, and, what pleases them best of all, they have extended Nebuchadnezzar's "seven times" (which were fulfilled as seven years in his lifetime) to 2520 years, in order to try to show some Scriptural basis for their theory about the "Times of the Gentiles."

This is not right dealing with the Scripture, for there is nothing to show that Nebuchadnezzar and his experience were typical, still less that his seven years were typical of 2520 years. All this is but fanciful imagination, not sober interpretation. Fancy might conjure up many things, but if we allowed it to lead us there is no telling where we should fetch up.

Having now examined all the alleged "evidence" offered by the exponents of the 2520 years theory, we see that the Scriptures they cite have been misapplied. There is *no evidence* in favor of their theory.

Meaning of Times of the Gentiles

From the time of Nebuchadnezzar's conquest of Palestine the Jews have been a subject race. Though restored from the Babylonian captivity after seventy years, as foretold in Leviticus and Jeremiah, and though made to prosper under various governors, they never regained their independence.

This long period of Gentile domination over the people and land of Israel is called by our Lord "the Times of the Gentiles." God showed the matter to Daniel by enabling him to interpret Nebuchadnezzar's dream of the great image. (Dan. 2.) This great image represented four great world-powers which secular historians point out in their pages as having actually arisen as foretold in Scripture—Babylon, Medo-Persia, Grecia, and Rome. The last is to be superseded by the Kingdom of God, which was represented in the dream by the stone which smote the image, and afterward became a great mountain and filled the earth.

Is there Nothing Definite?

Perhaps we shall be asked by those who have been upholding the 2520 years theory, "What do you propose to give us in exchange for this which you wish us to drop?" To this we might suggest that it would be rather a cool procedure for them to demand something in exchange for what they never should have had, as though they would compare that with this to see whether they will get full value. The first thing for them to do is to acknowledge and renounce their error. After doing that they will be in a better frame of mind to consider what the Scripture really

does say about the closing of "the Times of the Gentiles."

The Scripture makes no statement concerning the length of the Gentile Times. This being so, it would be worse than useless for us to rush in to make one. However, the Word of God does tell us certain things which, when we see them coming to pass, we are to take as indications of the near approach of the end of the Gentile kingdoms. The Lord even gives an intimation that the Gentile Times will come to their end and His Kingdom be established in the earth within the lifetime of a certain recognizable generation. But of the precise day and hour He says we do not know, evidently considering that His hint as to the generation is sufficiently definite.—Matt. 24: 33, 34, 42; Luke 21: 28-32.

Scripture also tells us that the Lord's Kingdom must be set up in power "in the days of these kings"—the last of the Gentile kingdoms—so that it may

smite the world powers, overthrow them, and cause them to be carried away. (Dan. 2: 34, 35, 44, 45.) The presence of our Lord Jesus, the King of kings, is therefore to be in the "air," that is, the region of political and religious control, while the world powers are still standing. We are satisfied that our Lord's Presence for the purpose of doing this smiting is now a fact—the fact of current history—and that but a short time remains until the complete overthrow of present political, social, religious and commercial institutions shall be gloriously accomplished. Then the grand fact of His Presence (now unrecognized by nearly all) will be revealed to all, and His Kingdom will exercise that authority in the earth for which His people have long prayed as He taught—"Thy Kingdom come. They will be done in earth, as it is in heaven." (Matt. 6: 10.) Seeing we expect such things, what manner of persons ought we to be, in all holy conversation and godliness!



The Memorial Supper

THE ANNIVERSARY of the last Passover which our Lord ate with His disciples, and of the Memorial which He instituted, draws near. And with what feelings of love and gratitude do we draw near to it! How it carries our thoughts back to those momentous days when our dear Saviour walked the earth, and when He carried our sins in His own body to the tree! Each year, as we experience more of the pains and tribulations which He said should be the lot of His people, do we seem able to enter more deeply into His feelings and to sympathize more fully with His sufferings; for He said, "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept my saying, they will keep yours also." And the apostle John, who experienced this, said, "The world knoweth us not, because it knew Him not."—John 15: 20; 1 John 3: 1; 1 Pet. 2: 24.

But we know Him, we do believe that Christ Jesus came into the world to save sinners, and we are thankful that the knowledge of this fact has come to us. We are glad also that we have yearly the privilege of meeting together to remember Him with the simple elements of bread and wine, as He arranged 1900 years ago.

The Date this Year

The reasons for observing the Memorial annually having been already set out in this journal, we do not repeat them, but refer readers to our issues of Feb. 1912; Mar. 1912; Mar. 1913. Friends wishing these numbers will be supplied on request.

According to the Jewish Calendar the afternoon of the first day of Passover, when the animals were sacrificed, corresponds this year with the afternoon of April 10th, and the night in which the Supper was eaten corresponds with April 10th, after sunset, the beginning of the 15th day of Nisan—the same on

which our Lord was crucified. It must always be borne in mind that the Jews reckoned the day as beginning with the night portion—from sunset to sunset. Saturday, the 11th, being the 15th of Nisan, is counted as beginning at sunset on Friday, the 10th. Hence the proper time for observing the Memorial Supper this year is after sunset on Friday, April 10th.

The fact that the date falls on "Good Friday" night is a mere co-incidence, for the method of finding "Good Friday" adopted by the Council of Nice was a departure from the Scriptural method of reckoning the Passover date. As we all know, the usual method of celebrating a birthday or any great historical event is to keep the date, irrespective of the day of the week on which it falls. The same was true to a large extent of Jewish ceremonial days; the eating of the Passover lambs always taking place on the night the moon was full about the time of barley harvest, irrespective of the day of the week on which it fell. Up to the year of the Council of Nice the Church of Rome followed the Jewish method which had been in use among the early Christians. But the Council repudiated that link with Judaism by ordering "Easter" to be kept always on a Sunday, the first Sunday following the first full moon after the vernal equinox; "Good Friday" being regulated accordingly. This departure from the Scriptural method of reckoning was another illustration of Papacy's apostasy, and another confirmation that she is the system mentioned by Daniel under the symbol of a horn speaking great things, which should "think to change times and laws."—Dan. 7: 24, 25.

The appearance of the word "Easter" in Acts 12: 4 can be accounted for only on the ground that the A.V. translators were still under Romish influence, for the word so rendered is *pascha*, meaning "Passover." It is translated "Passover" in all modern

versions, and obviously corresponds to the "days of unleavened bread" mentioned in verse 3.

The Scriptures recognize no such day as "Easter," that term being an adaptation of the name of the Saxon goddess *Eostre*. When the Church of Rome rose to power, she endeavoured to bring all the pagan tribes into the Church by concessions to their superstitions and idolatrous rites, such as the use of images, Easter eggs, vestments, etc. The so-called "saints' days" were made to correspond with the ancient festivals of the gods. As the Pagans were accustomed to worship many gods and goddesses, they readily accepted the new names which the Church applied to the ancient images and rites, especially as it was in their interest to acknowledge peaceably the new religion. The Saxon goddess *Eostre* is said to correspond with the Babylonian goddess, Astarte or Ashtaroth, or Queen of Heaven, whose worship was introduced into Britain by the Druids many centuries before Christ. In other words, Easter is a Christianized form of Baal-worship, Ashtaroth (Venus) being the feminine god usually associated with Baal, the sun god.

To thousands of Christians who celebrate "Easter" the heathen origin of the festival and of the forty days' fast preceding it will come as a surprise, for their thoughts may be only of the resurrection of the Lord Jesus and of their joy in the promises associated with His present glory and power. But when the scriptural method of reckoning and observing the Memorial Supper is recognized, and when the appropriateness of celebrating it not on the Romish "Good Friday" but on the date the Lord indicated is understood, a clear cut division is inevitable. We cannot have fellowship with the table of the Lord and the table of demons. (1 Cor. 10: 21.) To "come out of her, my people," means to come away from her practises and teaching as well as from her organization. This year, therefore, though the true date of the Memorial Supper falls on Friday night, we do not celebrate or acknowledge that day as "Good Friday" from the Roman, Lutheran or Anglican standpoint. Rather, this year we recognize the Saturday as the date of the crucifixion, and partake of the emblems of our dear Lord's body and blood in the early hours of that day; that is, on Friday night.



Feet Washing

FROM THE FACT that our Lord washed the disciples' feet, some Christians have incorporated a formal washing of feet into the Memorial Service. Just preceding the passing of the emblems of bread and wine, the male brethren wash one another's feet, and the female brethren do likewise among themselves. Among some of the smaller sects of Christendom it is considered the duty of the "elder" to humble himself by washing the feet of his brethren, while his wife or some other sister performs the same office for the sisters. But as in these instances each member has already washed his or her own feet before coming to the ceremony, there is no correspondence whatever between what they do and what our Master did, because His disciples' feet were in reality travel-stained and in need of refreshing.—John 13: 4-17.

Says Smith's Bible Dictionary concerning the washing of hands and feet as practised by the patriarchs and later on by the Israelites:—

"As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveller. The former of these usages was transformed by the Pharisees of the New Testament age into a matter of ritual observance (Mark 7: 3), and special rules were laid down as to the times and manner of its performance. Washing the feet did not rise to the dignity of a ritual observance, except in connection with the services of the sanctuary. (Exod. 30: 19, 21.) It held a high place, however, among the rites of hospitality. Immediately that a guest presented himself at the tent door, it was usual to offer the necessary materials for washing the feet. (Gen. 18: 4; 19: 2; 24: 32; 43: 24; Judg. 19: 21.) It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest. (1 Sam. 25: 41; Luke 7:

38, 44; John 13: 5-14; 1 Tim. 5: 10.) Such a token of hospitality is still occasionally exhibited in the East."

In this year of grace 1914 any act of hospitality or kindness would correspond to the ancient custom of feet-washing. Whatever we can do to comfort and refresh the brethren either spiritually or by ministering to their bodily ease, is a duty as well as a privilege, in which all true saints love to share.

A Lesson in Love and Humility

Our Lord's action in washing the feet of His disciples indicated that He considered them His guests, and it manifested both His love and His humility. But His reason for thus washing their feet is shown in verse 15: "For I have given you an example, that ye should do as I have done to you." What Jesus did was to constitute Himself a servant to minister to their comfort and well-being, and this is what each disciple should do toward his fellow disciples. As our Lord said on another occasion, "Whosoever will be chief among you, let him be your servant." (Matt. 20: 25-27.) Some would be willing to lay down their lives in a large and spectacular manner, but not every one is willing to lay down his life for the brethren in the performance of humiliating tasks.

As *I have loved you* is the standard of love set by the blessed Master for our imitation. (John 13: 34, 35; 15: 12-17.) This does not involve the ceremonious washing of feet in a climate where not required, and on occasions artificially arranged for, but it does involve the daily performance of acts of kindness, humility and love for the comfort and encouragement of fellow pilgrims in the narrow way.—1 Tim. 5: 10.

The Memorial Supper is not, however, an occasion for celebrating our duties to one another; it is an occasion for forgetting the petty affairs of life in the absorbing thought of our Lord's great sacrifice on the cross of Calvary for the sins of the world; it is a time also for the giving of grateful thanks for the forgiveness extended to us under the New Covenant which He ratified with His blood.

As usual, impetuous Peter caused an interruption and digression which was not only out of order then but has since beclouded the meaning of our Lord's act. (Verses 6-11.) Hence it was necessary for the Lord (verse 12) to bring the minds of the disciples back again from Peter to Himself, "Know ye what I have done unto you?" The conversation with Peter is therefore altogether aside from the lesson of humility and service the Lord intended to convey by the feet washing. Nevertheless His answers to Peter are illuminating on another subject.

The Bath of Regeneration

Peter first objected to being washed at all, and then he wanted not only his feet washed, but also his hands and his head. Jesus replied, "He that is washed needeth not save to wash his feet, but is clean every whit." The Sinaitic, the most ancient Greek MS., omits the words "save," and "his feet," and reads, "He that is washed needeth not to wash but is clean every whit." The Lord then goes on to say that all the disciples, except Judas, were clean, and therefore did not need cleansing in the way Peter evidently meant it. Having made the good confession that Jesus was the Christ, the Son of the living God, having forsaken all to follow Him, and having been taught and disciplined by Him, they were clean in God's sight. The Son of man had

power on earth to forgive sins, by reason of the sacrifice for sins which He was about to offer, and the disciples had been the recipients of that forgiveness. It was not therefore necessary for Jesus to wash their feet to cleanse them, nor yet their hands or their heads.—Matt. 9: 2-6.

Two different Greek words are used in this passage, both translated "wash." *Louo* ("washed," v. 10) is a primitive verb meaning *to bathe*; that is, to bathe the whole person; whereas *nipto* ("wash," verses 5, 6, 8 (twice), 10, 14; "washed," vs. 12, 14) means to wet a part only. This distinction is observed by other New Testament writers; the idea in Heb. 10: 22; Rev. 1: 5; Eph. 5: 26 and Titus 3: 5 being a complete bath. The unwashed can have no part nor lot with Jesus. But those who have acknowledged themselves to be sinners, and who have accepted forgiveness through the blood of the Lamb, may consider themselves as no longer defiled but *clean*. The forgiveness which God gives is absolute, and may be accepted with implicit faith.—Eph. 4: 32; Rom. 8: 1; 5: 1; Acts 13: 38, 39; Heb. 8: 12; 10: 17.

But in our daily intercourse with fellow men, and in our thoughts and words, we are prone to err, and therefore need to maintain our position as cleansed and accepted children of God by daily confession of our transgressions. When we do this, "God is faithful and just to forgive us." Jesus is the Propitiation for our sins and for the sins of the whole world. He is not only our Mediator to reconcile us to God in the first instance, but when we believers confess our subsequent sins He is also our Advocate or Intercessor, that His blood may be applied and each transgression cleansed away—"the blood of Jesus Christ His Son cleanseth us from all sin."—John 1: 7-10; 2: 1, 2; Heb. 6: 20; 7: 25.

Christian Evidences

(Continued from January issue)

And we know that the several pretended Christs who appeared a little before the destruction of Jerusalem, and even after it, did profess, each, to come as a temporal deliverer and conqueror, agreeably to the prevailing notions.

Jesus and His disciples, on the contrary, not only proclaimed no temporal kingdom, but did not even promise any worldly success and prosperity to their followers; but told them, that 'in the world they should have tribulation' (John xvi. 33). And this is the more remarkable, because the Jews had been always brought up in the notion that worldly prosperity was a sign of God's favour; such being the rewards promised in the Mosaic law. The hardships and afflictions in this life, which men were told they must make up their minds to, if they became Christians, were not only disheartening, but also likely to raise a prejudice in their minds against Jesus and His disciples, as if they could not be really favoured

by God; according to the prophecy of Isaiah, 'We did esteem Him stricken, *smitten of God*, and afflicted' (liii. 4).

All this, therefore, is what either impostors or enthusiasts, of any nation, but especially of the Jewish nation, would have been very unlikely to teach.

6. Again, if the Apostles had been designing men, willing to flatter the prejudices of the Jews, for the sake of making converts, but yet afraid of proclaiming Christ as a *temporal* king and deliverer, for fear of provoking the Romans, they would at least have taught that the Jews were to have a *spiritual* superiority; that is, that they were to be still God's peculiar people in a religious point of view. They would have taught that Jerusalem was still to be the Holy City, and that all men were to come thither to worship and offer sacrifices in the Temple, and were to observe all the law of Moses, in order to obtain God's favour. This would have been the most acceptable doctrine

to the Jews: and what the Apostles, being themselves Jews, would hardly have failed to teach, if the Gospel had been a scheme of their devising. And accordingly we learn from the Acts, and from several of St. Paul's Epistles (especially that to the Galatians), that many of the Jewish converts did labour to bring the Gentile Christians to the observance of the Mosaic law. But the Apostles never would admit this doctrine; but taught that the Gentile Christians were not to take upon them the yoke of the Jewish law, and were perfectly on a level with their Jewish brethren; and that under the Gospel Jerusalem and its temple had no particular sanctity.

Now all this is just the opposite of what might have been expected of impostors or enthusiasts, preaching a religion of their own fancy or contrivance.

No Animal Sacrifices

It is true, indeed, that to have given this pre-eminence to the Jews, and their city and temple, though it would have been flattering to Jewish prejudices, and might have been likely to allure converts of that nation, would not have been so acceptable to the Gentiles as a religion which should have put them on an equal footing with the Jews. But if the Gospel had been artfully framed to gratify and allure the Gentiles, it would at least have had *one* ordinance which would have been acceptable to Jews and Gentiles alike: namely, the *slaying of beasts in sacrifice*. In this point the Jewish and all the different Pagan religions agreed. Sheep and oxen were slain as burnt-offerings, on the altars both of Jehovah and the heathen gods. Indeed, it is a kind of worship so suitable to men's notions, that it was revived several ages after by the Mohammedans, who have a sacrifice of a camel on certain festivals, as an ordinance of their religion. But at the time when Christianity first arose, neither Jew nor Pagan had ever heard of or conceived such a thing, as a religion in which no animals were sacrificed. They had always been so accustomed to these offerings, that they most likely regarded them as essential to every religion, and were astonished and shocked at finding that the Christian religion was without them. And it is incredible that Christianity *should* have been without them, if it had been a religion invented by men. It would never have entered into the minds of its authors to make it an exception to all the religions that existed, or that they had ever heard of; and that, too, in a point which would be likely to shock all men's feelings and prejudices.

The whole character, indeed, of the Christian religion differs so widely, in many particulars, both from the Jewish and from all the other religions which had ever existed in the world, that one cannot conceive how any men could, of themselves, have thought of any such system: much less, thought of it, as likely to be well received.

And the same may be said of the character of Jesus Himself, as drawn by the Evangelists. It is quite unlike all that had ever before appeared, or been described, or imagined.

Christianity's High Standard

8. Another point to be observed is this: that mere men, seeking to propagate their religion in whatever

way they might think best, would naturally have been so eager to make converts, that they would not have insisted very much on a strict moral life in those who did but show great zeal in their Master's cause: but would have allowed active services to their party to make amends for some neglect of other duties. Mohammed accordingly declared that the highest place in the Divine favour belonged to those who fought bravely in his cause. And in almost all sects and parties you may see the same disposition in men to reckon zeal in their cause as a virtue so great, that it will excuse many and considerable faults in private life.

This mode of judging, which is so natural to man, is just the opposite of what we find in Jesus Christ and His Apostles. They not only taught their followers to be pure and upright [righteous], and kind and humble, but taught them also that nothing they could say or do in the cause of the Christian faith could make up for the want of these Christian virtues, or would be at all accepted by their Master. He not only compares a man who should hear His precepts without acting upon them, to one who 'built a house on the sand,' and reproaches those who called Him 'Lord, Lord!' and 'did not the things which He said' (Matt. vii. 26, Luke vi. 46); but He also declares that those who had 'preached in His name,' and in His name even 'done many wonderful works,' should be disowned and rejected by Him, if they were 'workers of iniquity' (Matt. vii. 22, 23). And the Apostles, in like manner, taught their converts that their professing the Christian faith was a reason for requiring not the less, but the more, strictness of morals from them (1 Cor. v. 11, 12); and that even the miraculous powers bestowed on them were worthless, if they had not that charity which is humble, gentle, patient, and self-denying (1 Cor. xiii.).

All this is what might have been expected from teachers sent from God. And experience shows how different it is from what might have been expected of mere human teachers, acting according to their own judgment and their natural feelings.

Christianity in the Life

LESSON XI.

1. You may observe, again, that the *kind* of moral duty which Jesus and His Apostles taught, was not what was the most likely to gain them popularity with their hearers. The Jews had a great deal of national pride in being God's holy and peculiar people; they looked on the Gentiles as unclean and outcasts; and had a particular hatred and contempt for the Samaritans. The Romans, again, were no less proud of their military glory and political power; and the Greeks of their superior wisdom and refinement. And all were zealous for the glory, and greatness, and superiority, each of his own country. It was not acceptable to any of these to be taught to 'love their enemies,'—to return good for evil,—to be humble and forgiving,—patient under persecution,—gentle and kind to all men; and lastly, to consider men of every race, and of every station, as on a level in respect of the Gospel promises; and that in God's sight, there was to be 'neither Greek nor Jew, Barbarian, Scythian, bond nor free.' (Col. iii. 11.)

Moreover, party-spirit ran very high among the Jews; especially between the sects of the Pharisees

and Sadducees. Now, an enthusiast would have most likely been a zealous partisan of one of these sects; and a scheming impostor, if he did not join one of them, would have been likely to aim at the favour of both, by flattering each in turn, and gratifying each by exposing the faults of their opponents. Jesus, on the contrary, in His discourses to each party, sets before them their own errors (Luke xi. 42, &c.; xx. 27); and He does the same in respect of the Jews and Samaritans (Luke x. 33; John iv. 22).

All this is worthy of a 'teacher sent from God,' and is quite different from what we might expect of mere human teachers.

2. Many men, it is true, would be ready to praise and to recommend a life of *greater* purity and uprightness, than their neighbours, or they themselves, are accustomed to practise. Several of the ancient heathen philosophers wrote moral treatises containing some excellent precepts, and describing a much higher degree of virtue than was commonly found in the lives of the heathen generally, or even in the lives of those very philosophers themselves. And if the New Testament writers had been men of the higher and more educated classes, accustomed to converse with the learned, and to study philosophical works, instead of being, mostly, poor and ignorant Jewish fishermen and artisans, it would not have been wonderful that they should have taught a higher degree of morality than what men in general practised.

But the Gospel went beyond, not merely what men *practised*, but that they *approved*. It was not merely *better* than men's *conduct*; but, in several points, *contrary* to their *principles*. For instance, to 'love one's enemies,'—to return 'good for evil,'—to be 'meek and lowly in spirit,'—'not easily provoked,' but forbearing, submissive, and longsuffering,—all this was not merely not *practised* by the ancient Heathen and Jews, but it was not even *admitted*; on the contrary, it was regarded with scorn, as base and mean-spirited.

3. And what is more, even now, we may often find professed Christians, while they hold in reverence the *very* books which teach such lessons, yet not only practising, but approving the very opposite. We may find some who value themselves on a quick resentment of affronts (calling it 'indignation'), and in using what they call 'strong language' towards opponents: that is, reviling and insult. And even fierce strife and bitter persecution will often be admired as 'manly and spirited conduct,' and as a noble Christian zeal. And you will find all this even in men who venerate the very Gospel which relates how Jesus rebuked His Apostles for offering to call down fire from heaven on his enemies.

Since, then, Christianity is opposed not only to men's natural *inclinations*, but also, in some points, to their *ideas* of what is dignified and praiseworthy, you may see how incredible it is that mere ordinary human beings should have contrived a religion which condemns, not only men's *conduct*, but their *principles*.

No Boastfulness

4. Then, again, if you look to the style of writing in the historical books (the four Gospels and the Acts), you will observe that neither the miracles nor

the sufferings of Christ or His Apostles are boastfully set forth and eloquently described and remarked upon; as would have been natural for writers desirous of making a strong impression on the reader. There is no endeavour to excite wonder, or admiration, or compassion, or indignation. There is nothing, in short, such as we should have expected in writers who were making up a marvellous story to produce an effect on men's feelings and imaginations. The miracles performed, and the instances of heroic fortitude displayed, are all related briefly, calmly, and drily, and almost with an air of indifference, as if they were matters of every-day occurrence, and which the readers were familiar with. And this is, indeed, one strong proof that the readers to whom these books were addressed,—the early Christians,—really were (as the books themselves give us to understand they were) *familiar* with these things; in short, that the persecutions endured, and the Signs displayed, by the Apostles, really were, in those times and countries, common and notorious.

You should observe, also, the candid and frank simplicity with which the New Testament writers describe the weakness and faults of the disciples: not excepting some of the most eminent among the Apostles. Their 'slowness of heart,' [that is, dullness of understanding,]—their want of faith [trust] in their Master,—and their worldly ambition and jealousy among themselves, are spoken of without reserve, and as freely as the faults of their adversaries.

5. This, and some of the other points in the New Testament that have been noticed, would be very remarkable, if met with in any *one* book; but it is still more so, when you consider that the same character runs through *all* the books of the New Testament: which are no less than twenty-seven distinct compositions of several different kinds, written apparently at considerable intervals of time from each other, and which have come down to us as the works of no less than eight different authors. You may safely ask an unbeliever to point out the same number—or half the number—of writers in behalf of any Sect, Party, or System, all of them, without a single exception, writing with the same modest simplicity, and without any attempt to excuse, or to extol, and set off themselves.

In this respect, and in many others, both the Christian religion itself, and the Christian Scriptures, are totally unlike what they might have been expected to be if they had been from Man. They appear too simple, candid, and artless, to come from impostors; and too calm, sober, and wise, for enthusiasts. And yet, if Christianity were the device of men, those men must have been either the most deliberate, artful, and wicked of impostors, or else, by far the wildest and maddest set of enthusiasts that were ever combined together: since they did not (as many crazy enthusiasts have done), appeal merely to their own inward feelings and their dreams or visions, but to matters of fact coming under the evidence of the senses; in which none but a complete madman could be mistaken, and most of which their adversaries were free to judge of as well as themselves.

(To be continued)

To All Friends

VOLUME FIVE of the "Advocate" will D.V. be completed by the publication of the issue for March, 1914. As nearly all subscriptions will then expire, timely notice is hereby given, so that your esteemed subscriptions for another year may be promptly sent in. It is our earnest desire not only to retain all old friends on the list of readers "until death do us part," but also to constantly augment the list by the addition of new names. For the securing of these new readers the help of all the old friends is urgently needed and earnestly solicited. If you consider (as we hope you do) that the "Advocate" is a messenger of Truth, why not help it to carry its truthful message to others? If this paper is good for you to read, and helpful to you in the narrow way, why should it not be good for others? Talk about the glad tidings to as many as possible, and thus make it known as widely as may be. And if sample copies will help your efforts, you have but to say so, and they will gladly be sent.

For the introduction of the "Advocate" to your friends by means of a trial subscription, the offer is still open. Send us four addresses with the price of a year's subscription, and the "Advocate" will be sent for three months to each of the four addresses.

Your prompt renewals of subscriptions now about due (some, indeed, overdue) and your co-operation in securing new readers will be gratefully received.

Until further announcement, which we hope to be able to make soon, American friends are requested kindly to send their esteemed subscriptions and orders direct to Melbourne, remitting by P.O. order payable at Melbourne.

Wanted

MEN AND WOMEN with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

1G, £1:2:10; 2, 5/-; 3, 5/-; 4, 1/-; 5G, 2/6; 6G, £1:1:0; 7, 2/-; 8, 1/6; 9G, £1:18:0; 10G, 17/6; 11G, 7/-; 12G, 7/-; 13G, 9/-; 14G, 5/-; 15G, 7/-; 16G, £1; total, £9:1:4 (\$44.06).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

1G, 17/3; 2G, £5:17:6; 3G, 9/-; 4G, 5/9; 5G, 5/-; 6G, £3:7:0; 7G, 2/-; 8G, 2/-; 9G, 5/-; 10G, 8/9; 11, £1; 12G, 9/6; 13G, 10/3; 14G, £1; 15, £1:14:0; 16G, 9/8; 17G, 2/-; 18G, 10/-; total, £17:14:6 (\$86.14).

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 3d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (20 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—(Cloth bound, 1/1 (20 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES: THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

Special Gift Offer

The "N.C. ADVOCATE" for one year, "BIBLE TALKS FOR HEART AND MIND," "THE PARABLES OF OUR LORD," and "THE CHRISTIAN'S COMFORTER," to one address, postpaid, in Australia, 6/6; elsewhere, 8/- (\$1.90). "EVERLASTING PUNISHMENT" may be substituted for "THE CHRISTIAN'S COMFORTER," if desired.

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS. E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand ... 2 6

In other Countries ... 3/-; 75 cents; 3 marks; Fr. 3.75

By the dozen of any issue—1 6 in Australasia; 2/- (50 cents) elsewhere

Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.

8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
27 CANONGATE, EDINBURGH, SCOTLAND.

The New Covenant Advocate — and — Kingdom Herald

Vol. 5

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., MARCH, 1914

No. 12

The Virgin Birth of Christ a Necessity

OFTEN IN THESE columns we have been obliged to call attention to serious errors tenaciously held by the Churches of to-day—Anglican, Presbyterian, Methodist, etc.—and in each case have endeavored to give a Scriptural reason for the view held by us as the truth. Not long since we showed that the doctrine of "the Trinity," almost universally held by professing Christians, is a tradition received from the Church of Rome, and not a Bible doctrine. The "eternal torment" theory we have also shown to be unscriptural, as well as utterly repulsive to all reasoning minds, for it imputes to the Almighty the character of a fiend, whereas the Bible says He is a God of love, mercy and justice.

From time to time reports are published in the Press that certain great preachers repudiate these errors; and one can but be glad to know of minds freed from their shackles. But, the pity of it is, the rejection of patent errors is often accompanied by the throwing overboard of well-established Bible truths; among these, the doctrine of the Virgin Birth. Believers in the "Trinity" cannot hold the Bible teaching on the Virgin Birth in its fulness, because they have involved in it the erroneous view that Jesus was God, and that when He came to earth He was a God-man. Just how He was God and at the same time man, they say, is a "mystery," though some attempt to explain the mystery by saying that His body was human, while His mind was divine; that as man He died on the cross, while as God He did not die but was immortal. But this involves two false accusations against Him, for He never claimed to be God, but the Son of God; nor did He claim to only partly die on the cross, but He said, "My life I give for the life of the world." Other Scriptures corroborate this—"He poured out His soul unto death;" "Who gave Himself a ransom for all." If He only appeared to die when He hung on the cross, then He was not, could not be, a sacrifice for sin, as the Scriptures claim; for the absolute death of the victim was necessary for atonement, as was prefigured in the offerings of animals in the Jewish atonement-day services.

But in so far as believers in the Trinity have held to the fact that Jesus was the Son of God born of a virgin, and not the son of Joseph, they have held to a precious Bible truth, and it is with regret that we see it discarded by many prominent preachers and teachers of Christendom. One of the latest of these deflections is that of Rev. Dr. C. F. Aked, formerly pastor of a Baptist church in Liverpool, but now of the First Congregational Church, San Francisco. By reason of his denial of the Virgin Birth, the Presbyterian Ministers' Association demanded his resignation, but the San Francisco Church Federation refused, by a vote 74 to 19, to allow him to resign. Dr. Aked has consequently agreed to continue his pastorate.

A Fundamental Christian Doctrine

The endorsement of Dr. Aked's opinion by so influential a body as the Church Federation, and his retention by the church over which he is pastor, are a significant commentary on the drift of nominal Christendom, and it behooves every child of God to ask himself, Shall I also drift with the tide? What are my reasons for believing in the Virgin Birth? Do I believe it simply because I was taught it, or do I believe it because I understand that the Bible clearly teaches it? To assist any who are not clear on the subject we shall (D.V.) show that the Virgin Birth was a necessary part of God's purpose for the salvation of men.

The Virgin Birth of Christ was a necessity for three reasons: (1) That the Scripture might be fulfilled which foretold his birth in that manner; (2) That He might be a man, yet not a partaker of the condemnation which rested on Adam and his race, as would have been the case had He been the son of two human parents; (3) That He might inherit the throne of His father David.

That Scripture might be Fulfilled

(1.) The Scripture which foretold our Lord's birth of a virgin is Isa. 7: 14—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall con-

ceive, and bear a son, and shall call his name Immanuel." The fulfillment of this prediction is recorded in Matt. 1: 18-23 and Luke 1: 26-35. And those who accept the Gospels as the inspired word of God have no hesitation in accepting the record as true and accurate.

But Dr. Aked objects that Mark and John do not teach the Virgin Birth, and he takes his stand with them. That is a very poor refuge, however; for the omission of the record from Mark and John does not prove their disbelief in the doctrine. Dr. Aked would need to show evidence that they wrote in contradiction of the doctrine. It is not fair to set the writers of Scripture in arms against each other, because they were all instruments of the Holy Spirit; and if the Holy Spirit considered that two detailed accounts of our Lord's birth were sufficient, "that the man of God might be thoroughly furnished," it is for us to accept them as sufficient. Mark and John supply information not given by the others, concerning our Lord's origin and ministry, and it is the united testimony of the four evangelists which is to the believer as one testimony from God. The prophecy of the Virgin Birth was inspired by the Holy Spirit, and the Holy Spirit likewise records its fulfillment.

Immanuel—God with us

This name is thought by some to prove that Jesus was Jehovah, but comparison of other Scriptures using the same form of expression proves otherwise: for examples, Jer. 23: 6—"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name wherby he shall be called, Jehovah our righteousness," and Jer. 33: 16—"In those days Judah shall be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, Jehovah our righteousness." In the former passage the righteous Branch, our Lord Jesus, is called "Jehovah our Righteousness," which might seem to favor the thought that Jesus was Jehovah, but not so the latter passage, where the city of Jerusalem is called "Jehovah our Righteousness." No one would contend that the city of Jerusalem was Jehovah. And neither can anyone rightly contend from the names given Him that Jesus was or is Jehovah. The intent in both cases is to assert that the righteousness of Jehovah would be vindicated in the righteous Branch and in Jerusalem. This was done, as the apostles show; for the Lord Jesus magnified the character of God, and declared His righteousness in the forgiveness of sins through His blood; and Jerusalem vindicated the righteousness of God in being the city from which His law went forth to the Jewish people. It was also the type of the New Covenant, by virtue of which He can be just and yet the justifier of Him who believes in Jesus.—Rom. 10: 4; Jer. 33: 15; Joel 3: 16, 17; Rom. 1: 16, 17; 3: 24-26; 1 John 1: 7-9.

The giving of the name Immanuel, signifying "God with us," to Jesus meant that the birth of Jesus would be evidence that God was with His people Israel; that is, that He had not altogether forsaken them on account of their rebellion and idolatry and stiff-neckedness, but would manifest His providence and love by sending to them the promised Messiah. Zacharias under inspiration referred to the events

then transpiring as a visitation from Jehovah.—Luke 1: 68.

An unblemished Offering for Sin

(2.) Had Jesus been the son of Joseph and Mary He could not have offered Himself as a sacrifice for our sins; for, being born in the ordinary way, he would inherit the imperfections of his parents, as well as the condemnation resting upon them as children of Adam. A sacrifice for sin, to be acceptable to God, had to be pure and unblemished. Had an imperfect sacrifice been acceptable Jesus need not have come into the world at all, for in that case John the Baptist, or some other holy man of old, could have performed the service. But we are told that the primary reason for which Jesus came into the world was that He should taste death for every man.

In Psalm 8: 4-8, man's original estate is described. He was made a little lower in station than the angels, crowned with the glory and honor of perfect manhood, and given dominion over the natural creation. In Heb. 2: 6-9 we find the same language applied to our Lord Jesus, with the assurance that He thus humbled Himself "that he by the grace of God should taste death for every man." As a perfect man He corresponded exactly to the perfect man Adam who had sinned, and He was therefore able to give Himself, as stated in 1 Tim. 2: 6, "a ransom," or corresponding price, for all. None but a perfect and sinless man would "correspond" with the perfect and sinless Adam, and therefore no man born of sinful parents, and inheriting sinful tendencies, could be a ransom. A person already under condemnation to death could not redeem another from condemnation. But the Lord Jesus, being perfect and sinless, could, and did, redeem our whole race. As He Himself said, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matt. 20: 28.

The Heir of David

(3.) The third reason why Jesus could not have been Joseph's son, but must have been born of a virgin, is found in the genealogical records of the house of David, of which the Messiah must be a lineal descendant.

No son of Joseph could be heir to David's throne. Matt. 1: 2-16 gives the genealogy of Joseph. In verse 6 we find that Joseph was, in truth, descended from David, but verse 7 states that he came through Solomon, and verse 11 that he came through Jeconias whose descendants were forever excluded from the throne.

In 2 Sam. 7: 11, 16, we have God's promise to build David "an house"—not a house of cedar, but a family, and to establish his throne forever. Solomon, his first successor, began well. In his youth he asked wisdom, and received it for the governance of the people. But the throne was not his unconditionally. "Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. . . . if thou seek Him, he will be found of thee; but if thou forsake him, he will cast thee off forever." (1 Chron. 28: 5-9.) Solomon was not constant in the doing of God's commandments, for in later years he fell into idolatry.

Therefore a portion of the kingdom was wrested from his heirs, the ten tribes under Jereboam revolting against Solomon's son Rehoboam. But worse was to follow. The ten-tribe kingdom went deeper and deeper into idolatry and sin, until finally the Lord delivered the whole people into the hands of the Assyrians. And, later, the two-tribe kingdom, which had also fallen into idolatry and iniquity, was taken captive to Babylon. (Jer. 22: 24-27.) Thus was the throne wrested from Solomon's heirs; and of Jehoniah, otherwise called Coniah the son of Jehoiakim king of Judah, and ancestor of Joseph the husband of Mary, it is written—

"Is this man Coniah a despised, broken idol? is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah."—Jer. 22: 28-30.

Coniah having been written childless as far as the throne of Judah was concerned, his descendant Joseph, the husband of Mary, had no legal right to the throne, nor could any son of his occupy that exalted office.

Mary's Son Eligible to the Throne

No such hindrance, however, stood in the way of a son of Mary. Mary was also of the house of David, but through another line—that of Nathan. (Luke 3: 31.) Since the genealogy in Matt. 1: 2-16 is plainly that of Joseph the husband of Mary, in each case the son being described as begotten—Jacob *begot* Joseph, the husband of Mary—and since Joseph could not have two different fathers, it is evident that the genealogy of Luke 3 is that of Mary, and of Jesus through Mary—"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat," and so on, through Nathan, back to David, Abraham and Adam. As Joseph could not have been begotten by Jacob, and also be the son of Heli, we must understand the latter relation as son-in-law. It was not customary to give the genealogies of women, nor to reckon family lines through them; hence Mary's genealogy is given under cover of Joseph's name.

Mary under inspiration of the spirit sang of the rich and mighty line of Solomon and Coniah brought low, and of the humble line of Nathan exalted—

"He hath showed strength with his arm,
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree."—Luke 1: 46-55.

Heir of God and King of Earth

But it was not only through His mother Mary that our Lord could claim the throne of David; He was heir of David's throne through His Father—Jehovah. David, we are told, sat on the throne of the Lord. (1 Chron. 29: 23.) That is, Jehovah was rightful King and Ruler of Israel, but in response to the wish of the people He had allowed them to have an earthly representative on the throne. He Himself selected Saul to be their first king, and sub-

sequently raised up David to the position. God therefore had the right to bestow the throne on whomsoever He would. When the throne was overturned in the days of Zedekiah, He said—

"I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21: 27.

God's determination to set His own King on the throne was expressed long before through the Psalmist, and furthermore that He would enlarge the dominion beyond the limits of Palestine. (Psa. 2; Dan. 2: 44; Zech. 9: 9, 10.) A man on an earthly throne could serve his generation well, but his rule, however beneficent, would come to an end, and his successor might follow his good example or might be a tyrant. What Gentiles as well as Israel required was a King who could *rule the world in righteousness*, an autocrat with all power to enforce his decrees, and yet a merciful and just monarch to lift up and bless the people. Such a mighty King is our Lord Jesus Christ—King of kings, and Lord of lords, the only Potentate (of all the potentates earth has ever had) having immortality, and shortly to be manifested in power and great glory for the enlightenment and blessing of all peoples, nations and tongues!—1 Tim. 6: 16.

The Scepticism of Unbelief

Not everyone who hears the truth concerning our Lord Jesus Christ is willing to believe it, but the disbelief of multitudes does not alter the truth. There were also skeptics in His day on earth, who insisted upon calling Him the son of Joseph, ignoring His claims, and refusing to examine the evidence. Their skepticism, though recorded in the Scriptures, is not recorded with approval, but rather is attributed ultimately to *unbelief*. (Matt. 13: 53-58; Luke 4: 22; John 6: 42, 64.) If therefore the popular cry is now, as then, "Is not this the carpenter's son?" let us not join the ranks of the skeptics, but let us be of those who believe, and let us cry, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!"

Our Lord's Pre-Existence

The subject of the Virgin Birth would be incomplete without reference to our Lord's claims to a Pre-existence with the Father. Having been with the Father before the world was, and having been the agent of the Father in the creation of all things, He did not hesitate to speak of His prior existence as a simple fact of His experience. And we are bound to do the same. (John 17: 5; 1: 1-3; Col. 1: 16.) Otherwise we make Him a liar and deceiver. He said, "And no man hath ascended up to heaven, but He that came down from heaven, the Son of man."* "I am the bread which came down from heaven." "I am the living bread which came down from heaven." "What and if ye shall see the Son of man ascend up where he was before?" (This the disciples did see after His resurrection.)—John 3: 13; 6: 42, 51, 62.

Another evidence of our Lord's pre-existence is

*Ancient MSS. omit the words, "which is in heaven." Our Lord did not claim to be in heaven at the same time that He was on earth.

called "spiritual death," but the very literal death which causes life to cease and the person to return to the dust. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) Cessation of life is the culmination of the evils with which we are afflicted, all the other distresses being incidental manifestations leading up to death as their climax. This is true in respect both of individuals and nations, and as well of all minor organizations in society.

In order that we might be delivered from this great bondage of death, God, Who pronounced the penalty, sent His Son into the world to die for our sins. We are not to think that God hated us and that the Son of God interposed Himself between divine wrath and its helpless victims. Rather, we are to take it as God's Word presents the truth, that GOD so loved the world that He sent His Son, and that Jesus Christ *by the grace of God* tasted death for every man. (John 3: 16; Heb. 2: 9.) Christ having died for us, the word now goes forth—Whosoever believeth in Him shall not perish but shall have everlasting life. It is a most welcome message, which has brought joy and peace to the hearts of those who have heard and heeded it.

The Basis of Deliverance

The sacrificial death of the man Christ Jesus is the basis for our deliverance from death and all its concomitants. As by a man came death by a man came also the resurrection from death. And "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (1 Cor. 15: 21; Rom. 5: 18, 19.) Is this deliverance to be granted unconditionally? By no means; the Scripture says, "Whosoever believeth in Him shall not perish;" and, "Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 13.) But the Apostle goes on to say, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Seeing that men must hear of Jesus before they can believe in Him, the Master commanded His disciples to go into all nations and preach repentance and remission of sins in His Name. (Luke 24: 46, 47; Matt. 28: 19, 20.) This has been done to some extent, and some who have heard have believed; but the whole number of such believers during the Christian age has been exceedingly small compared with the vast numbers who have not believed in, or even heard of, the Savior. Why has this been so? Why has not the Gospel been preached to every one in the present age? Why has not the preaching of the Word been attended with greater success in those countries where the Bible is best known? Why have nineteen centuries gone by and still the groaning creation is not delivered from the bondage of corruption? *Must God's purpose in regard to the deliverance of mankind be written down a failure?*

God's Plans always Prosper

God's purpose is no failure. Every one who has respect for the Almighty must believe His assertion

that His word that goeth forth out of His mouth "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." (Isa. 55: 11.) Our question, then, should be, *Why this delay* in bestowing the blessing of light and knowledge upon all the members of the groaning creation for whom Christ died so long ago? The answer to this is clearly and simply expressed in Romans 8: 19—"The earnest expectation of the creature waiteth for the manifestation of the sons of God." The majority of the creation must wait for its blessing until after the manifestation of a small class chosen out and called the sons of God. Who are these sons of God, and when will they appear? Does the world in general recognize any as sons of God? No; the world does not recognize God, much less the sons of God. The world's thoughts about Jesus Christ are that He was a good man, and a great teacher of morals, but the world knows nothing of Jesus as the Son of God. And because it knows not Jesus as the Son of God, therefore it knows not the adopted sons of God, says the Apostle.—1 John 3: 1; Gal. 4: 5-7.

The Sons of God

The sons of God are those mentioned in Rom. 8: 14, 18. They are the ones who have believed in Jesus, and are faithfully following in His steps, being led by the Holy Spirit. The Spirit witnesses with our spirit that we are the children of God; if we are children, we are heirs of God and joint-heirs with Christ. But there is a condition to be fulfilled, an "if" to be reckoned with—"if so be that we suffer with him, that we may be also glorified together." "If we suffer, we shall also reign with him." (2 Tim. 2: 12.) As to when these sons of God shall be manifested, the Apostle tells us that this will occur at the second advent of Christ. "When Christ, who is our life, shall appear [literally, "be manifested"], then shall ye also appear [be manifested] with him in glory." (Col. 3: 4.) The sons of God mentioned in Rom. 8, Gal. 4 and 1 John 3 are, therefore, those believers in Jesus who, since Pentecost and prior to the manifestation of Christ at His second coming, have followed in His footsteps, and have suffered with Him.

The Narrow Way

Our Savior said that the gate is strait and the way narrow that leads to life, and there be few that find it. He kept back nothing, but plainly said that any one who would be His disciple should meet opposition and experience much tribulation. He is the "Prince of Peace," yet the first effect of His ministry was not to bring peace but a sword upon earth. Those who followed Him should find foes even in their own households. (Matt. 7: 14; 10: 16-25, 34-38.) The apostles faithfully preached the same message, commending those who had been spoiled of their goods for Christ's sake. (Heb. 10: 32-37.) And I should be unfaithful to my trust as an ambassador for Christ and a servant of the Gospel if I were to tell you anything different. Were I to say to you that following the Truth leads in the present time to social and business advantage, to political or ecclesiastical preferment, I should be telling a gross untruth,

and should be deceiving you by tremendously false pretence. The truth is now, as it was at the beginning of this age, very unpopular, and whoever follows it is made to realize himself as partaking of that unpopularity. A believer in Jesus comes to understand that the course of this world is contrary to the direction in which his discipleship leads him. And the realization often brings pain, and frequently loss. I am bound to tell you this faithfully, and to point out that this is the way in which the sons of God have to walk, and that this is the path of suffering they must follow, if they would be glorified with the Master.

These sons of God are called "a royal priesthood." (1 Peter 2: 9.) They shall be kings and priests unto God and shall reign with Christ the thousand years. (Rev. 20: 6.) The questions, then, naturally arise—If they are to be kings, who will be the subjects? For the kings will not reign over each other. And, if they are to be priests, on whose behalf will they exercise the priestly office? Evidently not on behalf of one another. Yet there must be subjects for these kings to reign over; and there must be people for these priests to serve. Who will they be? Answer—the whole of the groaning creation, whose earnest expectation of deliverance waits for the manifestation in glory of these sons of God, these kings and priests.

During the time since Pentecost, the work of the Lord has been to take out from among Jews and Gentiles a people for His name. (Acts 15: 14; 13: 46; Rom. 1: 16.) In this work His word has not returned to Him void, but has prospered, accomplishing the thing whereto He sent it. In the course of this work, the Word of God has been carried to many nations, and the Gospel has been preached more or less faithfully to many peoples, so that many have been called, though only few have been chosen. But during this same time great multitudes of human beings have come into the world, have passed their brief span of existence, and have gone back to their dust without having so much as heard of our Lord Jesus Christ, and the way to everlasting life. What shall we think about their prospects for salvation? Are their cases quite hopeless?

Is Ignorance a Ground of Salvation?

From some people the answer to this question would be that those who have died in ignorance of Christ and have therefore not rejected Him are sure to be saved on account of their ignorance. To this answer it might well be objected that such an arrangement would be most unfair toward those whose everlasting future is jeopardized by the fact that they have been enlightened and are thereby put under a heavy responsibility. If the unenlightened are to be saved on account of their unenlightenment, why sacrifice lives and treasure to send the Gospel to the heathen, whose salvation is assured (they say) because they do not know enough to reject Jesus?

But an even more potent objection to the saved-by-ignorance theory is that it would make out God and Christ to be downright silly or worse. Why should our Savior have commanded His disciples to preach among all nations if the nations in ignorance were as good as saved? And if people ignorant of Christ are saved on account of their ignorance, and

if God really loved the whole world, why did He send Christ into the world at all? Why could God not have permitted His Son to die elsewhere for us, and leave every one of us in complete ignorance, thus ensuring the salvation of all? Would not that have been the best way, and the most practical, for the Almighty to demonstrate His professed love for the world? Undoubtedly it would have been, IF people are to be saved on account of their ignorance.

But the Word of God nowhere makes ignorance a ground of salvation. As already mentioned, there is but one way of salvation, and that is through faith in Christ Who died for us. "Whosoever believeth in Him." (John 3: 16.) "Whosoever shall call on the name of the Lord." (Rom. 10: 13.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) In order that men may believe in the Lord and call upon His name and be saved they must have their fog of ignorance dispelled by the sunlight of truth from God's Word: for the faith that pleases Him (Heb. 11: 6) comes only through hearing His Word. (Rom. 10: 17.) No one can be saved without faith. Therefore, those who died in ignorance are not thereby saved.

Their Eternal Destiny

Nevertheless, the fact of their dying in ignorance and unsaved has not settled their eternal destiny; because a certain feature of God's will concerning them has not yet been accomplished. The divine will is that every one must be brought to a knowledge of the truth concerning the redemption that is in Christ Jesus. (1 Tim. 2: 4-7.) Those who died in ignorance are included in God's will as well as others. But when are they thus to be enlightened? They cannot be instructed while dead, for there is no work, device, wisdom or knowledge in the grave where they have been sleeping, some of them for thousands of years. (Ecc. 9: 4-6, 10.) It is obvious, then, that those who died in ignorance of Christ will be instructed *after they are called forth from the grave*. During the thousand years of Christ's reign they will be brought to the knowledge of the truth, for He is "the true Light that lighteth every man that cometh into the world."—John 1: 9.

The unenlightened dead belonged to the groaning creation as much as any of us who live to-day. As children of Adam they were made partakers of his penalty just as completely as we were. It was not their fault but their misfortune that they were brought into the world and lived their lives in such circumstances that the True Light did not reach them. And this misfortune, not of their own making, will not be allowed to interfere with their enlightenment in due time, for God will save or preserve them even through death until such time as they shall be called forth. Then the Light shall shine upon them and they shall learn the way of salvation. They *did not* have a chance for salvation, but they *shall have* one. If then they become believers, they shall have everlasting life. Divine power, which has preserved them through death and has called them forth and enlightened them with the truth, will everlastingly preserve such as become believers in that thousand years' reign, just as He has promised everlasting life to

those who believe now. "We trust in the living God, who is the Savior [literally, "Preserver"] of all men, *specially* of those that believe."—1 Tim. 4: 10.

The Thousand Years' Reign

The circumstances under which salvation will be offered during the thousand years' reign of Christ and the Church His joint heirs will differ considerably from those under which salvation is now offered. In the present time there are many deceptions to draw away those who would walk in the right way, and much opposition to hinder us. During the thousand years there will be no deception allowed, so that the hindrances will be limited to those that arise out of the natural weaknesses and imperfections of the individuals. (Rev. 20: 2; Isa. 11: 4-9.) The present evil arrangements of ecclesiasticism, business, politics and society which cause many of the groans arising from the distressed race will all be swept away, and in their stead the Kingdom of God will rule in the earth; and then the prayer will be answered—"Thy Kingdom come. They will be done in earth as it is in heaven." (Matt. 6: 10.) This will be the new order of things (symbolically called "new heavens and a new earth") in which righteousness shall dwell triumphant.—2 Peter 3: 13.

As the environment will be more favorable during the Kingdom age than now, so will the reward then be less than that offered now. We cannot approximate, much less describe, the glories that await the joint-heirs with Jesus, the "little flock" to whom the Father will give the Kingdom. All we can say is that we shall be like Christ, and shall be permitted to share in the glorious, undefiled, heavenly inheritance to which He was raised from the dead by the power of the Father. (1 John 3: 2; 1 Peter 1: 3-5; 2 Thess. 2: 14.) But when the groaning creation, over whom Christ and the Church shall reign, is delivered into the liberty of children of God, they will not be changed from earthly to heavenly conditions; they will remain on the perfected earth, the home which God has given to the children of men. (Psa. 115: 16.) The Tabernacle of God will dwell among them, every tear shall be wiped away, there shall be no more groaning, and there shall be no more pain. But if any will not obey the requirements of that Kingdom, they shall have their part in the burning lake, symbolic not of torment—for there shall be no more pain—but of utter and lasting destruction without hope of recovery—the Second Death. These words are true and faithful.—Rev. 21: 1-8.

It remains now to see that these general statements concerning the deliverance of the groaning

creation from the bondage of corruption are substantiated in the Scriptures by detailed information concerning God's purpose to give light to those who have passed away without that blessing.

For the purpose of this inquiry there could be no more appropriate case mentioned than that of the Sodomites. They have been dead a long time—about 4,000 years. They were a wicked people; so much so that God sent special destruction upon them on account of their evil ways; and they are held up as examples of suffering divine wrath. (Gen. 18: 17-33; 19: 1-28; 2 Peter 2: 6-8; Jude 7.) Yet we are also told that while God took the Sodomites away as He saw good (Ezek. 16: 49, 50), they would have repented had they seen the mighty works done by our Lord Jesus in Capernaum which they repented not. (Matt. 11: 20-24.) Why were the mighty works done in Capernaum where they were not believed in; why were they not rather done in Sodom where they would have been believed in? The Sodomites might have been saved, the Lord said; nevertheless they were summarily destroyed. Why was this?

The answer to this and many other like questions is that the Lord has not finished His dealings with those people. He will bring them back to their former estate during the Day of Judgment, which will be a thousand years, and it shall be more tolerable in that day of judgment for Sodom than for Capernaum. (Ezek. 16: 53-60; 2 Peter 3: 8; Matt. 11: 24.) In that great and wonderful day, which will begin after the manifestation in glory of the sons of God, joint-heirs with Christ, the Sodomites and others shall be judged according as their works shall be after enlightenment, and Sodom will then fare better than Capernaum. (Matt. 12: 41, 42.) Yet the Lord will be pacified toward Israel, and will give Sodom to her for a daughter. (Ezek. 16: 60-63; Rev. 22: 12.) If the Lord can find how to be pacified toward Sodom and Israel, it is certain that He will be able to be pacified toward the remainder of the creation whose groans He has heard, and whom He so loved as to send His dear Son to redeem.

Thank God, He has a remedy for present distress. Some of us have received a portion of that remedy even in the present life. (Acts 3: 26; 1 Tim. 4: 8.) Soon will come the time when the whole of the groaning creation shall be delivered from the bondage of corruption into the glorious liberty of children of God. Praise be to God for His loving kindness to the children of men! Let this glimpse of His goodness incite us to a closer walk with Him, if so be we may make our calling and election sure to a place among the joint-heirs for whose manifestation the groaning creation waits.—*Port Fairy Gazette*.

What is a Harvest?

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your heads, and look on the fields; for they are white already to harvest."—John 4: 35.

THIS QUESTION seems almost a superfluous one. Everyone knows that the farmer sows in the autumn or spring, the rains and the

sunshine do their part, the leaves put forth, "then the ear, then the corn in the ear," and finally, when the corn is fully ripe, it is said, The harvest has come. The time of harvest in the great wheat-growing areas of North America, Australia, Russia, and the Argentine is unmistakable. The sun is hot, the ground

parched, the grain stands for miles square a great, yellow mass; the farmer has all his hands and as many extra harvesters as he can hire, with the latest improved reapers and binders, hard at it from early morning till late at night; the farmwife has baked and laid in provisions, and is ready to feed well the hungry laborers, that they may be fit for their arduous task. The threshing proceeds simultaneously with the reaping, or soon after, and ere long the barns are filled with tons of bright golden grain.

Now imagine someone looking on, and saying, "This is not the harvest time, friends; you are making a mistake; there is an error somewhere in your chronological calculations." And what would the strenuous harvesters reply? "Well, if we have made a mistake, and it is only May, and we think it is July [or, in Australia, "it is only June, and we think it is November"], we cannot help it now; but there is no mistake that the harvest is ripe, and we are busy reaping it."

Our Lord gave a parable based on seed sowing and harvest, as practised in Palestine; which was to all intents and purposes similar to the modern process, though on a smaller scale and with fewer mechanical aids. But His parable contained an unusual feature. After the good seed had been sown, an enemy came and sowed tares among the wheat, so that when the wheat sprang up the tares were thick among it. What to do? asked the servants. Let both grow together till the harvest, and then I will say to the reapers, Gather first the tares in bundles to burn, but gather the wheat into my barn.—Matt. 13: 24-30.

In His explanation, He said. He that sowed the good seed is the Son of man, the good seed are the children of the Kingdom, the tares are the children of the wicked one, the enemy is the devil, the reapers are the angels (that is, messengers), and the harvest is the end of the age. Note that *there was no chronology whatever* involved in the parable or its explanation; not even the simplest mathematical computation. There was the seed sown by the Lord Himself at the beginning of the age, the growth of wheat and tares together throughout the age, and at its close the separation—the tares to be gathered in bundles to be burned, the wheat to be harvested and threshed, and stored in the barns.

Over eighteen hundred years have passed since our Lord uttered this remarkable parable, and gave the inspired explanation, and since He sowed the good seed. Over fourteen hundred years have passed since various teachers of error, including the Papacy, sowed tares or imitation Christians. Is it a fair question for His children to ask at any time since the two classes of seed have shown above the ground, Is it harvest time yet? In the parable the question of *when* was answered by the condition of the crop. Did anyone ever hear of a farmer saying he would harvest his wheat in August, and refuse to do it sooner, even if it ripened in late June or early July? Such a farmer would prove himself no farmer at all; he would suffer the loss of his crop, and all his seed and previous labor would be wasted.

In the natural order the harvest is the end of the summer, not in being the last day or last few hours, but in being the last period. It may last a month; and if the time from seed sowing be six months, the harvest is one-sixth of the season, or about 16 per

cent. It would be inconsistent therefore with our Lord's parable to suppose that the harvest at the end of this age of nineteen centuries should be only a year or two, or a few hours, at its close. Besides, according to the parable, the harvest period is lengthened beyond its usual term by the extra labor involved in first gathering out the tares and binding them in bundles, before the wheat is touched. We are justified therefore in looking for a "harvest" of a considerable number of years, as the closing period of the Gospel or Christian age. The seed sowing occupied a number of years; the harvest must occupy a correspondingly greater number of years.

How to Recognize the Harvest Time

But can we not see that the question as to the length of the harvest is of less importance than the recognition of the harvest when it arrives, that we may actively participate in its gathering? And that recognition comes, not from time calculations, but from personal observation of the condition of the field?

"The field is the world." Do we see the good seed, or the children of the kingdom, in all parts of the world? We do.

Do we see the evil seed, imitation Christians, the product of Papal and other pseudo-Christian efforts, wherever the true seed was sown? We do.

Do we see these imitation Christians being gathered into bundles? We do.

Do we see efforts being made all over the world to gather genuine Christians together for Bible study and mutual upbuilding? and if any stalk of wheat has been inadvertently gathered among the tares do we see painstaking disciples of the Lord picking them out and placing them with the other wheat stalks? We do.

Do we see, on the other hand, gatherings of professedly genuine Christians proving to be, after testing and discipline, only particularly good-looking "tares," and needing to be thrust out from the company of the faithful? We do.

Do we see whole sects or associations (supposedly groups of "wheat") repudiating Jesus as their Mediator, and making false claims for themselves, thus proving themselves to be, after all, only bundles of tares? We do.

Do we see the need to gather the "wheat" out from among them? We do.

If, then, we see the work of harvest progressing all around us, how can we stand aside and say, It is not harvest time yet? Would we not by so doing prove ourselves poor observers? and would we not miss the blessing enjoyed by the active participants in the harvest work?

The Seed Sowers and the Reapers

In the parable it is said that the Sower of the good seed is the Son of man. Personally the Lord sowed only a little seed in Palestine; the most of the seed has been sown by His disciples under His direction. When it comes to the harvesting, He personally does none of it, but commits the work to His servants. The use of the word "angels" in Matt. 13: 39, 41, should not be allowed to mislead us. The word *angel* is transferred almost bodily from the Greek; it means a "messenger"; and while in Scripture it often

means the heavenly messengers, or spirit-beings (Heb. 1: 6, 13, 14), it also frequently means human messengers, and may even be used of fire and wind, when those elements are used by God to perform a service. (Heb. 1: 7.) Our Lord used the word "angel" of John the Baptist, who was manifestly not a heavenly or spirit messenger, but a human messenger or agent, sent to prepare the way of the Lord.—Matt. 11: 10; Mark 1: 2; Luke 1: 76.

The angels or messengers, therefore, who gather together the tares into bundles, are human beings whose sympathies are with the tares and who take pleasure in what might be called imitation Christian work. They are very busy, and their bundles look very nice, but the tares are tares, and the Lord does not want them. Various errors, strong delusions, "doctrines of demons," "profane and vain babblings," all labelled "truth," are their tools. These messengers are the Lord's servants only in that they clear the field of the encumbering tares.—1 John 4: 2, 3; 2 Thes. 2: 3-12; 2 Cor. 11: 13-15; Rev. 17: 1-6; 18: 3; 19: 2.

On the other hand, the angels or messengers who gather the wheat are the true saints, who seek out the true wheat-stalks wherever they are to be found (Mark 13: 27), and gather them for the threshing, that they may be prepared for the "barn." The barn condition represents the Kingdom glory, and it is the work of the Lord Jesus to resurrect His saints to that position. But all the getting ready is done by the saints for one another, with the aid of the Holy Spirit.—Rev. 19: 7; 1 Cor. 9: 2; 2 Cor. 11: 2; Phil. 1: 27; Eph. 4: 11-16.

The truth (the Scriptures of truth) is an agency in the Lord's hands for the separation of tares from wheat, etc., but it is truth proclaimed by His human messengers, just as it was the truth proclaimed by the human messengers which brought forth and developed the true believers at the beginning of the age.—2 Thes. 2: 13-15; 1 Pet. 1: 23; 2: 2; Heb. 5: 13, 14.

What Shall We Do?

The meaning of "harvest," and what we shall do, is clearly shown by our Lord's words to the disciples concerning the harvest of Judaism in which they were to take part (John 4: 34-38).—

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that on which you bestowed no labour: other men laboured, and ye are entered into their labours.

The other men who had laboured among the Israelites, abroad as well as in Palestine, were the prophets and priests and teachers whose work consisted in keeping the people true to their Covenant that they might be ready for the Messiah when He appeared. The last and greatest of these messengers (angels) was John the Baptist. But now the Lord's disciples were to "enter into" the labours of their predecessors. How? By reaping the results of their work; by gathering

together the "wheat" which had developed from "seed" sown by others. This the disciples proceeded to do, particularly after Pentecost, when they were better equipped for their mission.—Acts 3: 12-26; 6: 7.

John the Baptist had referred to that harvest—"He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The "wheat" were gathered into the Church, because when they heard of the Messiah they were ready to believe and to follow him; the "chaff" were destroyed by their being shut out of the kingdom on account of their unbelief and hardness of heart. Wrath came upon them to the uttermost.

Some Christians do not follow the Lord's method, "Lift up your eyes, and look on the fields," but deal in chronological dates. Readers of the "Advocate" know that we believe the Bible contains prophetic periods for the instruction of God's people; such as the 1260, 1290, 1335 days of Daniel, and the 3½ and 1260 days, 42 months, etc., of Revelation, but we do not claim to be able to determine in advance the length of the Gospel age, or of its "harvest." Some zealous though mistaken students seek to make dates, and the results obtained are wonderful, but (unfortunately for them) not true. Without Scripture warrant they say the Gospel age is the same length as the Jewish age, that the harvest of the Jewish age was 40 years, and therefore the harvest of the Gospel age must be 40 years. No proof is given. Their claims notwithstanding, it is impossible from the Biblical record to calculate the exact length of the period from Jacob to Christ, as anyone can see by attempting it. Zech. 9: 12; Jer. 16: 18; Isa. 61: 7 are cited as proving that the Gospel and Jewish ages are of equal length, but we shall show in another article that these passages teach nothing of the sort. As for the length of the harvest period, the ground to be covered being six continents instead of a portion of three, and the number of people to be dealt with being 500,000,000, instead of 6,000,000, it is a more reasonable inference to suppose that the "harvest" of the present age will be of longer duration than the "harvest" of the Jewish age.

But, as said before, the proof of the harvest, both in the sphere of nature and of the Spirit, is in the ripened grain, the heat and dryness, and the activity of the labourers. And when all the wheat is gathered and the tares burned the "harvest" will be ended, whatever the length of its duration may have been.

Sheep without a Shepherd

On another occasion, after visiting many cities and villages, "teaching in the synagogues, and preaching the gospel of the Kingdom, and healing every sickness, and every disease among the people," our Lord said to the disciples, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." When he saw the multitudes he was moved with compassion, "because they fainted, and were scattered abroad, as sheep having no shepherd." Now, just as harvest time suggests the gathering in of the wheat, so the scattering of the sheep suggests the need of a shepherd to gather them

together into the fold. This phenomenon, the sheep scattered and having no shepherd, without food or safe abiding place, can be seen in our day, by all who will "lift up their eyes, and LOOK." Wherever the true sheep are found to-day, those who will take the trouble to inquire will find that they are confused, weary, hungry for spiritual food, and not knowing where to turn for help. These sheep need gathering, instruction, safety. Who will be a shepherd to serve them? Or, using the other figure, Who will be a reaper to harvest the ripened grain?

Of course, many false shepherds know the sheep are needy, and will try to gather them into their folds. All the more need, then, for unselfish and faithful disciples everywhere to do the shepherd's

and the reaper's work. The Good Shepherd, Christ Jesus, said, "He that gathereth not with me scattereth abroad." (Matt. 12: 30.) Such scatterers make confusion worse confounded. Therefore, if any do not recognize the work as "reaping," let them at least do the shepherd's work of seeking the sheep and gathering them into His fold. Thus they will put themselves in line for a blessing.

This paper, "The New Covenant Advocate," is seeking to do a reaping and gathering work for the Master, and invites the co-operation of all true lovers of the sheep and all true laborers in the harvest. Let us unite in the labors, and share in the blessings; and may the Lord grant to each and all of us the final, "Well done!"



Prophetic "Doubles"

IN THE FEBRUARY "Advocate" we showed that the "seven times" punishments upon Israel predicted in Lev. 26: 14-28 referred to the severity of the punishments, and not, as some suppose, to a long period of time called seven times. (See also "Advocate" for Dec., 1909, and June, 1912.) It was also shown that those punishments, of increasing severity, culminated in the Babylonian captivity.

We desire now to call attention to another misapprehension entertained by some students of prophecy; namely, in regard to the use of the word "double" in Isa. 40: 2; 61: 7; Jer. 16: 18; Zech. 9: 12. It is curious how those who wish to make the Bible teach a chronology and parallelisms which it does not so much as hint at will take a single word like "double," and try to make time prophecies out of it. The theory we are criticizing is that the people of Israel were to be cut off from divine grace for a period of time of exactly the same length as the period during which they were in God's favor—which period is considered by the holders of this theory to have been from the death of Jacob to the time the gospel went to Cornelius. And the assertion is made, absolutely without proof, that the Gospel age, beginning at the death of Christ, will be exactly the same length, being a "double" period, which they think is referred to by Isaiah, Jeremiah and Zechariah. As a matter of fact, none of these prophets taught anything of the kind.

We have again to warn our readers against accepting interpretations of the Old Testament prophecies, which, in addition to wresting a few verses from their context, entirely ignore the New Testament applications of those prophecies. Let us then, while examining each of the above passages, note their connections, and see also if the New Testament gives any help in their interpretation.

Four different Hebrew words are translated "double" in the Authorized Version. Their definitions, as given by Strong's Exhaustive Concordance, are as follows:—

Kaphal, a primitive root, meaning, *to fold together*; figuratively *to repeat*.

Kephel, the noun derived from *kaphal*, meaning a duplicate.

Mishneh, meaning a repetition; i.e., a duplicate (copy of a document), or a double (in amount), by impl. a second.

Shettayim, meaning two; also (as ordinal) two fold. This word is found in Deut. 21: 17; Exod. 22: 4, 7, 9; 2 Ki. 2: 9. It is derived from a primitive root meaning *to fold*, i.e., *to duplicate* (literally or figuratively).

The Double of Jeremiah 16: 18

"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things."—Jer. 16: 18.

The word used in Jer. 16: 18 is *mishneh*. It occurs also in Jer. 17: 18; Isa. 61: 7 (twice); Zech. 9: 12; Deut. 15: 18; and is in each of these instances translated "double." In Exod. 16: 5, 22, it is rendered "twice as much," referring to the double portion of manna sent on the sixth day. In Deut. 15: 18, the "double hired servant" evidently means one whose service was doubly valuable—equal to that of two ordinary hired servants. In Jer. 17: 18, "destroy them with double destruction," the evident sense is, not to destroy them twice, but to destroy them by doubly severe means.

Here are four instances in which *mishneh* refers to quantity or quality, and not to time—a double portion of manna, doubly valuable service, doubly severe destruction. Question: Does *mishneh* in Jer. 16: 18 refer to a length of time? Answer: No, it does not. Question: Does *mishneh* refer to a duplicate length of time beginning at the death of Christ and extending to the end of the Gospel age? Answer: No, it does not.

By reading the chapter it is readily seen that Jeremiah was sent to warn the children of Judah not to marry and settle down in Palestine, because God would shortly send the long-predicted punishment upon them. They would be taken captive to Babylon, and any children they might have would be exposed to death by famine, sword, exposure, etc.

In verse 13 he describes the land of their captivity as a land they knew not, neither they nor their fathers. This was true of Babylon, because when Abraham came from Ur of the Chaldees the great empire Babylon was not in existence.

Verse 14 foretells God's intention to deliver them from Babylon and return them to their own land. This he did at the close of the seventy years' captivity. (Jer. 25: 11, 12.) And by reason of the re-establishment of worship and sacrifices at the temple restored by Ezra, opportunity was given to devout Jews in other lands to return also. (Ezra 1: 1-3.) This many of them did, while others, though retaining residence in other lands, made a practice of going up regularly every year to fulfil the requirements of the law. In apostolic days thousands of Jews made these pilgrimages, for on the day of Pentecost there were present Israelites from practically all the known world—

"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene [North Africa], and strangers of Rome, Jews and proselytes, Cretes and Arabians."—Acts 2: 9-11.

But the Lord said through Jeremiah, that "first," or *before* bringing them out of Babylon and restoring them to their own land, he would "recompense their iniquity and their sin double." That is, while they were in Babylon he would punish their sin of idolatry and iniquity with *double severity*, so that they would once for all learn the lesson that Jehovah alone is the true God. On other occasions they were punished by being made to pay tribute to their heathen neighbours, or by drought, famine, etc. But this punishment would be *doubly severe* in that they would be removed entirely from their own land.

Some of the experiences of the Jews under the autocrat Nebuchadnezzar were very severe, for on one occasion they were compelled on pain of death to worship an idol which Nebuchadnezzar had set up. (Dan. 3: 1-6.) Later, King Darius made a decree forbidding anyone to ask a petition of any God or man for thirty days save Darius, the alternative being to be cast into a den of lions. (Dan. 6: 7, 16.) Under those circumstances the Jews learned to appreciate their own God, Jehovah, and the liberty and other advantages they had enjoyed in their own land under His rule. And it is a historical fact that after the restoration they never again returned to idolatry, but regularly worshipped at Jerusalem according to the Mosaic ritual; though, as subsequent prophets show, not altogether to God's satisfaction.

There is nothing therefore in Jer. 16: 18 to support the theory that the "double" refers to the length of the Gospel age, or a period of time of equal length with the period from Jacob to Christ.

The Double of Isaiah 61: 7

"For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."—Isa. 61: 7.

Here again the word twice rendered "double" is *mishneh*. In this case it refers, not to a double of manna, of destruction, or of punishment, but to a *double of Joy*. This promised double portion of joy is to make up for the previous "shame." The ex-

perience of the children of Israel from the time they left Israel was more or less of shame. Comparing them with the Sodomites and the Samaritans, Ezekiel says they had committed more abominations, and would be brought low for their pride and wickedness, and would be compelled to bear their own shame. (Ezek. 16: 46-52.) They were shamed not only in the sense of being made to feel ashamed, but they were shamed also in being continually under punishment of one sort or another, and (latterly) in having to pay tribute to foreign rulers. But now the Lord says, through Isaiah, for all the shame and confusion they have suffered they shall have a double portion of joy—"they shall rejoice," "everlasting joy shall be unto them."

When should this everlasting joy begin to flow to Israel? Isa. 61: 1-3 answers. The double portion of joy would not come to them while they continued in rebellion and sin, but through the sending to them of their Messiah, who would give joy to those who mourned in Zion on account of the condition to which the nation had deteriorated. And this joy, which the Messiah would give, would be by means of a *New Covenant* (verse 8), more suited to their needs than the Law Covenant had been. Our Lord testified that the beginning of the joy dated from the beginning of His ministry—"This day is this Scripture fulfilled in your ears." He being the One foretold by the Prophet. (Luke 4: 17, 18, 21.) This New Covenant was promised by Jeremiah (31: 31-34), and has been in operation since our blessed Lord ratified it by His own blood. (Matt. 26: 28; Heb. 8: 6-12.) It will continue in operation throughout the present age and also throughout the near-approaching Kingdom age, for the benefit of the Jew, and also for the Gentile; for under the New Covenant there is no difference between Jew and Gentile—the same Lord is rich to *all* who call upon Him. He is the one Mediator between God and all men. (Acts 15: 9, 11; Rom. 10: 11-13; 1 Tim. 2: 4-7.) Every Jew who accepts Christ now, or who will accept Him in the future age after the Kingdom is set up in the earth, receives a joy more than compensating for past "shame." (Rom. 7: 24, 25; 8: 1-4; 5: 11; 15: 13.) The believing Jew of this age, if faithful, will receive the reward of the High Calling; the believing and repentant Jew of the next age will receive those earthly good things which were anciently promised, but which await fulfilment until after the Church is glorified.—Heb. 11: 39, 40.

The Double of Zechariah 9: 12

"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."—Zech. 9: 12.

Here also the word is *mishneh*, and means a "double portion." Whether of joy or sorrow is not stated in verse 12, but the context shows the meaning to be a double portion of joy and blessing. Why? Because the long-promised King would be "just and having salvation." He would "bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Zech. 9: 9; Isa. 61: 1-3; Luke

4: 17, 18, 21.) The new King would also be a Prince of peace, not a warrior, as David and other kings had been; He would have no use for the battle-bow, the chariot, or the horse. "He shall speak peace unto the nations."—Zech. 9: 9, 10.

The condition of Israel under the Law Covenant is described in Zech. 9: 11. They were prisoners in a pit wherein is no water. The Apostle Paul says they were "kept under the law, shut up unto the faith which should afterwards be revealed." (Gal. 3: 23.) He says the Jew was like a prisoner bound to a corpse, unable to break his bonds (Rom. 7: 24), and also refers to the law as "that wherein we were held." (Rom. 7: 6.) The Law left them under bondage to Sin, and brought them death instead of life. (Rom. 7: 10-13; Gal. 3: 10-12.) From this bondage there was no release for the Jew until Christ came. The law was also described as a pedagogue or servant to bring them to Christ, who would not release them until He came. Paul thanks God for deliverance through Jesus Christ. (Rom. 7: 25.) "Christ hath redeemed us from the curse of the Law." (Gal. 3: 13.) And that deliverance is exactly what Zechariah foretold.

The prisoners in the pit were "prisoners of hope" (verse 12), because a Messiah and Deliverer was promised them; the Jew need not therefore despair, the prophet says, but *turn to the Stronghold*; that is, to Jesus, the King. He would deliver them. And whenever they would thus turn to the Stronghold, they would not only be delivered from the pit, but would receive a *double portion of joy and blessing* more than compensating for previous discomfort in the pit. They should be saved as a shepherd saves his flock, and should be like precious jewels in a crown. (Verses 16, 17.) The diviners and the idols were unable to comfort, but the Lord would comfort those "little ones" who call upon Him through Jesus Christ.—Zech. 10: 2; 12: 7-9; Matt. 11: 28-30; 12: 18-21; Rom. 8: 2, 3.

The Double of Isaiah 40: 2

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand *double* for all her sins."—Isa. 40: 1, 2.

The Hebrew word translated "double" in Isa. 40: 2 is *kephel*, meaning a "duplicate." It is derived from *kaphal*, a primitive root, meaning "to fold together"; figuratively, "to repeat." The word may mean doubled twice, as in Exod. 28: 16; 39: 9; but it may also mean repeated more than twice, as in Ezek. 21: 14—"doubled the third time." It is possible to duplicate a thing more than twice; it may be duplicated seven times or a hundred times. A garment may be folded together in two folds or in a dozen folds.

In considering the "double" of this prophecy we have to inquire first, what sort of "double" or duplicate is it—joy? sorrow? punishment? Second, when did Israel receive that "double"?

Isaiah, like Jeremiah, warned Judah of the punishments which would follow repeated transgressions. In Isaiah 39: 1, 2 he records how Hezekiah showed an emissary from Babylon all his treasure in his house and in all his dominions, possibly with a view

to an alliance and to impress upon Babylon the greatness of the Jews as a nation. Isaiah was sent to prophesy against Hezekiah for that foolish display, which would no doubt arouse the cupidity of the King of Babylon when he would hear of it. All the treasure would be taken to Babylon, and Hezekiah's sons would be eunuchs in the palace of the King of Babylon. Other Scriptures show that this captivity would be seventy years.

But if Isaiah prophesied of the captivity, he also prophesied that the captivity would come to an end, and that Babylon herself would later on be brought low. (Isa. 45: 13; 47: 1-11.) In the prophecy under consideration he speaks as though he were standing at the end of the seventy years' captivity, and he calls on all who hear to speak comfortably to (or, R.V.—"to the heart of") Jerusalem. The message is that she has received of the Lord double for all her sins. As the Lord had previously arranged to *punish* them for their sins (Lev. 26: 14-39), it is evident that the double here meant is a double of punishment, and not a double of joy. And as the word *kephel* used in this case means a duplicate or repetition, the idea is that Jerusalem had received *repeated punishments* for her sins, not only a "double" punishment in being repeated twice, but a double in being repeated many times; for Lev. 26: 14-39 showed that there would be a series of punishments, each one *seven times more severe* than the chastisement which preceded it. (2 Ki. 21: 12; 22: 10-13, 16, 17; 23: 26, 27.) Since Judah received this "double" of punishment in the captivity, it is manifestly incorrect to refer it to punishments on the Jews succeeding the death of Christ.

The reason for speaking comfortably to Jerusalem is that "her warfare is accomplished." The word rendered "warfare" is *tsaba*, which is derived from a primitive root meaning "to mass" (as an army or servants). The noun *tsaba* means "a mass of persons (or, fig. things), especially regularly organized for war (an army); by implication a campaign, literal or figurative." It is thrice translated "appointed time," 29 times "army," six times "battle," once "company," 394 times "host" or "hosts," four times "service," once "soldiers," once "waiting upon," 42 times "war" and "warfare."

From the various uses of the word, it is seen that "warfare" in the Authorized Version better expresses the thought of Isa. 40: 2 than do the marginal words "appointed time." In a note on Job 7: 1 the Variorum Bible explains the word *tsaba* as used by Job to be a military figure meaning "a hard service." Job was not thinking so much of an allotment of time to each person's life, after the manner of the fatalists, but was comparing his period of suffering with the *hard service of a soldier*; just as in the following verse he likens a man's days (particularly his own) to the days of an "hireling" or domestic servant. (Job 14: 5, 6.) His daily suffering and wearisome nights, "full of tossings to and fro," were worse than the hardships of a military campaign.

The same military figure is used in Job 14: 14, and is rendered "warfare" in the Revised Version. He would wait throughout his "military service" until his "release" came—not meaning a change to

death or a future life, but relief from his affliction. All through his affliction, though reduced to a skeleton, Job was confident that God would ultimately cure his disease and cause the flesh and skin to come again in health. And his faith was rewarded.—Job 42: 7, 10-12.

So the repeated punishments upon Jerusalem made the service of God as painful for the Jew as military service, entailing continued discipline and hardship. And when Judah sat by the willows in Babylon, saying (Psa. 137),

"How shall we sing Jehovah's song
In a foreign land?"

the prophecy of Isaiah 40: 1, 2, would come to her with soothing cheer to stimulate new hope of a return to better conditions in her own land.

This interpretation is borne out by the expression, "her iniquity is pardoned," rendered in the Revised and other versions, "her punishment is accepted." This is obviously an allusion to Lev. 26: 40, 41—

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity."

As shown in the article on the "Seven Times" in the February "Advocate," the cumulative punishments referred to in Lev. 26 culminated in the Baby-

lonian captivity. Moses foretold that if the people would be rightly exercised by their experience, and confess their wrongdoing, God would remember them and would remember the land, and would return them thither. Isaiah prophetically declares that the people have thus confessed and been rightly exercised, and therefore toward the close of the captivity it was the Lord's will that this message of comfort be given—Jerusalem, your time of hardship and drilling as in a military campaign is over, you have experienced the "double" or repeated chastisements pronounced centuries before by Moses. Be comforted, for now according to promise I will bring you out of Babylon and establish you again in your own land.

This speaking comfortably or consolingly to Judah in captivity was done by Daniel, Ezra, Nehemiah, Zerubbabel, and others, as recorded in the books of Daniel, Ezra and Nehemiah. King Cyrus spoke an important word of comfort when he issued the decree calling upon all who desired to do so to return to their own land.—2 Chron. 36: 22, 23.

From the above it will be seen that Isa. 40: 2 is not authority for fixing the length of the gospel age, but was fulfilled long before the Christian era. Since the Scriptures *do not* foretell the length of "Gentile Times," or of the age during which the Church is being gathered out, we must suppose God had a good reason for the omission. In another column we give what that reason seems to be.



The Close of this Age

THE ISRAELITES were from the beginning under strict discipline, with a system of rewards and punishments intimately associated with their land and its productivity. Definite terms of punishment were repeatedly prescribed, beginning with the forty years' wandering in the wilderness and ending with the seventy years' in Babylon, until they had been cured of idolatry. Through Daniel they were given another time prophecy, seventy weeks. Sixty-nine weeks, or 483 years, would reach unto Messiah the Prince, the New Covenant would be confirmed to them for one week, the seventieth, and in the midst of that week Messiah would be cut off, but not for Himself. (Dan. 9: 24-27.) They were not, however, given a date for the destruction of Jerusalem and their winding up as a nation.

When the disciples asked, *When* should the temple be overthrown, and not one stone left on another, our Lord gave them no date, not even a hint, but said, "When ye see Jerusalem encompassed with armies." (Luke 21: 20.) Doubtless Jehovah knew the date in advance, as He knows all things, but when we consider the situation we can see it was not so important a point as the disciples imagined.

John the Baptist had foretold that the Messiah would thoroughly purge his floor, burning up the chaff and gathering the wheat. And our Lord told the

disciples to look on the fields, for they were ripe already to harvest; therefore they should pray the Lord to send laborers into his harvest. The disciples were to labor as long as there was wheat to gather in. Later on, the Apostle Paul wrote, "Wrath is poured upon them to the uttermost." (1 Thes. 2: 15, 16.) He could see the national storm gathering, but the greatest evidence of divine wrath was in their being shut out from the High Calling—a punishment not visible to the human eye, but to the enlightened understanding of the Christian believer.

For the guidance of the Church, or the New Covenant People of God, as they may be called, the Lord gave certain time prophecies—1260, 1290, 1335, and 2300 days or years. These periods were useful to the Church, particularly in locating definitely the rise and fall of the Papacy, and by means of the latter the date of the Lord's Second Presence, for the consumption of the Papacy is given as an evidence of His presence for a considerable time before she is absolutely destroyed.* The date for the beginning of the presence helps to an understanding of the date for the beginning of the "harvest," for in the parable of the tares of the field,

*For explanation of these prophetic periods, and for evidence that we are since 1799 in the days of the presence of the Son of man, see booklet, "Peace or War," price 6d. (10 cents), postpaid.

the Master tells his servants, "In the *time of harvest* I will say to the reapers." (Matt. 13: 30.) The order to reap comes from the Lord himself at a time when the field (or world) is standing full of mixed grain and tares hardly distinguishable from each other. But neither in this case does He give a date for the end of the harvest. The inference is plain that the servants are to *keep on labouring* as long as there is a grain of wheat to be gathered or bundles of tares to burn. They are not to be continually thinking how soon their work will be finished, but are to concentrate their attention on the work in hand.

The special work given the disciples to do during the Gospel age was to take out from Jew and Gentile a people for His name, by preaching the gospel to all peoples. When many of the Jews to whom the message first came rejected it, they were cut off for unbelief, and their places filled by Gentile converts. (Rom. 11.) But all Gentile believers were not faithful, and this made necessary the finding of others to fill the places of those Gentiles cut off for unbelief. This necessity still exists to-day.

The question might arise, If the harvest is in progress, and we are nearing its end, is the High Calling closed? Are those who become followers of the Lord Jesus now eligible to run the race for the great

prize? We should say, that the High Calling is not closed, and will not be closed while the "harvest" is in progress. Young Christians, just converted, if truly devoted to the Lord, are "wheat" as truly as the older Christians who have stood longer. And until the Gentile powers are unmistakably overthrown, and the Kingdom of God definitely set up, we believe the invitation to that High Calling should be preached, and all who enter should be encouraged to hope for the glorious reward.

All these considerations furnish a reason why the date of the final closing of the age is not definitely stated. To recognise the harvest in progress is important, to be busy in the field is very important, but to know in advance when the wheat will all be gathered in is of little or no consequence. As we understand the will of the Lord, it is that His people concentrate their thoughts on the work to be done.

Diligent service without continually watching the clock to see when it is quitting time becomes a greater test of faith and faithfulness than were we distinctly told that all the saints would be gathered this year or next or in ten years. As faithful servants we must do with our might what our hands find to do, never ceasing till we hear the Master's "Well done; enter thou into the joy of thy lord."



Christian Evidences

(Continued from February issue.)

The Character of the Lord Jesus

THESE FEW heads, then, of internal evidence which have been here briefly sketched out, would, even alone, furnish good reason for believing that the Gospel did not, and could not have come from Man; and that, therefore, it must have come from God. And yet these internal marks of truth which have been here pointed out by way of specimens, are but a very small part of what you may hereafter make out for yourself; and are not even selected as being the principal and the most conclusive, but only as those which could the most easily be put before you in a small compass. At some future time, when your power of judging is improved, you will feel the very character of our Saviour, as described in the Gospels, to be (as I have hinted to you) one of the strongest proofs, and the most satisfactory and delightful proof, of the truth of His religion.

But the moral excellence of His character as drawn by the Evangelist is what could not be set forth, so as to do justice to the argument founded on it, within a small space. For, it would be necessary to dwell at some length on each of His sayings and acts, so as to point out the kindness and tenderness of heart,—the persevering benevolence,—the gentleness combined with dignity and firmness,—the active and unwearied, yet calm zeal with which He laboured for the good of mankind,—and the other great and amiable qualities which He displayed on so many occa-

sions. And to do this properly, would require a volume nearly as large as the whole of this.

But you may in a great measure supply to yourself such a work, by attentively reading and reflecting on, with a view to the present argument, the Gospels themselves; and especially such passages as those referred to below.

2. In conducting for yourself such a study as we have been suggesting, these three points should be attended to, and steadily kept before the mind:—

First,—The picture drawn by the Evangelists is evidently an *unstudied* one. There is nothing in it of the nature of *eulogium* and *panegyric*. They do not seem labouring to set forth and call attention to the excellence of their Master's character. They do not break out into any exclamations of admiration of it; and indeed make hardly any remarks on it at all; but simply relate what He said and did.

Secondly,—If they had had the inclination, they do not seem to have had the *ability*, to draw a fictitious character of great moral beauty, devised by their own imagination.

Now let any one try the experiment of setting some person, of great ability as a writer, to draw up a fictitious narrative concerning some imaginary personage. Let him enter into *particular details* as fully as the Evangelists have done: and let him do his best to paint a character as consistent, and as morally beautiful, as that of Jesus. You would see how imperfectly he would succeed; and how far he would fall short of the picture drawn (and which must

therefore be a *real* picture) by untaught Jewish fishermen and peasants.

And what we have been saying is confirmed by certain Works commonly called the "Spurious Gospels;" of which some considerable portions have come down to us. They seem to have been composed (some of them as early as the fourth century) partly from invention, and partly from some vague traditions that were afloat. But they were never, as far as we can learn, received by any Church as Scripture. These narratives profess to give several particulars of the life of Jesus,—especially of His childhood—which are not to be found in the *genuine* Gospels.

Now it is remarkable, that though the writers evidently designed to raise admiration of our Lord, and manifest (which our Evangelists do not) that design very strongly, yet the picture they draw of Him is in many points contemptible or odious; for instance, they represent Him as exercising when a child, miraculous powers, not for any purpose connected with His ministry, but merely for His own amusement; as any ordinary child would be likely to, if gifted with such powers.

And He is also represented as so passionate and mischievous a child that He miraculously struck dead another boy for accidentally running against Him.

In short, His character as given in these "Spurious Gospels" is quite a contrast to that given by each of our four Evangelists. And the whole tone of the Narratives themselves—the spurious, and the genuine—is no less contrasted.

His Character Unimpeachable

3. Thirdly.—You are to keep in mind that the private moral character of Jesus is *unimpeached* even by the opponents of His Gospel. None of them have ever imputed to Him avarice, or cruelty, or any kind of profligate sensuality. Now there is hardly any other very eminent man of whom this can be said; however groundless may be the charges brought against any of them. Certainly no man was ever so unimpeached in character who had so many and such bitter enemies;—enemies who would have been glad to get hold of any story, however false, or even any suspicion, that could raise a prejudice against Him.

But even the Jews, in that book already mentioned (Lesson v. § 2), though they lavish on Him all the most abusive epithets, yet do not charge Him with any *one* immoral act, in His private life.

And you should keep in mind, among other things, that this man, whose extraordinary purity of moral character is thus strongly attested, did certainly *profess* to be a heaven-sent messenger, and to possess miraculous powers. Now any one who can believe that one whom he considers a *good* man would *falsely* put forth such pretensions, deceiving his disciples, or suffering them to deceive themselves, as to his miraculous powers, and thus practising what is called a "pious fraud," (in reality, an impious fraud,) for the sake of spreading his doctrines,—any one who can believe this of one whom he accounts a virtuous man, must be himself a person of exceedingly low moral notions.

But all that relates to our Lord's moral character is a thing rather to be felt than described; and you will feel it the more, and the better estimate the force of the arguments drawn from it, in proportion to your sincere desire and endeavour to conform your

own character to the purest and best pattern you can find.

The more, indeed, you learn of mankind, and of the Gospel, and the more you study, (with a sincere desire to know what is true, and to do what is right,) both other books, ancient and modern, and also the Christian Scriptures, the more you will perceive (as has been above said) how unlikely the Christian religion is to have been devised by Man, and how well suited it is to meet the wants of man, and to improve his nature.

4. But when you do come to perceive the force of the internal evidence for the truth of Christianity, you will find that though it may be one of the reasons to *have*, it will often not be the best to *give*. A great part of this kind of evidence is better fitted to furnish a consoling satisfaction to the mind of a believer, than to convince an unbeliever. For there is much of the excellence of the Christian religion that can only be learned fully from experience. Sincere believers perceive in it a wisdom, and purity, and nobleness of character, which are not completely understood, nor thoroughly liked and relished by any one, till he has *become*, in a great degree, what the Christian religion is designed to *make* him:—till he has something of such a character as the Gospel does not find in man, but *forms* in him.

And this seems to be that *Christian experience* which the Apostles, especially St. John and St. Paul, often appeal to as an evidence, (not indeed to unbelievers, who could not have had this experience; but) in addressing their converts. "The Spirit itself" (says St. Paul, Rom. viii. 16) "beareth witness with our spirit, that we are the children of God," &c.

It seems, indeed, to have been designed that Man's conscience should bear witness not only *against* what is *wrong*, but also in *favour* of what is *right*. And hence, a Christian who has for some time been labouring to conform himself to the Gospel, and who finds his religious notions becoming clearer, and that he is growing better, and holier, and happier, gains, by this, an experimental proof, which confirms the other proofs, of the truth of his religion. His conscience testifies that he is practically influenced and "led by the Spirit of Christ;" and thus he is "filled" (as St. Paul says, Rom. xv. 13) "with all joy and peace in believing."

And this is a kind of evidence which will become, to such a Christian, stronger and stronger, the more he "grows in grace," and in the knowledge of our Lord and Saviour. But this proof from personal experience is fitted (as has been said) not so much for the first conversion of an unbeliever, as for the confirmation of a practical Christian; because no one else can feel, or fully understand and value it.

(To be continued.)

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS
YEARLY SUBSCRIPTION PRICE (including postage)
In Australia and New Zealand ... 2/6
In other Countries ... 3/-; 75 cents; 3 marks; Fr. 3.75
By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere
Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND.

Memorial Supper, 1914

ACCORDING to the Jewish method of reckoning, which remains identical with the method in vogue in our Lord's day, the first day of Nisan will correspond this year with Saturday, March 23, beginning Friday, March 27, at sunset. The fifteenth of Nisan will therefore fall on Saturday, April 11, beginning at sunset, April 10. The anniversary of the "night in which He was betrayed," and therefore the time for the observance of the Memorial Supper, this year, will be Friday, April 10, after sunset. It is recommended that the friends everywhere observe the Supper at this time. If you can meet with others for the purpose, by all means do so; but if denied the privilege of fellowship with others on this solemn occasion, by no means should you forego the privilege of "doing this"—

"IN REMEMBRANCE OF ME."

To All Friends

VOLUME FIVE of the "Advocate" is completed by the publication of the present issue. As nearly all subscriptions are now expired, timely notice is hereby given, so that your esteemed subscriptions for another year may be promptly sent in. It is our earnest desire not only to retain all old friends on the list of readers "until death do us part," but also to constantly augment the list by the addition of new names. For the securing of these new readers the help of all the old friends is urgently needed and earnestly solicited. If you consider (as we hope you do) that the "Advocate" is a messenger of Truth, why not help it to carry its truthful message to others? If this paper is good for you to read, and helpful to you in the narrow way, why should it not be good for others? Talk about the glad tidings to as many as possible, and thus make it known as widely as may be. And if sample copies will help your efforts, you have but to say so, and they will gladly be sent.

For the introduction of the "Advocate" to your friends by means of a trial subscription, the offer is still open. Send us four addresses with the price of a year's subscription, and the "Advocate" will be sent for three months to each of the four addresses.

Your prompt renewals of subscriptions now about due (some, indeed, overdue) and your co-operation in securing new readers will be gratefully received.

Until further announcement, which we hope to be able to make soon, American friends are requested kindly to send their esteemed subscriptions and orders direct to Melbourne, remitting by P.O. order payable at Melbourne.

"Advocate" Back Numbers

FRIENDS desiring to complete their files of the "Advocate" are hereby informed that a limited supply of all issues except the first three of Vol. 1, is available at Melbourne. Prices for these back numbers at same rate as yearly subscription, or 3d. (6 cents) for a single copy, while they last.

Wanted—Reapers

BRETHREN AND SISTERS with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

17G, 7/-; 18G, 18/-; 19G, £1; 20G, 3/-; 21G, 5/-; 22G, £1; 10:0; 23G, 14/-; 24G, 7/-; 25G, 7/-; 26G, 2/6; at Edinburgh, 102, 1/-; 104, 1/6; total for month, £7:16:0 (\$37.90); previously reported, £9:1:4 (\$44.06); total for 2 months, £16:17:4 (\$81.96).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

19G, 5/-; 20G, 2/-; 21G, 10/3; 22G, £1; 23G, 13/3; 24G, 10/-; 25G, 7/6; 26G, 3/6; 27G, 5/5; 28, 9/3; at Edinburgh, 103, 2/3; total for month, £4:8:5 (\$21.48); previously reported, £17:14:6 (\$86.14); total for 2 months, £22:2:11 (\$107.62).

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES; THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD. WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

The New Covenant Advocate — and — Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., APRIL, 1914

No. 1

The Jubile—A Shadow of Good Things

"For the law having a shadow of good things to come, and not the very image of the things, . . ."—Heb. 10: 1.
"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. 2: 16, 17.

"Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. 10: 11.

THESE SCRIPTURES, and others which might be quoted, give us to understand that the Law Covenant, under which the Israelites were accepted as God's people, contained shadows of good things to come, thus intimating the superiority of the things themselves over the shadows which prefigured them. This was true, not only of the sacrifices which typified the true sacrifice for sin, Jesus Christ, as referred to in Heb. 10: 1-10, but also of the Sabbath system of holy days mentioned in Col. 2: 16, 17. In addition, the baptism of the whole nation into Moses, the punishments sent upon them for disobedience, as well as the blessings sent when they repented and turned again to the Lord, and also the wonderful provisions made by Jehovah for their preservation and guidance through the wilderness, were all examples to us. They teach that the Christian believers are baptized into Christ; that we should follow Him as our Leader, that "we should not lust after evil things," but should be admonished, and take heed, lest at any time, when we think we are standing, we should fall.—1 Cor. 10: 1-12; Rom. 6: 1-6.

We are justified, then, in looking into the Sabbath system of the Jews (1) as a matter of historical interest, and (2) to learn what it prefigured or foreshadowed of "good things to come."

The Shadow and the Substance

In looking into any matter of historical interest, it is desirable to have accurate information. Where the historical incidents or arrangements have a typical or shadowy significance, accuracy of data is doubly imperative, since any error in apprehension of the "shadow" must produce error in understanding the "substance."

Further: Were we in studying the "shadow" to depend solely on our own judgment in determining the "substance," we should most likely go astray; for the Jews themselves, a clever race, failed to understand the antitypes, requiring special instructors; namely, first John the Baptist, then our Lord Jesus Himself, then the inspired apostles. The eunuch studied in vain, until Philip preached to him Christ, as the "sheep" led to the slaughter. The Bereans had to search the Scriptures daily, because Paul told them things they had not found for themselves. (John 1: 29-37; Matt. 23: 16-28; Acts 8: 30-35; 17: 11; Heb. 9: 8-15.) Even then, the majority of the Jews were dull of comprehension—seeing they did not perceive, and hearing they did not understand. Why? Because their hearts had waxed gross.—Matt. 13: 11-15.

That which is hid from the wise and prudent is revealed unto babes, because the babes are willing to acknowledge their need of instruction and are ready to learn from the Lord and from those commissioned by Him as His apostles and teachers. (Matt. 11: 25-30; Matt. 28: 19, 20.) Let us then inquire what the Scriptures say concerning the Sabbath and the Jubile—how they were to be observed, and of what they were the shadows.

A System of Sabbaths

In Lev. 23: 1-3 we read—

"1. And the Lord spake unto Moses, saying,

"2. Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

"3. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings."

The remainder of Lev. 23 and all of chapter 25 continue the Lord's instructions concerning the sabbaths, and show that the weekly, monthly, yearly, and other sabbaths, together with the jubile, formed part of a regular system of sabbaths. All were imposed as obligations upon the Jews, with definite promises for observance, and definite penalties for non-

observance; and all, according to Col. 2: 16, 17, were shadows of things to come. The weekly and other sabbaths were ordered to be observed "in all your dwellings" and "throughout your generations." (Lev. 23: 3, 14, 21, 31.) The sabbath year is called "a sabbath of the land," "a sabbath of rest unto the land," "a year of rest unto the land" (Lev. 25: 2, 4, 5), and the fiftieth year, or Jubile, was a time of rest and blessing to both people and land.

List of Sabbaths

Every 7th day was a sabbath.—Lev. 23: 1-3; Exod. 20: 8-11; 31: 15; Deut. 5: 12-15.

The 1st day of unleavened bread or Passover (the 15th Nisan).—Lev. 23: 7.

The 7th day of unleavened bread, or Passover.—Lev. 23: 8.

The 50th day from the day following the first Passover sabbath.—Lev. 23: 15, 16, 21.

The new moon, or the 1st day of each month.—Num. 10: 10; Amos 8: 5.

The 1st day of the 7th month, which was the first day of the civil year.—Lev. 23: 24, 25.

The 10th day of the 7th month.—Lev. 23: 27-31.

The 15th day of the 7th month, being the first day of the Feast of Tabernacles, called also the Feast of Ingathering.—Lev. 23: 34, 35, 39.

The 22nd of the 7th month, being the 8th or last day of the Feast of Tabernacles.—Lev. 23: 36, 39.

Every 7th year was a sabbath.—Lev. 25: 2-4.

Every 49th year was a sabbath.—Lev. 25: 8.

Every 50th year was a sabbath.—Lev. 25: 9-13, 17-22.

Characteristics of the Sabbaths

All the sabbaths, from the weekly sabbath to the Jubile, had four features in common: (1) No servile work was to be done; (2) holy convocations or gatherings were to be held; (3) the people were to sanctify themselves, or set themselves apart to special worship, extra deeds of benevolence, etc.; the priests were to offer special sacrifices, and the Levites were to use the occasion for instructing the people out of the Law; (4) the people were to feast, and be merry (with a single exception, the Day of Atonement, when the people were to fast and afflict their souls. This day, though a sabbath, was not in any cycle of sevens).

Rest from Servile Work

On the tables of stone, and in the book of the law, it was made plain that six days out of seven were sufficient in which to do all kinds of work for self, family and business. Some Christian writers on the Sabbath infer that the seventh day was intended to be one of absolute idleness; others contend that as the command is to rest on the seventh day, the other six must of necessity be work-days. Such fail to see the distinction mentioned in Deut. 5: 13—"Six days shalt thou labor and do all *thy* work." The command is not that they shall do no work of any sort, but that they shall do none of the customary works of household or business. This cessation of selfish or gainful occupations is further emphasized by the command that all servants, and also all beasts, should be relieved of usual duties.—Exod. 5: 14.

Throughout all their experience as a nation they were to remember that God was their Creator, who made heaven and earth in six days or epochs, and rested thereafter; that they had been slaves in the land of Egypt where no rest was allowed them; that God had delivered them from Egypt "through a mighty hand and by a stretched-out arm." The keeping of one day in seven as a day of rest and worship and benevolence would help them to remember these things, and would serve to deliver them from the habit of slave-driving, which they would have learned in Egypt, and which was common among all the nations around them.

Our Lord directed the attention of the Scribes and Pharisees, and other hypocrites, to the fact that *good* works were allowed on the sabbath day; that is, good works *for others*; as, healing the sick, watering and pasturing cattle, lifting an ox out of a pit, etc. (Matt. 12: 1-15; Luke 13: 11-17; 14: 1-14.) The sabbath, He said, was made for man, not man for the sabbath. The sabbath was intended for the Israelite's benefit, not his oppression; therefore it was lawful to do good on the sabbath day. His statement, "Therefore the Son of man is Lord even of the sabbath day," has been greatly misconstrued. (Mark 2: 27, 28; Luke 6: 5.) In that he was merely claiming what any Jew had a right to claim, if he used the day properly, instead of letting the Pharisaical traditions bind his mind and conscience, and thus make him a slave of superstition and fear and of that very selfishness and laziness which the sabbath was intended to abolish. If the priests did not sin in preparing the shew bread on the sabbath, neither did other Jews when they did good works on that day.—Matt. 12: 8.

When was the Weekly Sabbath Instituted?

Some would say in Eden, because Gen. 2: 2, 3 refers to God's blessing of the seventh day. But this passage should be understood as the comment of Moses, the historian. God gave the sabbath law to the Jews through Moses, therefore it was appropriate for him, or any other historian of creation, to explain that God gave the Jews for their rest-day the seventh day, rather than the second or fifth, because He Himself had divided the days of creation into six ages or periods, and rested on the following age or period. Notice, it was from *creative* work that God rested, not from all work, for God is still ruler of the Universe, and engaged in works of benevolence and mercy. In the creation God *worked for Himself* (Rev. 4: 11): "for thou hast created all things, for thy pleasure they are and were created;" but during His long rest-day He works for man's deliverance from the pit into which he fell through sin, to heal his wounds, and to spread before him a feast of fat things.

The Israelites' first lesson in keeping a sabbath was given in the wilderness, on the occasion of the giving of the manna. It was the fifteenth day of the second month after their departure from Egypt that the general complaint of the scarcity of bread became a loud murmur against Moses and Aaron, and an act of rebellion against God. There had been no rest days under the Egyptian slave-drivers, and none during the first month's march in the wilderness;

therefore when they received a double portion of manna on the sixth day, and none on the seventh, it took them some time to realize that there was a purpose in it; they found it exceedingly hard to do as they were told.—Exod. 16: 1-35.

That the seventh-day sabbath was a new thing to the Israelites is shown by the action of "all the rulers of the congregation," in coming to Moses to report the double portion of manna on the sixth day, and to inquire the reason therefor. Moses then explains, and tells them what to do with the extra portion to preserve it for the following day. They were to bake or boil the entire quantity, eat what they required, and lay up the remainder for the morrow. (Exod. 16: 22, 23.) Had the sabbath observance been customary the rulers or head men of the various tribes would have known without special inquiry that the extra manna was for the sabbath. As it was, Moses had to repeat the information over and over again, and even on the sabbath had to tell them again that "To-day is a sabbath unto the Lord: to-day ye shall not find it in the field." And then he adds that it will be so from that time out—"Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." "Let no man go out of his place on the seventh day" (i.e., to look for manna). The historian concludes his account of the incident by saying that the manna was supplied unto them until they came to Canaan.—Exod. 16: 25, 26, 29, 30, 35.

For a time even Moses was not clear in regard to the sabbath observance, for when the man was found gathering sticks he had to inquire of the Lord before he was certain how to deal with the man. As it was a hot country, there was no occasion to gather sticks, unless he wanted to warm the manna, which was kept over from the previous day. Since in the same chapter rules are given for the offering of sacrifices by those who sinned ignorantly, and their forgiveness, the severity of the punishment inflicted in this case showed the man was wilfully perverse. Evidently this was the first case of serious sabbath breaking after the people had been fully instructed, the earlier transgressors having been more leniently dealt with.—Compare Num. 16: 27-36; Exod. 16: 27, 20.

The Sabbath a Sign

In Exod. 31: 13-17 the weekly sabbath is described as a "sign" between Jehovah and the children of Israel. Its object is stated in verse 13, "that ye may know that I am the Lord that doth sanctify you." The sabbath is thus indicated as having been given to none others than the children of Israel; it was the sign of a covenant between God and the children of Israel, just as circumcision was given to Abraham and his seed as a sign of his faith which he had being uncircumcised; and the circumcision of his descendants was to preserve their interest in the promises given to Abraham, and to stimulate them to imitate his faith. (Rom. 4: 11; Gen. 17: 1-14, 23-27.) Note the similarity of the language between Gen. 17: 10, 11, 13, and Exod. 31: 16, 17.—

"This is my covenant which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you."

"And my covenant shall be in your flesh for an everlasting covenant."

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."

Here both ceremonies, circumcision and keeping the sabbath, are spoken of as signs of a covenant—two different covenants. Both differentiated their observers from other nations, the Jewish people being doubly differentiated in that they both circumcised and kept sabbath. The children of Ishmael (the Arabs) circumcise to this day, according to the covenant made with Abraham, but they never observed the sabbath of the Law Covenant. The penalty for transgressing either rite was death.—Gen. 17: 14; Exod. 17: 15.

Both covenants were said to be "forever," but in both instances subsequent events showed "forever" to be used in a limited rather than in an absolute sense, for since Christ came the Lord requires neither circumcision nor sabbath-keeping as a sign of a covenant between him and the believer. (Rom. 2: 25-29; 4: 10-16; Gal. 2: 16, 17, 21; Rom. 14: 5, 6; Gal. 4: 10, 11; 5: 1.) What the sign is in the case of the Christian will be shown later on when considering the New Covenant, under which the Christian sustains a very precious relation with God.

The other sabbaths prescribed in the law were also to be observed by abstinence from customary labor. The "sabbath of the land," or sabbath year, required the land to lie fallow, and that which grew of itself was to be allowed to remain, except that the family, servants, and strangers, and also the cattle, might use what was required for food. None was to be gathered to sell or to lay up in store. The jubile, or fiftieth year, was also a sabbath of relaxation from toil and gainful pursuits.—Lev. 25: 3-7, 11.

Special Sabbath Work

The priests were under the command to keep the sabbath holy, and as a day of rest, but the law also commanded them more work of some kinds on the sabbath than on other days. The shew-bread was to be prepared and arranged on the table in the "holy" apartment. (Lev. 24: 8; 1 Chron. 9: 32.) Each weekly sabbath the morning and evening sacrifices were doubled, thus entailing double labor on the priests and Levites performing the duties of the tabernacle or temple. (Num. 28: 9, 10.) On the other sabbaths, such as the first day of the month, Passover day, the Day of Atonement, etc., additional sacrifices were offered, the details of which may be read in Numbers 28 and 29.

Holy Convocations

While the priests were busy with special offerings on the sabbath, the people were to turn their thoughts toward the tabernacle, and let their prayers arise to God as the smoke of the offerings ascended. When the temple was built, courts were provided, in which the people might stand while offering this worship. Jews absent from Jerusalem turned their faces thither, as the place from which God sent forth His blessing.—Psa. 141: 2; Ezek. 46: 3; Psa. 5: 7; Dan. 6: 10; 2 Chron. 23: 5; Psa. 100: 4.

In addition to such voluntary worship, holy convocations or gatherings were commanded, that the people might hear the law read by Levites and scribes, whose duty it was to take care of the rolls and make additional copies when required. When the law was read the people were expected to rejoice in the Lord's goodness in giving them a law, and to acquiesce in all its commandments. (Exod. 24: 7; Josh. 8: 32-35.) When Israel returned to Jerusalem after the captivity they all gathered on the first day of the seventh month (a sabbath), to hear Ezra and his assistants read the words of the Lord. (Ezra 8: 1-8.) After Ezra's day synagogues became numerous for this purpose; previous to that time the people met at the temple or in the open spaces of their towns and villages.—Luke 4: 16.

Feasting on the Sabbath

That the sabbaths were days of rejoicing can be seen from Ezra 8: 9-12. When the people wept at the reading of the law, they were admonished that that day, being a sabbath, and therefore holy unto the Lord, should be made an occasion for rejoicing rather than weeping. Therefore "all the people went their way to eat, and to drink, and to send portions, and to make great mirth."

Those who were able prepared liberally on the sixth day, so that they might entertain their friends, as well as supply the needs of their own households; and they were to remember also the poor, that they too might rejoice on the sabbath day.—Luke 14: 13.

The custom of giving feasts on the sabbath prevailed during the time of our Lord's ministry, and he was frequently an invited guest. The Pharisees and rich publicans had so far forgotten the true import of the day that while they gratified their own appetites they neglected the poor. Hence when our Lord blessed the poor and sick by healing them on the sabbath day, as the law justified him in doing, they were angry.—Matt. 12: 14.

Sanctification

The sabbath was also a time for sanctification or setting apart unto the Lord. Having had six days for servile work for self or earthly employers, which might have a tendency to draw the mind away from God and His service, the sabbath day should be used to draw the interest and affection from these and center them upon God. They were to be holy, and to engage as far as possible in holy deeds—prayer, hearing the Scriptures, presenting of gifts on the altar, kindness to the poor and afflicted, etc. In every respect it was to be a holy day.

The Day of Atonement

The only sabbath which was commanded to be observed in a mournful manner was the Day of Atonement. In that day they were to fast, and to afflict their souls, confessing their sins before God. This contrast with the joyful observances of the other sabbaths would impress upon their minds the exceeding sinfulness of sin, and the goodness of God in providing an atonement for their sins. After the atonement was made, the High Priest came out and blessed the waiting people. Thus were their joys restored. (Lev. 23: 27-32; 16: 29-31; Num. 6: 22-

26; Heb. 9: 26-28.) It was followed a few days later by the Feast of Tabernacles or Ingathering, of which it is written—"And ye shall rejoice before the Lord your God seven days."—Lev. 23: 40.

The Jubile

Every fiftieth year was a Jubile. It was a sabbath year of the land, similar to the seven sabbaths leading up to and including the 49th, in that no crops were to be sown or gathered, and that which grew of itself was to be allowed to stand for whoever needed it, whether man or beast. It was also, like the other sabbaths, a year of rest for the people. But the Jubile had a special feature, described in Lev. 25: 10-13—

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

That the Jubile was the culmination of the sabbath system is clear from its association in Lev. 25 with the other sabbaths, and that it was determined by a multiplication of seven sabbath years. There were to be seven sabbath years, and the year following the 49th year was to be the jubile. It is also clear from the fact that it, like the other sabbath years, was a rest year for the land, and consequently for all the people also, who would be in other years more or less employed in agriculture.

Just as the sabbath day, one day in every seven, was intended for the benefit of the people, that they might not forget God, but honor and serve Him, and that they might not become harsh slavedrivers like the Egyptians, under whom they had been in bondage, so the sabbath year was a benefit to the land, as well as to the people. The regular rest renewed its fertility; while the abstention of the Jews from robbing the soil forced them to restrain their avarice, and also made them consider the poor. An additional rest year once in fifty years would still further serve these purposes.

But the main object of the Jubile seemed to be to readjust family inheritances, which the Jews in their bungling would disarrange. The Lord, having given certain portions of the land to certain tribes, purposed that they should retain those portions as their inheritance. This was also shown in the case of Zelophehad's daughters, who were given their father's land for their inheritance. It was seen that if they married outside their own tribe confusion would result, because they would thus become associated with two tribes, as would their children also. The matter was adjusted by the command to marry in their own tribe, which they did. (Num. 36: 1-12.) Similarly, if a man forfeited his land to a member of another tribe, confusion would result.

To safeguard the family possessions, the Lord arranged that no land was to be sold in perpetuity—only to the year of jubile. This plan fostered tribal and family honor, and discouraged going into

debt. It also kept alive in the minds of the people that, though they lived in the land, it was in reality the Lord's, and they were only free tenants. (Lev. 25: 23.) Moreover, as shown in Lev. 25: 14, 17, 43, 53, the jubile arrangement was to discourage oppression, usury, and slavery. They were to remember that they had been oppressed and enslaved in Egypt, and they were not to oppress or enslave their brethren. They were, however, allowed to enslave Gentiles. A Jew sold to a Gentile should be redeemed.—Lev. 25: 47-50.

Property could be sold only until the year of jubile, when it would revert to its original owner or his heirs. In the meantime an effort should be made to redeem it, either by the debtor himself, or by his family or tribe.

Levites Benefited by the Jubile

While the Levite was not allowed to sell the "suburbs" of any of the towns or villages allotted to him, he could sell a house in a city. The ordinary Israelite could sell any of his inheritance until the jubile, because he was sole inheritor of his possession; but the "suburbs" or pasture lands surrounding the Levitical cities were communal; that is, they belonged to all the Levites resident in that city. But a house in a city was considered a Levite's personal possession. That he was allowed to sell, but at the jubile it should return to him again. In the matter of redemption the Levite was given an advantage over other Israelites. The latter had to redeem a house in a city within a year, or it became the absolute property of his creditor; whereas a Levite could redeem his house at any time, and if not redeemed, at the jubile it returned to him again.

Arrangements were made whereby any Israelite might present a piece of land to the Lord; and if afterward he desired the field again he might redeem it at a valuation fixed by the priest, plus one-fifth. But if he fails to redeem it, or if after presenting it, he sells it to another; then in the jubile the field will be considered as reverting to the Lord, instead of to the donor. But if a Levite wished to sell his patrimony, and live instead at the tabernacle or temple, a devoted servant of God, he might retain the money, besides being given a portion of the offerings for his food. And his property would return to him in the jubile.

The Possessions of the Priests and Levites

As some Bible students are under the impression that the Priests and Levites had no possessions in land or houses which they could sell, as intimated above, it may be well here to explain their exact position.

When the twelve tribes came to Jordan, two-and-a-half tribes settled on the east side, as they said that district pleased them, and the promised land itself could be no better. The other nine-and-a-half tribes crossed the Jordan, and all except the Levites were given a portion to go in and possess.

In the wilderness the Lord had taken the whole tribe of Levi as instead of the firstborn, and had given them to Aaron. Aaron himself was a Levite, and his family constituted the priesthood, the other families being the servants or assistants; that is, the

males from twenty-five to fifty; after fifty they were to have charge of holy things, but not to do manual work.—Num. 8: 5-26.

As the Priests and Levites were to serve in the tabernacle and temple in the interest of the other eleven tribes, they were granted the tithes and portions of many of the offerings; and the Israelites were exhorted to remember them with gifts.—Num. 18: 1-32; 2 Chron. 31: 5, 6, 10; Neh. 12: 47; 13: 10-12; Deut. 12: 12, 18, 19.

But when all the tribes were settled in their possessions (so far as they had faith and determination to occupy them), the heads of the Levites came to Eleazer and Joshua and reminded them that God had promised them cities to dwell in and land for their cattle. (Josh. 21: 1, 2.) Then by the command of the Lord each tribe gave to the Levites certain cities with land attached, including the cities of refuge previously arranged for. (Josh. 20: 1-9.) How can this be harmonized with Josh. 18: 7—"But the Levites have no part among you; for the priesthood of the Lord is their inheritance" (Josh. 18: 7); "But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them." (Josh. 13: 33; Num. 18: 20, 23, 24; Josh. 13: 14.) The explanation seems to lie in the words, "they shall have no part among you"; they were not given a certain section of the land of promise to be their inheritance, as was given to the other tribes. But the Lord did not purpose that they should be homeless wanderers or dependent upon the charity of their brethren. Hence, the cities and pasture lands which were subsequently given them, though situated in the territory of the other tribes, were legally their property or inheritance, over which the other tribes had absolutely no control.

The Levites had their own flocks and herds for the support of those members of the tribe who were not in service at the tabernacle or temple, where the offerings were eaten. But the Levites did not have vast areas from the produce of which they could grow wealthy; and as many of those who were not engaged at the temple traveled about to read to the people and instruct them in the law, these were in a position to accept hospitality. The Levites also acted as judges, and were sometimes used by the spirit of God as prophets.—2 Chron. 19: 8-11; 20: 14-17.

Instead of the priests and Levites being exempt from the special jubile benefits, as some erroneously claim, it was the "strangers" or Gentiles who were debarred. They could not return to their "possessions" because no inheritance had been given them in the land. The aliens had indeed been thrust out or destroyed in order that Israel might inherit their land.—Exod. 34: 24.

The law said there should be one law for the strangers who dwelt in the land, as for the Hebrew, and the strangers who were servants or slaves should have the sabbath rest. This benefit they received because of close association with the Israelites, and because their labor would be a source of gain or distraction to their masters. (Exod. 20: 10.) As for slavery, the law distinctly allowed the retention "forever" of foreigners. They did not go out in the jubile. (Exod. 21: 2; Deut. 15: 3; Lev. 25: 44-46.) These distinctions were no doubt intended to impress upon

all the advantages of being one of the covenant people, and to encourage the aliens to become proselytes.—Exod. 12: 45, 48; Num. 15: 14-16.

The Silver Trumpets

Moses was told to make two silver trumpets "for the calling of the assembly, and for the journeying of the camps." The sons of Aaron, the priests, should blow the trumpets. They were also to be used in case of war, in remembrance of God as the One in whom they trust for victory. "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, *ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings*; that they may be for a memorial before your God: I am the Lord your God."

From this it would appear that the opening of the year of jubile was by no means the only occasion on which the silver trumpets were sounded. They served to call the people together, to proclaim the offering of sacrifices, and to announce the sabbath and feast days. The use of the same trumpet in the year of jubile again shows the connection of the jubile with the sabbath system, and the connection of the sabbath system with the offering of sacrifices and the worship of God.

The word *yobel*, meaning the blast of a horn, occurs in Exod. 19: 13, and is translated "trumpet." It is this word which is translated "jubile" in Lev. 25: 10, 11, 12, 13, 15, 28, 30, 31, 33, 40, 50, 52, 54; 27: 17, 18, 21, 23, 24; Num. 36: 4. The word stands for the trumpet, for the sound of the trumpet, and for the fifty-year festival which the sound introduced. The word rendered "jubile" in Lev. 25: 9 is not *yobel*, but *teruwah*, meaning an acclamation of joy. The word *yobel* is rendered "ram's horns" in Josh. 6: 4, 6, 8, 13. No doubt in the overthrow of Jericho and of Midian, the use of the trumpet was, as on other occasions, a memorial of the Lord, and a testimony of their faith in God's power to win the victories for them.

The Jubile Trumpet and the Atonement

Since some interpreters claim that the trumpet of jubile was sounded at the close of the day of atonement, it is important to notice, first, that the record does not so state; and, second, that the custom was to blow the trumpet *over* the sacrifice, while it was being consumed on the altar. The jubile trumpet must not therefore be dissociated from the atonement. The jubile trumpet is indeed first concerned in announcing the day of atonement, and calling the people together, that they may be ready to fall down and worship when they see the smoke of the burnt offering arising and have that testimony that the High Priest is sprinkling the blood of the atonement on the mercy seat. On every day of atonement for fifty years the trumpet was blown, the sacrifice offered, and the sins of the people forgiven, but it was only in the fiftieth year that the jubile festival was celebrated, by the return of every man to his possessions.

The jubile trumpet proclaimed liberty for any Hebrew who had been sold for debt, but that was not the only time Hebrew slaves were liberated. No

Hebrew was allowed to hold a brother Hebrew as a slave for more than six years—in the seventh he must go free, and he must not be sent away empty. (Exod. 21: 2; Deut. 15: 12-18.) But on no account could a Hebrew hold a brother as a slave through the Jubile, unless the ceremony mentioned in Deut. 15: 17 had been performed at the slave's request.

Nothing is said about remission of debts in the jubile year, but Deut. 15: 1-11 commanded the release of debtors (except foreigners) at the end of seven years. Instead of making a fellow Jew a debtor, they were preferably to open their hands wide to supply his needs.

The Good Things Foreshadowed

The simplicity of the Gospel, as contrasted with the complexity of the law, is illustrated in that a few words may outline the "good things" whose shadows require columns of description.

The one sacrifice of the Lord Jesus on the cross was the antitype of hundreds of thousands of sin-offerings and burnt offerings. In Himself he was the antitype of the daily, or continual, burnt offerings, which for over a thousand years ascended to God. Through Him alone our prayers may be heard; by Him alone we are acceptable as worshippers at the throne of God. His simple law of faith and love and obedience takes the place of a long and detailed code of commands and prohibitions, rites and ceremonies. In harmony with the simplicity and beauty of the redemption which is in Christ Jesus is the sabbath or rest of the Christian believer, and the liberty wherewith Christ makes free.

Jesus Christ was the Great Prophet whom Moses said God would raise up—"Him shall ye hear in all things whatsoever He shall say unto you." He is the great High Priest who blows the trumpet of Jubile, announcing that the atonement sacrifice was offered by Himself, that sins may now be forgiven those who will afflict their souls and confess their sins in His ears, and take His yoke upon them, to serve and obey Him. In Him therefore, and in the blessings He gives, we should say the Jubile has its antitype, just as the sabbath has its antitype in the rest of faith which He gives the penitent believer.—Heb. 4: 3, 8-11.

Much of the prophetic language concerning our Lord Jesus is in the words of the jubile proclamation—"To proclaim liberty to the captives, and the opening of the prison to them that are bound: to *proclaim the propitious, delightful, or favorable, year of the Lord.*" (Isa. 61: 1, 2; Luke 4: 18, 19. See definitions of "acceptable" in Strong's Concordance. Young translates, "the year of the good pleasure of Jehovah"; Leeser renders it, "a year of favour of the Lord.") Observe that after Jesus had quoted these words, he added, "*This day* is this scripture fulfilled in your ears." The remainder of his comments are not recorded, but we are told that the words which proceeded out of His mouth were *gracious*, so that all the people marvelled.—Luke 4: 22.

"Thus saith the Lord, In the *time of favour* have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inhabit the desolate heritages; that thou mayest say to the prisoners, Go forth, etc.—Isa. 49: 8, 9. Compare Leeser's trans.

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—Isa. 11: 4.

"Thou hast multiplied the nation, and increased the joy: they joy before thee as in the joy of harvest [that is, in the feast of the ingathering, following the day of atonement]. . . . Of the increase of his government and peace there shall be no end.—Isa. 9: 3-7.

"Nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2: 4.

The New Testament also speaks of liberty. Paul says to the Jewish converts—

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

"For, brethren, ye have been called unto liberty." "If ye be led of the Spirit, ye are not under the Law."—Gal. 5: 13, 18.

"But God be thanked, that ye were the servants of sin. Being then made free from sin."—Rom. 6: 17.

"That they which are called might receive the promise of eternal inheritance."—Heb. 9: 15.

The Jews were in a greater bondage than that of temporal servitude to one another, though they did not realize it fully—the bondage of the Law, of Sin, and of Death, and from these only the Greater than Moses and Aaron could deliver them, and give them an abiding inheritance.

Gentiles as well as Jews were in a terrible bondage, from which Christ came to deliver them. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sin, and inheritance among them which are sanctified by faith that is in me."—Acts 26: 18.

The New Covenant Trumpet and Seal

The Antitypical Trumpet of Jubile began to sound in Palestine eighteen hundred years ago: it is still sounding, and it will continue to sound as long as attention needs to be called to the atoning sacrifice offered, and there are slaves of Sin and Death to re-

lease. It is "good tidings of great joy which shall be to all the people." (Luke 2: 10, 11; Heb. 5: 9.) But as under the Law Covenant the aliens were debarred from the worship of God on the sabbaths and from the special benefits of the jubiles, so no unbeliever can worship God acceptably under the New Covenant, or receive the deliverance of the Antitypical Jubile. As in the ancient day of atonement those who would not afflict their souls nor acknowledge their need of the sacrifice were to be put to death, so it is written of the wilful rejector of Christ—"It shall come to pass that whosoever will not hear that prophet shall be cut off from among the people." (Lev. 23: 29, 30; Acts 3: 23.) Instead of receiving the liberty and blessings of the Antitypical Jubile, he must be destroyed as unworthy of them.

The ancient Jews in their year of jubile were concerned for their houses and lands and possessions which God had given them. The blessings to believers in Jesus are arranged for under the New Covenant (Heb. 8: 6; 9: 15), the sign or seal of which is the Holy Spirit given to believers. (Eph. 1: 13; 2 Tim. 2: 19; Rev. 7: 1-8.) The believer in Jesus (either in the High Calling age or in the Kingdom age, for the Antitypical Trumpet of Jubile or gladness sounds through both ages) is more concerned over questions of righteousness and truth. Yet we read that God has prepared wonderful things for the overcomers in glory (1 Cor. 2: 9): and whatever of physical comfort and enjoyment will be suitable for the millions of mankind who will come back to earth during the Kingdom age will be supplied; for of those times it is written—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Behold, I make all things new. . . . He that overcometh shall inherit all these things."—Rev. 21: 4-7.



When this Life Ends?

(Editor's Sermon.)

QUESTIONS of all sorts sink into insignificance beside one that inquires into the state of things the moment after death. What shall be when this life ends is a matter of the deepest interest to every one who can think, and the question is certain to have occurred to every individual who is able to contemplate possibilities farther ahead than the next moment or two. Philosophers have wrestled with the question, and have formulated theories concerning it. Charlatans of all descriptions have coined mints of money by giving "answers" to credulous seekers after information, many of these alleged "answers" purporting to come from persons known to have died recently or in more remote times, but asserted to be alive and able to "communicate" through human beings of appropriate sensitiveness. Ministers of the Christian religion have also sought to answer the question, but their answers in the main have been so colored by the philosophical speculations

of heathendom, that the before-mentioned charlatans have, unfortunately, been assisted by them rather than hindered.

The Bible answer to this important question has been sadly neglected in the meantime by many of those whose professed occupation is to teach the people what the Bible says. This neglect is the more sad-denying, because the Bible answer is the only one that can correct the misapprehensions lodged in so many minds, satisfy the longings of every truth-hungry heart, and expose the colossal pretensions of the charlatans who prey upon the purses of those emotional beings who are convinced by their longing desires—the wish being father to the thought—in the absence of unquestionable demonstration.

In the Bible answer to the question, "What shall be when this life ends," there are simplicity and straightforwardness that command respect, and inspire confidence in the answer given. There is also

a steadfast adherence to those facts which may be known apart from the Bible, which should form a weighty recommendation of the Bible to those who have not hitherto thought much of it. Moreover, in dealing with the situation revealed in its answer to the question, the Bible shows an incontrovertible logic which must appeal most powerfully to every admirer of consistency.

What may be Observed

Before seeking the Bible answer to our question, it will be useful to remind ourselves briefly of the leading facts observable by those in the presence of one just deceased. What is the difference between the condition of that one just prior to decease and his condition after decease? The senses of sight, touch and hearing apprehend the evidence. What do they tell us? Sight tells us that there is no longer the activity associated with life, however feeble. There is no longer the rise and fall which must always be manifest where respiration is in process. Circulation of the blood having ceased, a certain pallor is manifest and remains. Touch tells us that there is no pulse, and presently informs us of a coldness that has come over the dead body. Hearing assures us that there is absolutely no movement within the trunk of the deceased, as there would be if the internal organs were functioning. So these three senses agree that life has ceased, and that death has taken place. As far as these senses can inform us, the deceased person is no longer in existence. If it be asserted that something has flown away, and persists in living after the person is apparently dead, the senses of sight, touch and hearing cannot confirm such assertion; they can but say, we neither saw, heard nor felt anything go.

Will the Scriptures confirm the testimony of sight, touch and hearing? If so, to what extent? And will the Scriptures give us additional information of a sort not deducible from the examination by the three senses? To these questions we answer—Scripture fully confirms the testimony of the senses in regard to our question, and gives additional information such as the senses cannot supply.

Testimony from an Ancient Hymnal

The phrase, "hymnbook theology," is sometimes used in derision of sentiments expressed in hymns. It cannot be denied that some of these sentiments are far from bringing glory to God and edification to His saints. The reason for this is because the writers of hymns are not always careful to follow closely the teaching of Scripture. Expressing their own thoughts, the hymnists could not avoid going astray on some points, and this is said without disparagement of many beautiful and most comforting hymns, for which we acknowledge indebtedness to talented saints of all ages.

But there is a hymnal nearly three thousand years old, which speaks with the authority of divine inspiration; viz., the Book of Psalms. Whatever is found in the Psalms is true theology, and is to be accepted as such. If they say anything bearing on our question their utterance will be the divine ultimatum that should satisfy every requirement of those who believe in God. Now it is a fact that some exceedingly plain

and explicit statements occur in the Psalms, the perusal of which leaves no room for doubt; for example—

"In death there is no remembrance of thee;
In the grave who shall give thee thanks?"—Psa. 6: 5.

If the ability to remember be gone, there is but little left. The power of connected thought goes out with memory, and only a blank remains. Not only is God forgotten in death by those who in life called upon His Name, but there is no power by which the dead can praise Him. The Psalmist in a sore illness uses this as an argument with the Almighty—Save me! for if I die I shall not be able to remember thee or give thee thanks. With a similar argument the Psalmist again calls upon God—

"What profit is there in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?"—Psa. 30: 9.

And again—

"Wilt thou shew wonders to the dead?
Shall the dead arise and praise thee?
Selah.
Shall thy loving kindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?"—Psa. 88: 10-12.

All this is of course very far from agreeing with the "theology" expressed in many of the modern hymnals, in which it is asserted that the dead can praise the Lord much better than they could while alive. The disagreement is so serious that it is quite clear we cannot believe both. We cannot believe that a dead person both can and cannot praise the Lord; that a dead person cannot remember and that he can remember. It is therefore incumbent upon us to make choice. Which shall we believe; the inspired Psalms, or the uninspired modern hymns? Choose this day!

Another assertion of the Psalms is—

"The dead praise not the Lord.
Neither any that go down into silence."—Psa. 115: 17.

And King Hezekiah, having recovered from his serious illness, and having received the promise that fifteen years should be added to his life, sang a song of praise to God, saying—

"For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day."—Isa. 38: 18, 19.

Testimony by "The Preacher"

Efforts are constantly made to discredit the book of Ecclesiastes on account of its plain teaching in regard to what shall be when this life ends. It is alleged that it was written not under inspiration of the Holy Spirit, but in a pessimistic mood, Solomon, its writer, having "seen life," and tired of it. The Royal Preacher undoubtedly did some very foolish and exceedingly wrong things; but the tone of the book, and particularly of its closing exhortation, is—

"The end of the matter, even all that hath been heard, is, Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecc. 12: 13, 14, margin.

A book that enforces its entire teaching, "even all that hath been heard," with words like these, and those other words, "Remember now thy Creator in the days of thy youth" (Ecl. 12: 1), cannot be catalogued as infidel literature, and this book is grossly libelled by those who so classify it.

The testimony of "The Preacher" concerning our question is clearly expressed—

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecl. 9: 4-6, 10.

This teaching agrees exactly with that of the Psalm before quoted. If, therefore, some seek to discredit Ecclesiastes on account of this teaching, they should also find equal fault with the Psalms. But the right thing would be for them to revise their own false teachings, and remodel them according to the inspired declarations of the sacred Word.

Another portion of Ecclesiastes that is in even greater disfavor than the above with those who seek to discredit the book is—

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?"—Ecl. 3: 19-21; v. 21 according to ancient MSS. and R.V.

This is of course very shocking to those who entertain certain notions about the constitution of man. But if this passage has to be criticised, then Genesis must be criticised on precisely the same ground. Moses wrote that the beasts of the field, the cattle and the creeping things were made by God out of materials furnished by the earth (Gen. 1: 24, 25); he also wrote that "God formed man of the dust of the ground" (Gen. 2: 7), and that the effect of death would be that man should "return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) As for all having "one breath," this is a truism; every one knows that the same atmosphere is breathed by man and beast, and that when either man or beast stops breathing he stops living. From the reading of Ecl. 3: 21 as above quoted from ancient manuscripts and the Revised Version, it would appear that the well known facts mentioned in vss. 19 and 20 in harmony with Genesis, were here cited by the "Preacher" in contradiction of heretical notions that were even then abroad, as they are now, to the effect that man when he dies goes upward and the beast when he dies goes downward. The fact is that in death, and as far as death is concerned, a man has no preeminence above a beast. Both being alive, the man is superior to the beast; both being dead, the man has no advantage over the beast. Nevertheless, the dead man has prospects which the dead beast cannot have, for God has promised that man shall be raised from death, but has made no such provision on behalf of the beast. It is because of this prospect that the

"Preacher" says that "the spirit [or breath, representing the power to live] shall return to God who gave it." Ecl. 12: 7.) The Hebrew word rendered "spirit" in this passage is the same as that rendered "breath" in Gen. 6: 17; 7: 15; Ecl. 3: 19; and many other places.

Old Testament evidence in regard to our question has not been nearly all exhausted in the foregoing; there is much more to the same effect. What we have considered fully bears out the evidence of the senses, Sight, Hearing and Touch, which evidence is the same beside the death bed and in the autopsy. But Scripture looks forward as the senses cannot do. Scripture mentions the remedy for the disaster. As the people have been taken away in death, and have returned to their dust, they will in a time to come be brought back to "their former estate." (Ezek. 16: 53-55.) The children, too, shall return from death—"the land of the enemy"—to their own border, where they lived before death took them. (Jer. 31: 15-17.) Scripture makes no claim that people are alive while they are in death; recognizing that the people are actually *dead*, the Word of God mentions the only logical remedy for the situation; viz., RESURRECTION.

Testimony by Jesus Christ

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . . Jesus spake of his death. Then said Jesus unto them plainly, Lazarus is dead." "I am the resurrection and the life."—John 11: 11-14, 25.

Coming now to the New Testament, we find no discrepancy between it and the Old Testament. The same answer is given to the question, What shall be when this life ends. In the Old Testament it is said of both good and bad that they sleep in death, knowing nothing (2 Chron. 12: 1, 16; 14: 1, 2; 16: 13; 17: 1-6; 21: 1; Ecl. 9: 5); in the New Testament our Lord Jesus Christ gives the same teaching, as above cited. This is confirmed by the incident of Lazarus' being raised from death, or waked out of his sleep. Had Lazarus been four days in heaven, he must have had much to tell about the wonders he had seen, and he might have been excused had he reproached his Friend for calling him back to earth again. But there was no gathering of an immense multitude to hear a lecture from Lazarus on "What I saw in my Four Days' Visit to the Heavenly Courts;" for Lazarus had nothing to relate; nor did his sisters and friends expect that he would have. Lazarus had not been to heaven at all. (John 3: 13.) He was simply asleep in death, knowing nothing, doing nothing; and it was from death that his loving Friend Jesus brought him back.

In connection with this incident we are told Who has the power to raise the dead. It is Jesus; He is the Resurrection and the Life. By his death and resurrection He became Lord of dead and living, having paid the price of His own precious blood to purchase the race to Himself. (Rom. 14: 9; 1 Cor. 6: 20.) He has the "keys" of death and *hades*, and in due time will use them, and will release those who are bound in the prison. (Rev. 1: 18.) He will call forth all those in the graves. (John 5: 28.) "There shall be a resurrection of the dead, both of the just and unjust."—Acts 24: 15.

Testimony by Peter and Paul

"For David is not ascended into the heavens."—Acts 2: 34.

"But I would not have you to be ignorant, brethren, concerning them which are asleep. . . . For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4: 13, 14.

If our Lord said, "No man hath ascended into heaven" (John 3: 13), the Apostle Peter was equally explicit concerning David. "David is not ascended into the heavens." Language could not be plainer than this. David was more than a thousand years dead when Peter said this about him. He was "both dead and buried," and for a thousand years had been sleeping with his fathers. Since the day of Pentecost nearly two thousand years more have passed, and David's death-sleep remains unbroken. But just as surely as great David's greater Son has the "keys," just so surely will He one day call forth His renowned ancestor; then He Who was David's son shall be David's Lord; He Who was the Offspring shall be the Root of David, from Whom David will derive His life.—Matt. 22: 41-46; Rev. 22: 16.

Paul's testimony is quite as clear on this question as those before cited. The believers who died had not gone to heaven; they were *asleep* in Jesus, and would be waked out of their sleep in due time by Him Who has the power to call them forth. Paul himself did not expect to go to his heavenly reward immediately at his death. He recognized that the crown of righteousness would be laid up for him, and would be given him at the time of our Lord's appearing.—2 Tim. 4: 6-8; John 14: 1-3.

If there be No Resurrection?

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 16-18.

Those Christians whose theology is corrupted by mixture with heathen philosophy and world-wisdom,

and who therefore vainly suppose (contrary to Scripture and the evidence of their senses) that the dead are not really dead, but away in the enjoyment of more genial environment, relieved from the incubus of "this mortal coil," see no reason why there should be a resurrection of the dead. To them the resurrection appears to be a positive and very great disadvantage, since the weight of the happily shuffled-off "mortal coil" will again become a burden upon the now liberated soul. In the circumstances, it is not surprising that they take this view, and that many of them openly reject the idea of a resurrection as not only useless but injurious.

Their premise is wrong. The soul or spirit does not—can not—live independent of a body, and the dead souls are not living somewhere while the body moulders away. The truth is, that if there be no resurrection of the dead, there is no ray of hope to lighten the future even for the saints, let alone the sinners. The Scriptures give us the logical position in the event of there being no resurrection—"If the dead rise not, . . . then they also which are fallen asleep [dead] in Christ ARE PERISHED." This is easy to understand. If we cannot look forward to resurrection, we cannot look forward to anything. There is only blackness of darkness; the infidel teaching is correct; "death ends all;" and we, having hope in Christ in this life only, "are of all men most miserable."

But, thanks be to God, though death is the end of life, as Scripture and our senses affirm, death has not the last word. The Son of God has died for our sins, has Himself been raised from death, has abolished death, and has brought life and incorruptibility to light. (2 Tim. 1: 10.) He must reign until death is put under His feet and destroyed. (1 Cor. 15: 25, 26; Rev. 20: 14.) Then shall the ransomed of the Lord exult, saying, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15: 54, 55.) Praise ye the Lord!

Bible Chronology

FROM THE VERY beginning of the age the Lord's people have longed for its consummation, that their trials might be at an end, and they might enter into their glorious inheritance in light. (Matt. 24: 3; Acts 1: 6.) This eagerness for the end has been in some respects beneficial, stimulating faith and zeal. In other respects it has been harmful, since it has led to the setting of dates unauthorized by the Scriptures, thus keying their adherents to a high pitch of expectation; from which, when the dates pass without the looked-for happening, they are plunged into confusion or despair, and some toss aside the Bible altogether as an unreliable guide.—2 Tim. 2: 18.

In Apostolic days some claimed that "the resurrection is past already;" others misunderstood the Apostles, and thought that the "day of the Lord" had arrived in their time. (2 Tim. 2: 18; 2 Thes. 2: 2.) In the year 1000 a number of Christians

thought the age would end that year, largely because the round number impressed them as a likely one for the occurrence. In the year 1610 some professing Christians in Europe were prepared for the end. The advent movement from 1829 to 1846 was based on Miller's interpretation of chronological dates, and many in both Europe and America expected to be taken bodily up from the earth to meet the Lord in the air in 1844; and, when that date passed, in 1846. Professor Totten made quite a stir in America in the closing years of the nineteenth century. He claimed that the Holy Spirit would be withdrawn in 1896, and that other striking events would occur immediately after. All of his predictions proved false. Baxter, in London, published warnings of the end, and of wonderful events to occur at various dates late in the last and early in the present century. As some of his dates went by without fulfilling his expectations, he readily set fresh dates further

in the future. A year or two ago his death occurred, so that he has not lived to see other of his dates pass unfulfilled.

There are others who set 1907, 1911, 1914, 1915, 1917, 1934, and other dates for specific happenings; 1907 and 1911 are now behind, and the prophecies concerning those dates proved false. The present year, 1914, is half gone, according to some of these students, who date their year as beginning in October of the previous year. The world-wide anarchy they predicted for 1914 has not even begun, and there are no prospects of it in the coming six months.

It does not require deep knowledge of the Scriptures, nor careful study of the signs of the times, to make guesses like these. Anyone can say, I think the age will end in 1915, and if it does not end then it may end in 1921, and if not then perhaps it will come in 1930, and so on. Also anyone can *misconstruct* and *misapply* Scripture calculations, types and prophecies to fit various dates, which will afterward leave their dupes in ditches of doubt and despair. But does the Lord wish His people to be thus at the mercy of irresponsible guessers?

Claims Confidently Asserted

The confidence with which some of these claims were and are set forth by their chief exponents largely influences their followers. Just as many Christians accept the false doctrine of the immortality of the soul because their teachers in whom they have confidence assert it, so many adherents of these false prophets accept their dates along with their other teaching, because they hear them continually reiterated, and do not realize that their prophets are misleading them. In three different issues of the "Advocate" (Nov., '09; June, '12; Feb., '14), we have shown that some of these teachers misuse the "Seven Times" punishments of Lev. 26 as showing the length of "Gentile Times," whereas they refer to the punishments seven times *more severe* which God threatened to pour out on the children of Israel for their sins. There were five such punishments, each one more severe than its predecessor, the last one culminating in the Babylonian captivity. Yet in the face of this exposure, the claim continues to be made that Leviticus 26 teaches that the Gentile Times were to be 2520 years in length. We should like to impress again on "Advocate" readers that the *confident and repeated assertion* of a matter *does not prove it*. The Bible nowhere states the number of years to be contained in the period reaching from Nebuchadnezzar to the end of Gentile rule, which is the period called by our Lord "the Times of the Gentiles." Therefore the Lord's people do wrong to set a date for its termination.

We have also shown (see March "Advocate") that the "doubles" of Isaiah, Jeremiah and Zechariah *do not support* the claim (also confidently asserted by some) that the Gospel age is the exact length of the Jewish age. They refer in some instances to the repeated punishments visited upon Israel, and in other instances to the more than compensating joys and blessings which followed those punishments when the people repented and were restored to their own land after the Babylonian captivity.

The True Bible Chronology

That there is more or less of Chronology in the Bible, as well as prophetic periods whose beginning and termination are stated, all familiar with the Scriptures agree. Some of these prophetic periods have been considered in these columns, and their study has been most refreshing and encouraging to the watching saints. We propose now to look into the matter of Chronology, to see what light the Scriptures throw on that subject. If they do give a definite chronology, the Christian should know it; if they do not, he should know that also, in order that he may not be misled by false teachings.

Chronology concerns itself mostly with the year of the world (A.M.), or the years B.C. or A.D., in which certain events, such as the Flood, the call of Abraham, the departure of the children of Israel from Egypt, the birth and death of our Lord, occurred. It is a most interesting study, and yet the candid student, after examining all the available evidence, is forced to conclude that the exact year in which many events transpired, or the exact number of years which have passed since the creation of man, cannot be stated with positiveness. This is our judgment after having examined a number of chronologies, from Archbishop Ussher's and Dr. Hale's down to others based more or less on their researches. Bishop Ussher's dates are inserted in the margins of the Authorized Version, and Dr. Hale's calculations can be seen in most large libraries. A comparison between Ussher's and Hale's chronologies, "from the creation to the entrance into Canaan," is given in the appendix of the Variorum Bible.*

Chronologists usually divide Biblical history into nine periods:—

1. From Adam to the Flood.
2. From the Flood to the Covenant with Abraham.
3. From the Covenant with Abraham to the Exodus.
4. From the Exodus to the Judges.
5. Period of the Judges.
6. Period of the Kings.
7. Period of the Desolation.
8. From the Desolation to A.D.
9. The Christian Era.

We shall now take up these periods in order (D.V.), and trust that this fresh examination will be profitable to us all; (1) by clearing our minds of any erroneous ideas not justified by the Scripture, and (2) by establishing us more firmly in that which rests on the sure foundation of the Word of God.

The 6000 Year Tradition

To begin with, we should divest ourselves of the theory that the period of sin which God designed to permit was to be exactly six thousand years long. This theory is a modern adaptation of the old Jewish tradition, current before the Christian era, that the world would be 6000 years old when the Messiah would come. It has no substantiation in fact. According to the Septuagint (or "long") chronology the world was at least six thousand years old at

*The Variorum Bible can be supplied by us as per advertisement.

the first advent; according to the Hebrew (or "short") chronology, as held by Jews to-day, the year 1914 is the year 5674-75 of the world; consequently, according to them, 6000 years would reach to A.D. 2239. According to Ussher, 6000 years from creation will end in 1996; according to Hales, they ended in the year 599 A.D. Others give various dates. But of all it can be truthfully said that their calculations are not in accord with Scripture data; and, moreover, as said before, the Lord nowhere tells us to look for the end of 6000 years. Neither do the apostles so much as mention the matter. If they knew of the Jewish tradition, they ignored it. To lay stress on a 6000 year period unmentioned in Scripture draws attention away from periods which are mentioned, and which it is more profitable to study.

Period from Adam to the End of the Flood

This period is given by Ussher and others as 1656 years, and the proof is said to be exceedingly simple, being based on the age of each patriarch at the birth of a son. But this matter is not as simple as it looks, because to produce 1656 years the ages are taken from the Hebrew Version of the Old Testament, and there is evidence to show that some of the numerals in the Hebrew MSS. were tampered with by the Jews in the early part of the Christian era. This evidence is given herewith, not for the purpose of throwing discredit on the Old Testament, nor of upsetting confidence in God's Word, but in order that our readers may be correctly informed on the facts, and thus better able to come to a right judgment on the chronology. Belief of and confidence in God's Word does not depend solely on the Hebrew MSS. of the Old Testament now available, the Lord having supplied other means of verification; namely, by the Septuagint translation of the Old Testament.

Brief History of the Hebrew Text

"The Hebrew text was preserved with great care, and commanded by Moses to be put by the side of the 'ark of the covenant,' where it chiefly remained till the destruction of the temple by Nebuchadnezzar, B.C. 587. Copies of the sacred books were held by pious Jews during the captivity. And about B.C. 460, under the decree of Artaxerxes Longimanus, a Persian king, Ezra, assisted by others of the great synagogue, commenced arrangements for a removal from Babylon to Jerusalem, for the purpose of restoring the Jewish Law and worship, under the sacred temple, which had been built according to the decree of Cyrus, which issued B.C. 536. This great work was faithfully executed by Ezra, the inspired scribe of the Lord, by collecting the copies of the law, and enforcing a corrected edition of the whole upon the Jews.* In doing this, and till his own writings, the book of Nehemiah, and the prophecy of Malachi, were added, the first 'seven weeks,' or forty-nine years of Daniel's 'seventy weeks,' were occupied. Malachi, the last of the prophets, then told the Jews to 'remember the law of Moses, which was commanded in Horeb, for all Israel, with the statutes and judgments.' . . . The Hebrew text, as thus presented, continued without material alteration till the time of Christ; when the Hebrew Scriptures became much neglected, because of the

prevalence of the Greek language, which had contained a faithful translation of the Hebrew Scriptures for about three hundred years. However, in the second century, both Jews and Christians turned their attention to the critical study of the Hebrew Bible; and some Greek versions were completed. One of these was by Aquila, an apostate from Christianity to Judaism. And the Hexapla of Origen gives the Hebrew text, as it existed in the east, from A.D. 200 to the end of the fifth century. Many discrepancies were discovered in the Hebrew manuscripts, and the Jews collated copies, and collected various readings, which appeared in the Jerusalem Talmud, about A.D. 280. About the beginning of the sixth century, the learned Jews revised and published the sacred text in two parts. The true reading they called the Masorah; and the meaning, they named the Mishna and Gemara. Since that time the Hebrew Bible has remained about the same."

The Hebrew text was originally written without vowel-points, the consonants of each word alone being presented. The accepted pronunciation and meaning of each word was transmitted orally or by notes, which formed part of the mass of tradition with which the Scriptures were encumbered. We quote—

"The Masorah itself was but one of the fruits of the labors of the Jewish doctors in the Masoretic period. A far more important work was the furnishing of the text with vowel-marks, by which the traditional pronunciation of it was imperishably recorded. That the insertion of the Hebrew vowel-points was post-Talmudic is shown by the absence from the Talmud of all reference to them. The vowel marks are referred to in the Masorah; and as they are all mentioned by R. Judah Ching, in the beginning of the eleventh century, they must have been perfected before that date. Contemporaneous with the written vocalization was the accentuation of the text."

It will be seen from this that the Hebrew text edited by these Jewish doctors was equivalent to a translation, or an interpretation, embodying what they considered to be the meaning of each passage. This is illustrated in modern shorthand, with which most of our readers are more or less familiar. The lines represent the consonants, and the dots and dashes the vowels. Beginners use more vowels than do experienced writers, the latter having many contracted word-forms which dispense altogether with the vowel-points. Take, for example, the consonants *dr*. They represent dare, dear, dire, door, dure, according to the vowel following the *d*; or, dray, dree, dry, etc., if the vowel follows the *r*. In the absence of vowels, the reader of shorthand notes judges largely by the sense what vowels are required. Be it noted, each of the above words has a different meaning. So in the Hebrew, the meaning is readily altered by an alteration of the points. This fact has led scholars of late years to publish and study the unpointed text.

"The knowledge of the meanings of the Hebrew words is gathered (a) from the context, (b) from parallel passages, (c) from the traditional interpretations preserved in Jewish commentaries and dictionaries, (d) from the ancient versions [Samaritan, Septuagint, etc.], (e) from the cognate languages—Chaldee, Syriac, and Arabic."

It is often said that "a little knowledge is a dangerous thing," and therefore the average Christian is not encouraged to familiarize himself with the history

*The Jews ascribe to Ezra the institution of the Great Synagogue, the settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume.—Smith's Bible Dictionary: Ezra 3: 2, 7; 6, 10; Neh. 8: 18.

"Biblical Chronology," by P. Akers.

For further particulars, see Smith's Bible Dictionary.

Smith's Bible Dictionary.

or nature of ancient manuscripts. It is not uncommon to come across otherwise intelligent persons who think the King James' Version is inspired, and that the Bible was originally written in English. Others fear that the faith of the ordinary Christian might be endangered by too much information regarding the difficulties connected with Biblical criticism. This does not, however, necessarily follow. Rather, the more the devout student learns concerning these matters, the more deeply is he impressed with the wonderful way in which the Word of God has been preserved, and its truth caused to shine out for the enlightenment of all generations, in spite of the errors of copyists, the confusion of marginal comments with the text, etc.

The Variorum Bible contains, in its preface, an informative paragraph on the Hebrew Text, as follows (the italics are ours):—

"The Hebrew text of the Old Testament stands upon a somewhat different footing [from the Greek text of the New Testament]. The form in which it appears in the printed Bibles is that in which it has been fixed by the Jews themselves for centuries. But a close examination reveals the fact that, jealously guarded as it thus has been, there must have been an earlier period in its transmission, during which errors and alterations crept in. The existence of such errors may be easily shown, without passing beyond the limits of the Hebrew text itself, by a comparison of the corresponding chapters in the Books of Samuel and Kings on the one hand, and in the Chronicles on the other. Of the MSS. which have as yet been examined, *but few date back as far as the 10th century A.D., and these few contain only portions of the Bible.* But the ancient Versions at once carry us back to a period from 500 to 1,000 years anterior to this: they thus reflect, with more or less exactness, a text far older than that represented by the earliest Hebrew MSS. Certainly to classify and account for all the divergencies which they exhibit is a problem of extreme complexity, and perhaps insoluble: but, if used with tact and sobriety, the ancient Versions afford invaluable aid in restoring order and sequence where the Hebrew, as we possess it, appears involved in much confusion. . . .

"Cases, however, occur in which a suspicion of corruption attaches to the text, which even a comparison of the Versions does not avail to remove. Here, then, nothing remains but to make a temperate use of critical emendation. However reluctant we may be to admit the principle of conjecture, an exceptional application of it is justified in the case of the Old Testament (1) by the long interval which elapsed between the composition of most of the books and the earliest date to which we can trace them, and (2) by the nature of the Hebrew character, which, in every phase through which the alphabet has passed, are very liable to be confounded. Purely arbitrary emendations are, of course, inadmissible; but there are many passages which become at once intelligible on a slight alteration in the form of one or two of the letters. Changes of vowel-points are also occasionally of service, but these do not in the same sense fall under the head of conjecture, for the vowel-points merely represent a valuable, but still post-Christian, exegetical tradition."

The Septuagint Version

One means which the Lord used to safeguard the ancient Hebrew Scriptures was His overruling providence in their translation into Greek nearly three centuries before the Christian era. It was natural that the Greek-speaking Jews, scattered all over the known world, should desire their Scriptures in their familiar tongue, just as English-speaking people now like the Bible in English, the German-speaking in German, etc. And this desire on their part became the occasion of supplying a most valuable aid, not only to Jews, but to all Christians since. The Penta-

teuch is thought to have been translated in 280 B.C., and the other books at later dates. In our Lord's day the Septuagint version was in common use in the synagogues; it was from the Septuagint that our Lord and the apostles quoted, and it was the Septuagint that the Bereans searched to discover whether the apostles declared the truth or not. For about four hundred years it was considered by all the Jews as a faithful translation of the Word of God.*

The Samaritan Pentateuch

"The Samaritan copy of the Pentateuch was used by the people of Samaria. They were a mixture, descended of remnants of the ten tribes, and such nations as the king of Assyria put in the place of the former, when they were carried into captivity. The priest who was sent back into Samaria, by the king of Assyria, to teach the new settlers 'the manner of the God of the land,' could only give them such Scriptures as the ten tribes then had—the five books of Moses. These were written in the old Phœnician letters. And when, on the return of the other tribes from captivity at Babylon, certain disaffected Jews, with Manasseh, a son of Jehoida, the high priest, at their head, attached themselves to the Samaritans, no other parts of the sacred text were added, lest it might be discovered that Jerusalem was the only place where they should offer their sacrifices. From this time, their worship better resembled that of the Jews. And in the time of Alexander, they obtained leave to build a temple on Mount Gerizim. They preserved copies of the Pentateuch in the original Hebrew character."[†]

Their Bearing on Chronology

In view of the importance of the Septuagint and Samaritan versions, they can hardly be ignored in any consideration of Old Testament chronology—particularly the Septuagint, when we remember that our Lord and the apostles used it without reflecting against it. No doubt there were various readings of the Septuagint extant at that time, for the manuscripts now available show glosses, corrections, etc. But these should no more discredit the Septuagint than similar variations in the Hebrew manuscripts rule them out of consideration. The open and studious mind is willing to make use of all material which throws light on the Scriptures; and every Christian who takes up the study of chronology should know whether the Septuagint agrees with or differs from the Hebrew in its numerals. The following table, after P. Akers, published in 1855, and similar to tables to be seen in later works on chronology, gives the ages of the patriarchs according to the three versions, and as given by Josephus, the Jewish historian. As Josephus claims his figures to be "out of the Hebrew Scriptures," it will be seen that he entirely supports the Septuagint, except six years in the life of Lamech. This fact is important, because he lived in the latter part of the first century, before the Jews were accused of corrupting the Hebrew text, and it proves that the Greek and Hebrew Scriptures were then in agreement. Some claim that Josephus altered his dates to please the Greeks, but that is hardly likely when he definitely states that he gives them according to the accepted Hebrew Scriptures of his day.

*For further particulars, see Biblical Chronology, by P. Akers; Smith's Bible Dictionary; A. Clark's Commentary, etc.

†Bible Chronology, by P. Akers.

Period from Adam to the Flood

	Lived before the birth of his Successor.				Total length of Life.			
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.	Jos.
Adam	130	130	230	230	930	930	930	930
Seth	105	105	205	205	912	912	912	912
Enos	90	90	190	190	905	905	905	905
Cainan	70	70	170	170	910	910	910	910
Mahalaheel	65	65	165	165	895	895	895	895
Jared	162	62	162	162	962	847	962	962
Enoch	65	65	165	165	365	365	365	365
Methuselah	187	67	187	187	969	720	969	969
Lamech	182	53	188	182	777	653	753	777
Noah at the Flood	600	600	600	600				
	1656	1307	2262	2256				

Reason for Tampering

In his work, "Biblical Chronology," pp. 17, 18, President Akers says:—

"From the foregoing, we think it is evident that, from the time of the translation by the Seventy, under Ptolemy Philadelphus, B.C. 280, till about the close of A.D. 100, there was no material discrepancy between the Greek and Hebrew numbers of the Holy Scriptures. For about 400 years the Septuagint received the sanction of the whole Jewish nation; and, in the meantime, Jesus Christ and His apostles, and all the Jews, made constant use of the same, when the Scriptures were searched diligently; but without a word of complaint of their supposed incorrectness.

"As the Septuagint contains now the same numbers that it did in the times above referred to, and as the Hebrew and Greek copies then agreed, it follows that the Hebrew must since have been altered. Accordingly the Jews have been gravely charged with this enormous offence by the Christian fathers, Justin Martyr, Irenaeus, Tertullian, Origen, Eusebius, etc. The object which they seemed to have in view, in offering this violence to the Word of God, was so to shorten the chronology of the Old Testament that it might not appear from the world's age that the time had come in which to expect the promised Messiah. They believed that He would come in the sixth millenary, and that was verified by the chronology of the Bible when He was born at Bethlehem; it being, as we hope to prove, more than midway in the sixth millenary of the world. Hence, the Jews, after they had rejected Him, and their temple and city were demolished, and they themselves were perpetually confounded by the Christians, subtracted 100 years from each of the antediluvian and postdiluvian patriarchs, before the birth of their respective successors, except Jared, Methuselah, Lamech, and Noah, of the former, and Nahor, of the latter; from which last they only took fifty years. Thus they shortened the chronology of the world, from Adam to Abraham—having left out 130 which had been given to Cainan—1330 years."

But even were the Jews not guilty of altering the years of the patriarchs, as suggested above, it is conceivable that copyists erred in transcribing the numbers, and that the Jewish doctors did not concern themselves to correct the errors by the aid of the Samaritan or Septuagint versions.

The Three Most Ancient Greek Manuscripts

But if the Hebrew manuscripts of the Old Testament now extant are few and fragmentary, and of late date (none earlier than the 10th century), not so the manuscript translations into Greek. The oldest three are thus described in the Variorum Bible:—

"Codex Sinaiticus, now at St. Petersburg; discovered by Tischendorf in 1859 in the Convent of St. Catherine on Mount Sinai. CONTAINS A LARGE PART OF THE SEPTUAGINT and the whole New Testament. Written, in Tischendorf's judgment, about the middle of the 4th century A.D. and at Alexandria, others have thought at Caesarea in Palestine. Corrected in some places by later hands of the 4th, about the 6th, early in the 7th, and the 7th. . . .

"Codex Alexandrinus, in the British Museum; presented to Charles I. in 1628 by Cyril Lucar, Patriarch first of Alexandria, then of Constantinople. CONTAINS THE SEPTUAGINT ALMOST COMPLETE, the whole New Testament, except St. Matthew i.-xxv. 6, St. John vi. 50-viii. 52, and 2 Cor. iv. 13-xii. 6. Date, middle of the 5th century or earlier; corrected in a few places by later hands. . . . May have been written at Alexandria, but 'it exhibits, especially in the Gospels, a text more nearly approaching that found in later copies than is found in most of its high antiquity.'—Scrivener.

"Codex Vaticanus, in the Vatican Library at Rome. CONTAINS NEARLY ALL THE SEPTUAGINT and all the New Testament except Hebrews ix. 14 to end, 1 and 2 Timothy, Titus, Philemon, Revelation; the missing parts of Hebrew and Revelation have been supplied by a late hand, probably of the 15th century. First hand of the 4th century. . . ."

Inconsistency of Some Chronologists

Some who maintain that the chronology from Adam to the flood as given in the Hebrew versions is the correct one, and who ignore the Septuagint chronology as though it did not exist, or wave it aside with a contemptuous gesture, continually refer to the Sinaitic, Alexandrian and Vatican manuscripts for evidence on New Testament passages. Perhaps they are not aware that these three most ancient Greek manuscripts contain nearly all the Old Testament. Or, possibly they have not considered that, being in Greek, the Old Testament portion would be the Septuagint, since that was the version in general use by the Jews of apostolic days. Some who contend for the ages of the antediluvian patriarchs as given in the Hebrew version, have gone so far as to accuse us of departing from the Bible because in our issue of April, 1911, we published some information favorable to the Septuagint. Would they accuse the apostles of forsaking the Scriptures because they quoted from the Septuagint? On the other hand, as already stated, the text of the Septuagint varies in the different MSS., and it is only of late years that scholars have undertaken to do for it what Griesbach and Westcott and Hort have done for the New Testament; namely, to examine and compare all readings and compile what seem to be the correct readings.

Period from the Flood to the Covenant with Abraham at the Death of Terah

	Lived before his Successor.				Total length of Life.		
	Heb.	Sam.	Sep.	Jos.	Heb.	Sam.	Sep.
Shem after the Flood	2	2	2	12	600	600	600
Arphaxad	35	135	135	135	438	438	538
Cainan			130				460
Salah	30	130	130	130	433	433	433
Eber	34	134	134	134	464	404	404
Peleg	30	130	130	130	239	239	339
Reu	32	132	132	130	239	239	339
Serug	30	130	130	132	230	230	230
Nahor	29	79	79	120	148	148	208
Terah's age at Abraham's birth	130	130	130	130	205	145	205
Abraham's age at the Covenant	75	75	75	75			
To the Covenant	427	1077	1207	1128			
Adam to the Flood	1656	1307	2262	2256			
Total to the Covenant	2083	2384	3469	3384			

Gen. 11: 31, 32 states that Terah removed with Abram, Sarah and Lot to Ur of the Chaldees on the way to Canaan, and died there, aged 205 years. On Terah's death Abram completed the journey, being then 75 years of age. (Gen. 12: 4.) These two passages show the age of Terah at Abraham's birth to have been 130 years. Hence Gen. 11: 26 must be understood as meaning that when he was seventy Terah began to beget sons, Abram, though mentioned first, as the one who afterward became the most important personage, having been born last. Abraham's act in entering the promised land is considered as securing to himself the promise of Gen. 12: 1-3—the great promise of a blessing for himself and of a Seed through whom all the families of the earth should be blessed.

Of the three versions, the Septuagint alone mentions Cainan the son of Arphaxad. But the New Testament supports the Septuagint by quoting from it. In the genealogy of Mary and Jesus, Luke names

"Sala, which was the son of Cainan, which was the son of Arphaxad." (Luke 3: 36.) Should not this be taken as an indication that the Septuagint reading is to be preferred? Here again is an inconsistency of some chronologists: They reject the testimony of the Septuagint in regard to "the second Cainan," as he is called, but they build much on the Septuagint and Samaritan insertion of extra words in Exod. 12: 40, concerning the sojourning of the children of Israel. Other chronologists accept the Septuagint concerning the second Cainan, but reject it in regard to the sojourning in Egypt.

The total period, therefore, from Adam to the Covenant with Abraham was, according to the Hebrew version, 2083 years; or, according to the Septuagint version 3469 years.

The next period to be examined is that from the Covenant with Abraham to the Exodus; which will (D.V.) be considered in the June issue.

(To be continued.)

The True Comfort

As this is the first day in 1914, I felt I should like to write you both a few lines. As the clock struck twelve, and ushered in the New Year, I was reading from the Book of Revelation. It is a book from which I have always gathered a lot of comfort, and yet the book which I feel I understand least of all.

With me the last year has been perhaps the most trying ever experienced; yet with it all I have had the calm assurance that God's ways are perfect. Whether this year is or is not the end of the present age seems to be of secondary importance; because we know that in the Lord's due time it will come, and that will be the right time for it.

What a glorious hope we have, and what a loving Comforter! At times I feel very lonely, but there are times when God's presence seems very near and real, and the Comforter so precious.

—, New South Wales.

[There is encouragement in the above letter, which we wish to share with all "Advocate" readers. It is in the Word and Spirit and Presence of the Lord that true comfort is to be found amid the trials and perplexities of daily life. May we all seek, and like our brother find, that true comfort.—Ed.]

The Variorum Bible

Every "Advocate" Reader should have a Copy

THIS edition of the Bible is specially recommended, because it shows the various (whence the name "Variorum") readings of the most ancient known manuscripts of Holy Scripture, and the various translations by devout scholars, including the translators of the Revised Version.

These readings and renderings are shown in notes on each page, so that the benefit of comparing ever so many versions with the Authorized Version is at once before the eye.

Nevertheless, the VARIORUM BIBLE is no more bulky than the ordinary Bible, which does not give this valuable information.

And, notwithstanding the trouble and expense of compiling these various renderings and readings, the VARIORUM BIBLE is no more expensive than others.

It is a marvel of value and cheapness, and is most suitable for presentation to the Pastor, to the Teacher, and to any Christian friend.

The VARIORUM BIBLE is published in London by the King's Printers, and is imported direct by us, to supply in Australasia at the following prices:—

Emerald (clear) type, Central References, Concordance, Maps, etc., size 7½ x 5½ x 1½ inches.

No. 2. French Seal, round corners, red under gold edges 7/6
Posted in Australia, 7/11; to New Zealand, 8/4.

No. 1772. French Morocco, Yapped, leather lined, round corners, red under gold edges, boxed 10/6
Posted in Australia, 11/-; to New Zealand, 11/6.

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER.—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES; THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD. WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

Memorial Supper, 1914

ACCORDING to the Jewish method of reckoning, which remains identical with the method in vogue in our Lord's day, the first day of Nisan will correspond this year with Saturday, March 28, beginning Friday, March 27, at sunset. The fifteenth of Nisan will therefore fall on Saturday, April 11, beginning at sunset, April 10. The anniversary of the "night in which He was betrayed," and therefore the time for the observance of the Memorial Supper, this year, will be Friday, April 10, after sunset. It is recommended that the friends everywhere observe the Supper at this time. If you can meet with others for the purpose, by all means do so; but if denied the privilege of fellowship with others on this solemn occasion, by no means should you forego the privilege of "doing this"—

"IN REMEMBRANCE OF ME."

To All Friends

VOLUME SIX of the "Advocate" is begun by the publication of the present issue. As nearly all subscriptions are now due and payable, timely notice is hereby given, so that your esteemed subscriptions for another year may be promptly sent in. It is our earnest desire not only to retain all old friends on the list of readers "until death do us part," but also to constantly augment the list by the addition of new names. For the securing of these new readers the help of all the old friends is urgently needed and earnestly solicited. If you consider (as we hope you do) that the "Advocate" is a messenger of Truth, why not help it to carry its truthful message to others? If this paper is good for you to read, and helpful to you in the narrow way, why should it not be good for others? Talk about the glad tidings to as many as possible, and thus make it known as widely as may be. And if sample copies will help your efforts, you have but to say so, and they will gladly be sent.

For the introduction of the "Advocate" to your friends by means of a trial subscription, the offer is still open. Send us four addresses with the price of a year's subscription, and the "Advocate" will be sent for three months to each of the four addresses.

Your prompt renewals of subscriptions now due (some, indeed, overdue) and your co-operation in securing new readers will be gratefully received.

Until further announcement, which we hope to be able to make soon, American friends are requested kindly to send their esteemed subscriptions and orders direct to Melbourne, remitting by P.O. order payable at Melbourne.

Wanted—Reapers

BRETHREN AND SISTERS with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

27G, 7/-; 28G, £1; 29G, 18/-; 30G, 7/-; 31G, 7/- total for month, £2: 19: 0 (\$14.34); previously reported, £16: 17: 4 (\$11.96); total for 3 months, £19: 16: 4 (\$96.30).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

29G, £1; 30G, 5/-; 31G, £10; 32G, 8/3; 33G, 7/6; 34G, 10/-; 35G, 2/-; 36G, 17/6; 37G, 6/3; 38G, 7/6; 39G, 17/6; 40G, 11/9; 41G, 4/-; 42G, 12/6; 43, 5/3; total for month, £15: 15: 0 (\$90.40); previously reported, £22: 2: 11 (\$107.62); total for 3 months, £38: 17: 11 (\$188.02).

"Advocate" Back Numbers

FRIENDS desiring to complete their files of the "Advocate" are hereby informed that a limited supply of all issues except the first three of Vol. I. is available at Melbourne. Prices for these back numbers at same rate as yearly subscription, or 3d. (6 cents) for a single copy, while they last.

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)
In Australia and New Zealand ... 2/6
In other Countries ... 3/-; 75 cents; 3 marks; Fr. 3.75
By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere
Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND.

EASTER CONFERENCE

Registered at the G.P.O., Melbourne
for transmission by post as a Newspaper

The New Covenant Advocate — and — Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., MAY, 1914

No. 2

"The Glorious Gospel of the Kingdom of God"

THE ANNUAL BIBLE CONFERENCE of Christian Believers (undenominational) was held at Eastertide, April 10th and 12th, when the above topic was considered. The attendance was good, and a number who attended for the first time expressed themselves as edified, while old friends rejoiced to hear the truths of the Kingdom set forth in a connected series of addresses and papers.

On Friday night, Nisan 15th, the Memorial Supper was observed, and the appropriateness and beauty of the annual remembrance of our dear Lord's death were again demonstrated. Approximately 175, a few of whom were visitors, participated, and twelve elderly or invalided friends were served in their own homes. Five were over eighty years of age, their race nearly finished, while a number were in the early twenties, just beginning the Christian life. But the majority were of the ages between, having had experience of life as well as many years' Christian experience, and there-

fore able to enter into the full significance of the service. All were glad to confess their need of One to die as the sacrifice for their sins, and to acknowledge that One as the only Mediator between God and themselves; glad also of the opportunity in this celebration to show forth once more, "till He come," the death of their Paschal Lamb, on whom to feed is eternal life.

The Memorial Supper was observed also in various cities and districts in Australia, America and Britain, as well as the Continent, by friends in fellowship with us in recognition of the true Lamb of God, and we are sure that all were blessed even as were we in Melbourne. May our love for Him and for each other continue to bind us together in the years to come, and may we all be counted worthy at the last to be united in the Kingdom and its eternal joys.

The following are the addresses.



"The Kingdom in Eden"

God's Eternal Sovereignty—Man the King of Earth, under God—Man's Sovereignty Lost—Hope of Recovery

THE CREATION of the world, including man, is given in a very concise manner in the Scripture. Nowhere does it say anything about "evolving" the world and its inhabitants; it distinctly uses the word "created;" "God created the heaven and the earth." (Gen. 1: 1.) Likewise it distinctly says that God created the world for a purpose. In Isa. 45: 18, we see that God "formed the earth and made it: He hath established it, He created it not in vain, He formed it to be inhabited." The world, then, was created for a place of abode; and when it says "inhabited," that means, not only by the lower forms of life, but one form so high, that it is only "a little lower than the angels," and in the likeness of the Creator.—Psa. 8: 5.

The question may be asked, Why did God create the world and man? In Rev. 4: 11 that question is well answered, "And for Thy pleasure they were created." The word pleasure is not to be understood only in the sense of taking enjoyment, but that their creation is in accordance with His will. God willed to create man, and willed to vest in man the sovereignty of earth, under God. This is expressed in Psa. 115: 16.

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."

Man the King of Earth, Under God

But seeing that at no time has man had control over the earth, just what does this scripture mean, when it says, "but the earth hath He given to the children of men?" In Genesis is given the account of the creation of man, and in 1: 26 his dominion is stated. He is to have dominion over the fish of the sea, over the cattle, the fowl of the air, and over all the earth, and over every creeping thing. In Psa. 8: 3-8 we see the same statement made, but with a fuller description of man's full measure when God created him; that is, a little lower than the angels, and crowned with honor and glory. Thus was the sovereignty of earth vested in man, under God.

What a wonderful position for man to be placed in by his Creator! To have sovereign power (not such sovereignty as kings have to-day, or indeed since Adam, for their puny power fails for sure at their death, and sometimes long before) over the earth and the animal creation would mean enjoying forever Edenic conditions. And man's authority over the beasts was shown in that all passed before him without attempting to injure him, while he gave them their names. While Adam

and Eve remained sinless there was no death working in them, as we see among men to-day. They were perfect, and the tree of life (literally, the grove or trees of life) was capable of sustaining their lives forever.—Gen. 2: 9; 3: 22.

This sovereignty which man enjoyed in Eden was not something he had attained to by his own efforts, or risen up to by an evolutionary process; nor was it an inherent power. It was in reality God's sovereignty, and that sovereignty was vested in man as a gift and a privilege, not as a right. Hence man could, in the justice of God, be de-vested of that sovereignty. And so we find Adam was de-vested. For he was vested only on condition (Gen. 2: 15-17).—

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

Here then is the condition: That he was to obey God his Creator. While he obeyed, God continued him in his position; if he failed, he was to die.

Man's Sovereignty Lost

The next record we have of man is in the 3rd chapter; and here the trouble begins. According to verses 2, 3 the woman seems to have known of the tree of good and evil. She knew also that to eat its fruit was disobedience to God. Nevertheless the serpent seems to have awakened a desire to be "as gods, knowing good and evil." She ate of the fruit, and also gave some to her husband; and he did eat. And the eyes of them both were opened, and they knew that they were naked. The honor and glory had gone, that sovereignty wherewith they had been vested was lifted from them, they were naked. They had nothing to justify their action, so they hid themselves. Their trouble had begun. They now realized that God's word was true, that they had been deceived, and what to do or say they knew not. So when the Lord spoke to them, they perforce pleaded their guilt, and quitted themselves like fallen creatures by blaming somebody else. The serpent was cursed above all the beasts of the field and the cattle. The woman was rebellious, inasmuch as she had believed the serpent in preference to God. Adam was very rebellious, for he says (verse 12), "The woman whom thou gavest to be with me, she gave me to eat." This seems as though Adam was saying, "Yes, I have eaten, thanks to the woman you gave me. If it had not been for her, I would not have done so." This was real barefaced rebellion, and he richly deserved what he got, for it seems that Adam also knew that he was disobeying God's command. He was not the one whom Satan directly deceived, but both were "in the transgression." (1 Tim. 2: 14.) Both were wilful in partaking of the fruit of the tree; they did so with their eyes open, but not wide enough to perceive the consequences to themselves and their posterity.

The Curse

The awful sentence is now pronounced—

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 17-19.

It is a wonderful thing how men can deny these three verses, and yet see the very things here mentioned transpiring under their very eyes. How opportune is Heb. 12: 1, "Let us lay aside every weight, and the sin which doth so easily beset us"—the sin of unbelief. How thankful we should be to Jehovah for His loving kindness in giving us His word, for we are now enabled to see how the evil entered into the world. God did not create the evil, nor did he tempt our first parents to do evil. He warned them that He would punish disobedience, and this warning should have deterred them from transgressing. The Apostle Paul says, "By one man sin entered into the world, and death by sin." (Rom. 5: 12.) Happy are we if we understand this, and accept the deliverance from sin which He has provided through His dear Son.

The curse pronounced upon man was a severe one. Useful labor in the garden was healthful and beneficial; active

employment is necessary for true enjoyment of life. But the curse involved wearying and slavish toil. Thorns and thistles have indeed been in our path all the days of our life. We have not had many of the pleasant fruits, but the herb of the field, and sometimes very rank at that. And I do not know of an exception, where the sweat of the face has not been with the eating of bread. There is a saying, That by the sweat of somebody else's face the rich man eats his bread, but I do not think this is true; for the rich are not free from fears and troubles, and very hard brain work to retain their money, for it is well known that money is harder to keep than to obtain. And I am sure we will all agree that death, the great leveller of all human greatness, reduces us to the same state, dust. For out of the dust were we taken, and we know that to dust we do return.

And yet men, with all this evidence before them, say the first three chapters of the Bible can well be dispensed with. The same unbelief.

The Punishment

But the same men who say this cling to the old lie, "Ye shall not surely die." Years ago they used to say, that when a man died he went either to heaven or hell. Later they said he went to Hades or Paradise, without discrimination, whether good or bad. Now they tell us, he neither goes to heaven nor hell, but goes on, that is, in spirit, evolving and evolving—what to, I do not think they are too clear.

These men say they are Christians; but how can they be, if they deny the fall of man; for if there was no fall, then there is no need of a Redeemer. But we know we do need the Redeemer, and we know that we are glad of our dear Redeemer, and we see such glorious wisdom in this Plan of Salvation, that we would not have it otherwise.

In Gen. 3: 22 we see how sure the word of God is; for God no sooner said such and such, than He put the machinery in motion that the sentence should be carried out. The first thing to be done, then, was to put the man forth out of the garden, lest he should "take of the tree of life, and live for ever"—

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree [or grove] of life."—Gen. 3: 23, 24.

Utterly cut off—undone. Death had commenced its deadly work; lost. I have often wondered what Adam thought when driven from the garden. He had the clear and perfect brain, he had experienced no pain; he knew no sorrow. He sowed the seed of disobedience, and now he is sent out into the cold world to gather its harvest.

Hope of Recovery

Was there no hope for him? Yes, just a little, only a little, but enough. In verse 14 the Lord God is passing judgment on the serpent, and finally, in verse 15, we see the first hope given, which was the only promise given them for their redemption. I have said it was a little hope. It certainly appears small to us, because we have the privilege to look back at all the Lord has done up to now, and I trust we have the faith to trust Him for the promises yet to come. But their hope was founded on these few words—

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Just how much they understood of this we are not told. But this much we do know, that they certainly did look forward to Him who should bruise the serpent's head. We see by chap. 4: 1 that Eve had not forgotten the Lord, for she said, "I have gotten a man from the Lord."

We have seen then how the Almighty was pleased to create the world for an everlasting abode for man, that He vested in that man the sovereignty under Himself, thereby clothing him in glory and honor. We have seen that man did, by his own act, divest himself of the glory, honor and majesty in his disobedience to his Creator, and brought upon himself and race the penalty of death. We see further that God in His mercy did provide that Lamb slain from the foundation of the world, through whom there is hope of recovery of man's lost sovereignty. The speaker following will carry the story a step further.

—S. S. W. B.

"The Kingdom in Israel"

One Nation under Special Instruction—Jehovah their Lawgiver and King—How and Why this Kingdom was Overturned—
"He Whose Right it is"

ISRAEL WAS GOD'S chosen and peculiar people, separate and distinct from all the rest of the world, beloved for the fathers' sake, delivered from "the iron furnace," Egypt, guided through the wilderness, and at last brought into the land of promise.—Deut. 4: 20, 31-37.

The government was therefore a Theocracy; that is, a state governed by the immediate direction of God; the exercise of supreme power by a sacerdotal or priestly class.

Laws and commands had been given through Moses, and these show the supreme importance of implicit and entire obedience. To love God, and serve Him only, no idol worship tolerated, were first and chief. All the ten commandments, which were the very basis of individual as well as national life, were given to Israel as to an individual; therefore Israel nationally was commanded to carefully observe and do them.—Ex. 20: 1-20.

There was also placed before them a wonderful statement by Moses, directed by the Lord:—

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me A KINGDOM OF PRIESTS AND AN HOLY NATION. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

"And all the people answered together, and said, All that the Lord hath spoken we will do."—Ex. 19: 3-8.

To attain to the high position promised, the conditions attached were, Obedience to the voice, or word of the Lord, and faithfully keeping His covenant. Failing in the conditions would be surely and certainly a loss of the promise, and all it meant.

Jehovah their Lawgiver

In succeeding chapters in Exodus are given in careful detail judgments regarding their conduct in the many affairs of life, guarding and directing them, as a wise and Kingly Leader only would do.

If they were willing and obedient, the Lord would be with them and fight their battles; yea, they would become so strong that one should chase a thousand, and two put ten thousand to flight.—Deut. 32: 30; Joshua 23: 10.

If on the other hand they were disobedient, did not obey the voice of the Lord, then the Lord would not lead them, they would lose their strength and their courage, so that they would no longer be able to stand before the enemy.

They were given the reason of the great wars of extermination with the surrounding nations, greater than themselves. It was not because of special good qualities in Israel, but on account of the wickedness of the other nations, who did all the things Israel was commanded not to do, and which were hateful to the Lord; therefore were they condemned to extermination; Israel being commanded to have nothing to do with them or their evil practices. And they were carefully warned, that should they do so, the same fate would be theirs.—Deut. 7: 1-8; 8: 11-20; 12: 1-3; Judges 2: 2.

In obedience they would so prosper that the surrounding nations, observing them, would say, Surely this is a wise and understanding people, who hath God so nigh unto them, and what nation is there so great that hath statutes and judgments so righteous as all this law, which Moses set before them that day. Only take heed to thyself, Keep thy soul diligently—lest ye forget. (Lev. 26; Deut. 4: 6-9; 11: 13, 32.) Evidence of all this is found in their history.

Israel under Judges

Joshua succeeded Moses as leader of Israel, to bring them into the promised land, and to engage in the great wars of conquest with those heathen nations which were already there.

As Joshua was by Jericho, considering the great difficulties, and how they were to be overcome, he looked up and saw a man with a sword in his hand; and Joshua went to him, and asked, "Art thou for us, or for our adversaries?" and he said, "Nay; but as captain of the host of the Lord am I now come." And Joshua fell on his face and worshipped, and

asked, "What saith my Lord unto His servant?" And the captain of the Lord's host said, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."—Joshua 5: 13-15.

Such an interview, and all that it meant, must have strengthened the heart and hand of Joshua, and emboldened his courage. Acting on instructions given, Jericho falls without a blow, and everything within was destroyed, except one household, where the messengers had been hid, who were sent to spy out the land. Successful warfare was waged against all the surrounding cities and kings, and one after another they all fell under his hand.

The commands the Lord had given to Moses, who had given them to Joshua, had been faithfully carried out; "he left nothing undone of all that the Lord had commanded Moses."—Joshua 11: 15-19.

And also in the paths of peace, Joshua led the people, and taught them to fear the Lord in sincerity and in truth; and he made a covenant with the people, and set them a statute and ordinance in Shechem (Joshua 24: 1-31)—

"And Israel served the Lord all the days of Joshua, and all the days of the Elders that overlived Joshua, and which had known all the words of the Lord, that he had done for Israel."—Joshua 24: 31.

After the death of Joshua the Twelve Tribes were in the position of having to make good their standing in the inheritance which had been given them, to enlarge their borders, and drive the inhabitants back. Judah is first mentioned in this work, and the Lord was with Judah. Benjamin also is favourably mentioned. (Judges 1: 19, 22.) The other tribes also engaged in warfare with the inhabitants of the land, yet they allowed the conquered nations to remain in the land, and exacted tribute from them.—Judges 1: 27, 35.

The action of the tribes concerned in this great matter, dictated doubtless by a policy of worldly wisdom, was a complete revolution from the commands of the Lord given through Moses and Joshua, and it was not long before they were called to account.

The Lord sent his messenger, and brought these things to their memory. He had brought them out of the land of Egypt, into this land promised to the fathers, and they were to make no league with the inhabitants of the land. "Why have ye done this? Wherefore I also said, I will not drive them out before you, but they shall be as thorns in your sides, and their gods a snare unto you." When these words were placed before the people, they lifted up their voice and wept.—Judges 2: 1-4.

They wept, yet they did not alter their conduct; nay, they did worse. They forsook God, and served Baal and Ashtaroth, the gods of the people which were round about them, and bowed themselves unto them, and provoked the Lord to anger. So the Lord sold them into the hands of their enemies, and they were not able any longer to stand before them. Wherever they went, the hand of the Lord was against them, and they were sore distressed.—Judges 2: 12, 15.

Then Judges were raised up, who delivered them out of the hand of those that spoiled them, and freed them again from the hand of the enemy. After each Judge died, they again went back to the evil ways, and forgot to walk in the ways of their fathers, in obeying the commands of the Lord. So again they were oppressed by the enemy, and they were sore distressed. This manner of life goes on for a long time. There were several long terms of years in which they were a subject people to some one of their evil neighbours from 8 to 40 years.—Judges 3: 8, 14-31; 4: 1-3; 6: 1-13; 10: 7, 8.

By making the league with the enemy: that was the beginning of their walking in the wrong course of action, and opened the way to their becoming so familiar and friendly with their neighbours that they, as it were, became one of them.—Ex. 23: 32, 33; Judges 3: 5, 6.

Jehovah their King

It was to Samuel the great prophet and statesman that the people made the great demand. Make us a king, that we may be like other nations. You are now old, your sons are not like you, now give us a king to judge us like all the nations.

Samuel prayed to the Lord about this, and the answer came,

Listen to what they say, "for they have not rejected thee, but they have rejected Me, that I should not reign over them."

And Samuel showed them what it would mean to have a king. Their sons would be taken for his soldiers and captains, and their daughters for cooks, bakers, and confectionaries; they would be taxed heavily in everything they possessed; the best of their land their king would take from them, and give to his chief captains, and they themselves would be his servants. And then would they cry, because of their king, and the Lord would not hear them in that day.—1 Sam. 8: 1-22.

All this did not alter the will of the people, who said, Nay, but we will have a king to reign over us.—1 Sam. 8: 19.

So Samuel presented Saul to them, and said, See ye him whom the Lord hath chosen, and all the people shouted, "God save the king." (1 Sam. 10: 24.) What is the meaning of this acclamation of the people? Is it a thankful acknowledgment to God for his goodness, or what?

Samuel, before resigning his position, after his grand declaration of integrity in his position as Judge, asks the nation if he has robbed, oppressed, or accepted a bribe to blind his eyes? If so, I will restore it to you. No one had any charge to bring, and they so declared. That was all his reward for forty years' faithful service.

Then he shows them they have done a great wickedness in asking a king, when the Lord God was their king. "Is it not wheat harvest to-day? I will call upon the Lord, and he shall send thunder and rain; that ye may see that your wickedness is great. And Samuel called to the Lord, and there was a great storm of rain and thunder, and the people were greatly afraid, and asked Samuel to pray for them that they die not, "for we have added unto all our sins this evil, to ask us a king." What were the other sins here acknowledged?

Instead of exterminating the evil nations, they had made leagues with them, and allowed them to live amongst them. (Judges 1: 27-35.) They intermarried with them, and served their gods. (Judges 2: 13-17; 3: 5-7; 10: 6.) They forgot the Lord their God, and served not Him. To this evil record is the crown of guilty disobedience in asking a king; and the public cry of "God save the King" is a public proclamation of an evil thing in rejecting the Lord, the Almighty, the faithful and gracious One, for a weak, unfaithful and a sinful man.—1 Sam. 12: 1-19.

Notwithstanding all this—in that Israel had broken the covenant to be faithful and obediently serve the Lord only—the Lord was faithful, and declared, I will never break my covenant with you. (Judges 2: 1.) So Samuel declares to the people:—

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people."

"Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way."

"Only fear the Lord, and serve Him in truth with all your heart: for consider how great things he hath done for you."

"But if ye shall still do wickedly, ye shall be consumed, both ye and your King."—1 Sam. 12: 22-25.

Israel under Kings

Saul, the first king of Israel, lost the crown through disobedience in the matter of Amalek, and he was taught the great lesson, that "Obedience is better than sacrifice, and to hearken than the fat of rams." As he rejected the word of the Lord, the Lord rejected him from being king. He was slain in battle because of this, and also for asking counsel of one who had a familiar spirit.—1 Sam. 15: 11; 1 Chron. 10: 13.

David, the warrior-king, was the man after God's own heart, inasmuch as he faithfully waged war all his life against the enemies of the Lord's people, Israel. The Lord was with David wherever he went, and preserved him; and David reigned over all Israel, and executed justice and judgment unto all his people.—2 Sam. 8: 6-14; 1 Chron. 18: 14.

Under Solomon Israel attained to the very height of its prosperity. The fame of the wisdom of the king reached afar, attracting the attention of kings and queens, who paid absolutely friendly visits to hear and learn of the wisdom of Solomon.—1 Kings 10.

Solomon built the temple of the Lord, which David his father had purposed to build, and there was great rejoicing at the feast of dedication of the temple—thanking and praising the Lord for his goodness, and pleading for a continuance of His favour towards his people Israel. (1 Kings 8.) Gold was exceedingly plentiful in these days, silver was not

counted much in the days of Solomon. And yet Solomon departed from the straight path of obedience, and did not do as David his father had done in seeking the Lord with a perfect heart. He went after Ashtoreth, the goddess of the Zidonians, and Milcom, the abomination of the Ammonites; he built high places to strange gods, and he took part himself in offering burnt incense and sacrifices to these gods. Therefore was the decree given that the Kingdom would be rent from him, and given to his servant—yet for David's sake, not in his days, but out of the hand of his son.—1 Kings 11: 1-12.

The Disruption under Jeroboam

Rehoboam, who succeeded Solomon, declined to remit any of the heavy burden of taxation, which the extravagance of Solomon had placed upon them; he rather purposed to increase it. Therefore ten tribes withdrew from Rehoboam, leaving him Judah only. Benjamin joins with Judah. So Israel rebelled against the house of David unto this day. (1 Kings 12: 1-21.) Thus were Samuel's warnings regarding taxation fulfilled.

King Jeroboam saw that when the people went up to Jerusalem to do sacrifice to the Lord, Rehoboam would turn their hearts (and so themselves) back to his standard. So he made two golden calves, and set one in Dan and the other in Bethel, and said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." And this thing became a sin, for the people went and worshipped them, and he made priests of the lowest of the people, which were not of the house of Levi.—1 Kings 12: 26-31.

Yet the Lord, through the prophet Ahijah, had made known the purpose to make him king over ten tribes, rending them from out of the hand of Solomon, and giving them to him. If he would walk according to the word of the Lord, his position would be established, but not otherwise.—1 Kings 11: 28-38.

Jeroboam is famous in history as the man who made Israel to sin.—1 Kings 13: 34; 14: 7-15; 2 Kings 14: 24.

And there was war between Rehoboam and Jeroboam all their days.—1 Kings 14: 30.

Their progress hereafter is a sad record, telling us that they were more and more inclined to join in and be with the other nations, to worship their gods, and to serve them, and they even became leaders amongst those heathen peoples, and became worse than themselves. It was upon Israel under the reign of Hoshea that the climax was reached. Because they had turned completely to idolatry, and served other gods, they served idols whereof God had said ye shall not do, they caused their sons and daughters to pass through the fire, and used divinations, and enchantments, and sold themselves to do evil in the sight of the Lord: Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. So Israel was carried away unto Assyria out of their own land unto this day.—2 Kings 17: 1-23.

The Kingdom of Judah Overturned

Under Manasseh, son of the good King Hezekiah, Judah also reached the climax of iniquity. He did all that was evil, after the abomination of the heathen, who had been cast out before them, he even desecrated the house of the Lord by building altars for all the host of heaven in the two courts of the house of the Lord. (2 Kings 21: 1-14.) Therefore, saith the Lord—

"I am bringing such an evil upon Jerusalem and Judah that whosoever heareth of it both his ears shall tingle. . . . And I will forsake the remnant of mine inheritance, and deliver them into the hands of their enemies, . . . a prey and a spoil to all their enemies. . . . Because they have done evil in my sight, and have provoked me to anger since the days their fathers came forth out of Egypt even unto this day."—2 Kings 21: 12-14.

Judah's punishment was captivity in Babylon, for seventy years, attended by 51 years desolation of their land. And although they subsequently, both Israel and Judah, were allowed to re-settle in Palestine, yet they never again became an independent nation. Their kings, whom they preferred to God, were not able to deliver them. Hosea, who prophesied mostly against the Ten-Tribe Kingdom, had said:—

"Ephraim provoked Him to anger most bitterly: therefore shall his blood be upon him, and his reproach shall his Lord return unto him."

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king, where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes! I gave thee a king in mine anger, and took him away in my wrath."—Hosea 12: 14; 13: 9-11.

When the Ten-Tribe Kingdom had destroyed itself, as the prophet states, the title of Israel adhered to the Two-Tribe Kingdom. The prophet Ezekiel testified concerning the last of the Kings of Judah:—

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

"Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high.

"I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it Him."—Ezek. 21: 25-27.

"He Whose Right It Is"

Thus was the Kingdom of God in Israel overturned. But just as after the failure in Eden, God gave a promise of hope, so after the failure of Israel and Judah God gives a hopeful message. One is coming *whose right it is*; One not

called for by the people in defiance of God, but One "whose right it is" because God appoints Him.

The kingdom in Israel was in the nature of an experiment—not to demonstrate anything to God, for He knew in advance what the outcome would be, but for the benefit of the children of Israel and all who should afterward read their history. It demonstrated the subtlety and power of sin to draw people away from God, in spite of repeated warnings and chastisements; the inability of an elaborate system of laws, statutes, ritual, etc., to bring in righteousness, owing to the weakness of the flesh; and the need of an arrangement or Covenant more suited to the requirements of fallen men. The message of hope is that the King "Whose right it is" will reign in such a manner as to bring about better results than those obtained by the "profane" and "wicked" princes of Israel's choice. Concerning this Great King and His Kingdom we shall hear more during this Conference.

—T. V. S.

"What is the Gospel?"

Good Tidings of a Kingdom—Not Fearful Threats of Misery—Hope for the Groaning Creation—Come and Hear the Good News

FIRST OF ALL let us turn to a few passages of Scripture to establish the meaning of the word "gospel."

In Luke 4: 18, 19, we find an account of our Lord's first visit to a synagogue. He read from the prophet Isaiah:—

"The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In Rom. 1: 16 the Apostle Paul explains what the Gospel is, saying:—

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Also in 1 Cor. 15, he enters into a rather lengthy explanation. In verse 1 he says, "Moreover, brethren, I declare unto you the Gospel which I preached unto you," and so on to verse 20:—

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order, Christ the first fruits; afterward they that are Christ's at his coming (presence)."

This will be sufficient to refer to, to find the meaning of "Gospel." It is good news, good tidings. It was good tidings that our Lord spoke of. He was anointed to preach "DELIVERANCE." The Apostle Paul also had good tidings of salvation, also good tidings of the resurrection of Christ, and of life for all who will come into Him and thus escape from the condemnation of the Adamic transgression. The angel also brought a gospel message (Luke 2: 10):—

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

Here we have "all people" mentioned, and any good tidings which is not such to all people is not the Gospel, and must be rejected.

Good Tidings of a Kingdom

The good news of "deliverance," "salvation," and "resurrection" is all a part of the Gospel of the Kingdom, which we are to consider to-day, in connection with the topic of this Conference. A few references about the gospel of the Kingdom will show that there is very good ground for our study of this subject. Matt. 4: 23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom." Again in Matt. 9: 35 we read almost the same words—"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom," etc. Also Matt. 24: 14—"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." Again, in Mark 1: 14—"Jesus came into Galilee, preaching the Gospel of the Kingdom of God." It was our Lord's great topic: the Gospel of the

Kingdom. When He taught His disciples how to pray (Matt. 6: 9, 10), after addressing the Father in hallowed terms, the next part of the petition is the Kingdom—"Thy Kingdom come, thy will be done *in earth*, as it is in heaven." We might refer to many more passages to show that it is a Scriptural teaching, and so requires earnest consideration.

There are many professing Christians who know nothing of the Kingdom and very little about good news. They frequently repeat the words of our Lord's prayer, and yet they cannot tell what the Kingdom means.

Not Fearful Threats of Misery

But how can they learn about the Kingdom when it is not taught, and as for "Gospel," *good news*, what they hear is nearly all bad news. Why is it bad news? Let us examine *some of the teachings* which are bad news for the greater portion of mankind instead of good tidings of great joy which shall be to all people. Heb. 9: 27 is quoted as a proof text that there is nothing but misery in store for those who in this life fail to believe in our Lord, reading but the portion of the verse. "It is appointed unto men once to die, but after this the Judgment." On these words sinners are taken, and as it were held over the flames of the fire in an endeavour to frighten them, yet the verse says nothing about it, and if read with its context as indeed it must be, then the beauty of it would be seen. Our Lord died once for all, and afterwards sent his holy spirit to bless the people. Thus we see not misery but blessing.

Again we are referred to the parable of the Rich Man and Lazarus (Luke 16: 19-31), particularly to that portion where it says, "In hell he lift up his eyes, being in torments." This is held out as being the end of all those who reject Christ in this age. Truly not much good tidings about this. No wonder many say, I never asked to come into the world, and I don't see why God should treat me so. But to take this parable away from its context in this way is not the correct way to study the Bible. First see who is being spoken to, then we will see the lesson the parable is intended to teach. It was spoken to the scribes and Pharisees. They were as the rich man favoured, and the "publicans and sinners" and Gentiles were outcasts. But after the tables were turned, the publicans and sinners and Gentiles were brought into favour, and the scribes and Pharisees were cast out—in which condition they have remained until this day. It would take more time than we have at our disposal now, to go fully into an explanation of this parable, but I hope we see sufficient to show that it is not a contradiction to the good tidings of great joy which shall be to all people.

In what respect is the popular teaching bad news? Because it contradicts the Scripture which says that Jesus Christ "by the grace of God should taste death for every man" (Heb. 2: 9); and if he tasted death for every man, and we read in Isaiah 53: 11, "He shall see of the travail

of His soul, and shall be satisfied," we cannot conceive how it would be possible for him to be satisfied with only a very small portion of those whom He has purchased from the power of the grave. If, for instance, we purchase anything, would we be satisfied with a very small portion of our purchase? By no means. So with our Lord. And this is the Gospel (John 5: 28, 29)—"All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of Judgment"—not damnation, as we have in our Authorised Version. The Judgment to which they will come forth means the rule of Christ for a thousand years, during which the Adversary will be bound, and the people will be given an opportunity to learn God's will, to know the truth, under favourable conditions. Particulars concerning this Thousand-year Judgment will be given in the last address of this Conference, when what these favourable conditions are will be explained.

In 1 Tim. 2: 4-6 we are told that God "will have all men to be saved [or preserved] and come to the (full) knowledge of the truth"—not come to a knowledge of the truth in order to be saved, but saved [or preserved] from the power of the grave, in order that they may be brought forth and be given the full knowledge of the truth; that "there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, the testimony in due time."

Not only does the "bad tidings" deprive our Lord of the greater part of what His sacrifice accomplished, but it has also prepared an imaginary place of torture for the souls of the ignorant and Christ-rejectors. How often do we see the notice-board, The gospel will be preached in this hall at such and such a time, and when one goes in one hears very little but those frightening words of an eternity of misery. And as if the fire were not bad enough, they add, It will be a torment of mind, remorse, which they say is worse. Is that Gospel? Good News? No, it is a defamation of the character of our Lord and His loving Father. To say that God is love, and in the next breath to say He has prepared a place before ever He made man, to put him in to torture him, is contrary to all reason, and nowhere in the Scripture has it any foundation. But it comes from tradition, and a misunderstanding of the Scripture—tradition handed down from the dark ages. Nothing was heard of this torture in the first centuries, and nothing at all is found in the Old Testament concerning this torment. But as one falsehood requires others to cover it, so one unscriptural doctrine requires others to cover it, and the one in this case is the immortality of the soul, which they say means unable to die and consequently they have to find somewhere to put it. But that the soul can die we see from Job. 4: 17, also Ezekiel 18: 4—"The soul that sinneth, it shall die;" also Acts 3: 23, "Every soul that will not hear that prophet shall be destroyed from among the people."

Hope for the Groaning Creation

In what respect is the Gospel of the Kingdom good news? Because it shows that we are to expect a different state of things on the earth. We can readily see how the world has been under the rule of Satan ever since the fall of man in the garden of Eden, and what the consequences have been—sin, and misery, and death. Even those who desired to do God's will have had to endure special persecutions for their faithfulness. But the Gospel of the Kingdom tells us that we are to expect a different order of things: instead of misery and death, everything will be reversed. It announces that the groaning creation shall be delivered (Rom. 8: 19-22):—

"For the earnest expectation of the creature [or, creation] waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

The Gospel of the Kingdom announces salvation from sin. Matthew (1: 21), telling of the birth of our Lord, says, "Thou shalt call his name Jesus, for he shall save his people from their sins." This is the One "Whose right it is," referred to by the prophet Ezekiel, and in one of this morning's addresses. This is the One who is to take unto Himself His great power, and reign as King in God's Kingdom. He saves all who become His people from their sins. The Apostle Peter on the day of Pentecost, when explaining their won-

derful position to the Jews, who were His people then, after proving from the Scripture that this was the One that should come in such clear terms that the hearers were convinced, and asked what they should do, told them what they must do in order to have remission of their sins; and it is this Gospel message, *Believe in Jesus*. He shall save His people from their sins. All else they try to do would be insufficient, because being sinners no one could deliver himself from its power. Thus it needs an outside power. The Gospel message, that in this age the Lord Jesus saves His people from their sins, is truly good news. But the salvation from sin is not confined to this age, because millions have died without hearing the good news, and consequently have been unable to take advantage of the Lord's provision of forgiveness. Were they never to hear the "good news" it would not be good news to them. They must first hear the message, and the Lord has arranged that they shall hear it when the glorious Kingdom is set up in the earth.

The Gospel of the Kingdom also announces salvation from death. Death is the penalty for sin which was pronounced on our first parents and all their posterity in them. But now we have a Gospel which promises deliverance from this (John 5: 28, 29):—

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Also 1 Cor. 15: 21-26—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming (presence). . . . The last enemy that shall be destroyed is death."

Isaiah (25: 6-9), speaking of the good things the Gospel brings, says:—

"In this mountain (Kingdom) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. He will destroy in this mountain (Kingdom) the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory," etc.

Salvation unto Righteousness

Not only does this Gospel propose life, but life under better conditions than the present. Sin is seen everywhere with all its results, sickness and death. Life under such conditions would not be all that could be desired, because with Sin and Selfishness ruling, it would be impossible to have happiness, or to have God's will done on earth even as in heaven. The people have been trying for a long time now to bring about the best conditions by legislation, and by whatever other means they think they may be achieved, but still there is that difficulty of selfishness, which always exhibits itself to the hurt of its neighbour. But when God's Kingdom is established present selfish arrangements will be destroyed, and the people will be taught righteousness. (2 Pet. 3: 12, 13.) Then, as stated in Rev. 22: 1, 17, the Spirit and the Bride will instruct the people living on the earth:—

"And the Spirit and the Bride say come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

This takes us back to a few words of comfort given to Martha. (John 11: 24-27.) She had a hope of a resurrection at the last day; and Jesus, by way of explaining what he meant by "I am the resurrection and the life," says:—

"He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

All this glorious gospel is not by chance, but by agreement or covenant. As we have already been told to-day, God made a certain covenant with His people of old, the Jews. (Exod. 19: 5-7.) "Now, therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be a kingdom of priests, and an holy nation" (etc.). And all the people answered together, All that the Lord hath spoken will we do. (Verse 8.) In Chapter 20 and onwards we find the arrangement or covenant which the Lord and the people entered into. But the Apostle Paul tells us that the Law covenant could not do what it proposed to do, on account of the weakness of the flesh. (Rom. 8: 3.) Although this Covenant was perfect, it was the flesh that was the weak spot. So a different agreement was proposed which did not depend upon the flesh; which agreement we find in Heb. 8: 7-13. The first Covenant said, Do and live. The New Covenant takes account of the desires and intents of the heart, by arranging for the forgive-

ness of sins through Christ, and the writing of God's law on the mind and heart rather than on tables of stone. Under this Covenant God says:—

"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

Come and Hear the Good News

And why all this goodness of God to His creatures? Be-

cause this Covenant has been sealed by the blood of our Lord Jesus Christ. Therefore, the arrangement is now in force (Heb. 9: 17), and all who desire to forsake sin, and have the blessings of the New Covenant are invited to come to the Lord Jesus, who is the Mediator of that Covenant. What a glorious Gospel! All who desire to hear more of it are invited to come and hear the other addresses of this Conference, which will show how to become a partaker of the glories of the Kingdom, and how to know they are called to the Kingdom.
—H. S.

"The Great King"

Jesus Christ the Heir of David—Why Born of a Virgin—How He Became King—King of Nations—
Lord of Dead and Living

THE TITLE OF the discourse for this hour takes us at once to the highest place in the universe of God. It indicates a crown, it suggests a throne, it speaks of power and authority. And as it is the *Great King*, we should expect to find the King surrounded with that power, authority and dignity befitting His high place, and fully commensurate with it.

The title belongs to our Lord Jesus Christ in His present glorious estate, while we remember that there was a time when He could not rightly claim it. He had not the requisite power and authority before His birth nor before His resurrection to claim a title so magnificent and felicitous. But after His resurrection He had, for it was then He said:—

"ALL POWER is given unto me in heaven and in earth."—Matt. 28: 18.

We are to consider, then, our Lord Jesus as the Great King, and it is proposed to pursue a line of thought embracing His earliest relationship to the throne, how He became King, and what His Kingship means for us.

The Heir of David

We observe, first of all, that the prophets were caused to say many things about our Lord Jesus, but they did not confine their words to His office as King. They said other things. They said, He was to be the seed of Abraham, that He would come of the tribe of Judah, and particularly of the family of David. They said, He would do great and marvellous works, and that He would bring a New Message to the Jewish people. And they said, He would be born of a virgin.

As for the throne upon which He would sit, they said it was to be the throne of David. But, as we have already been told in a previous address, in Israel at the first Jehovah ruled, and when the people desired to have a King, "as other nations," God gave them Saul. Upon Saul's defection from the pathway of obedience, he was rejected, and David was chosen in his stead. It was to David that God made a promise (2 Sam. 7: 16):—

"And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

This is repeated in Psalm 89: 34-37:—

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever as the moon, and as a faithful witness in heaven."

David reigned 40 years, and was succeeded by Solomon, who also reigned 40 years, and died. Rehoboam followed Solomon, and Abijah succeeded Rehoboam, and so on through 22 rulers until Zedekiah, the last of the kings; all of whom reigned for limited periods, and died.

Now it is evident that none of these could have been the fulfilment of the promise made to David, for they all died; while the promise specifically states that God will establish his throne forever; which means nothing less than that the heir according to the promise would live forever.

Although all of these descendants of David occupied his throne for varying periods, death was the fatal obstacle to the fulfilment of the promise in their cases. Moreover, they were sinful men, and it is not to be supposed that God would establish a throne on that basis forever.

We have heard to-day that the throne of David was overturned with Zedekiah: it lay in ruins; so that another de-

scendant must arise in whom it may be built up again. In the language of the Prophet Ezekiel (21: 27)—

"I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."

That our Lord Jesus is the One thought of in this passage is seen from several considerations. The prophet Zechariah wrote centuries before the first advent (Zech. 9: 9)—

"Behold, thy KING cometh unto thee: . . . lowly, and riding upon an ass, and upon a colt the foal of an ass."

The fulfilment of this by our Lord Himself is recorded by Matthew 21: 1-5—"Thy King cometh unto thee."

Another weighty consideration is that, although He was a full member of the human race, yet He was not under the condemnation of death, as all the other descendants of David were, and He was therefore capable of occupying the throne forever, and of fulfilling the conditions required in the heir of the Davidic promise. We have no hesitation whatever in accepting the teaching that Jesus was the heir of David. David sat upon the throne of the Lord, and Israel prospered under his rule. Still his limitations were very great. He ruled over but one nation, and had natural disadvantages to contend with. Still the enemies of Israel were subdued. But Jesus, the Heir of the promise, sitting on the throne of the Lord, has no limitations; the scope of His rule includes the heavens and the earth, and great will be the prosperity of His Kingdom. All His enemies shall be put to flight, they shall lick the dust. This great heir of David rules magnificently.

Why Born of a Virgin?

But in fulfilment of the promise made to David, that he should have an heir who should occupy his throne forever, the Scriptures inform us that He came of Mary, and in the manner indicated by the prophet Isaiah (7: 14):—

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

For our own part this text would be sufficient, that our Lord was of virgin birth, because God caused His holy prophet to say so. But we might very appropriately consider some other proofs which ought to settle this question, which has been rather prominent of late. We might begin by turning to a passage in the New Testament which declares this prophecy to have been fulfilled (Matt. 1: 22):—

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying," etc.

The prophecy therefore spoken by the Lord through the prophet was fulfilled in the child Jesus: i.e., all that the prophet said as to the manner of His birth was fulfilled in the child Jesus. But we reach this great truth also by other lines.

In the genealogical record given by Luke the Evangelist really sets it forth that Heli was the father-in-law of Joseph. Heli therefore was the father of Mary, and so her ancestral history is traced back to David through Nathan.

In Matthew's Gospel the genealogical record of Joseph is given, and may be traced back also to David, but through Solomon. There has been design on the part of the Holy Spirit in thus preserving for us these two records, for by that of Joseph we are able to see that he could not possibly have been our Lord's father. This is clear from a study of Joseph's ancestral history. Note that he himself came from David

through Solomon, and downward through the kings to Jehonias (Matt. 1: 11), on whose descendants God had placed a ban, so far as the throne of David was concerned (Jer. 22: 24-30)—

"No man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."—*Va. 30.*

Therefore if our Lord were the son of Joseph, He never could be the Heir of the Davidic promise, and David's throne could never have been occupied by Him. But we have seen that He *was* the heir of David; therefore He was not the Son of Joseph.

But if anyone should feel disposed to think these two lines of testimony insufficient, inconclusive, and upon which one would not like to stake his faith, let us hear what Jehovah God Himself says, without an intermediary such as a prophet, and without the possibility of a flaw in a genealogical record (Mark 1: 11; 9: 7)—

"And there came a voice from heaven, saying, THOU ART MY BELOVED SON."

"And a voice came out of the cloud, saying, THIS IS MY BELOVED SON."

The testimony of the Son Himself is also of value, for on those occasions on which He spoke of His Father, never once was the name of Joseph mentioned. He said:—

"Whosoever therefore shall confess me before men, him will I confess also before MY FATHER WHICH IS IN HEAVEN."—*Matt. 10: 32.*

"Whosoever shall do the will of MY FATHER WHICH IS IN HEAVEN, the same is my brother, and sister, and mother."—*Matt. 12: 50.*

It will be pertinent to our inquiry also to ask what possible part Joseph could have had in our Lord's parentage, in view of the texts now to be read; and it must be conceded by every man in his right mind that he could have had *no part whatsoever* (John 6: 62; 3: 13)—

"What and if ye shall see the Son of man ASCEND UP WHERE HE WAS BEFORE!" i.e., before His birth.

"And no man hath ascended up to heaven, but HE THAT CAME DOWN FROM HEAVEN, even the Son of man."

These texts declare the great fact of His pre-existence, and show that the virgin birth was the only means whereby He could take upon Him our Nature, and become a man. So at the annunciation the angel said (Luke 1: 35)—

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the son of God."

His Great Redemptive Work

But it is when we consider the great salvation from sin and death which God has wrought for us that we are faced with the most pressing reasons for accepting the miraculous in His birth. For if our Lord were the Son of Joseph, then He was a sinful man, and needed someone to die on His behalf; then also all that the holy prophets have said concerning Him as our Saviour and Deliverer is as mythical as the philosopher's stone, all that the apostles have told

us of hope for deliverance from sin and death through Him is not worth a grain of belief; the testimony of all the holy men of old is false, and God Himself has proved to be untrue, for once He did give us hope, when He said the seed of the woman should bruise the serpent's head. (Gen. 3: 15.) And is He now to fail us in that the promised Deliverer should be Joseph's son? Take away the miraculous from His birth, and the whole fabric of the Christian Faith falls to the ground. Those who hold the view that Joseph was His father have gone very much astray. But we know that our Lord Jesus has died for us, and that His sacrifice has been accepted of God on our behalf.

It was for this very purpose that He was born of a virgin, in order that He might by the grace of God "taste death for every man;" that He might "give His life a ransom for many" (all men), and that He might by virtue of His sacrifice be the Mediator between God and all the guilty race; that He might make intercession for those who believe, that His blood might be the seal of the New Covenant, and that we might have life in His name, being delivered from the bondage of Sin and Death.

King of Nations, Lord of Dead and Living

Thus it was by the way of the deepest humility that He received His crown as King. (Phil. 2: 8-11.) "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." Now He is the Great King; the King to whom every knee should bow, every tongue confess; His name being above every name. He is King, not of the Jews only, but of all nations, sitting upon the throne of David, the throne of Jehovah, for all nations shall come and worship before Him. He is Lord, Master, Controller of the dead, as well as of the living, for even the dead shall hear His voice, and shall obey; they shall come forth when He calls them. He has the keys of death and of Hades, and authority to unlock the prison house of death, and say to the prisoners "Go forth." He is Priest forever after the order of Melchisedec, a Priest upon His throne. His rule is the decisive, forceful rule of an absolute despot, yet tempered with the mercy and loving kindness of the priest, for He knows our infirmities, and is able to succour us.—*Psa. 86: 9; 2: 8; Rom. 14: 9; John 5: 28, 29; Rev. 1: 18; Heb. 5: 6; 4: 14, 15.*

Truly He is the Great King, if ever anything were true in the earth or the heavens—great in character, power, and position; for in Him dwelleth all the fulness of God.—*Col. 1: 19.*

One of the addresses to follow will show that those who believe in and obey Him now are called to joint-heirship in His Kingdom—an honor and opportunity almost unbelievable; yet it is His invitation and promise, and therefore we believe and accept it. Oh, that we might by the grace of God be ready to lay down our lives for His sake, as He laid down His for us! —F. S.



"The Death of Christ"

The Paschal Lamb—The Atoning Sacrifice—The Blood of the New Covenant—The Basis of Deliverance, Forgiveness, Acceptance

ALREADY we have been told some things about the Kingdom which is a prominent part of the Conference topic; also something about the Great King, and about the Gospel or good tidings of the Kingdom. It has been explained in our hearing concerning God's sovereignty, also concerning the dominion given to man in Eden. The loss of this rulership has been spoken of, and the hope of its recovery held out. The special dealings of God with Israel and the demand of that people for a King have been mentioned. It has been shown that God gave them kings, but their wickedness was so great that He was obliged to overturn that arrangement until He would come whose right it is, and it would be given Him. We have heard to-day of Jesus Christ, that Great King, and how He became Lord of both dead and living. And now we come to the consideration more minutely of that act which secured for Him the exalted dignity which is expressed in the words "all power in heaven and in

earth." For it was on account of His obedience unto death that the Father exalted Him to His place far above angels, principalities, and powers, above every name in this world and that which is to come.—*Eph. 1: 20-22; Phil. 2: 8-11.*

At the outset, we are struck by the peculiar phraseology of the topic appointed for this hour—"The Death of Christ." Why should the Christ die at all? This was a question in the minds of those who heard our Savior speak, and they put it before Him as something requiring explanation—

"We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"—*John 12: 34.*

We can see why we have to die, sinful, imperfect beings that we are. But why should the Messiah die, perfect, righteous, and holy as He must have been? The answer is plain in the Scriptures, being attested by the Law, the Prophets and the Psalms, by our Lord Himself and by the

Apostles who followed after. But in our time this answer finds little and always less favor, even among those who profess to be lovers of God. The answer is that Christ died, not because He had to as we have to, but because He voluntarily offered Himself as the sacrifice for the sins of the whole world. It is altogether too humiliating to the good people of our day to suppose that a man must die in order that a way might be made for them to come to God. It is revolting to the sensibilities of present day refinement to be told that human blood must needs have been shed before God could forgive their sins.

The Atoning Sacrifice

Yet it is even so. Isaiah the prophet wrote of these things hundreds of years before they occurred, and by inspiration noted also the incredulity with which the report would be heard. (Isa. 53: 1; John 12: 38.) The Prophet said that the Coming One should be smitten and bruised for our iniquities, and that healing should come to us through His stripes. He also declared that Messiah's soul should be poured out unto death, that He should bear the sins of many, and so make intercession for the transgressors. And he definitely said that this One's soul should be made "an offering for sin."—Isa. 53: 4-12.

Daniel the prophet also wrote of Christ's mission, saying that Messiah should be cut off (die), but not for Himself.—Dan. 9: 26.

Peter declares that we were redeemed, not with corruptible things, as silver and gold, but "with the precious blood of Christ, as of a lamb without blemish and without spot." He also says that Christ bore "our sins in his own body on the tree."—1 Peter 1: 19; 2: 24.

John affirms that the "blood of Jesus Christ his Son cleanseth us from all sin." And, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 1: 7; 2: 2.

Paul says that the teaching received and declared by him as the first doctrine of the Christian faith—the gospel which he preached, which the saints received, wherein they stood, and by which they were being saved if they kept it in memory—was that "Christ died for our sins according to the Scriptures." (1 Cor. 15: 1-3.) And part of the truth, to the knowledge of which all men—however wise or otherwise on other subjects—must ultimately come by the will of God is, that the man Christ Jesus "gave Himself a ransom for all."—1 Tim. 2: 4-7.

This teaching is not, as some wish to say, peculiarly "Pauline." The quotations already made show that it is Petrine, Johannine and prophetic. And, being Messianic as well, as we shall presently see, it is borne in upon us that the teaching that Christ's death was for our sins, not for His own—for He was sinless—is indeed of God, inspired by the Holy Spirit in the prophets, the apostles and His Son.

The Lord spoke often of His death, and of the fact that it would be for others. His flesh He would give for the life of the world. If He were lifted up from the earth He would draw all men unto Him. But one of the most notable of our Savior's sayings on this subject, in which He used a word used years afterwards by Paul, was—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 28.

The Law also had somewhat to say about our Savior's death as the atoning sacrifice for the sins of the world. But as the Law spoke on this subject mostly by means of various ceremonies, we need to consult the New Testament for authoritative explanations. On the great Day of Atonement commanded in the Law, a bullock and a goat were offered for priests and people respectively, and the blood of these animals was sprinkled on the mercy seat to make atonement for them, and for the tabernacle, and the altar, defiled by dwelling in the midst of a sinful people. (Lev. 16.) The Jewish high priests often offered these sacrifices, but the effect of them was only temporary, as evidenced by their frequent repetition. Whenever an atoning sacrifice of permanent efficacy came, there would be at once an end to the offering of sacrifices for sin. The sin offering of permanent efficacy came in the person of our blessed Lord, "who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once [literally, "once for all"], when he offered up himself."—Heb. 7: 27.

The permanent efficacy of the shedding of our Lord's blood is further shown in that, while Aaron entered frequently into the tabernacle by means of the blood of bullocks and goats,

our Savior entered the heavenly holy place "once" (literally "once for all") by His own blood, having obtained eternal redemption for us.—Heb. 9: 11-14.

That our Savior's offering of Himself was the permanently efficacious sacrifice from which flows permanent perfection for them who are sanctified thereby, thus putting an end for ever to offerings for sin, is beautifully shown in the Apostle's striking language—

"In those sacrifices there is a REMEMBRANCE again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. . . . Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; . . . for by ONE OFFERING he hath perfected for ever them that are sanctified. . . . And their sins and iniquities will I REMEMBER NO MORE. . . . Now where remission of these is, there is NO MORE OFFERING FOR SIN."—Heb. 10: 3-18.

Under the Law the offering of a yearly sacrifice served to remind God of the sins of the priests and people; but under the New Covenant sins are not brought to His remembrance yearly. Whenever confessed, they can be forgiven, because of the efficaciousness of the sacrifice offered "once for all," and, once forgiven, they need never again be remembered or referred to.

The Paschal Lamb

When God was about to deliver the Israelites from Egypt, He ordained a service which they were to observe the one time in Egypt, and annually thereafter. On the fourteenth day of the first month a lamb was to be killed for each household "between the evenings," that is, from 3 to 5 o'clock in the afternoon. The lamb was then to be roasted entire, and was to be eaten with the prescribed bitter herbs and other accompaniments, in the house, over the door posts of which the blood of the slain lamb had been sprinkled, and they were to be very careful to avoid breaking any bone of this lamb. The eating of the supper would thus take place after nightfall, which would be the beginning of the fifteenth day of the first month, Nisan. On that night the destroying angel of the Lord would pass through Egypt to slay the first born in every house which had no blood sprinkled on its door posts, but the destroyer would pass over the besprinkled houses; whence this feast was and is called the "Passover."—Ex. 12.

In the New Testament the death of Christ is twice definitely associated with the Passover sacrifice, showing that He was its antitype.

The Apostle Paul said—"For even Christ our Passover is sacrificed for us." (1 Cor. 5: 7.) Thus he shows that the death of Christ is to be regarded as the antitype of the lambs slain at the annual Passover feast of the Jews.

When our Savior was thus sacrificed, there were other two crucified with him. The Jews, being anxious that the bodies remain not on the crosses on the Sabbath day, requested Pilate that their legs might be broken, and that they might be taken away. Then the soldiers broke the legs of the two that were crucified with Jesus; but upon coming to Him they saw that He was dead already; so they did not break His legs. Then says John—"These things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." Thus again has the Law spoken in its ceremonies concerning the death of our Savior, and thus again is He referred to as our Passover Lamb. (John 19: 31-36; Ex. 12: 46.) Let us see to it that we have the doorposts of our hearts "sprinkled," so that we may be delivered from the Pharaoh that oppresses us—Satan, the prince of this world.

The Blood of the New Covenant

When the time came for the formal ratification of the Law Covenant, Moses caused sacrifices to be offered. Then, having in his presence the newly written Book of the Law, and the people (or at least representatives of them from among the elders), Moses took some of the blood (again bullocks and goats are associated in the sacrifice), and sprinkled both the book (as representing God) and the people therewith, thus establishing the bond between God and the people, the parties to the covenant. (Heb. 9: 19, 20.) So the blood of Christ is "sprinkled" to bind us to God in the New Covenant, being "the blood of sprinkling" mentioned in Heb. 12: 24 and 1 Peter 1: 2. The "obedience and sprinkling of the blood of Jesus Christ" mentioned by Peter are the New Covenant correspondences to the obedience promised and the

sprinkling experienced by the people as related in Ex. 24: 7, 8. Realizing this, let us give the more earnest attention to "Him that speaketh."—Heb. 12: 18-25.

Our Lord knew that His blood, about to be shed, was the blood of the New Covenant, and He so instructed His apostles when He instituted the Memorial of His death which we are to celebrate this evening. Having completed the observance of the Jewish Passover, as required by the Law, our Lord took some of the unleavened bread and wine remaining from the Jewish feast, and with them instituted a new feast. The disciples had been accustomed to the annual celebration of the Passover as a memorial of the deliverance of Israel from Egypt; but they were to cease that and henceforth observe this newly instituted Memorial—not of their Master's birth, nor of any of His wonderful miracles, nor even of His still more wonderful resurrection from death; this new feast was to be a Memorial of His Death—to show forth His death till He come. (1 Cor. 11: 26.) To this end, the bread represents His body, and the wine His blood—"My blood of the New Covenant, which is shed for many for the remission of sins."—Matt. 26: 28.

Deliverance, Forgiveness, Acceptance

By virtue of the blood of Christ shed on our behalf, we acknowledging the same as having been done for us, we are delivered from death unto life everlasting; our sins are forgiven, and, according to the New Covenant stipulation, God remembers them no more; and we are accepted in the Beloved. But the question will certainly rise in some mind to-night, How can the blood of one Man avail for the forgiveness of so many? How can His death be the propitiation, or satisfaction, for the sins of the whole world?

The answer usually given to this question is that our Lord Jesus was both God and man, and that His death was therefore an infinite sacrifice, sufficiently valuable to offset the penalty against all our race. Those who make these assertions are very careful to say that the divine part of our Savior did not die; only the human part died. But this is very peculiar; for if God did not die, wherein was the infinite value of the sacrifice? On the other hand, if it could be supposed that God actually died, so that the sacrifice might be of infinite value, who was there in the Universe to raise God from the dead?

Evidently the "infinite-value" theory leads to untenable positions. Moreover, this theory is contrary to the word "Ransom," used by our Lord Himself in Matt. 20: 28; Mark 10: 45; and by Paul in 1 Tim. 2: 6. The word translated "ransom" in these passages means "a corresponding price," and we are told that our Savior gave Himself as such a price, and that He was "a corresponding price for ALL." We do not know how many have been the descendants of Adam and Eve, nor do we know how many sins arising out of the original sin each of these descendants has committed. Our ignorance therefore disables us from setting down an exact number. Nevertheless, if the quantity were known, it could be stated, even if it took a year to write all the figures that might be required. However great the quantity, it would still be measurable and expressible; therefore finite. But infinity has no metes and bounds; it is immeasurable, therefore inexpressible. If you could imagine yourself writing figures to all eternity, you would still not have expressed infinity; if we were all to join in the task, we should get no nearer to the end of it. And it would be equally impossible to express the difference between infinity and some finite quantity, however huge.

If, then, we could suppose that a sacrifice of infinite value had been offered by our Lord Jesus when He offered up Himself, such sacrifice would not only not have been "a corresponding price," but we should find divine Justice in the extremely undignified position of having accepted a price *immeasurably* (that is, infinitely) more valuable than the thing purchased, however immense the finite quantity set down as representing the sins of the world. Divine Justice could not be satisfied with the blood of bulls and goats, for it was not valuable enough; and we may be confident that the divine Justice would neither demand—nor accept if offered—a price too great. A "corresponding price" was required, and our Savior met the requirement. How did He do it? How could the sacrifice of one "correspond" to the thousands or millions of our race?

To this I answer—In the first place our Savior became a perfect man, such as Adam was before he sinned. This is

proven by the fact that the Apostle applies to the man Christ Jesus the language in which the Psalmist describes the first man. He says—"We see Jesus, made a little lower than the angels." (Psa. 8: 4-8; Heb. 2: 6-9.) Secondly, in Adam were the possibilities of a wife, who was taken from his side (Gen. 2: 21-23), and of a posterity, which has developed as we see it in history and in our own day, all of them heirs of the penalty pronounced upon our first parents on account of their sin in the Garden. In the man Christ Jesus, corresponding to Adam in his original perfection, were the same possibilities. Since our Lord had no mate taken from His side, and left no posterity, the wife and the race which might have been died when He offered up Himself on the Cross. Thus we have the one race (undeveloped) as an offset to the other race (developed), and the correspondence of the price offered by the Man Christ Jesus for Adam and Eve and their posterity is, I trust, made quite plain to our minds. As Levi, yet unborn, was considered as paying tithes to Melchisedec (Heb. 7: 9, 10), so the possible posterity of the Man Christ Jesus may be considered as the answer to the question, How could one individual be "a corresponding price" for billions.

The Memorial

There is, therefore, no ground to doubt the satisfactoriness of the death of Christ as the basis of our deliverance, forgiveness and acceptance. Nor can we doubt that these blessings are granted to us, if only we accept them by the exercise of faith in Him who died to save us. Neither should we, understanding these things as we do, keep back from celebrating that wonderful Death. Our Lord commanded; it is for us to obey. And as, without fresh instructions which the Master did not give, the disciples would not think of meeting for this purpose at any other time than the Passover Anniversary to which they had been accustomed (this new Memorial taking the place of the old one rendered obsolete), so we are gathered to-night for this purpose in the first hours of Nisan 15, the anniversary of the night when the first Passover lambs were eaten in Egypt, some 3,500 years ago, and—what is more to our purpose—the anniversary of the same night in which our dear Lord was betrayed, and in which He instituted the Supper as a memorial of His death.

The table is the Lord's, and it is freely open to all who recognize Jesus as their Redeemer and Mediator, who recognize that His blood was shed as the blood of the New Covenant, for the remission of their sins. I cannot examine you, nor can you examine me. But each of us should examine himself lest, eating and drinking unworthily, he bring upon himself the condemnation mentioned by the Apostle as coming upon those who do not discern the body and blood of our Lord in their right relations in this solemn service. (1 Cor. 11: 23-32.) Imperfection is no barrier; were we to wait until we are perfect, we should never obey our Lord's command to celebrate His death. Has not God agreed, in the New Covenant, to be merciful to us, and has He not said that He remembers our sins and our iniquities no more? (Heb. 10: 17.) If the Lord is disposed to forget these, why should we think that He is still remembering them against us? So, rejoicing in the deliverance, forgiveness and acceptance extended to us through faith in the shed blood of our Redeemer, let us come gratefully and confidently, yet in all humility, to the Feast.

Following the sermon, the emblems of bread and wine were partaken of, after thanks had been given for each, and prayers offered for those present and those of like precious faith scattered abroad in the earth, many of whom, we knew, were engaged in like solemn yet joyful service with ourselves. After the Supper, there were a few more words of exhortation to watchfulness and prayer, after which, following the example set at the institution of the Supper, we sang a hymn, and went out. (Matt. 26: 30.) The closing hymn was the well known one, beginning

"Abide, sweet Spirit, heavenly Dove,
With light and comfort from above."

This was at once a hymn of praise and our closing prayer, the friends going out immediately after the singing, without the usual spoken prayer, and dispensing also, for this once, with the usual handshakes and greetings, so that our meditations on this solemn occasion might be as little as possible diverted from their sacred Center.

—E. C. H.

"Called to the Kingdom"

Called by the Gospel—To Holiness and Suffering—To Glory, Honor, Immortality—Joint Heirship with Christ—
How to Know One is Called

A KINGDOM suggests a king and subjects, as well as dominion. Let us consider for a while the Kingdom of our Lord and Saviour Jesus Christ. As we study the nature of the Kingdom, its subjects, and especially its King, we shall see that the news of the Kingdom is truly good—very good, the very best.

For convenience we will arrange the topic in five divisions—

1. What constitutes a subject of this Kingdom?
2. Who are the subjects of this Kingdom?
3. How do they become subjects of this Kingdom?
4. Why are they made subjects of this Kingdom?
5. When are they made subjects of this Kingdom?

What constitutes a subject of the Kingdom of our Lord and Saviour Jesus Christ?

A subject is one who is placed under the power and dominion of another; one who owes allegiance to a sovereign or ruler, and is governed by the laws of that ruler. As such, then, the subjects of this heavenly Kingdom are placed under the heavenly King, and are governed by his laws, and owe allegiance to Him.

Who, then, are the subjects of this Kingdom?

We read in Gen. 3 that our race was ruined at its beginning. God's word was disobeyed. Man sinned, and brought ruin on his posterity. Paul put it, In that one man (Adam) sinned, all have sinned. (Rom. 5: 12.) By his act of disobedience Adam chose Satan as his Lord and Master, and was obedient to him, instead of to God his original Master. Or, in other words, Man chose Satan as his Ruler rather than God, and so our race has been under the dominion of Sin. But God, who is rich in mercy, loves us still, and has planned a deliverance. He has opened up a way by which man may be translated from the Kingdom of darkness into the Kingdom of His dear Son (Col. 1: 12-14):—

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins."

How Do They Become Subjects

Paul here suggests the way sinners may be made subjects of this Kingdom by a translation from one Kingdom to another. This translation or transference is done by God, upon the manifestation of faith on our part—faith in God, and faith in His dear Son. God has not only made this transference possible, but invites or calls us to partake of blessings such as He alone can give.

Called by the Gospel

And this call came while man was at enmity with God, and without hope in the world. It began to go forth when Jesus after His resurrection sent His disciples into all nations to make disciples of them. Having provided the way in which He could be just, and yet the Justifier of all who believe in Him, God calls men to repentance and faith, and to the acceptance of His Son as their Ruler or King. So on our part it is a matter of faith, and this faith God is pleased to credit to us for righteousness.

What are the laws of the heavenly Ruler to which His subjects must give allegiance? In John 15:12 Jesus said, "This is my commandment, That ye love one another, as I have loved you." Again, John 13: 34, "A new commandment I give unto you, That ye love one another." In the Sermon on the Mount (Matt. 5: 21, 22) Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." The Lord sees the heart and its intentions, even when an opportunity to carry them out has not presented itself, and judges accordingly. This is not man's way, perhaps; but it is the Lord's. Again (1 John 3: 15), "Whosoever hateth his brother is a murderer." Here again the thought or intention of the heart is the ground of judgment, even when not brought to action. All this is so very different to what the Jews had

been used to, that it was not till the disciples had been filled with the Holy Spirit that they were able to understand what was meant by it all.

Such are some of the laws of this great King, and they are enforced by love, the greatest of all forces. The Kingdom with such laws must truly be on a sound basis. For the strength of love seems to be beyond all measurement, or comprehension.

Then there must be willingness on the part of both Ruler and subjects in this heavenly Kingdom. The willingness of the Ruler is manifested by the call He has given; the willingness of the ruled by their response to the call.

Called to Holiness

We have seen that the authority of the Great King began when He was exalted to the Father's right hand, and all judgment given unto Him; to Him every knee must bow, and every tongue confess. But in considering the Kingdom to which sinners are invited upon their repentance and exercise of faith, we must notice that God has graciously divided the Kingdom into two parts or stages. Those who become the subjects now are only a very small number compared to the billions of our race who are in equal need of the beneficial operations of that Kingdom. The Scriptures show that the other billions will be called or invited to become the subjects of the Kingdom at a future time, while those who are the subjects now will receive a still higher honor; namely, joint-heirship in the throne.

Paul writing to Timothy describes this call as the Holy Calling. (2 Tim. 1: 9.) It was according to his own purpose and grace given in Christ Jesus before the foundation of the world. It was no development of unforeseen events, but planned away back before the world began. He also speaks of it as a heavenly calling (Heb. 3: 1), "Wherefore, holy brethren, partakers of the heavenly calling." This would be something especially good to the Hebrew Christians, when they understood the difference between the call to earthly blessings and heavenly, which they would doubtless do, as they were led by the Holy Spirit into the truth.

Peter says, "As He which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1: 15.) In his second epistle he enlarges on this, showing that to maintain holiness there must be diligence on our part, and a development of our faith—an adding to our faith of other virtues (2 Pet. 1: 3-11)—

"Him that hath called us to glory and virtue; . . . having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (or love)."

Peter here puts it that, having escaped the corruption that is in the world through lust, having been translated from the Kingdom of darkness to the Kingdom of God's dear Son, we are to give diligence to add to our faith, if we are to have an abundant entrance into the Kingdom of God's dear Son. We must manifest our faith by activity. To this agrees James (2: 14-18), who in other words shows the believer that he must prove his faith; and the evidence of faith will be in the works. As Abram—who by his obedience to God's call proved his faith by leaving his old home, and journeying to a land as yet unknown, so must we walk by faith. And as Peter says:—

"If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1: 11.

Such are the present subjects of this wonderful Kingdom. Next let us notice, Why are they made subjects of this Kingdom?

One might answer, To make or constitute the inheritance, and this would be true, for we read (Psalm 2: 8), "Yet have I set my King upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen (or nations) for thine inheritance, and the uttermost parts of the earth for thy possession." Also Psalm 32: 12, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his

inheritance." And Psalm 28: 9, "Save thy people, and bless thine inheritance." The children of Israel were for a time called God's inheritance, but He has prepared a still better inheritance for His Son, which is spoken of by Paul as the Lord's "inheritance in the saints" (Eph. 1: 13), "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

In all these scriptures the Lord's people are called the inheritance of the Lord. But there is also another light in which to view the inheritance; viz., that in which the Lord is the inheritance of His people. Look again for a moment at Eph. 1: 9-14. Here in verse 11 Paul, speaking of Christ, said, "In whom also we have obtained an inheritance." All things in heaven and earth are to be gathered together in Christ, and the inheritance of the saints is in Him. But for the present, though we have it only by promise, it is made secure; for we have the "earnest," or the deposit that binds the transaction. (Verses 13 and 14.) "In whom (that is, Christ) ye trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his Glory." In the meantime we have the Lord's guarantee, or deposit, "the earnest of the spirit."

"Called to Glory, Honor, Immortality"

Paul writing to the Corinthian brethren (2 Cor. 5: 4, 5) shows his confidence in the promise of God, of one day being clothed with immortality. For the full possession, or realisation, we are to wait. Rom. 8: 23—"We ourselves groan within ourselves, waiting for the . . . redemption of our body. . . . If we hope for that we see not, then do we with patience wait for it." And so our present attitude is one of waiting, waiting for Him in whom we have our inheritance. When He who is our life shall appear, then shall we also appear with Him in glory. And so those who are now His subjects are one day to share His glorious inheritance.

What then is our present position or standing? We noticed in Peter's epistle we have faith, and that to our faith are to be added a number of virtues. Also that a promise was given, an exceeding great and precious promise, viz., that those who made their calling and election sure would be raised to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven. (1 Pet. 1: 4.) Here is truly an exceeding great and precious promise. In 1 John 3: 2, John looks forward to being like the Son, for, said he, "we shall see him as he is." In Rev. 3: 21 Jesus sends the promise to the overcomers of a place on the throne with Him—"To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

Jesus said, I have overcome the world. As He overcame, we are to do likewise. (1 John 5: 4, 5.) "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even your faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" We have seen that a promise of joint-heirship with Christ is offered to those who are faithful and overcome the world, even to sit on His throne, to rule with Him, in His Kingdom and glory.

Called to Suffering

In Rom. 8: 14 we read, "As many as are led by the spirit of God, they are the sons of God." Verse 17—"If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." We see here that reigning with Christ in Glory is associated with suffering here in this world. Also in 2 Tim. 2: 11, 12 reigning is associated with previous suffering—"If we suffer, we shall also reign with him." All believers are now called to this suffering for Christ's sake.

Paul could speak of suffering for Christ, for when he surrendered to Christ it was a big thing to him. It meant death to friendships, associations, and prospects in life, and with Paul these were all good indeed. But all was given up. He said, I suffered the loss of all things, that I may win Christ, and be found in him, not having my own righteousness, but that which is through the faith of Christ; for whom I forget all the past, and press toward the Mark, The High Calling of God in Christ Jesus.—Phil. 3: 7-14.

The reigning is to be after the suffering. This is the path our Lord walked. He came to the crown by the way of the cross. And He has said, If ye will be my disciples, take up your cross, and follow me. What they have done to me, you may expect them to do to you. If they have received my word, they will receive yours. So the followers of Jesus know what to expect from the world. Although in the world, we are not of it. Why then are we left in it?

Sanctified by the Truth

The reason is given in John 17: 11-19, which we will read. Here from Jesus' own lips we learn that the disciples are to be in the world in order to be sanctified by the truth. He does not wish them to be taken out of the world, or that they should shut themselves away from the world, but to live in the world, and to be sanctified or set apart by the truth.

Peter while addressing the Apostles and Elders at Jerusalem on the question of Gentiles and their admission to the fellowship of the Believers says that God purified their hearts by faith. (Acts 15: 8, 9.) Again in 1 Pet. 2: 23 he says, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the Brethren, . . . Being born again, not of corruptible seed, but by the word of God, which liveth and abideth for ever." "And this is the word which by the Gospel is preached unto you."—Verse 25.

And so it is through the Word we receive the Gospel; by the Word the soul is purified. We have it again in Eph. 5: 26, "That He (that is, Jesus) might sanctify and cleanse it (the Church) with the washing of water by the word." "The entrance of thy word giveth light," and the operation of that word on the heart, when rightly exercised by it, purifies or cleanses it, and makes it ready for Christ to dwell there. Faith cometh by hearing, and hearing by the word of God, and if the heart is exercised, it is cleansed, sanctified by the truth.

This cleansing is to be done while here on the earth, and means the loss of all we hold most dear. It means suffering for being faithful to Christ. Doubtless the early Church was made all the purer for the fires of persecution that were passed through; for not only was their faith tested and proved, but their love to one another was strengthened, so that they were richer in experience, and also their joys were purer. With all their trials and afflictions, Grace was given, and seems to have made it a joy and cause of rejoicing. One has said, "Count it all joy when ye fall into divers temptations [or trials]; knowing this, that the trying of your faith worketh patience."—James 1: 2, 3.

Paul contrasts the sufferings with the glory in 2 Cor. 4: 17—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He was a giant in the fight. Very few passed through such trials and afflictions and persecutions; and yet he is so jubilant over his lot, that he speaks of all the afflictions and trials as *light*, and as but for a moment, and working out an *eternal weight* of glory.

Joy in Tribulation

Writing to the Christians at Colosse (1: 10-12) he is very hopeful, and prays that they might walk worthy of the Lord, being fruitful in every good work, increasing in the knowledge of God, strengthened with all might unto patience and long suffering with *joyfulness*; giving thanks unto God the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Thy Kingdom Come

In what we have been considering we have not noticed the time when all these blessings are to be fully realized. Shall we now endeavour to do so? We have had our attention drawn to the Kingdom and its subjects, and some of the conditions of the Kingdom. But when is it all to be? Surely it is not yet. We are not yet realising the full blessings of Christ's glorious reign. It is still right to pray, "Thy Kingdom come, Thy will be done on earth as in heaven." We have seen that the present experience is one of trials of faith through suffering for Christ's sake. Many in the past have joyfully laid down their lives, in different ways, for their Lord and Saviour. Paul speaks of dying daily. This, too, is our privilege, in order that we may live and reign with

Christ. We are the subjects of the Great King, and yet we are strangers in a strange land, ruled over by the Prince of the power of the air; for can we not see all around us the evidences of the reign of that hard taskmaster in whose arms the whole world lieth?—1 John 5: 19.

Waiting for the Kingdom

So that the attitude of those who desire to serve loyally the rightful Lord and Master, and be counted among the overcomers, is one of waiting—waiting the time and will of their King, waiting and watching for the return of their absent Lord—fully persuaded that He who promised to come will come. And then the all powerful Ruler, He to whom all power and authority in heaven and earth has been given, when He sees the fit time to finish up this reign of sin and death has arrived, will set up His own glorious reign. Then the little stone will smite the image that we read of in Dan. 2. Then the Kingdom, which has consisted thus far of Christ and those whom He has gathered out, will destroy all the kingdoms of this world, and be set up to rule over all the earth, and then the call will go forth for those other subjects which are to be His. Then shall the faithful ones enter into possession of the blessings of Christ's Kingdom; or, in other words, When Jesus takes to Himself His great power (given Him by the Father), and reigns over all the earth, and his faithful followers have been raised to immortality, to sit with Jesus on His throne; then will take place the distribution of the blessings so graciously provided by the Lord God, for the Lord Jesus will be carrying out the Father's great plan of blessing to men. Then shall the earth rejoice, and man praise the God of heaven, and God shall be all in all.

How to Know One is Called

How are we to know we are called to all this? That is an important question. We have noticed that the call comes through the Gospel, and this Gospel is the Word preached by the Apostles, which has come to us to-day. The entrance of that Word gives light. All men are called to repentance, and to accept Jesus as their Lord and King. If led by the spirit of truth to receive Christ, which includes all He has done for us, giving up His position with the Father, His coming to earth and giving His life a ransom for all, and to each one that "all" means "me," "He gave his life for me," then truly the call has come, and it remains for each to respond to that call. And as many as receive Him, to them He gives the power or privilege to become the sons of God; and, if sons, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be glorified together.

In conclusion, I think we have seen from the Scriptures that our Lord Jesus, who once came and suffered, the just for the unjust, will one day take His right place as King over all the earth, and reign; and that He will have those who loved Him here on earth to assist Him in His reign of blessing and glory, for which they are to be changed to the divine likeness, and dwell in His presence, beholding His glory. I have not dealt with the question of over whom does Jesus with His faithful followers reign, but leave it for another brother; but would just say, Surely the promise of such honor and privilege to sit with their Lord on His throne is an exceeding great and precious one, and, as the call comes to such poor mortals as we are at best, we will be wise to seek Him with all our heart, and endeavour to be among those happy overcomers. May it be your privilege, and mine!
—W. H. O.



"Five Universal Empires"

Nebuchadnezzar's Dream—Four Ferocious Beasts—The "Little Stone" and the "Prince of Peace"—
The People Delivered and Blest

IN PREVIOUS addresses of this Conference our attention has been called to many great truths concerning the Kingdom of God—how in the beginning God made man the King of Earth, and how that dominion was lost; how the Gospel is "good news" of a Kingdom, of which Jesus Christ is the King; how by His death and resurrection Jesus became Lord or Owner of the entire race, and how the Church is called to joint-heirship in His Kingdom.

We have also been shown that God set up a special Kingdom in Israel, He Himself being their King, and that when the people became dissatisfied He allowed them earthly kings to sit on His throne. Why and how God overturned that Kingdom has also been explained; also that it should remain overturned until He should come "whose right it is;" to Him it should be given.

The instrument used in the final overturning of the Kingdom of Israel was Nebuchadnezzar, king of Babylon. Among the captives taken by him was one Daniel, a sincere and devout youth, who rose to a high position at the Court, but who maintained throughout his love for God and His interest in his own people the Jews.

Now, although He had overturned the Jewish kingdom, God wished His people to know what should come to pass in the latter days, and therefore He continued to send His prophets to them—Ezekiel, Zechariah, Malachi. He also wished the great Nebuchadnezzar and other Gentile rulers to know that they held their position by His sufferance, and for a limited time, and not because He recognized them as possessing any inherent rights. Therefore He sent Nebuchadnezzar a dream.

Nebuchadnezzar's Dream

In the second chapter of Daniel, verses 1-13, we are told that when Nebuchadnezzar had dreamed his strange dream he awoke; and his mind was troubled to know the meaning of it. In those days every court had its wise men, enchanters and sorcerers, whose business it was to read signs or omens and to interpret dreams. These Nebuchadnezzar sent for, and demanded the interpretation of the dream. (Verse 3.)

Being a clever man himself, no doubt he well understood their usual practice of making interpretations of dreams to suit the wishes of the dreamers. On this occasion he wanted more than guess-work; therefore he made it a condition that they should tell him the dream as well as its interpretation; reasoning that any Chaldean sufficiently in the confidence of the gods to interpret correctly would be equally able to describe the dream itself.

Nebuchadnezzar had not forgotten the dream; if he had, the telling of it by the wise men would have involved no test of their abilities. When he said (verse 5), "The thing is gone from me," he meant, not the dream, but his decree, or command. (The Revised Version footnote says, "the word.") His word, or decree, was that they must tell the dream. Their hesitation and protestations only convinced him the more that they were prepared as usual with lying and corrupt words, and therefore he was the more determined—non-compliance would mean death to all the discredited wise men. Nebuchadnezzar's shrewdness in dealing with these men invites our respect, and after events proved him to be right in his contention.

But now the beloved Daniel was brought into difficulties, for he also was a wise man, though of a different sort from the Chaldeans, as the king well knew. When Daniel approached the king asking for time, Nebuchadnezzar readily granted it. (Verses 14-16.) Then Daniel and his companions sought the Lord their God, that the dream might be revealed, and that they might not perish with the Chaldean impostors. (Verses 17, 18.) Since God had sent Nebuchadnezzar the dream, He was able to give to Daniel both it and the interpretation. (Verses 19-23.) In fact, from verse 19, it would appear that Daniel was given a vision of an image exactly like the one seen by the king. And this is what the king saw (Dan. 2: 31-35):—

"Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

"His legs of iron, his feet part of iron and part of clay."
 "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces."

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

A remarkable dream! What does it all mean? Thank God, we are not left to seek a solution in our own imaginations. He Himself gives the meaning through His servant Daniel. The image represents—

Four Great World Powers

The Kingdom of Israel had been a political power occupying a well-defined portion of the earth. The image shows God's purpose that the interim, between the overturning of that kingdom and the re-establishment of God's Kingdom on the earth as a political power, should be occupied by Four Great World Powers—ordained by God for the preservation of a certain amount of order. (Rom. 13: 1-7.) On another occasion Daniel was given a "vision" of four beasts representing these same great powers, in which some details are given not contained in the "dream." (Dan. 7: 2-8.) The "image" represents these Four Powers in one aspect, the "beasts" represent them in another view. Symbols are at best limited in their range, and to give a clear picture it is sometimes necessary, as in this case, to use two or more sets of symbols. We will now read the description of the beasts:—

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."

"And four great beasts came up from the sea, diverse one from another."

"The first was like a lion and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

"And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it: and they said thus unto it, Arise, devour much flesh."

"After this I beheld, and lo another, like a leopard, which had on the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."

The image shows how these Four Great Powers grew, the one out of the other, just as the human body is not four separate bodies but one body; while the beasts portray the fierce conflict waged by each before it gained the ascendancy over its predecessor.

Again, the image shows the brightness and excellence of these world-powers as seen by earthly potentates, such as Nebuchadnezzar; while the beasts show their ferocity and general beastliness as seen by a child of God, such as Daniel.

Furthermore, the image represents deterioration in the constitution of the world-powers, while the beasts represent their increasing ferocity in conquest and in despoliation of the conquered peoples.

The interpretation of the beasts is brief, as given in Dan. 7: 17—"These great beasts, which are four, are four kings, which shall arise out of the earth." It is brief, because Daniel had already had an explanation in connection with the image. In each case the "king" stands for the Empire, rather than for any single individual, except in Nebuchadnezzar's case, and there is a reason for this, which will be given later on.

Let us now look at the interpretation of the image (Dan. 2: 37-40):—

"Thou, O King, art a king of kings; for the god of heaven hath given thee a kingdom, power, and strength, and glory."

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

The Head of Gold

The language of verse 38 ("Wheresoever," etc.) reminds us of Gen. 1: 26, describing the dominion given to man—"Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

earth." But there is this difference, that Adam's rulership was limited to the earth and the animal creation, while Nebuchadnezzar was given absolute authority over men as well.

In other words, Nebuchadnezzar was an autocrat, or despot, and it was mainly in this quality of autocracy, or despotism, that the superiority of the head of gold consisted, as compared with the Empires which succeeded it. The value and fineness of the metals represented the degree of absoluteness of the four governments, as well as their relative richness. Nebuchadnezzar claimed and exercised the right to dictate to his subjects in religious as well as in civil matters. An instance of this is given in this very book of Daniel. Who-soever would not bow down and worship the idol that he had set up should be cast into a burning fiery furnace.—Dan. 3: 1-25.

As "gold" signifies riches and splendor, and the "head" will-power, direction, and intelligence, secular history reveals Nebuchadnezzar as not only a rich but also a wise and humane ruler. This is shown, too, in the description of the first "beast" in Dan. 7: 4. In its rise Babylon was like a lion with eagle's wings. The lion is king of the jungle, and the eagle is lord of the air; both are predatory, and seek their prey with vigor. Eagle wings on a lion would signify a swift and sure conqueror. Assyria and adjacent provinces were quickly subdued, but soon "the wings were plucked." Nebuchadnezzar went against Egypt, but did not do more than inflict injury upon it. After the conquest of Palestine, Nebuchadnezzar achieved no further extension of his dominions.

In Nebuchadnezzar was fulfilled the prediction, it stood upon "the feet as a man, and a man's heart was given to it." A beast standing on two legs like a man would be a peaceable creature. In that attitude he could not tear and devour. The chief difference between a man and a beast of prey is that, while the latter is destructive, man is constructive. In administrative capacity and constructive skill Nebuchadnezzar's long reign of forty-three years was marked by superiority over preceding and succeeding "beasts" (or governments). Throughout the empire he "built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts on a scale of grandeur and magnificence surpassing everything of the kind recorded in history"—with one or two possible exceptions. He beautified Babylon with hanging gardens, which were one of the wonders of the ancient world. His humanity was shown by his generally considerate treatment of the Hebrew and other captives, and by his colonizing and developing conquered lands instead of devastating them after the manner of other nations. His sense of humor (a sense not possessed by the beasts but by man only) was shown in his dealings with the magicians (Dan. 2: 1-13), and his reasonableness by his acknowledging on various occasions the greatness of the God of heaven.—Dan. 2: 47; 3: 28, 29; 4: 37.

The rulership given to Nebuchadnezzar was universal. Moreover, God takes upon Himself the responsibility of placing it in his hands. And, still knowing that the power would be abused, and that even His people would suffer under tyranny and oppression (Dan. 7: 25), He passed that universal dominion on from Babylon to the Second Great Power—the breast and arms of silver, and after that to the Third Great Power—the belly and thighs of brass; that is, copper or bronze (a mixture of copper and tin), for brass was unknown to the ancients.

The Silver and the Brass

In the second chapter, the Second and Third Powers are briefly passed over by Daniel; but he says sufficient to show that they were universal monarchies (verse 39)—

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, WHICH SHALL BEAR RULE OVER ALL THE EARTH."

The names of these two Empires, Medo-Persia and Grecia, while not given here, are found in connection with another of Daniel's visions. Chapter eight gives a detailed description of the conflict between Medo-Persia and Greece, which led to the passing on of the universal dominion to Greece. Verse 20 says, the "ram" represents the kings of Media and Persia, and verse 21 says the "rough goat" represents the king of Grecia. Secular historians relate events in exact correspondence with the Scriptural predictions, and thus attest the

* Smith's Bible Dictionary.

foreknowledge of God and the inspiration of His prophets; for no man could, of his own cleverness, have foreseen and foretold events to happen hundreds of years after his decease, as Daniel has done.

As the shoulders and body are larger than the head, so the Kingdoms of Persia and Greece extended their borders beyond that originally occupied by Babylon. Nevertheless, as silver is inferior to gold, and copper to silver, so Medo-Persia was inferior to Babylon, and Greece to Medo-Persia.

The rise and characteristics of Medo-Persia are shown in Dan. 7: 5, under the symbol of a bear—

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh."

This prophecy accurately fits the rise of the Persian empire. The Medes were the first to rebel against Babylon. With them the Persians subsequently entered into a league, and of the two the Persian ("one side") became the predominating power. In chapter eight the larger horn of the ram represents the Persian predominance. This beast had no "man's heart" given to it; it was not constructive but destructive, devouring everything it touched. The bear is a very savage animal. The three ribs crushed between its teeth were, according to Sir Isaac Newton, Lydia, Babylon, and Egypt.

Daniel 6: 4-17 shows that the Median government was autocratic, the law of the Medes and Persians being (verse 15), "That no decree nor statute which the king establisheth may be changed," but it also shows the dependence of the king upon his counsellors, and his subserviency to the law. A true autocrat, like Nebuchadnezzar, is above the law.

Another respect in which the Second Universal Empire was inferior to the first was that the religions of the Medes and Persians differed. The former were Magians, or worshippers of the elements, while the latter were deeply tainted with Dualism—or belief in two principles, good and evil. These differences caused considerable rivalry between their adherents, and this lack of unity in religion would be reflected in their attitude to the empire.

The third beast, corresponding to the belly and thighs of brass, is described in Dan. 7: 8—

"After this I beheld, and lo another, like a leopard, which had upon it four wings of a fowl; the beast had also four heads; and dominion was given to it."

These symbols represent the energy and swiftness with which Alexander the Great pounced upon the Persian realm and flew over its provinces; after the first terrific encounters, the remainder of the conquest being comparatively easy. The same characteristic is represented in 8:5 by the he goat which came so swiftly that it appeared not to touch the ground. But Alexander had no sooner gained the universal dominion, and sighed that there were no more worlds to conquer, than he died. Decidedly inferior this, to Nebuchadnezzar and Cyrus, who lived to rule their dominions. Another inferiority was involved in the division of control among Alexander's four generals, represented by the "four heads" of the "beast." The prophecy takes no notice of the "culture" of the Greeks. Greece is seen merely as a leopard, a beast whose habit is to pounce silently and swiftly upon its prey, or as a he goat bent on exterminating a ram.

From a religious standpoint Greece was also inferior to Babylon. The king of Babylonia was a sacerdotal as well as a civil ruler. On the other hand, devotion to the many gods and various philosophies of the Greeks put the people more in subjection to the priests and philosophers than the rulers. This did not serve to bind the empire together, nor did the growth of republican ideas, and the indulgence of luxury. Greece held the universal dominion for a long period, but a stronger power eventually arose. This brings us to

The Legs of Iron

That strength and destructiveness were the chief characteristics of the Fourth Universal Empire is shown by the use of iron as a symbol in both the dream and the vision.

"And the fourth kingdom shall be STRONG AS IRON: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."—Dan. 2: 40.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great IRON teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."—Dan. 7: 7.

No beast in nature sufficed to picture the ferocity and destructiveness of the Roman empire. It brake in pieces

all that opposed its progress, and stamped them under its feet. Rome's chief interest in the conquered countries was to exact tribute. Her generals overcame all obstacles that they might return with rich plunder to Rome, and enjoy a temporary triumph. The governors of the provinces were often cruel men, such as Herod the Great, who perpetrated many vile deeds, including the murder of the infants, as described in the Gospels. Though he rebuilt the temple, he treated the Jews and their religion with contempt.

The Scriptural description suggests the various respects in which Rome was inferior to its predecessors. But as iron is stronger than gold, silver, or copper, so Rome was the mightiest of the empires, and endured the longest.

The Clay Mixed with Iron

We come now to the last members of the great image—the feet and toes, composed largely of iron, indicating that they are a continuation of the Roman empire, which was represented by the iron legs (Dan. 2: 41-43):—

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle (marginal reading)."

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to the other, even as iron is not mixed with clay."

The ten toes of the image corresponded with the ten horns which Daniel saw on the fourth beast (Dan. 7: 7, 8)—

"And it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

The ten toes or ten horns represent the ten kingdoms or divisions into which the Roman empire was broken in the reign of Theodosius the Great. According to Sir Isaac Newton these kingdoms were, 1st, the kingdoms of the Vandals and Alans, in Spain and Africa; 2nd, of the Suevians, in Spain; 3rd, of the Visigoths; 4th, of the Alans in Gaul; 5th, of the Burgundians; 6th, of the Franks; 7th, of the Britons; 8th, of the Huns; 9th, of the Lombards; 10th, of Ravenna.

As given by Bishop Newton, the ten kingdoms are 1, the Ostrogoths in Moesia; 2, the Visigoths in Pannonia; 3, the Suevis and Alans in Gascoign and Spain; 4, the Vandals in Africa; 5, the Franks in France; 6, the Burgundians in Burgundy; 7, the Heruli and Turingi in Italy; 8, the Saxons and Angles in Britain; 9, the Huns in Hungary; 10, the Lombards, at first upon the Danube, afterwards in Italy. Bishop Newton states that the Roman Catholic historian, Machiavel, "little thinking what he was doing," gives these names.

The three horns or kingdoms which were plucked up by the roots were (1) the Western Roman empire with its seat at Ravenna; (2) the Heruli, who overthrew the Western empire in the year 476; (3) the Ostrogothic power, which "plucked up" the Heruli in 489.* The Papacy was the horn with the eyes, and the mouth speaking great things, which, by an edict of Justinian, became the successor of these three horns, and the most powerful religious-political system known in history. Much might be said about the rise and dominion of the Papacy, as sketched in Dan. 7: 9-25, Rev. 13: 1-10; 17: 1-18, but suffice it here to say that both Nebuchadnezzar's dream and Daniel's vision show it as a growth out of the Roman empire, possessing its qualities of tyranny and cruelty. The fourth beast in its Papal manifestation (Rev. 13: 1) embodies the characteristics of the ferocious beasts of Daniel's vision—the mouth of the lion (Babylon), the body of the leopard (Greece), and the feet of the bear (Medo-Persia); and as expressed in Rev. 13: 2, the "dragon" gave the "beast" "his power, and his seat, and great authority."

The feet as well as the toes of the image were part of clay, showing that whatever is represented by the clay was introduced before the division into ten kingdoms. Iron and clay do not cleave together. One is a hard metal, the other is earth; soft when wet, brittle when dry. We saw that the Universal Empires represented in the image deteriorated from gold to silver, then to copper or bronze, then to iron; and now the last of the empires deteriorates still more in having an admixture of clay.

* "Peace or War," p. 61.

What element introduced into the Roman Empire corresponds to the clay? Speaking from the probable standpoint of the autocratic Ruler to whom the dream was given, we should say, Democracy; the sharing of government by the ruling class with the people. This is expressed in Dan. 2: 43—

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men."

In Rev. 17: 3 a further detail is given concerning the Roman government, under the figure of a scarlet colored beast. In addition to "ten horns" it has "seven heads." These heads represent seven forms of government which characterized ancient Rome—1st, under Kings; 2nd, Consuls; 3rd, Dictators; 4th, Decemvirs; 5th, Military Tribunes; 6th, Emperors; 7th, Despotic Emperors. In the days of John the Revelator, five of these were in the past; the Emperors were in power, and the Despotic Emperors were in the near future. But the latter should endure but a short space, and then the 8th, the Papacy, should arise, claiming all the authority of the beast, and making use of all its machinery for its own aggrandizement.

From the names of the "seven heads," and from what is known in secular history of the constitution of Pagan Rome, we have evidence that the governing class did "mingle themselves with the seed of men." In ancient times kings were either worshipped as gods while alive, or deified after death, or both. "The seed of men" would, in contrast, represent their subjects, whom other monarchs, such as the Pharaohs, were content to treat merely as slaves to serve their thrones or warriors to defend them. But in Rome rulers held office with the consent of the Senate, and the most humble of its subjects could rise—by intrigue, or by success in foreign conquest—to its highest offices. But the clay did not cleave to the iron; while mixed with it, the clay was separate from it; and as time passed it became more and more "brittle." Even the despotic emperors could not ignore the powerful senate, and the senate feared the people, and at last the army.

The aristocracy—whether of title, wealth or learning—and the "common people" may be mingled together, but they do not "cleave together;" their interests are always diverse, and each sympathizes most with its own class. In no countries, and at no time, has this been more manifest than in America and Australia, in our own day. Ostensibly the most democratic of nations, there is as much class feeling and prejudice, and working at cross purposes, as in any of the monarchies of the old world, if not more so. Though these countries were not discovered till long after Rome had disintegrated, yet the majority of their laws are based on the Roman code, and their ideals and methods are much the same—a mixture of iron and clay, of strength and brittleness, of despising the governed, and of hating the governors. And, in turn, they seek to introduce, by precept and example, into the relics of old Rome, the present nations of Europe, still more of the element of clay.

These thoughts concerning what constitutes the weakness of the feet and toes of the image confirm what has already been expressed concerning the greatness of Nebuchadnezzar, as "the head of gold"—an absolute monarch, whose will was law, and who benefited or oppressed his people according to his own pleasure. They also show that, after all, under God, the governors hold their office with the consent of the governed, and that the whole image of World Power rests upon a very brittle and unstable foundation.

Why Called Universal Empires

Here we must notice an objection sometimes raised against calling these Four Great World-Powers universal. It is contended that since the provinces ruled over by Babylon, Medo-Persia, Grecia and Rome were not in all cases the same, and since China and other countries were never conquered by these powers, there is no appropriateness in speaking of them as "universal." It is true that the Persians extended in all directions the original boundaries of Babylon; also that the Greeks added still more territory under one dominion. It is true, too, that while Rome extended the empire westward and northward in Europe, and throughout North Africa, she never secured the far eastern provinces once held by Babylon. But these facts do not really affect the matter of universality. The term "universal" needs to be defined.

Previous to the rise of Babylon, the "world" of which the Bible took cognizance was Western Asia, Northern Africa and Southern Europe, but principally Western Asia and Egypt. This "world" was divided into petty states more or

less at war with one another. In their midst was Canaan, the land reserved by the Lord for the Jews, and impregnable so long as they obeyed Him, seeking no alliances and picking no quarrels with the surrounding tribes. Sometimes these tribes made leagues with one another, but their agreements were short-lived. Assyria, preceding Babylon, was great; it held Babylon and Chaldea and Mesopotamia, and drew tribute from other tribes. It also took the ten-tribe kingdom of Israel into captivity, thus vitally touching God's kingdom as it existed in Palestine. But Assyria was not "universal," because other neighboring and well-known states were independent, besides God's Kingdom, as represented in the Kingdom of Judah. While God protected Judah, no foreign power could despoil it.

Babylon's claim to universality rests upon her having united under one head a number of previously independent tribes; but particularly in that she obliterated all distinction between "God's Kingdom" and the Gentile nations. This she did by making Judah a Babylonian colony, and carrying the children of Judah captive to Babylon. When Daniel explained the dream to Nebuchadnezzar, he made no reference to Judah as an exception, but said, "Wheresoever the children of men dwell" God "hath made thee ruler over them all."

Here we see the reason why God said to Nebuchadnezzar, "Thou art the head of gold." Universal dominion as represented in the image began with Nebuchadnezzar because he was the instrument of Judah's subjugation and overturning. Several centuries later our Lord recognized Judah as the crux of the universal dominion, when He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24.

The other great empires succeeding Babylon were "universal" in the same way. They held the land of Palestine as well as the adjacent Gentile dominions in subjection. The fact that the outer boundaries of these Four Universal Empires varied was of little consequence, so long as the core (Palestine) was retained.

The Little Stone

In his dream the king saw a stone cut out of a mountain "which smote the image upon his feet." (2: 34.) Daniel explains what this means—2: 44, 45.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

In the dream the stone that smote the image became a great mountain and filled the whole earth. In the explanation the "mountain" thus established is shown to be the kingdom of God. The stone therefore represents the Kingdom of God before it smites the image. The stone was not in the hands of the image; nor was it an outgrowth of any portion of the image: it was "cut out of the mountain."—Vs. 45.

What this mountain represents Daniel does not explain, but the New Testament may help us. Since "mountain" in symbolic language signifies a kingdom, we inquire, From what mountain has God cut out a "stone" to be used as an instrument in smiting the image? From what kingdom is He separating material for His own Kingdom? There is one kingdom that answers this requirement better than any other, and that is, the kingdom or dominion of Satan, the "god of this world," "the spirit that now worketh in the children of disobedience." (2 Cor. 4: 4; Eph. 2: 2.) Our Lord despoiled Beelzebub when He delivered the people from the tyranny of evil spirits, and intimated that His ability to do this signified a certain amount of restraint placed upon the Evil One. The Apostle Paul says he was sent out to turn the people "from darkness to light, and from the power of Satan unto God;" also that believers in Jesus are "delivered from the power of darkness," and "translated into the kingdom of his dear Son."—Col. 1: 13.

The Lord Jesus Himself was wrested out of Satan's power by the might of Jehovah, so that His death on the cross, which might have seemed a triumph for the powers of darkness, became the means of victory over death: That through death he might destroy, or render powerless, him that had the power of death, that is, the devil.

The Gospel of the Kingdom, as we have been hearing it at this Conference, was the power "without hands," which God used in apostolic days, and has been using ever since,

to take out a people for his name, to be joint-heirs with Christ in His Kingdom.

God now says to the nations, Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled. (Psa. 2: 12.) But the complete destruction of the nations is deferred until all of the number who are to be united to Christ as joint-heirs of His Kingdom are selected, or "cut out," because they are to have the honor of dashing them in pieces like a potter's vessel, as expressed in Rev. 2: 26, 27—

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: EVEN AS I RECEIVED OF MY FATHER."

Undoubtedly it will be an honor to the saints to engage in the destruction of powers which have stamped upon and bruised all the peoples of the earth. But a still higher honor awaits the saints: destruction only would place them on a level with the Four Great Beasts. There is to be also a constructive work, after the manner of the "man's heart" given to the First Beast, and in accord with the purposes of the Greater than Nebuchadnezzar, whose right the kingdom is.

Nebuchadnezzar's dream brings us down to the ten toes of the image, or the ten kingdoms into which the Roman empire was broken, and then concentrates attention upon the cutting out of the stone, but gives no clue to the length of the period occupied by the cutting-out process, nor to the further changes which would take place in the ten kingdoms before the actual smiting would take place. These further details are given in Daniel's vision of chapter 7, and have already been referred to. In the meantime it is well for us to have impressed on our minds that those who would be part of the "stone" must be separate from the "image" and its spirit, and also that we are not called upon to smite the kingdoms of this world now. We must first prove ourselves of the overcomers, and also await God's time. We come now to

The Destruction of the Beast

The destruction of the Fourth Beast represents under a different symbol the overthrow of the World-Powers of the great image. Dan. 7: 8, 11, 19-25 explains that the little horn, speaking great things, would seek to change times and laws, and would hold the saints of God in bondage. God gives them into his hand for a time, times and a half, or 1260 years. This period is also mentioned in Rev. 12: 6, 14; 13: 5. The destruction of the beast in its Papal development could not therefore begin until the end of that period. But what most impressed Daniel, and which is certainly one of the most striking features of Papal history, is found in verse 11: "I beheld then because of the great words which the horn spake." That is, while the judgment was sitting, and while being destroyed, Papacy's words are louder and more boastful than ever. After 1260 years of almost unlimited power over the minds and consciences of men, as well as over their political institutions, the Papacy as a temporal power is being gradually consumed. In 1799 the first great blow was struck, and since then she has been disestablished in many lands which once acknowledged her sovereignty. The spread of education is largely responsible for this, but education and general enlightenment alone will not suffice to destroy a system which adapts itself readily to changed conditions. Besides, it is not the Papacy alone which requires destruction: it is the whole system of world-power—the whole idea which was voiced by the Israelites when they said they did not want God for their king, but wanted a king like those of the Gentiles; the whole idea that men know better what is good for them than God does. The Jews were given a severe lesson, first under their own kings, then under the dominion of the Four Great Beasts, and lastly under the "little horn" which gave them centuries of torment. They have found them all beastly, with a few individual kings for exceptions, and so have the down-trodden Gentiles. Yet such is their fascination that after centuries of bad government they do not yet realize that what they need is the FIFTH Universal Empire under the new King of kings. But at the last the stone will smite the image in the feet, the image will be broken and blown away like the chaff of the summer threshing floors.

The Prince of Peace

As Dan. 2 says the God of Heaven shall set up a kingdom, so in Dan. 7: 9, 10, 13, 14 we are shown a vision in which

the God of heaven gives all dominion to "one like unto a son of man" [literal rendering]. Here "man" is a symbol, just as are the other features of the vision, and as is the "man's heart" of verse 4.

"I beheld till the thrones were cast down [or set], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened."

"I saw in the night visions, and, behold, one like a Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

"And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Not in this case is the dominion given to a terrible beast which breaks and devours and stamps the residue, but to a ruler or kingdom resembling a man; that is, a kingdom characterized by reason, justice and humanity. There is only one kingdom which answers to that description, and that is the Kingdom of God. And the King who will exercise the authority of that Kingdom is our Lord Jesus Christ. He is the Prince of Peace, and He will rule in righteousness. Instead of exploiting the nations, He will rule over them to do them good. But, though He is Prince of Peace, justice and right demand the overthrow of past oppressors, and therefore He will be more autocratic than Nebuchadnezzar in demanding obedience and the worship of the true God; more swift than Alexander in compassing the defeat of His foes; stronger than Rome in breaking down and destroying oppression and deceit. Thank God, His Kingdom shall not pass away, nor will it ever be taken out of His hands by a conqueror stronger than He. As stated in Dan. 2: 44, "the Kingdom shall not be left to other people" to contend for. Once God's Kingdom is set up in the earth, the powers of evil will never again get control.

The association of the Church with the Lord in this Kingdom is shown in Dan. 7: 18. The angel expressly states that "The saints of the Most High shall take the Kingdom, and possess the kingdom for ever, even for ever and ever." Called out during the time the beastly Fourth World Power was in control, the saints have seen enough to convince them that a better government is needed, and that if they wish to have that great honor of sitting in the throne they must be of different character to the beasts. They must, in fact, be like the Prince of Peace—strong and firm in righteousness, but ever ready to bind up the broken hearts and heal the bruised sufferers of beastly tyranny.

In the Days of These Kings

As the Medes and Persians existed as peoples before they grew strong enough to overthrow Babylon; as Greece had developed to a great nation before Alexander secured the world-power; as Rome grew large and strong before wresting the universal dominion from Greece, so the Kingdom of God is developed independently of the World Power which it will overturn and supplant. It is "cut out" and enlarged while the feet and toes of the image are still in existence; while the beast with ten horns is still directed by the Papal eighth head.

It is necessary, however, to distinguish between the process of developing the kingdom of God in the preparation of its rulers, and the setting up of that Kingdom in power and authority in the earth. Eighteen hundred years ago the King was set on God's holy hill of Sion, and He has since been selecting his joint heirs; but He has not yet "stood up" to enforce His authority as Fifth Universal Monarch. The setting up of the Kingdom means its forcible taking over of the Universal Dominion, not in any theoretical sense, but by actually dispossessing the present Fourth Empire, and taking hold of the reins of Government. That day we believe is near at hand, but it has not come yet. When that Kingdom is "set up" there will be no mistaking it, for the voice of authority will reach round the world, and the old system of beastly rule will be no more.

The People Delivered and Blest

In much that has been said thus far we have set forth what Christians have believed for centuries concerning the Four Great World Powers or Universal Empires—Babylon, Medo-Persia, Greece and Rome. There is little room for difference of opinion, since Nebuchadnezzar is definitely

addressed as "the head of gold," and since the rise of the Grecian kingdom is given in detail in Dan. 8: 3-21, as the successor of the Medo-Persian; while the references to Alexander's four generals are unmistakable. The description of the Fourth Beast fits well with that given in Rev. 13, which most Protestants agree refers to Rome.

The destruction of the World Powers by the Lord Jesus is also a belief common to Christians who look for the fulfillment of our Lord's prayer, "Thy Kingdom come, Thy will be done on earth."

But we now wish to set forth what is not acceptable to many Christians, although to us it seems as clearly taught in God's Word as these other truths on which we do agree. We will therefore ask the question, "When the great World Powers are overthrown, *what becomes of the people?*" The answer which many give to this question is most amazing. They say, "The earth and all in it will be burned up." But do they stop to think what that means? It means taking away the territory of the Fifth Universal Empire! It means leaving the New King without a kingdom to rule over! Did the angel tell Daniel anything of that sort? No, indeed! The angel tells about the beastly governments being destroyed, but that means neither the earth nor the people on it.

Consider again the image of Nebuchadnezzar's dream. When Babylon was conquered by Medo-Persia, were the earth and all the people on it destroyed? When Greece conquered Persia, were all the people, houses, trees, etc., burned up? When the Romans conquered the world, did they massacre all the people of the subjugated tribes? Why then should we think the Fifth Universal Ruler will destroy and burn up the peoples, cities, fields, forests, cattle, beasts, birds, and everything which rightly comes to Him as part of His dominion?

Quite to the contrary: When the First Universal Empire was conquered, the Second entered into all its possessions, bar a few lives lost or property destroyed in campaigns. When the Third secured the victory over the Second, all the people, as well as all the land, with its crops, cattle, etc., passed into the hands of the new ruler. When the Fourth conquered province after province, and tribe after tribe, its triumph depended largely upon the extent and resources of the countries gained and the multitude of their population.

Similarly, when the Fifth Universal Empire conquers the Fourth, the greatness of the conquest will depend, not on the amount of treasure and country and peoples destroyed, but on the great monarchs, and mighty nations, and vast areas which will hasten to render Him tribute!

Oh, how sad to think that Christians, who should even now honor Him as Lord of lords and King of kings, do not understand Him, but in their thoughts and words deprive Him of the very Kingdom He comes to rule! Oh, that they would give Him a tithe of the honor they give the Alexanders and the Caesars of the World Powers of the past!

The People and the Dominion

I am afraid that many Christians either never read Daniel, or read him hastily without considering the import of what they read. In Dan. 2: 44 we find that in the days of these kings the God of heaven will set up a Kingdom *which shall never be destroyed*. Where will He set it up? *In the earth!* for Dan. 2: 35 says the stone which smote the image became a great mountain, and filled the whole EARTH!

But the whole earth without people would be a sorry kingdom. What is it makes King George the greatest monarch of our day? Is it not the 45 millions of the British Isles, the 7 millions of Canada, the 10 millions of Australia, New Zealand and South Africa, and the 300 millions of India and Egypt, besides the millions in the islands of the sea? Is it not also the great wealth implied by these vast possessions? Would King George be as great if these lands were all empty? And yet when men speak of the Kingdom of our Lord Jesus Christ they give Him fewer millions than King George has at this moment! This inconsistency is evidently the result of misunderstanding God's Word.

When the Fifth Universal Empire destroys the Fourth, together with the remnants of the previous three dominions, it is the beastly governments that are destroyed, NOT THE PEOPLE, for we read in Dan. 7: 14—

"And there was given Him dominion, and power, and glory, and a kingdom, that ALL PEOPLE, NATIONS, and LANGUAGES should serve Him."

We are bound to accept the angel's interpretation as given

in verse 18, that, when the saints of the Most High take the Kingdom and dominion from the Beast, they shall possess the Kingdom. It will be theirs to administer and rule over for a thousand years. They will not rule over each other, as some suppose, but over the people. The people will be delivered from oppression, men shall learn war no more, peace on earth and good will toward men will be the order of the day. And will that Kingdom be a failure as the others have been? No, for we read in Isa. 42: 4, "He shall not fail nor be discouraged, till He have set judgment in the earth." After eighteen hundred years of Gospel preaching only a few are amenable to the Lord's instructions, acknowledging Him as their King, and themselves as His subjects, and they are the people taken out to be His joint-heirs. But when His Kingdom forcibly overturns the powers at present in possession, all men will be compelled to bow the knee and receive His instructions in obedience and truth.

The Lord of Dead and Living

But there is another mistake made by many who can see that Christ and the Church will reign for a thousand years over all the nations so fortunate as to be living in that day. They think that those who were so unfortunate as to die before that era comes in, without having heard of the Saviour, are forever lost. In this they forget that when the dominion passed from the First Universal Empire to the Second, and from the Second to the Third, and from the Third to the Fourth no hint was given that they should rule over the dead. But such a guarantee is given to our Lord Jesus Christ. We can read it in Rom. 14: 9. By His death and resurrection, and the authority of the Father, He was made the Lord of the dead, as well as the Lord of the living. To be the Lord of the dead means that He has power to bring them to life again, for as dead men they add nothing to His glory. We read in Rev. 20: 12 that before His "great white throne," "all the dead, small and great," shall stand. And what will He do with them? Will He ruthlessly devour, and stamp upon, and break in pieces, after the manner of the "dreadful and terrible" Beast that preceded Him? It is unthinkable! What He will do will be explained this evening, when it will be seen that the people—all the dead, as well as all the living—will be delivered and blest! We will also be shown that the "fire" which is said to burn up the earth and all in it is to be understood in perfect harmony with what has been seen in Daniel concerning the greatness of the Kingdom to be established under the whole heaven.

Just one word more, in conclusion, from the Prophet Daniel—Dan. 7: 27—

"And the Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to THE PEOPLE OF THE SAINTS OF THE MOST HIGH."

It is generally thought that "the people" in this case are the same as "the saints." The same reasoning would make "the saints" the same as "the Most High." If "the people of the saints" means that the people are the saints, then "the saints of the Most High" must mean that the saints are the Most High—which, of course, is absurd. We believe that here the angel showed Daniel the conclusion of the whole matter. (Verse 28.) In the image of chapter 2 world history was brought down to a certain point, and the long interval during which the stone was cut out was passed over with a few words, to focus attention on the smiting of the image. In chapter seven the world history during the time the stone is being cut out is gone into in verses 23-26, and verse 27 takes us way down to the close of the Kingdom age, to show the result of the thousand years' reign of the Kingdom.

The "people of the saints" are the people the saints delivered from the Beast, just as the "saints" are the people to whom the Most High gave the dominion, as stated in verse 18. After the people have been thoroughly instructed and established in righteousness they will no longer need the saints to rule over them. The saints exercise the dominion for the purpose of showing the people the benefits of serving the God of heaven; and when the people are ready to give Jehovah his due, the saints give up the kingdom. As stated in 1 Cor. 15: 24-28, Christ will deliver up the Kingdom to God, that God may be all in all. And God will then give the earthly dominion into the hands of men, as He designed at the first when He made man in His own image and set them in Eden, and said, Have dominion over the fowl of heaven, and the beasts of the field, and over cattle, and over all the earth, and over every living thing that creepeth upon the

earth. When all men are ready, as Daniel says (verse 27), to serve and obey God, then they will be in the proper frame of mind to exercise a just and benevolent rule over the earth, with no fear of them ever again seeking to domineer over one another.

Now may we, who know these things, not allow ourselves to

be outdone by the heathen king Nebuchadnezzar in the past, nor by the delivered and blest who shall possess the Kingdom in the future, but let us even now ascribe praise, honor and glory unto the God of heaven, "who only can deliver after this sort."—Dan. 3: 28, 29.

—R. B. H.



"Revelation of the Kingdom"

The Parousia of the King—Revealed by Fire—Fire as a Symbol of Trouble and Destruction—Meaning of "New Heavens and Earth"

ABOUT nineteen centuries ago in the city of Jerusalem, in Galilee, up and down the land of Palestine, a voice was heard proclaiming, "the Kingdom of Heaven is at hand." The voice continued in this way for three-and-a-half years, and then it ceased. But others took up the cry, and these in time were succeeded by yet others, and others again succeeded them, until the call is here with us at this day. The Kingdom of Heaven is here—among you.

Our Lord Jesus Christ first proclaimed the good news of the Kingdom. Some believed His word, and entered into the Kingdom; others have believed since, and all the while until now have been entering. As has already been pointed out to us at this Conference, the Apostle Paul says (Col. 1: 13) that those who have entered the kingdom have been "delivered from the power of darkness," and "translated into the kingdom of God's dear Son." Again he says (2 Cor. 5: 17), "If any man be in Christ (i.e., in the Kingdom), he is a new creature." That is to say, he has a new character or disposition, and his mode of life is entirely changed.

Now this entering into the Kingdom of Heaven during all these hundreds of years has not made the Kingdom a visible, tangible, realisable thing to the majority of men, notwithstanding they have witnessed the new walk in life of those who have entered it. The fact of the Kingdom being in existence has not altered things at all. Things go on much the same as they did before Jesus came and announced the Kingdom. But we are not surprised at this, for it was never designed that the present phase of the Kingdom should alter the complexion of things on the earth to any appreciable degree. The object of the Kingdom on the earth at the present is largely limited to the taking out from the nations of a people for His name, and this is being most effectively done.—Acts 15: 14.

But if it be true that those who have entered into the Kingdom have been "delivered from darkness," and their characters sweetened by the power of the Holy Spirit, so that now they are accepted of God as new creatures in Christ Jesus and members of the Kingdom, it must follow that those who have not entered are in darkness, and living in alienation from God. They are not "new creatures," but they are the same "old creatures." The Apostle Paul speaks of the "old creature" as "the old man—which is corrupt;" that is, the character or disposition which is in him by nature is CORRUPT. (Eph. 4: 22.) And it is easy to see that practically the whole world is corrupt in character before God. So few are they who have entered the Kingdom that the Apostle John fails to take count of them when he says, "The whole world lieth in wickedness."—1 John 5: 19.

Moral corruption is the characteristic of the world as a whole, and this moral corruption came with the first disobedience, being intimately connected with it. It laid hold of men. It permeated their characters as so much leaven permeates the lump, so that none of the works of men have been free of this insinuating evil.

When men in the earliest times began to work, began to build their social, commercial and political systems, this element of moral looseness was there. And it found its way even into the sacred precincts of religion. From the smallest of beginnings these social, political, commercial and religious systems have developed wonderfully, and have become more and more complex with the advance of years. Now they

are huge structures, all of them strongly redolent of corruption, and violently out of harmony with the pure, the just, and righteous character of God. Of course they are, for they have been born of corruption, and nurtured in iniquity. The question is then—Can they stand? Answer, NO. Is the God of heaven and earth disposed to let them run on forever? Answer, NO. Will He bring all human works to an end, and supplant them with His own? Answer, YES. Will He establish a system of government on the earth entirely after His own idea, having for its basis incorruptibility of character in every individual subject thereof? Again, YES. Very well then: As He proposes to do this, there must be a time at which this purpose will be manifest. Let it be noted that a prerequisite to establishing His own government or Kingdom on the earth is first the overturning and destruction of every other. And that God proposes to do this is so clearly stated that there can be no mistake about it. Perhaps the most striking scripture to this effect is the one which has already been quoted in connection with the subject of the "Five Universal Empires," Dan. 2: 35 and 45. The iron and clay, brass, silver, and gold (vs. 35), according to the inspired interpretation in the verses following, stood for kingdoms which were smitten by the Kingdom which the God of heaven set up (vs. 44), and broken to pieces, becoming like the chaff of the summer threshing floors, and no place was found for them. Thus the great God hath made known to the King what shall come to pass hereafter (vs. 45); i.e., that the earthly kingdoms shall be destroyed by the Kingdom of God.

The Parousia of the King

Refer now to 1 Thess. 5: 1-3. Here the apostle speaks of the "day" of the Lord, and means (as we shall see later) the time of His revelation. He says that it will come as a great surprise to the great majority of the people, because they are in darkness (vs. 4), and will be saying, "Peace and safety," when the Lord's "day," with the destruction of the kingdoms, is upon them.

Yet Luke tells us that men will be apprehensive of trouble. (Luke 21: 25, 26.) So we may gather from these and Paul's words that they will fix things up somehow between themselves as nations, and say, "Now everything is right; we have everything on a perfectly safe and peaceful basis"—Peace and safety. But then, says the apostle, then, swift as eagle's flight, suddenly, without further warning, "destruction cometh upon them." All their grand arrangements to keep the kingdoms of this world powerful and paramount will suddenly be destroyed. Down will fall all the evil works of man rooted in corruption and nurtured in iniquity; born and bred in darkness; to be scattered to the winds as the chaff of the summer threshing floors, and no place will be found for them again forever. But we may enquire, How will this great destruction come about? Just what agency will the Lord Jesus use to effect His purpose? St. Luke supplies the answer: He will use the "sea."

We read just awhile ago in Luke 21 about the "distress of nations with perplexity," "men's hearts failing them for fear;" being fearful of the terrible things that are coming on the earth, and the evangelist explains that this is so because "the sea and the waves" are "roaring." Plainly there can be no reference in this to the literal sea and waves, for

these have roared from time immemorial. But the sea and the waves are here used as a fitting figure of the *condition of things on the earth* at that time, by reason of which men's hearts will be filled with fear, and it alludes doubtless to an idea fostered and nurtured by the unprecedented spread of education in that section of the human family which is discontented with present arrangements and would like to have them overturned. These are not the conservative people having power, place, wealth, position, and loving the present order, but the masses, who have wrongs, real and fancied, to be redressed, and who will not despise any method by which to attain their ends. They are like the sea, always restless, sometimes raging, but at this time they will "roar" with rage.

Socialism and its allies, with their millions of devotees all over the earth, are tending strongly in the direction of lawlessness or anarchy, and have been gathering up strength year by year for the opportunity—when it arrives—to dethrone kings and rulers and to upset the present arrangements, and to bring in the more enlightened and equitable conditions according to socialistic ideas. Never in the whole history of time has the socialistic idea been so universal as now. There is a strong tendency to disregard law in all the earth at the present time, which when carried to its extreme must result in universal anarchy.

It is easily seen, therefore, how that the restless, discontented masses of humanity could be the agency in the overturning of the kingdoms of this world; and although men may make things alright between themselves as nations, yet this greater enemy always lies within their own doors. This is the enemy that will arise *suddenly*, when they have "secured" "Peace and safety." Then will begin in earnest that fearful time of trouble spoken of by Daniel the prophet (Dan. 12: 1):—

"At that time shall Michael stand up, the great prince, . . . and there shall be a time of trouble such as never was since there was a nation, even to that same time."

And the Lord will let the violence of the people run on, until the kingdoms have been swallowed up in universal anarchy. David the Psalmist, speaking for those of that time whose trust is in the Lord, says:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psa. 46: 1-3.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted."

"Come, behold the works of the Lord, what desolations he hath made in the earth."—Psa. 46: 6, 8.

Fire as a Symbol

The Apostle Paul likens this troublous time, in which the kingdoms and the whole social order will go down, to a "flaming fire," and then he gives us this striking information that it is in and through this fiery time of trouble that the Lord Jesus *will be revealed* (2 Thess. 1: 7, 8)—"When the Lord Jesus shall be revealed . . . in flaming fire."

Luke tells us that the restless, discontented mass of humanity is what men will fear. The Psalmist says that the whole social order will be removed, and the kingdoms swallowed up in the sea of anarchy. Daniel assures us that it will be an unprecedented time of trouble. And now Paul, referring to these same events under the symbol of "flaming fire," declares that in and through them the Lord Jesus will be revealed.

We can see how it is necessary that the Lord Jesus should be revealed to the *understandings* of men *through events*, and not through an actual showing of Himself to their eyes, for that is never contemplated in the Scriptures. Apart from the fact that He is now a Spirit Being, "whom no man hath seen nor can see" (1 Tim. 6: 16), He also said, just before His death, "Yet a little while and the world seeth me no more." (John 14: 19.) They will realise by the fearful events of the time that there is a New Power in the Earth, and that this Power is none other than the Son of God. So He will be revealed to their understandings.—Eph. 1: 18.

But the revelation of our Lord Jesus, as with every revelation, carries with it the idea of a previous secrecy; i.e., that He will be secretly present for some time before He will be revealed. We learn this from Daniel 2: 44—"In the *days of these kings* shall the God of heaven set up a Kingdom." It will not be when "these kings" are all dethroned that the

Lord Jesus will come to set up the Kingdom, but while they are yet alive and flourishing—in the *days* of these kings.

"The Days" and "The Day"

The Saviour illustrates this great truth of His secret presence by several events of Old Testament history (Luke 17: 26, 27):—

"And as it was in the days of Noah, so shall it be also IN THE DAYS of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until THE DAY that Noe entered into the ark, and the flood came, and destroyed them all."

In this it is seen that Noah had "days." Those days were when he was present amongst the people building the ark. But Noah had also a "day;" that was when he entered the Ark, and the flood came. Likewise, also, Lot had "days," and they were when he lived in Sodom, and was present amongst the people. But Lot also had a "day," and that was when he went out of Sodom, and it rained fire and brimstone, and destroyed them all. (Luke 17: 28, 29.) Now read verse 30:—

"Even thus shall it be in THE DAY when the Son of man is revealed."

In these verses it is stated that our Lord Jesus will have "days" (vs. 26), in which He will be *present*. He will not be building an ark, nor preaching to the people of Sodom, but He will be *doing works* which should make His "days" clearly understood by His professed people at least; while He Himself will not be and could not be seen by human eyes.

But our Lord Jesus is also to have a "day" at the end of His "days," just as Noah and Lot had. Noah's "days" ended in a "day" when the flood came and destroyed them all. Lot's "days" ended in a "day" when fire came down and destroyed them. Our Lord's "days" also will end in a "day"—a fiery time of trouble, in which He will be revealed. (Vs. 30.) Yes, the fact of His *secret presence* is to be revealed in and through, or by means of, the "flaming fire."

Instances in which fire is used as a symbol of destruction are very numerous in the Scriptures. When John the Baptist came preaching repentance to Israel, he announced One coming after him, and added—

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Here the fire was to accomplish the destruction of the chaff, both the wheat and the chaff being symbols of classes among the Jewish people, and the fire representing the trouble which would overwhelm the Jewish nation at the close of their age. (Luke 21: 20-24.) Our Lord said this "fire" was already "kindled" when He began His ministry, evidently referring to the trouble caused by the message of John the Baptist.—Luke 12: 49.

But there is one very closely connected with the events in and by which our Lord Jesus will be revealed (2 Pet. 3: 5-7):—

"The heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water perished: But the heavens and the earth which are now, by the same word are kept in store, RESERVED UNTO FIRE."

Meaning of "Heavens and Earth"

It is perfectly clear that the apostle is not here speaking of the literal earth and literal heavens, for, if he were, we should have to say, according to verse 6, that both earth and heavens were destroyed at the flood, and that a new planet and heavenly bodies were made after the flood.

But the apostle speaks in vs. 7 of the heavens and earth which ARE NOW, and in vs. 6 of the world (consisting of heavens and earth) which THEN WAS, thus making a difference between the two: for the heavens and earth which *are now* could not possibly be the heavens and earth which *then were*. But the physical earth and the astronomical heavens have not changed; they are the same both sides of the flood. Therefore the apostle is using "heavens and earth which are now" in the *symbolical sense*; and inasmuch as these are to be "burned up" (vs. 10), the "fire" is also symbolical—a literal fire could not touch a symbol.

The New Heavens and Earth

Turning again to 2 Thess. 1: 7, 8, we are not disposed to think our Lord will be revealed to the eyes of all enveloped

in flames of fire. We are also effectually debarred from supposing that there is to be a great literal fire all over the earth in and through which He will be revealed, for there would then be no one living to whom He might be revealed. But taking the "flaming fire" as the symbol of destruction, and learning from Peter that it is the symbolical heavens and earth which are to be destroyed, we see how Paul's words harmonise with those of Peter; namely, that He is to be revealed in a fiery time of trouble.

But God will not leave mankind bleeding, and broken down, and helpless. If the present "heavens" consisting of Satan and his hosts spiritual and fleshly in their capacity as rulers over the minds of men are to be destroyed, passing away with a great noise, as Peter tells us (2 Pet. 3: 10); if the present "earth," consisting of the great systems, the outgrowth of the corrupt minds of men, is to be "burned up" in a fiery time of trouble, the same apostle assures us that God has made a promise (Isa. 65: 17)—

"For, behold, I create NEW heavens and a NEW earth; and the former shall not be remembered, nor come into mind."

John in his visions saw the fulfilment of this (Rev. 21: 1)—

"I saw a NEW heaven and a NEW earth; for the first heaven and the first earth were passed away; and there was no more sea."

It is to this promise that we look, says Peter (2 Pet. 3: 13)—

"Nevertheless we, ACCORDING TO HIS PROMISE, look for new heavens and a new earth, WHEREIN DWELLETH RIGHTEOUSNESS."

In the present "heavens" and "earth" there is no righteousness; all are corrupt. Satan was a liar from the beginning, and his children could be no better. (John 8: 44.) But he is to be deposed, and a new Spiritual Ruler—our Lord Jesus—will take His great power and reign. This will be the new "heavens." Consistent with the new heavens will be a new "earth." And whereas evil, deceit, lying, and every wrong practice characterised the former earth, this will be one "wherein dwelleth righteousness."

To those who have heard the call of the Voice of 1900 years ago, and have entered into the Kingdom, there is peace, calmness, equanimity, even when the fire of trouble begins to burn in all its fury. It is their time of exultation, and of triumph, for when He shall be revealed, THEN shall ye also appear with Him in glory.—Col. 3: 4.

Having now seen the destruction of the present evil order of things, and of those great Universal Empires which for centuries have devastated the earth, we shall be glad to hear in the next address the good things which God has arranged for mankind under the new heavens and earth—the Kingdom of God established in and ruling over the earth.—F. S.



"The Kingdom in the Thousand Years"

The Great White Throne—The Dead, Small and Great—Using the Keys of Hell and of Death—Every Knee Shall Bow,
Every Tongue Confess—The Kingdom Established Forever

THE SPEAKER preceding has had the task of painting a picture that must seem lurid, its most conspicuous elements being trouble and destruction, symbolized by fire. But he has also had the very congenial privilege of speaking to you about the Parousia, or presence, of Christ, by which, at its beginning, the great trouble and destruction are begun; and it is now to be our pleasant duty to carry the subject farther, and refer to those Scriptures that tell us of the Kingdom during the Thousand Years, that being the duration of our Lord's Parousia, or presence. Our brother has briefly referred to the "New Heavens and Earth," which are to take the place of the present evil systems reserved for destruction. He has also told us what this new order of things is, for which by God's promise we look. Let us read a portion of the Old Testament expressing this promise, and showing what God purposes doing during that great time.

"For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I created; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be heard no more in her, nor the voice of crying."—Isa. 65: 17-19.

Under the present order of things, Jerusalem has been trodden under foot of the Gentiles, by the beastly governments to which God has allowed power for the time being, as we heard this afternoon. Under the new heavens and earth, the Fifth Universal Empire, Jerusalem shall be no more trodden down by alien feet, for the Times of the Gentiles will have been fulfilled, the beastly governments smitten by the "stone" Kingdom of God, the wreckage carried away, and Jerusalem, with the country appertaining to it, placed in the possession, and under control of Abraham, Isaac, Jacob, the holy prophets, and those who obtained a good report through faith (Heb. 11), to whom the land was promised. (Gen. 13: 14-18.) Inhabited and governed by perfect men and women, bent on doing nothing but the will of God, Jerusalem and Palestine must assuredly be a rejoicing and her people a joy, her inhabitants dwelling securely and happily, being an example of

what the whole earth is to become under the Thousand Years' Reign of Christ. So the prophet continues—

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree [Psa. 92: 12-15] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65: 21-25.

A most pleasant and delightful picture this, of the blessings that shall be in the earth under the new order of things. But in the midst of this promise there is a strange saying—

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isa. 65: 20.

So it appears, after all, that during that time of blessedness there will be some sin, some sinners, and death! How is this?

The answer is that the rule of the Kingdom during the Thousand Years will be for the instruction, discipline and testing of those who have not previously been so dealt with. If they will be obedient to the laws of the Kingdom, they shall live at least until the thousand years end. If they pass the final test at the end of the thousand years, they shall live for ever. Each one shall have a full and fair opportunity; there shall be no more thence any who die without this opportunity. And since they might live for a thousand years, any one then dying at the age of a hundred will be no more than a child. But none will die then unless he sin wilfully; and the arrangements of that age will be on such a scale of liberality and helpfulness, that it would appear that no sinner will be finally cut off without having had at least a hundred years of opportunity to reform. And we can readily understand that any one who will persist in a sinful life, after one

hundred years of experience under the new heavens and earth, must be impossible of reformation, fit only for the curse and death threatened by the Lord through the prophet.

The Great White Throne

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—Rev. 20: 11.

Some Bible students hold the view that John's vision of the great white throne pertains to the end of the thousand years. For such opinion the reason is advanced that the *narration* of this vision follows the description of events that are definitely associated with the end of the thousand years.

To us it appears that Rev. 20: 11 belongs to the *beginning* of the thousand years, because in it "the earth and the heaven," the present order of things, are in existence, and "flee away" from the great white throne and the presence of the One sitting thereon. It is agreed, generally, that the present order of things is disposed of at the *beginning* of our Lord's presence, not a thousand years after His second coming; and this should enable us all to realize that in Rev. 20: 11 John is describing a fresh vision of the Thousand Years from their very beginning.

This vision of a throne does not call upon us to expect that a magnificent article of furniture will be erected at Jerusalem. Our Lord, we know, is not to reign over the earth only, for He has all authority in heaven as well as on earth, and the judgment, or rulership, of the great thousand-year day is to deal with angels as well as with men. (Phil. 2: 10; Col. 1: 20; Eph. 1: 10; 2 Peter 2: 4; 1 Cor. 6: 2, 3.) It is not supposed that the throne of God, the Ruler of the Universe, is an article of furniture, nor that our Lord Jesus, sitting with the Father in His throne, has been occupying a literal seat since His resurrection. (Rev. 3: 21.) Why then should it be necessary to think of the "great white throne" in an ultra-literal sense? Let the throne represent power and dominion, as it usually does even with earthly monarchs; then there will be no difficulty before our minds. The *greatness* of the throne describes the vastness of our Lord's dominion, while the *whiteness* of it illustrates the purity and justice of that rule, which will not only be absolutely right in itself, but will also teach righteousness to the people. Under the reign of the "prince of this world," and the domination of evil governments, the people have learned all manner of iniquity; but under the Fifth Universal Empire righteousness will flourish, and the kings and great ones will bring tribute to the King of kings.—Isa. 9: 7; 61: 11; Rev. 21: 24.

Using the Keys of Hell and of Death

The authority of Christ is not limited to heaven and earth, but extends "under the earth" as well. That is to say, He is Lord over the dead as well as the living. As we have been told in a preceding address, Christ became Lord of dead and living by His own death and resurrection. This lordship and its exercise were foreshadowed by our Savior when He declared that the day was coming when all in the graves should hear His voice and come forth. Again He said that He has "the keys of hell and of death."—John 5: 28; Rev. 1: 18.

One who has a key has the power to open and shut. If our Lord has the keys of hell, He has the power to open hell and to shut it. In this case, the obvious intention is to open hell—*hades*, the grave.* That Christ would have this power, and would use it to free those prisoners held fast in hell, the prison house of death, is shown in a number of Old Testament prophecies, among them Isa. 49: 9; 25: 8; Hosea 13: 14. Having delivered the prisoners, the prison house itself is to be destroyed, for John saw in his vision that "death and hell were cast into the lake of fire," after delivering up "the dead which were in them." So much at present for the cruel doctrine of everlasting torment, which a false theology has made the people to believe that the Bible teaches!—Rev. 20: 13, 14.

"The Dead, Small and Great"

"And I saw the dead, small and great, stand before the throne; and the books were opened; and another book was opened, which

* For explanation of every occurrence in the entire Bible of the words Sheol, Hades, Gehenna, Hell, etc., please see the book "Everlasting Punishment," advertised elsewhere in this paper.

is the book of life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20: 12, according to ancient MSS.

Having brought forth the dead from the prison house (it being understood that the "dead" here referred to do not include (1) the joint heirs with Christ, who will be seated with Him in the throne, nor (2) those who in other ages obtained a good report through faith, who will be princes in all the earth, nor (3) those who have sinned wilfully, thus bringing upon themselves the condemnation to final, hopeless death—Rev. 3: 21; Heb. 11: 39, 40; Psalms 45: 16; Heb. 10: 26-31, 38, 39), they stand before the great white throne. But for what purpose? Has the Lord called them forth merely as a formality, that they might hear a sentence decided at the moment of their death, and be forthwith returned to the grave whence they came forth? Hardly that, for we have just seen that "hell" itself is to be destroyed in the lake of fire.

Just as the "great white throne" is a symbol of the Kingdom Rule, which will govern the whole earth, so the standing of the people before the throne represents the fact that all peoples, nations and tongues will be the subjects of that Kingdom. Their "standing" before the throne is not to be considered literally, any more than the Lord's "sitting" in the throne.

The Revelator says that "books were opened," and that the dead were judged—according to their works—out of the things written in the books. By this we understand him to mean that in the Thousand Years the books of the Holy Scriptures will be opened to the understanding of the "dead, small and great," and will become the text book for the instruction of the people and the standard by which their conduct during that Thousand Years will be judged. Does this sound at all strange? If so, remember that although Bibles are fairly plentiful in this and some other lands, the books thereof are far from being open to the people. One cannot read because the book is sealed; another professes ignorance. (Isa. 29: 11, 12.) Yet the word which our Lord has spoken shall judge all in the last day, for it is not His word but the word of the Father Who sent Him. (John 12: 47-50; Deut. 18: 19.) But the works of the dead—their conduct in the presence of the throne—will not be judged by the things written in the books, until those books are opened to their understanding. Christ Himself shall be the true Light then, as He is to the Church now, to enlighten them in every thing.—John 1: 9; 1 Tim. 2: 4-7; Rev. 21: 23.

Besides the "books," "another book was opened, which is the book of life." This is a record book, in which to write the names of those who will acquit themselves to the satisfaction of the Judge. This "book" is also a symbol, indicating that salvation under the Kingdom will be accorded only to those who comply with the requirements of the Rulers. Such will be given everlasting life. Any who have not complied with the conditions, and whose names are therefore not to be found written in the "book of life," shall be cast into the "lake of fire"—symbolic of utter destruction, the Second Death.—Rev. 20: 14, 15; 21: 8.

Every Knee Shall Bow, Every Tongue Confess

By the despotic power of that great day shall every knee be made to bow before the King whom God has set on the holy hill: and every tongue shall confess that He is Lord of all. Not that our Savior will at any time seek to be a rival of the Father, as Satan seems to have been. The universal confession that Christ is Lord will not detract from the glory of God, nor diminish its luster. Rather, as the Apostle says, God's glory shall by this be magnified; for His Son has been exalted in order that "every tongue should confess that Jesus Christ is Lord, TO THE GLORY OF GOD THE FATHER."—Phil. 2: 9-11.

The Rebellion

One would naturally think that after the experience of blessings and loving kindness that will be given men in the Thousand Years, they would be so impressed with the goodness (and, if necessary, the severity) of God, that nothing would be able to shift them from steadfast loyalty to Him and to His Son. Alas, that this should not be so!

At the end of the Thousand Years, Satan is to be loosed out of his prison, he having been shut up so that he should deceive the nations no more, till the Thousand Years should be fulfilled. By this time the earth will be populated with people as numerous as the sand of the sea, and Satan will be allowed to go out among them, to see whether he will be able to make them believe a lie.

Some—how many is nowhere stated—of that immense multitude will follow the pernicious deception then to be put forth, and will endeavour to take the Kingdom. Their action will show that however exemplary their outward conduct, their hearts at the last are not right toward God, or they would not take part in a demonstration against His holy Kingdom, which did them no harm but only good—such good as they could never have done for themselves, even delivering them from hell and from death. Surely base ingratitude, forgetfulness of divine mercies, and readiness to take advantage, must be at the bottom of their willingness to follow the deception at the end of the Thousand Years. Since the Scripture does not say how many, let us hope they will be but few who will make such an exhibition of themselves.

The rebellion will be hopeless. In the language of the Revelator, "Fire came down from God out of heaven, and devoured them;" a fate richly deserved, without doubt. The planet earth, not to say the "new heavens and earth," or order of things, will be well rid of every individual whose heart is not in every respect right before God and submissive to His Son. And thanks should rise to God that He will permit a test, however keen and searching, that must infallibly discover to all the universe each unruly heart, so that it may be for ever destroyed."—Rev. 20: 1-3, 7-9.

Every Enemy Subdued

In our consideration of the Kingdom in the Thousand Years, we have now reached that hour of our Saviour's triumph promised Him by the Father, when He set Him at His own right hand, a Priest for ever after the order of Melchisedec.

*"Jehovah said unto my Lord, Sit thou at my right hand,
Until I make thine enemies thy footstool."*

Rule thou in the midst of thine enemies.

*Jehovah hath sworn, and will not repent,
Thou art a priest for ever after the order of Melchisedec."*

—Psa. 110:1-4.

Since God raised Him from death, and set Him at His own right hand, our Saviour has been expecting this hour, and He will continue in that position of favor until the work be accomplished. (Heb. 10: 12, 13.) During the Gospel age a few of His enemies become reconciled, and become His subjects, being translated out of darkness into the Kingdom of God's dear Son, their Mediator to reconcile them to God. (Eph. 2: 1-3; Col. 1: 13, 20-22.) Of these we heard to-day that they are called to the Kingdom, not only as subjects, but to become joint heirs with Christ: kings and priests to reign with Him the Thousand Years, and to partake of His glory.—Rev. 20: 6; 2 Thess. 2: 14.

Many more of Christ's some time enemies will become reconciled and subject during the Thousand Years, and they will dwell on the earth, as we read this evening in Isa. 65.

Those of Christ's enemies who persist in recalcitrancy must die accursed; either during the Thousand Years, after a hundred years of opportunity, as disclosed in Isa. 65, or at the end of the Thousand Years, when their true state of heart shall have been unmistakably revealed by the test that will be allowed to come upon all the then inhabitants of the earth, as we have just been reading in Rev. 20.

Every evil condition will be destroyed by the King of kings; some of these—as the present evil conditions of society, politics, business, ecclesiasticism, etc.—at the beginning of the Thousand Years (Rev. 19: 11-21); others—as sorrow, pain, moral and physical imperfections, etc.—during the Thousand Years, by the processes of that wonderful time (Rev. 22: 1, 2; 21: 3, 4); and, lastly, death itself shall be destroyed.—1 Cor. 15: 25, 26.

Thus, by reconciliation if they will, or by destruction if they will not, shall all Christ's enemies be subdued unto Him; and the end of the Thousand Years will see that work, begun

at His resurrection, carried on by His "ambassadors" during His absence (2 Cor. 5: 18-20), and continued during and by means of His Second Presence, brought to its glorious consummation.

The Kingdom Established Forever

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. 15: 28. In this verse the words "subdued" and "subject" are translations of the same word, which is also translated "put under" in v. 27.

This afternoon we were told that "the people of the saints of the Most High" shall have the Kingdom "under the whole heaven," that is, on the earth, given them. (Dan. 7: 27.) These are the "seed" or children through faith and obedience, of the Blessed of Jehovah, our Lord Jesus Christ; and all whom they bring into relationship with Him will be counted "their offspring." (Isa. 65: 23.) The same class is described in Matt. 25 as the "sheep" on the right hand of the King, while the disobedient, condemned to destruction, are represented as the "goats" on the left hand. The Kingdom will be given to the "sheep" (Matt. 25: 34), not that they may rule over each other, but that they may rule over the earth, and its animal, vegetable and mineral resources, as Adam and Eve did at the first, before sin came in. Happy day! and happy race of perfect beings thus to live forever without sin or pain!

But some will surely ask, How will these perfect people arrange their relations to each other? Will there not be some form of Democracy by which they will regulate their affairs? Some form of initiative and referendum; something of Socialism, or else of that unfettered individualism known to us as Anarchy, which certainly would be unspeakably horrible in the world as men are to-day, but which might not be so bad if all the individuals were governed by the Spirit of Love, as all men will be after the rebellion at the end of the Thousand Years?

To this we answer, No! Neither Democracy (representative or direct), nor Socialism, nor Anarchy will be allowed the slightest say-so in the regulation of the affairs of the perfect human race on earth after the Thousand Years. And the people will not desire any of these, because they will have something indescribably better.

When the Lord Jesus shall have put down all rule and all authority and all power; when He shall have reconciled or exterminated His enemies; when He shall have destroyed Death, the last enemy; when He shall have introduced the "sheep" to the Kingdom prepared for them from the foundation of the world; when He shall have done all this, and brought His work to its glorious conclusion; "then cometh the end, when He shall deliver up the Kingdom to God, even the Father: . . . that GOD may be ALL IN ALL."—1 Cor. 15: 24-28.

All in All

Even now God is all in some, and I hope we are of that blessed number to-night. God is also some in a good many, but that is not satisfactory to Him, and they will one day find it out. But in the vast majority of our race, as existent to-day and in previous generations, Jehovah, our God, is and has been nothing at all, not even a name. What a wonderful transformation must there be from past and present conditions, when, after the extermination of the wilfully rebellious, God will be not merely all in some, nor some in all, but ALL in ALL! There will be no need for some men to rule over other men, or some angels over other angels; for God will receive the Kingdom into His own hands, to rule over as He ruled over Adam and Eve at the first. This is what we have been praying for—"Thy Kingdom come, THY will be done in earth, as it is in heaven." This is what all the plan of God has been working out for and leading up to; this is indeed THE GOAL OF THE UNIVERSE!

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Amen and Amen!

—E. C. H.

True Lights

"Ye are the light of the world."—Matt. v. 14.

With lustre, true, divine;
Oh, may we ever shine
For Christ our Lord.
May those who meet us read,
That we are His in deed,
Thought, look, and word.
That so we may disciples prove
Of Him, whose sweetest name is "Love."

Great Spirit, by Thy power
Instruct us, hour by hour;
Uphold and bless.
That we the Truth may show
To others, here below,
In righteousness.
Oh! guide us, lest our actions bring
Reproach upon our Holy King.

We would be used for Him
Amid earth's shadows dim,
To point the road
To some, who have not heard
Perchance, one loving word
About our God.
Great Master, may we daily be
True lights to testify of Thee.

—Charlotte Murray.

To All Friends

VOLUME SIX of the "Advocate" was begun by the publication of the previous issue. As nearly all subscriptions are now due and payable, timely notice is hereby given, so that your esteemed subscriptions for another year may be promptly sent in. It is our earnest desire not only to retain all old friends on the list of readers "until death do us part," but also to constantly augment the list by the addition of new names. For the securing of these new readers the help of all the old friends is urgently needed and earnestly solicited. If you consider (as we hope you do) that the "Advocate" is a messenger of Truth, why not help it to carry its truthful message to others? If this paper is good for you to read, and helpful to you in the narrow way, why should it not be good for others? Talk about the glad tidings to as many as possible, and thus make it known as widely as may be. And if sample copies will help your efforts, you have but to say so, and they will gladly be sent.

For the introduction of the "Advocate" to your friends by means of a trial subscription, the offer is still open. Send us four addresses with the price of a year's subscription, and the "Advocate" will be sent for three months to each of the four addresses.

Your prompt renewals of subscriptions now due (some, indeed, overdue) and your co-operation in securing new readers will be gratefully received.

Until further announcement, which we hope to be able to make soon, American friends are requested kindly to send their esteemed subscriptions and orders direct to Melbourne, remitting by P.O. order payable at Melbourne.

Wanted—Reapers

BRETHREN AND SISTERS with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc.,

and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

"Advocate" Back Numbers

FRIENDS desiring to complete their files of the "Advocate" are hereby informed that a limited supply of all issues except the first three of Vol. I. is available at Melbourne. Prices for these back numbers at same rate as yearly subscription, or 3d. (6 cents) for a single copy, while they last.

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/8 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 5d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER.—The Holy Spirit: Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (10 cents), postpaid.

PEACE OR WAR? 96 pages, paper covers, 6d., postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS  E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand ... 2/6
In other Countries ... 3/5; 75 cents; 3 marks; Fr. 3.75
By the dozen of any issue—1/6 in Australia; 2/- (50 cents) elsewhere
Free to the interested who are not able to pay.

Address all Communications to **THE COVENANT PUBLISHING CO**
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN., N.Y., JUNE, 1914

No. 3

The Everlasting Mercy

—Editor's Sermon.—

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psa. 100: 5.

ALTHOUGH many people persist in thinking of the Almighty as a cruel and vindictive God—more cruel and more vindictive than the fabled deities of the heathen—Jehovah Himself proclaims that He is merciful. By inspiration the Psalmist declares that Jehovah's mercy is *everlasting*, and that this truth must endure to all generations. Any teaching, therefore, that asks us to believe other than this is but a theory of men by which many have been deceived as to the true character of the Ruler of the Universe. By the wrong theory many have been led to say that, if such be the character of God, they will have none of Him. By realizing the truth concerning God's loving mercy, those who have come unto God have been drawn; for we love because He first loved us.—1 John 4: 19.

Mercy is the very first attribute of the divine character. When Moses desired to see the glory of the Lord, but was not allowed to see His face, all the goodness of the Lord passed before Moses, who was hidden in a cleft of the rock, and covered by the hand of the Lord, lest the vision prove too overpowering. (Ex. 33: 18-23.) And this was the manner of proclaiming the Name of the Lord—

"THE LORD, THE LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Ex. 34: 6, 7.

It may appear paradoxical and altogether contrary to God's attribute of mercy, that He should visit the sins of the fathers upon their children to the third and fourth generation; but this we shall see is not the case. Such visitation is quite in agreement with mercy, even though mercy seem to be hidden for the time being.

In wisdom, power and might, the Lord made heaven and earth, the sun, moon and stars. Yet even in these great wonders His mercy was associated, because these were preparations for the subsequent displays

of mercy toward the beings who were made in the divine likeness to inhabit the earth and rule over it.—Psa. 136: 4-9.

Mercy toward Israel and Egypt

Mercy was shown in God's dealings when He led the children of Israel out of Egypt to the promised land. He smote Egypt in their firstborn; He overthrew Pharaoh and his host in the Red Sea; He smote great kings and slew famous kings, Sihon king of the Amorites and Og the king of Bashan; He gave their lands to Israel for an inheritance; and all this because "His mercy endureth for ever."—Psa. 136: 10-22.

Mercy? some will say; where was the mercy in all that carnage? To this we answer—There is no need here or at any time to apologize for the Almighty. He was showing mercy primarily to the Israelites in delivering them from the grievous burdens under which they had groaned in Egypt for about four hundred years. The Egyptians, loth to lose their slaves, took upon themselves to stand in the way of God's merciful purpose. They opposed His mercy with their hardness; but without success. The Lord was determined to show mercy to His people; they must not be permitted to remain under the unmerciful Egyptian slave drivers. Pharaoh was *demanded* no less than ten times to let the people go, but refused. Therefore that happened which always happens to those who oppose God—Pharaoh was broken to pieces, and his land desolated. Had Pharaoh had a merciful heart, these calamities would not have come upon him and his people; the Lord would have been merciful to him, as He always is to those that show mercy to others.

Yet it is well to remember that in the slaying of the firstborn of Egypt, and the overwhelming of the army, the Lord was but administering wholesale the death that would have overtaken every one of those persons in the course of time. In the cases of some of them their summary death may have anticipated the inevitable by a few years; but many of them thus early cut off must have been spared painful illnesses and perhaps lingering and agonizing

deaths. Had all those people died one by one, many of them in excruciating agonies at home or in the wars, as millions had done before and have done since, not a word would be said; but when the Lord intervenes, and by a summary dispensation spares them those agonies, the skeptic and infidel raise a hue and cry about the "mercy"—as they scornfully say—of God.

The skeptics have lost their bearings, and are woefully deficient in the sense of proportion, in that they have permitted the *summariness* of the visitation of death upon Egypt to override all other considerations. The *quantity* of death was no greater on account of the suddenness than it would have been otherwise, for every one of those persons must have died in time. You may have your butter in a lump, or you may spread it thinly on the bread; the *quantity* of butter is the same in either case. And it is perfectly safe to say that most of those Egyptians, had they lived to three-score-and-ten, would have had to endure many painful afflictions which their sudden cutting off spared them. So even in the visitations upon Egypt the quality of mercy is apparent; although, as before stated, the Lord's dealings with Egypt were primarily for the purpose of showing mercy to the down-trodden Israelites.

Mercy in the Restoration from Captivity

Having been delivered from Egypt, the children of Israel were very much addicted to murmuring as they journeyed through the wilderness and after arriving in the promised land. The Lord found it necessary to punish them from time to time for their evil doing; therefore He sent pestilences and various calamities upon them. No evil befell them unless the Lord did it; for no evil was allowed to come upon them unless it were a punishment for their transgressions. (Isa. 45: 7; Amos 3: 6.*) One of the greatest of the calamities that the Lord sent them was in that they were taken captive to Babylon, their city and temple being destroyed and their land left desolate. From this they were brought back to Palestine after the confession of their sins (Lev. 26: 40-45; Dan. 9: 1-19) at the expiration of the appointed time; and in this restoration was another exhibition of divine mercy toward them, recognized as such by those who experienced it. Says Ezra—

"And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."—Ezra 3: 11.

The Sure Mercies of David

The divine mercy was not exhausted in the restoration of Israel from the Babylonian captivity. God had promised certain "sure mercies" unto David—that God would build him a house, and that a Son of his should reign forever, and these were not fulfilled

by the return from captivity to Babylon. (2 Sam. 7: 11, 16, 18, 19, 25-29; Isa. 55: 3.) Nor did these "sure mercies" even begin to be accomplished until several more centuries had passed. When Mary realized that she was to become the mother of the long promised Messiah, she sang praises to God glorifying Him for His great mercy—

"He that is mighty hath done to me great things;
And holy is his name,
And his mercy is on them that fear him
From generation to generation."—Luke 1: 49, 50.

Zacharias, father of John the Baptist, recovering his speech at the birth of his son, was filled with the Holy Spirit, and prophesied—

"Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David;

To perform the mercy promised to our fathers,
And to remember his holy covenant;
The oath which he swore to our father Abraham,

Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness, and in the
shadow of death,
To guide our feet into the way of peace."

—Luke 1: 67-79.

In this most beautiful song we are assured that the mercy of God means eventually nothing less than the knowledge of salvation by the remission of the sins of God's people. This could not be accomplished by means of the arrangements existing under the Law Covenant, for the oft repeated sacrifices of that ritual served to make a remembrance of sin but could not take it away. (Heb. 10: 1-4.) The Coming One, before whose face John the Baptist would go, would ratify the New Covenant in His own blood, so that mercy might be shown to the unrighteousness of God's people, and forgiveness be granted of their iniquities, that God might remember their sins "no more." (Heb. 8: 6-13.) So sang Zacharias. But in the meantime the Law Covenant, under which the sins of the parents were visited upon the children to the third and fourth generations, was also an exhibition of mercy which will yet be profitable to the Jews and to all men, in that it has demonstrated the impossibility of men justifying themselves in God's sight by the works of the Law.

But the sure mercies of David were not altogether fulfilled at the birth of the promised Messiah. Messiah died, according to the divine purpose, for the sins of the world, and the fact that He was the heir of David's throne was demonstrated in that God raised our Lord Jesus from death, as the Apostle explains. (Acts 13: 32-34.) Being thus raised, Christ dies no more; He is Lord of dead and living and in due time David himself shall hear His voice and shall come forth. Christ, as the embodiment of the sure mercies of David, is given to the people for a Leader and Commander.—Isa. 55: 4.

Mercy to the Gentiles

But the mercy of God extends farther than to the Jews. When they by their hardness of heart fell away from the divine favor at the time of Christ's first advent, so that He had to leave their house to them desolate (Matt. 23: 37, 38), the Lord turned to the Gentiles. Having confirmed the blessing for the

* It should be borne in mind that the word *ra*, translated "evil" in these two passages, is used to refer to both natural and moral evil. In Isa. 45: 7, "evil" being in antithesis to "peace," the evident reference is to natural evil, or trouble. In Amos 3: 6 (the Lord having declared His intention to punish the children of Israel for their iniquities—v. 2), the reference is again to natural evil, or trouble, as a visitation upon the people on account of their moral evil, or sins. In Amos 3: 6, Dr. Young translates *ra* "affliction." God is not the author of moral evil; He is the punisher of it.

time required in the prophecy (Dan. 9: 27), to those Jews who were willing to come into it, the Lord sent Peter to the house of Cornelius, who became the first believer from among the Gentiles. Paul, writing to the church at Rome, composed largely of Gentiles, says—

"For as ye in times past have not believed God, yet have now obtained mercy through their [the Jews'] unbelief."—Rom. 11: 30.

"And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."—Rom. 15: 8-12.

And so the Gentiles have entered, through faith in Christ, into the greatest of the divine mercies, the forgiveness of sins and the High Calling to joint heirship with Christ in the heavenly inheritance, the hope of partaking of the glory of God. God has indeed been "rich in mercy" toward us on account of the great love wherewith He loved us even when we were dead in sins. (Eph. 2: 4, 5.) It is not by works of righteousness which we have done, but "according to His mercy," that He has saved us by the washing of regeneration and the renewing by the Holy Spirit which He shed on us abundantly through Jesus Christ our Savior. Therefore, being justified by His grace, through faith in the shed blood of Christ, we shall be made heirs according to the hope of eternal life. (Titus 3: 4-7; Rom. 5: 1, 2; Eph. 1: 7; Col. 1: 14, 21, 22.) Truly we Gentiles have cause to glorify God for His Mercy!

Mercy by the Way

God's mercy to us consists not only in the forgiveness of our sins and inviting us to joint heirship with His Son. He shows mercy to us on the way, so that we may make our calling and our election sure to that great favor. Paul cites his own case as an encouraging "pattern" of mercy. He was in former times "a blasphemer, and a persecutor, and injurious" to the cause of Christ. But he obtained mercy because he did these things "ignorantly and in unbelief," and because he exercised faith in Christ when he was dealt with in the way to Damascus. He counted himself the chief of sinners, and considered that a reason why the Lord showed mercy to him was because in him chiefly the Lord Jesus might show forth all long suffering, for a pattern or encouraging example to them that would afterwards believe on Him to life everlasting. (1 Tim. 1: 13, 16.) Shall we not take it so? We all sin from day to day, sometimes very grievously; but if we truly repent and seek forgiveness, is not the Lord as ready to forgive us seventy times seven as He is to exhort us to be so forgiving to each other? Truly He is faithful and just to forgive us our sins, and the blood of Jesus Christ is able to cleanse us from all confessed sin.—1 John 1: 7-10.

But those who seek forgiveness from God must remember that He extends forgiveness only to those who forgive others their trespasses. Those who desire mercy to be granted them must keep in mind that they too must be merciful.

"If ye forgive men their trespasses, your heavenly Father will also forgive you."—Matt. 6: 14.

"Blessed are the merciful, for they shall obtain mercy."—Matt. 5: 7.

It is useless for an unmerciful person to petition

the Lord God for mercy; an unforgiving disposition prepares for itself the reception which God will give it.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6: 15; 18: 21-35.

"He shall have judgment without mercy, that hath showed no mercy."—James 2: 13.

Therefore, as we go on in the narrow way, let us become more like God, who is merciful, for only so shall we obtain His mercy for ourselves. And let us not be cast down or overwhelmed by the adversary pointing to our often failures and trespasses; let us rather be hopeful and confident, that the mercy of God exemplified in the case of Saul of Tarsus may also be extended to us; for—

"The Lord is gracious, and full of compassion;

Slow to anger, and great in mercy."

"The Lord taketh pleasure in them that fear him,

In those that hope in his mercy."

—Psa. 145: 8, margin; 147: 11.

Mercy in the Future

Great as have been the demands upon the Lord's mercy, the store is by no means exhausted. Did not God so love the *whole* world, that He gave His only begotten Son for all, so that *whosoever* believes in Him shall have everlasting life? And did not our Savior give Himself a ransom for all? Was not His sacrifice a propitiation for the sins of the whole world? Was not His sacrifice a propitiation for those who died in the era B.C., as well as for those who have lived in the era A.D.? Indeed, yes.

But no one can be saved unless he believe; and no one can believe unless he hear the Word of God, for it is by hearing the Word of God that faith comes. (John 3: 16; Rom. 10: 13-17.) Now it is well known that thousands of millions have gone into death, in both B.C. and A.D., without hearing the Word of God. Can anything be learned that will enable us to speak comfortably concerning them? Is there any prospect of mercy for such? There is; and herein we shall verify the truth of that saying—

"The Lord is good to all:

And his tender mercies are over all his works."

—Psa. 145: 9.

In Rev. 7, after telling about the 144,000, who are to be with the Lamb, and to follow Him whosoever He goeth (Rev. 7: 1-8; 14: 1), these being the joint heirs above mentioned, the Revelator describes another company—"a great multitude which no man could number"—of saved ones, ascribing their salvation to God and the Lamb. They shall be led and fed by the Lamb, so that they shall neither hunger nor thirst anymore; neither shall they be smitten by the heat of the sun; and God shall wipe away all tears from their eyes. To receive this blessing of salvation they have come out of the great tribulation—Death; and they have washed their robes, making them white in the blood of the Lamb.—Rev. 7: 9-17.

This is truly a gracious outlook on behalf of those who have gone down into death; and that it is part of the divine mercy is shown by reference to the Old Testament prophecy from which the latter part of Rev. 7 is largely quoted.

Speaking to and of our Lord Jesus, the Father says—

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I

will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves."—Isa. 49: 8, 9.

The prisoners who are to go forth are the captives of sin as well as those who are in the graves, all of whom shall hear the voice of God's Son, and shall come forth, and show themselves out of the darkness of death. (John 5: 28.) Some, the church and the faithful of past ages come forth to the resurrection of life. (John 5: 29.) But now see what will be done with those who come forth to the enlightening influences of the Kingdom age—

"They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath MERCY on them shall lead them, even by the springs of water shall he guide them."—Isa. 49: 9, 10.

The Lamb Who so loved them as to die for them shall mercifully lead and guide those brought out of the prison of death and the grave. He shall give them light and knowledge concerning God and Himself (John 1: 9; 1 Tim. 2: 4-6); and if they will then believe, and call upon His name, they shall have the

salvation symbolized by the white robe and the palm, and shall live forever on the earth. As for those who will not submit themselves to the benevolent guidance of Him Who bought them with His own precious blood, all such must be destroyed in the Second Death. (Rev. 20: 14, 15; 21: 8.) But this will not happen to them until they are fully enlightened in regard to the divine mercy and the blessed opportunity to obtain everlasting life offered them.

Dear Friends, let the mercies of God stir us up to greater zeal in presenting our bodies a living sacrifice (Rom. 12: 1), let us use all our powers to make known the abundance of God's mercy, let us proclaim, in the words of our text—"His mercy is everlasting." If it bring us reproach to proclaim the mercy of God, we shall be in the very good company of the apostles of the Lamb and of the apostolic church, who preached this doctrine. If we suffer reproach for His Name, happy are we (1 Peter 4: 14); let us proclaim the more earnestly—

"The Lord is GOOD; his MERCY is EVERLASTING; and his truth endureth to all generations.

Amen.

✦ ✦ ✦ Interesting Questions

The Common Salvation

Question.—What is the "Common Salvation" mentioned by Jude? How can any salvation be "common"?—Jude 1: 3.

Answer.—The word "common" as used by Jude has not the significance of ordinary or coarse, as the word is often used to-day, but "common" in the sense of being participated in by a number of persons. An open field or paddock is called a "common," because anybody and everybody may walk in it. So the salvation which the Apostles preached was open to everybody. Jude probably had in mind the former restriction of salvation to the Jews (John 4: 22), and that now the middle wall of partition is taken away, so that both Jew and Gentile may participate in the salvation offered by the Gospel. The "common salvation," about which Jude had previously written them, was the faith which they should earnestly contend for, according to the latter portion of the verse. Paul uses the expression, "the common faith," evidently to the same intent. There is one Lord, one faith, one baptism, one way of salvation, not several different ways. All the called are called in "one hope of your calling."—Titus 1: 4; Eph. 4: 4-6.

Falling Stars

Question.—In the "Advocate" for February, page 167, it was stated that "the sun, moon, and stars" are used symbolically in the prophecies, and on page 169 it says that the sun, moon, and stars referred to by our Lord in Matt. 24: 29 symbolize false teachers which have shone in the ecclesiastical and political heavens. If that is so, how do you account for the so-called "dark day" of May 19, 1780, when the day became so dark that candles were lighted at noon, and in the night following the moon was said to look like blood. And how do you account for the shower of falling stars in Nov. 13, 1833?

Answer.—Those who point to the "dark day" of 1780 are usually inconsistent in their references. They quote persons who say no cause of the darkness was known, and yet apply Ezek. 32: 7, "I will cover the sun with a cloud." If the sun was covered and darkened by a cloud, the darkness of the day is easily explained. As for the moon appearing as blood, that is no unusual occurrence, as our readers may verify for themselves by a little observation. That "dark day" is made much of by Christians who interpret all prophecy literally, but their interpretation shows that they do not understand the use of the sun, moon and stars as symbols in the Scriptures.

A few years ago Halley's comet re-appeared after a long absence. To western peoples it was an interesting visitation, particularly as it endorsed Halley's claim that some comets followed a defined orbit and returned at regular intervals. But to the superstitious peoples of the east, and to some who mistakenly look to the literal sky for signs of the Lord's coming, it brought great terror.

A few years ago there was an exceptionally dark day in Melbourne caused by the atmosphere being loaded with dust, totally obscuring the sun, so that lamps were lit at noon. Christians who study the Bible aright will not be disturbed by such phenomena. They will obey the Lord's words to read the *signs of the times* rather than the face of the sky.

Scientists who have written upon the falling of stars, which is a frequent phenomenon, explain that those which fell in 1833, as well as those which have fallen since and previously, were caused by the earth passing through a field of meteoric dust. None of the "fixed" stars or the planets, whose courses have been noted by astronomers for thousands of years, fell to the earth in 1833. Meteoric dust is plentiful in the heavens, and on almost any bright starry night it is possible to see one or more small meteors fall some distance. These meteors seldom reach the earth. But when they do they are found partly buried in

the earth, a black mass of metal. According to accounts that have come down to us, the shower of 1833 was large and brilliant, but we understand was not seen outside of New England (U.S.A.), or at most, the north-eastern states of America. Had the sign of falling stars mentioned by our Lord been intended to be literally fulfilled, to alarm mankind and give a token to his people, it would need to have been world-wide in character, else they could not be said to have literally seen it.

On the other hand, the "sign" of falling stars and darkening sun and moon, as intended by our Lord, is now visible all over the world. Wherever the "heavens" of religio-political powers are found, the great and influential teachers are losing their power and prestige, and their influence over the people. In Matt. 24: 29 and Mark 13: 24-26 the Lord is particularly referring to the loss of power and prestige by the Roman clergy following the close of the 1,260 days of Daniel 7: 25. The Pope is the brightest star in the Romish heavens, and he had a bad "fall" in

1698-9, Pope Pius VI. being taken prisoner to France; in fact, the Pope's position is so high as compared to other clergy, that he may well be called a "sun." As a "sun" he was eclipsed or darkened by Napoleon, who showed all the world that the Pope was not a god but a mere man.

Another mistake made by literalists is to apply all references in the Bible to the darkening of the sun and moon and falling stars to the end or closing years of this age, regardless of the context in which they appear in the prophecies; whereas each prophecy needs to be studied by itself. Then it is evident that by the sun, moon and stars, the bright teachers and religious and political leaders in Judah are referred to in some instances; at other times the leaders among the Gentile nations, etc.; while similar references in the New Testament refer to later events in the history of the nations and the great religious and political systems which have arisen since the Revelation was written.—See Rev. 1: 1, and please re-read the article in "Advocate" on Joel's prophecy.

Bible Chronology

(Continued from April issue.)

THUS FAR in our study of Chronology we have found that the only sources of information concerning the earliest periods of the world's history are the Hebrew Scriptures and the Septuagint version; that the manuscripts from which the former were translated into English are of comparatively late date,* while the Septuagint is a translation into Greek of the Hebrew Old Testament made long before the time of Christ from manuscripts available at that time; that the Ages of Patriarchs given in the present Hebrew Scriptures differ from those of the Septuagint version†; that since the Septuagint version was honored by being quoted from by our Lord and the Apostles its testimony cannot be lightly disregarded, and that therefore the student of Chronology must give due deference to both chronologies.

If, then, we are asked the length of the period from Adam to the Flood, we must say—According to the Hebrew version, 1656 years; according to the Septuagint, 2262 years. Similarly with the period from the Flood to the Covenant with Abraham at the death of Terah—According to the Hebrew text, 427 years; according to the Septuagint, 1207 years. The period from Adam to the Covenant is, therefore, according to the Hebrew, 2083 years; according to the Septuagint, 3469 years.

Period from the Covenant to the Exodus

In this period also it is necessary to consider the Septuagint readings, and to compare them with the

Hebrew, the latter being represented in English by our Authorized Version. Some of the Septuagint readings are found in the footnotes of the Variorum Bible, others were incorporated into the Revised Version. The length to be assigned to this period is thought by many to depend upon whether we accept the Authorized Version or the Septuagint reading of Exod. 12: 40—

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."—*Authorized Version.*

"Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years."—*Revised Version.*

"Now the sojourning of the children of Israel, which they sojourned in the land of Egypt and in the land of Canaan, was four hundred and thirty years."—*Septuagint.*

Isaac Leeser, in the translation made by him for the use of American Hebrews, naturally follows the Hebrew text—

"Now the time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years."—*Leeser Old Testament.*

So far as manuscripts go, there is no court of appeal—no manuscript of greater antiquity than either to cast the deciding vote; hence the candid student of Chronology must inform himself on the merits of both sides. Nevertheless, in our study of this period, we are not obliged to give an open verdict, as in the period from Adam to the Covenant with Abraham, because in this case other passages of Scripture come to our aid, such as Gen. 15: 13; Acts 7: 6; Gal. 3: 17. From these, and a careful examination of the disputed passage itself, we find that the Septuagint is in error in adding the words "in the land of Canaan," and we shall show that the Children of Israel were 430 years in Egypt. But before doing so we must remark on the inconsistency of some

*Few of these date back as far as the 10th century. For further particulars re Hebrew MSS. see "Advocate," April, 1914, page 13.

†Of the Septuagint there are three ancient MSS.—the Sinaitic and Vatican of the 4th century, and the Alexandrian of the 5th century. For further particulars see "Advocate," April, 1914, page 14.

chronologists who reject with disdain or pass over in silence the Septuagint figures concerning the ages of the patriarchs from Adam to the Covenant, and yet insist on adopting the Septuagint reading of Exod. 12: 40. They assert that the Hebrew shows an error of a copyist in omitting the words, "and in the land of Canaan," but they do not admit, as they are in duty bound to do, that the inclusion of these words in the Septuagint may be equally an error of a copyist—the words being inserted from a marginal note made by some ancient commentator. Chronology, like all other subjects, must be handled with fairness.

Another unfair position is taken by some who make no reference whatever to the Septuagint's additional words, and yet adopt the meaning which those words convey. They make a play on the words, "who dwelt in Egypt," as though the "sojourning" was 430 years by a people who dwelt for only part of that time (215 years) in Egypt. They give to the word "sojourn" the idea of a homeless wanderer, and say that though all the children of Israel were not homeless wanderers in Canaan, many of them having been born in Egypt, yet their fathers were, and they, being then unborn, could be said to be wanderers in Canaan also, just as Levi is said to have paid tithes while yet in the loins of his father. (Acts 7: 5; Heb. 7: 9, 10.) But that is not a correct application of the Apostle's principle. Much confusion would result were every event which befel the children of Jacob to be considered as having also befallen their fathers. It would be untrue to say that because the children of Israel were many years in bondage to the Egyptians their fathers were in bondage to Egypt, or that as Israel were under the Law their fathers were under the Law also. But, following the Apostle's example in regard to Levi, it is correct to say that, since Abraham, Isaac and Jacob ("the fathers") were free, the children of Israel may be said to have been once free. Thus Paul states, "I was alive without the law once"—not referring to himself personally but to the Jews as a nation. Before the law was given at Sinai they were not under the condemnation of that law; hence, they may be said to have been "alive." (Rom. 7: 9.) On the same principle the Pharisees, as children of Abraham, claimed to be free because Abraham was free.—John 8: 33.

To say that Abraham, Isaac and Jacob were homeless wanderers in Canaan is contrary to the facts, and the mistake possibly arises from misunderstanding the meanings of the words "stranger" and "sojourner," and especially the meaning of "sojourning" and "dwelt," as used in Exod. 12: 40.

What it means to "Sojourn"

The American Revised Version states that a distinction should be observed between the words "stranger" ("strange"), "foreigner" ("foreign"), and "sojourner," which are three distinct words in the Hebrew—a distinction not properly observed in the Authorized Version, and only partially corrected in the English Revised Version. Correction is made in some passages of the Authorized Version by a marginal note, as in Gen. 17: 2; 28: 4; 37: 5.

These three distinct Hebrew words are—

First—*Nokriy*; meaning "strange," in a variety of degrees and applications, and, as applied to per-

sons, frequently a foreigner or non-relative. It is translated "foreigner" in Deut. 15: 3; Obadiah 11; "stranger" in Gen. 17: 12, 27; Exod. 12: 43; Deut. 17: 5; 23: 20, and *alien* in Deut. 14: 21.

Second—*Ger*, or *geyr*; meaning a "guest"; by implication a "foreigner." It is translated in the Authorized Version, "alien," "sojourner," "stranger." The idea in this word is shown by the meaning of the verb from which it is derived; namely, *Guwr*; a primitive root meaning "to turn aside from the road (for a lodging or other purpose); that is, to sojourn (as a guest)." This verb is used in Gen. 12: 10; 19: 9; 26: 3; 47: 4, etc.; Gen. 20: 1; 21: 23, 34; 32: 4; 35: 27, etc.; Exod. 3: 22; 12: 49. Compare 2 Sam. 4: 3.

Third—*Towshab* or *toshab*; meaning, a "dweller," or "resident alien," as distinct from a native citizen or temporary inmate or mere lodger. It is rendered "inhabitants" in 1 Ki. 17: 1; "sojourner" in Gen. 23: 4; Lev. 22: 10; Num. 35: 15; Psa. 39: 12; 1 Chron. 29: 15. It is derived from the primitive root, *yashab*, meaning, properly, to "sit down"; by implication, to "dwell," to "remain"; causatively, to "settle."

Sojourning and Dwelling in Egypt

The word "sojourning" used in Exod. 12: 40 (A.V.) is from *moshab*, and means, a "seat"; figuratively, a "site"; abstractly, a "session"; by extension, an "abode" (the place or the time); by implication, "population." It is translated, assembly, dwell in, dwelling, dwelling-place, seat, situation, etc., and only in the one place, Exod. 12: 40, is it rendered "sojourning." The verb from which this noun is derived is *yashab*, the same from which *toshab* is derived, which, as above defined, means a resident alien or settler.

The word "dwelt" in Exod. 12: 40 is in Hebrew this same verb *yashab*, from which the nouns *toshab* and *moshab* are derived.

These definitions, all of which are from Strong's "Exhaustive Concordance," confirm the rendering of the Hebrew scholar, Isaac Leeser, already quoted—"The time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years." The passage could be rendered, "The time of the residence of the children of Israel, which they resided in Egypt;" or "The time of the sojourning of the children of Israel, which they sojourned in Egypt." Young's Translation renders it, "And the dwelling of the sons of Israel which they have dwelt in Egypt is four hundred and thirty years." This form of expression is idiomatic, and is found throughout the Old Testament, as may be seen by the marginal readings; e.g., "And Abram journeyed, in going and journeying, toward the south;" "The man protesting protested unto us;" "The man asking asked us;" "Knowing could we know that he would say;" "Coming down we came down." (Gen. 12: 9; 43: 3, 7; 47: 7.) So with the children of Israel in Egypt—"Dwelling in Egypt they dwelt there 430 years."

To say, as some do, that the clause, "who dwelt in Egypt," is added merely as a description of the people for purposes of identification, and not because they were 430 years in Egypt, is to accuse Moses of foolishness. This we cannot afford to do; for, be-

sides being God's instrument in their deliverance, and thoroughly acquainted with their history, he was, we believe, divinely guided in the writing of the historical account. When therefore he says "the children of Israel" sojourned, we cannot consistently consider him to mean their fathers; and when he says, "who dwelt in Egypt," we cannot consistently consider him to refer to the land of Canaan or some other place.

Abraham, Isaac, and Jacob were not "strangers" in Canaan in the sense of being unknown or peculiar persons, but in the sense of "foreigners" or "aliens," unrelated to the peoples in possession of the land, and yet they were not as transient guests or lodgers, but as resident aliens or settlers. They were the guests of God, who claimed the right to give the use of the land to whomsoever he would, and they were also at times guests of other tribes, as when they sojourned or dwelt in Mamre (Gen. 13: 18; 35: 27) and in Gerar. (Gen. 20: 1, 15; 26: 6, 12-14.) Their nomadic mode of life was made imperative by the necessity of finding ever fresh pasturage for their flocks (Gen. 13: 5-9; 20: 1; 26: 1), but they often remained long enough in one district to sow and reap corn for the use of their families and army of servants. (Gen. 26: 12-14; 24: 35.) They were rich and influential princes, and although Abraham did not own a foot of the ground until he purchased the field containing the cave of Machpelah in which to bury his wife Sarah, yet he had wealth sufficient to buy much more. According to Young's Translation, he said to the sons of Heth, "A sojourner and a settler I am with you; give to me a possession of a burying place;" and they replied, "A prince of God art thou in our midst; in the choice of our burying places bury thy dead." (Gen. 23: 2, 3, 16, 17.) Isaac and Jacob were also sojourners, or "resident foreigners," or "settlers" in the land. (Heb. 11: 9.) They showed their faith in God by accepting the use of the land instead of migrating to Egypt or returning to the land from which Abram came out in response to God's call. (Gen. 26: 1-6; Heb. 11: 15.) When the famine was sore in Canaan Jacob was obliged to send his sons to buy corn in Egypt, but he would not go himself until God told him to do so.—Gen. 42: 2; 43: 2; 46: 3.

As Abraham, Isaac and Jacob were foreigners settled in Palestine, so the sons of Jacob and their descendants were foreigners settled in Egypt. They came as guests of Joseph and of Pharaoh, and for a time they flourished, growing in numbers and wealth. They became a great nation, as God had promised, and it was their very greatness that aroused the fear and jealousy of a later Pharaoh "who knew not Joseph." (Gen. 45: 16-20; 47: 3-12, 27; Exod. 1: 7-12.) Then God brought them back again, and gave them Canaan for a lasting possession. But even so they were not recognized as owners of the soil, but as God's guests and servants in the use of it.—Lev. 25: 23; 1 Chron. 29: 15; Psal. 39: 12.

The Law 430 Years After What?

The passage mainly relied on by those who think that the Israelites were not 430 years in Egypt, but only 215 years, is Gal. 3: 17—

"And this I say, that the covenant, that was confirmed before of God [the words "in Christ" are omitted from the

most ancient MSS.], the law, which was 430 years after, cannot disannul, that it should make the promise of none effect."

The claim is made that Paul here gives the key to the situation by stating that the law was given 430 years after the covenant was first made with Abram when he entered Canaan at the age of 75. But that is not what the Apostle says. What he does say is that the law was 430 years after the covenant was confirmed. The first confirmation, as it related to the land, was made after Abraham's separation from Lot, when he gave Lot the choice of location. He allowed Lot the whole plain of Jordan, and removed his own flocks to the plains of Mamre. After giving up the best to another for the sake of peace, the promise of the whole to him and his seed was renewed. God's true children of faith give up much for others, and receive little gratitude in return; but God sees, and blesses them.—Gen. 13: 6-18.

The next confirmation was to Abraham after the conflict with the kings who had taken Lot captive, when he saw the land promised him contended for by opposing tribes. When the Lord said, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it," Abraham said, "Lord God, whereby shall I know that I shall inherit it?" Then God entered into a special covenant with him, over the bodies of animals slain and divided for the purpose, as was the custom of that day among men, a supernatural darkness and a miraculous lamp of fire testifying to God's participation in the covenant. Abraham's part was to enter into the covenant by faith; God's part was to make the promise and later on to fulfil it to the promised seed, which was to be as the stars of heaven for multitude.—Gen. 15: 5, 7-18.

The third confirmation related particularly to the seed of promise, that Isaac should be born, and that the covenant should be established in him. (Gen. 17: 19.) The fourth and last confirmation to Abraham was after he had passed the severe test of offering up the son of promise in whom all his hopes centred. Then God, who could swear by none greater, swore by Himself, not because His word was unreliable, but adopting the manner of men for Abraham's encouragement, "an oath being an end of all strife."—Gen. 21: 12; 22: 15-18; Gal. 3: 15; Heb. 6: 13-17.

But these were not all the confirmations of the Covenant. It was confirmed to Isaac and subsequently to Jacob, the last occasion being just prior to Jacob's departure for Egypt. (Gen. 26: 2-5, 24; 28: 12-15; 32: 24-28; 35: 9-12; 46: 2-4.) Jacob's hesitation to leave the promised land showed his continued faith in the promise. God also confirmed to Jacob the statement previously made to Abraham, that his seed should become a great nation in the strange or foreign land to which they should go, and that He would then bring them again to Canaan. (Gen. 46: 2-4.) Jacob's faith did not falter, even though he found that he and his seed should not return during his lifetime. This he testified by requiring Joseph to swear that he would bury him with his fathers Isaac and Abraham in the land of promise. (Gen. 47: 29-31; 50: 1-13.) See also the Psalmist's refer-

ence to the confirmation of the covenant to Jacob.—1 Chron. 16: 17; Psa. 105: 10.

The same faith that was in Abraham, Isaac and Jacob was in Joseph, for he also directed that his bones be taken to the burial-place in the field of Machpelah. His last words were, "God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob." But there is no statement of a confirmation of the covenant to Joseph, such as had been made to Abraham, Isaac and Jacob. The "seed" of promise was to come through Judah, not Joseph.—Gen. 50: 24; 49: 10.

We are justified therefore in concluding that Paul was historically accurate in saying that the Law was 430 years after the confirmation of the covenant—meaning the last confirmation to Jacob, thus synchronizing with the statement of Exod. 12: 40, with which he was no doubt familiar. The children of Israel were 430 years in Egypt, all the sons of Jacob having accompanied their father just after the last confirmation, except Joseph, who was already there.

Afflicted: in Canaan? or Egypt?

It is almost incredible that persons should write on the subject of the length of Israel's stay in Egypt, and omit all reference to Gen. 15: 13-16, but that omission has been made, possibly because the writers saw no way of harmonizing it with Exod. 12: 40 and Gal. 3: 17. But careful consideration of the passage will, we believe, show complete harmony. It reads—

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."—Gen. 15: 13-16.

Stephen confirms the statement of Gen. 13, that Abraham's seed should be in a strange land 400 years—

"And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years."—Acts 7: 6.

That by "sojourning in a strange land" the Lord did not mean the land of Palestine, but Egypt, is evident from the context. Canaan had been given to Abraham, and Gen. 15: 18 records that "God made a covenant with Abraham saying, Unto thy seed have I given this land." God having thus given Canaan to Abraham's seed, it follows that the statement of verse 13, "thy seed shall be a stranger in a land that is not theirs," refers to some other land. Moreover, verse 14 says, they shall serve another nation, and that nation God will judge, and afterward the seed of Abraham shall come out with great substance. It cannot be said that Abraham, Isaac, and Jacob, while they lived in Canaan, were serving another nation. They were not in bondage to any of the tribes named in Gen. 15: 19-21 as the prior inhabitants of the land; on the contrary, as already shown, they were acknowledged and respected by their neighbours as mighty princes under the special favour of God.

(Gen. 14: 13-24; 26: 12-31.) They were most certainly not brought "into bondage" while in Palestine.

Furthermore, that the "bondage" and "affliction" did not occur in Abraham's lifetime is shown by Gen. 13: 15. While telling him what should befall his seed in another land, God assures Abraham that he himself should continue to prosper, and should die in peace, in a good old age. The peace and prosperity of his days were testified to by his servant when he sought a wife for his son Isaac. (Gen. 24: 34-36.) As for Isaac, beyond being a sojourner in the land instead of a ruler over the other tribes, and having in consequence some disagreements over wells for the use of his flocks and herds, his life was that of a wealthy prince. The persecution of Isaac by Ishmael, referred to by the apostle (Gal. 4: 28-30), was a personal matter, while both were comparatively young, but Isaac was never in bondage to Ishmael. Isaac was free-born and the heir.—Gen. 17: 20, 21; 25: 5, 6.

Jacob had difficulties, but these also were of a personal nature, in the service of his father-in-law, and cannot be said to fulfil the requirements of Gen. 15: 13, 14. He returned to Canaan with a large family and great possessions, and dwelt many years undisturbed in the land of his fathers. Even Esau was reconciled to him, and they united in burying their father Isaac according to his wishes.

But the time came when the seed of Abraham, Isaac, and Jacob should sojourn in the strange land, and God sent Joseph to prepare for them. (Gen. 45: 5-8.) Joseph speaks of his afflictions, in being sold into slavery, and also suffering imprisonment wrongfully (Gen. 41: 51, 52), but he was compensated by his subsequent greatness and his ability to deliver his father and brethren from famine. (Gen. 45: 9-13; 41: 39-44.) Concerning this Stephen said, "But God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, King of Egypt; and he made him governor over all his house."—Acts 7: 9, 10.

The Four Hundred Years

If the residence in a strange land referred to in Gen. 15: 13, 14 is limited to the experience of the sons and later descendants of Jacob in Egypt, as above shown, how can we harmonize its 400 years with the 430 years of Exod. 12: 40 and Gal. 3: 17?

We understand the prophecy of 400 years to refer to the term of oppression and slavery, which did not begin until the Israelites had been for a time in Egypt. As the invited guests of Pharaoh, and with their brother Joseph in a high position in the kingdom, they cannot be said to have been afflicted. Rather they were blessed in being rescued from imminent starvation. (Gen. 47: 4-6, 11, 12; 50: 20, 21.) The only sense in which they can be said to have been afflicted during the first few years in Egypt was that they were sojourners or foreigners, and that absence from the land of promise was an undesirable situation to those who had faith in the promises. They had not the pleasure enjoyed by Abraham, Isaac, and Jacob of looking out over Canaan and reflecting that all the land they saw was practically theirs. Hence we see the accuracy of the Biblical statements that the children of Israel sojourned in

Egypt for a total period of 430 years to a day, and that they were brought into bondage and more or less evilly entreated for 400 years of that term.

This is, in fact, the interpretation given by Stephen, who divides their experience in Egypt into three sorts (Acts 7: 6)—

- (1) "That his seed should sojourn in a strange land;
- (2) "And that they should bring them into bondage;
- (3) "And entreat them evil four hundred years."

(1) *Sojourning* was their first experience under the patronage of Pharaoh and Joseph. This position of favor and prosperity was retained until after the death of Jacob. Jacob was 130 when he entered Egypt, and died aged 147, having lived seventeen years in Egypt. (Gen. 47: 9, 28.) Up to this time Joseph's position at court was secure, for his father was mourned for as a prince, and buried in state. The Egyptians mourned for him seventy days, according to their custom for those who were embalmed, and his body was conveyed to the family tomb in Canaan by "a very great company"—consisting of all the house of Joseph and his brethren (except the children and their flocks and herds), and a detachment of Egyptian horsemen and chariots. When the funeral cortege reached Atad, Joseph made a further mourning of seven days, in which the Egyptians joined, for the Canaanites remarked on their grief, and named the place "Abel-mizraim," or "The mourning of the Egyptians."

(2) The *bringing into bondage* was, as indicated by Stephen's words, a gradual process. Just when it began we can only surmise, but it very likely was shortly after Jacob's burial, the splendor of which would naturally arouse the envy of some aspiring native prince, who would resent the honors paid to a foreigner.

The first act in the process of bringing them into bondage, or, rather, the first demonstration that they were to an extent already in bondage, transpired in connection with the burial of their father Jacob. Instead of going out of Egypt a free people, carrying the body of Jacob, and returning with all their children and substance to Canaan, their little ones and all their flocks and herds (the chief source of their wealth) were left in Egypt, and Egyptian cavalry escorted them and brought them back again.—Gen. 50: 8, 9, 14.

A further bondage was indicated when Joseph's eleven brethren prostrated themselves before him, saying, "Behold we be thy servants," and Joseph, by virtue of his high official position, gave them assurance of protection. (Gen. 50: 15-21; 37: 7-11.) He could not, however, guarantee them a return to Canaan, nor return himself. Circumstances evidently indicated to them that the sojourn in Egypt would be a long one, even as the prophecy to Abraham, subsequently repeated to Jacob, had forewarned them.—Gen. 15: 13; 46: 3.

Joseph's last words to his brethren showed that he recognized the immediate outlook as one of enforced residence in Egypt, when he said, "God will surely visit you, and bring you out of this land." They could not go out voluntarily; they must wait until God by His providence opened the way, and brought those judgments on the Egyptians which he had foretold. He wished his brethren to preserve

his bones, since they could not at once bury them in Canaan, as Jacob's had been, so that when the promised deliverance came, he might be buried with his fathers.

As for "serving" the Egyptians, that began immediately they entered Egypt, for Pharaoh had no sooner learned from Joseph that his brethren were skilled as shepherds than he wished some of them to be set over his cattle. (Gen. 47: 6.) Joseph, though in an exalted position, was also a servant to the crown.

(3) "And *entreat them evil* four hundred years." During Joseph's lifetime the bondage was felt, with a measure of evil entreatment, but it was after Joseph and his brethren, and also the generation acquainted with them, were dead that their descendants were brought into actual slavery. Hard taskmasters were set over them, and they were compelled to build treasure cities for Pharaoh, and to work at all manner of work, "in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." (Exod. 1: 10-14.) Notwithstanding all this hardship, they still multiplied and grew; they seemed to thrive on persecution, until finally their increase was to be stopped by the murder of the newborn male infants. But even this failed, because both the wives and the midwives had faith in God, and would not lend themselves to do the evil. (Exod. 1: 15-22.) Then Moses was raised up, and at last the foretold judgments were poured out on the Egyptians, and the people brought rejoicing to the promised land. Then, and then only, could Joseph's request concerning his bones be carried out. (Gen. 50: 25, 26; Exod. 13: 19; Josh. 24: 32.) This was indeed faith in the promises—to preserve Joseph's bones for four hundred years that they might ultimately be laid in the tomb of his fathers in the land of promise!

The king who knew not Joseph is often referred to as one who arose some considerable time after Joseph was dead. This is possible. And yet when it is remembered that Joseph was only thirty years of age when he appeared before Pharaoh just subsequent to explaining the dream of the seven years of plenty and seven of famine, and that he lived to the age of 110 years, and therefore was in Egypt over 80 years, it is probable that several successive Pharaohs occupied the throne during his lifetime. (Gen. 41: 46; 50: 22.) The circumstances of the long famine, and how Joseph made Pharaoh rich (Gen. 47: 14-26), would be soon forgotten, particularly if the succeeding Pharaohs belonged to other dynasties. The Pharaoh of the famine may have himself belonged to a foreign race, and therefore have been naturally inclined to favor other foreigners, and to give Jacob, a foreigner, a state funeral. But such is the fickleness of human nature, that even the Pharaoh of the famine might later on have turned against Joseph, just as Nebuchadnezzar soon forgot the God of Daniel, and as Belshazzar forgot that Daniel was an interpreter of dreams and visions, until reminded of the fact by his mother. (Dan. 3: 1-7; 5: 8-16.) We may, however, take it from Exod. 1: 6 that the severity of the bondage increased after the death of Joseph and all his brethren and of all the generation which was acquainted with them.

The Fourth Generation

The next difficulty experienced by chronologists has been to harmonize the 430 years in Egypt with the "fourth generation" mentioned in Gen. 15: 16—"In the fourth generation they shall come hither again." We might also ask, What relation, if any, has the fourth "generation" of verse 16 with the fourth "hundred years" of verse 13?

As commonly accepted, even in our own day, the lifetime of one person is a generation, he and his direct descendant make two generations, and so on. A great grandfather, a grandfather, a father, and a son would be four generations. Group photographs of as many as five generations are to be seen to-day. If each of four generations lived to be one hundred years old, the total number of years covered might be as few as 175.

But is this the sense in which the word "generation" is used in this case?

Those who think so point to Levi, Kohath, Amram and Moses as constituting the four generations required, from the entry into Egypt to the Exodus, and declare that these could not possibly cover 430 years, but do cover half that period; therefore they conclude that Israel could have been only 215 years in Egypt. (Exod. 6: 16, 18, 20.) But this method of treating the subject is tantamount to altering Scripture to suit a theory.

Rapid Multiplication in Egypt

Those who hold to four generations must consider what is involved. When Moses numbered Israel in the wilderness just after the Exodus, they were found to number 600,000 fighting men between the ages of 20 and 50. (Num. 1: 2-46.) This would mean a total population of over 3,000,000. The Levites were not included in this census; they would have added several thousand more. (Num. 1: 47-49; 2: 32, 33; 3: 39.) But later on the Levites were numbered to ascertain the number to be devoted to sacred use in place of the Firstborn, and there were found 22,000 males from a month old and upward.—Num. 3: 39.

There is no method of determining Levi's age on entering ~~Canaan~~, but he died aged 137. Kohath, his second son, who had been born in ~~Canaan~~, died at 133, and Amram, the son of Kohath, died at 137. (Exod. 6: 16, 18, 20.) Moses was forty years old when he first espoused the cause of his brethren, 80 at the Exodus, and 120 at the end of the 40 years' wandering in the wilderness. (Deut. 31: 2; 34: 7; Acts 7: 23, 30.) To make these four generations cover 430 years is manifestly impossible; even to make them cover 215 years would be difficult.

But the increase in population is an even greater difficulty. That the increase of the children of Israel in Egypt was miraculous there can be no doubt; and, unless there were unquestionable Scripture evidence to prove it, one would say that to produce the immense number of 22,000 males from a month old and upward in four generations in 215 years is an impossibility. Allowing for an equal number of females of the same ages, and for a proportionate number of infants under a month old, the total number of Levi's descendants would be at least 50,000. But since the Scriptures positively declare that the chil-

dren of Israel were 430 years in Egypt, we are not required to flounder in these difficulties. A simpler explanation is at hand, in the very text in question.—Gen. 15: 16.

The word translated "generation" in Exod. 15: 16 is *dowr*, and means a revolution of time; that is, an age or generation. It is derived from a root meaning to "gyrate," or "move in a circle." It is translated "age" in Job 8: 8 and Isa. 38: 12, "evermore" in Psa. 77: 8, and (with a negative) "never" in Psa. 10: 6. It seems clear from this that as each of the hundred years which the children of Israel were to pass in bondage may be considered an "age" or "cycle," the idea in verse 16 is, not the 4th "generation," but the 4th *age or cycle*. They were to be afflicted 400 years, and in the 4th hundred years God would make preparations to lead them out of bondage and bring them to their own land. These preparations began with the birth of Moses 80 years before the Exodus, and therefore in the 350th year of their residence in Egypt.

More than Four Generations

When the Scriptures are searched it is found that there were in reality more than four generations from Levi to Moses. It must not be supposed that every genealogical list in the Bible contains all the names in the series. The generations from Levi to Heman, who was contemporary with David, are given in 1 Chron. 6: 31-38 as numbering twenty-two; whereas the books of Ruth, Matthew and Luke mention only eleven generations from Judah to David, covering practically the same number of years. Says Mr. Rouse, in his "Dissertation on Sacred Chronology"—

Genealogical Records

It is true that only two [generations between Levi and Moses] are recorded; but it by no means follows that only two existed. The Sacred Writers, it must be observed, did not always deem it necessary to record all the names belonging to a genealogical series. . . . The Sacred writers felt themselves under no necessity whatever to record all the names in a genealogical series. Their object in recording generations was to establish genealogical descent; but to record the names of more or less of the principal persons was deemed quite sufficient by the Jews, otherwise St. Matthew would have been charged with having given an incorrect list, whereas nothing of the kind seems to have occurred. Such being the facts of the case with regard to the recorded generations of the Bible, everyone must see the futility of any attempt to determine the length of the period in question by an appeal to such a dubious kind of evidence; and especially when that attempt, as in the present instance, leads to a conclusion directly at variance with an express statement on the subject. It is allowed by Dr. Hales that not only the author of the book of Ruth, but that St. Matthew, and St. Luke likewise, have omitted four generations between Obed and Jesse; and if these writers have omitted four successive generations immediately prior to the father of David; if, in addition to these, they have likewise omitted other six between Levi and David; . . . where is the improbability that Moses has omitted some between Levi and himself? So far, indeed, from this being improbable, it is certain that he has omitted some. His own statements prove this. . . . he tells us that when the Israelites left Egypt, the number of fighting men amounted to 600,000, which, on the moderate calculation of Dr. Clarke, already referred to, gives 3,243,000 as the entire number of the Israelites; whereas 75 persons, supposing 20 couples of them married, which was not the case, and supposing each couple to rear 15 children to become fathers and mothers, yet at this high ratio, they would not produce in three generations more than 20,000 or 25,000 at most,

which is not a fourteenth* part of the number required. It is clear, therefore, that there must have been more than three generations; although Moses has omitted to record them, because unnecessary to the object he had in view."

Further confirmation of Mr. Rouse's statements concerning the dissimilarity of the various Jewish genealogical records covering the same period of time, this dissimilarity showing, as Mr. Rouse thinks, that these genealogical records were not intended to have any chronological significance, is found by comparing 1 Chron. 6: 3-15 with Matt. 1: 17. In Matt. 1: 17 there are fourteen generations mentioned from Abraham to David; in 1 Chron. 6: 3-10, there are fourteen generations mentioned from Aaron to Johanan, who was contemporary with David—a period of time which, at the lowest recognised estimate, was about four hundred years shorter than the period from Abraham to David. From this it would appear that Matthew undertook to mention only the most important names bearing upon his purpose, in the period from Abraham to David.

On the other hand, Matt. 1: 17 mentions fourteen generations "from David until the carrying away into Babylon," while 1 Chron. 6: 10-15 mentions but ten generations for the same period of time. These facts lend confirmation to Mr. Rouse's statement that the Sacred Writers were not considered under obligation to mention every name in a line of genealogy; it was considered sufficient that accuracy of descent be preserved, without the mention of absolutely every name. It may therefore be very possible that some of the generations from Jacob to Moses are not mentioned, as Mr. Rouse thinks must be the case. It is at least certain that there are seven generations mentioned in Num. 26: 29-33; 27: 1 as covering the time from Joseph through Manasseh to the daughters of Zelophehad; while in Num. 26: 57-59 there are only the usual four mentioned from Levi to Moses. Furthermore, 1 Chron. 7: 20-27 gives eight or nine generations from Joseph through Ephraim to Joshua.

These three genealogies—Levi to Moses, Joseph through Manasseh to Zelophehad's daughters, and Joseph through Ephraim to Joshua—cover practically the same period of time, from the going down into Egypt to the entrance into Canaan. As Joseph saw both Ephraim's and Manasseh's children to the third generation (Gen. 50: 23), though he died at the age of 110, being only 54 years after Jacob came down to Egypt, it is evident that a "generation" then, as now, was a comparatively short period of time. The only scriptural and logical conclusion to which we can come is therefore that there were several generations between Kohath and Amram, whose names are not recorded.

The generations from Kohath to Amram occupied that portion of the stay in Egypt concerning which few particulars are given—the accounts in Genesis and Exodus being limited mostly to details of the going down and settling in Egypt and of the method used by God for the deliverance. Hence, it was not inconsistent historical writing to omit also the names of the descendants of Kohath who lived during that undetailed term of years.

*"Fourteenth" is the word that occurs in Mr. Rouse's Dissertation. It is not clear why "fourteenth" should have been used, since 25,000 is contained about 130 times in 3,243,000.
—EDITOR.

Such an increase in 430 years is sufficiently marvellous to call forth awe and admiration; especially when we consider that the increase from the birth of Isaac to the going down into Egypt, including Jacob's sons' wives and Joseph's two sons born in Egypt, was only 70 persons, in a period of 190 years. A large retinue of servants accompanied Jacob to Egypt, some at least of whose increase would doubtless be considered as attached to his house. But the example of Abraham in choosing a wife for Isaac, and of Jacob in going to relatives for a wife, as well as a sense of self-preservation, would probably influence the Israelites in Egypt to keep their stock as pure as possible. Indeed, Exod. 1: 15-22 would seem to indicate that the admixture with Egyptians was slight. A "mixed multitude" accompanied the children of Israel into the wilderness, who were a continual source of temptation; but there is no evidence to show that they were numbered as part of the descendants of Jacob, the numbering in the wilderness being very particularly done under the direction of Moses himself. In Numbers 11: 4 the "mixed multitude" is carefully distinguished from the "children of Israel."—Exod. 12: 38; Num. 1: 17, 18.

Having examined all the Scriptural evidence, we conclude our study of this period by presenting the following tables:—

Joseph's Age at Jacob's Death

Joseph's Age when before Pharaoh (Gen. 41: 46)	30 years.
Years of Plenty (Gen. 41: 48, 53)	7 "
Years of Famine before Entry (Gen. 45: 6)	2 "
Jacob lived in Egypt (Gen. 47: 28)	17 "

Joseph's Age at Jacob's Death	56 "
Joseph Died aged	110 "

Years from Jacob's Death to Joseph's Death	54 "
--	------

Period from Joseph's Death to Moses' Birth

	Years.	Years.
Total Period in Egypt (Exod. 12: 40; Gal. 3: 17)	—	430
Jacob lived in Egypt (Gen. 47: 28)	17	—
Joseph lived after Jacob's Death (as above)	54	—
Moses' Age at the Exodus (Exod. 7: 7; Acts 7: 23, 30)	80	151
From Joseph's Death to Moses' Birth	—	279

Hence the number of years which the children of Israel spent in Egypt, concerning which no detailed history is given, were 279.

Period from the Covenant with Abraham to the Exodus

From the Covenant to the Birth of Isaac (Gen. 21: 5)	25 years.
Isaac's Age at Jacob's Birth (Gen. 25: 26)	60 "
Jacob's Age at the Covenant's last Confirmation (Gen. 46: 3) and on Arrival in Egypt (Gen. 47: 9)	130 "
From the Confirmation to Jacob to the Exodus (Gal. 3: 17)	430 "
From the Covenant with Abraham to the Exodus	645 years.
Period from Adam to the Covenant (Septuagint)	3489 "
Total from Adam to the Exodus	4114 years.

The next period to be examined will be (D.V.) the Period from the Exodus to the Judges.

(To be continued.)

The Field is the World

The Papacy's Diminishing Power

FOR MANY months past the whole world has been watching Ulster, some to sympathise with the position she has taken up, and others to oppose or ridicule her, but all to see if she were really in earnest in her determination not to submit to a changed form of government which would involve the giving of greater power to the Roman Catholic element. Protestant Irishmen and Roman Catholic Irishmen all over the world have been assisting their respective causes with letters and telegrams of endorsement, millions of pounds in money, and pledges of active co-operation if the question of Home Rule were put to the arbitrament of the sword. And now, with Home Rule practically assured, the armed volunteer forces of both sides and the Government War Office on the qui-vive for the next move, the virtual pledge of the Asquith Ministry of an Amending Bill safeguarding Protestantism gives renewed hope of a peaceful settlement.

Do the prophecies give God's people an idea as to what to expect? They do. Though they do not, so far as we are aware, go into details, and tell us whether Home Rule will or will not become a fact, either in the original form proposed or according to an amended plan, they do tell us that the Papacy's power is to be consumed.

In Daniel's vision of the fourth beast Papacy's main characteristics are delineated. Possessing the strength and destructiveness of the pagan power which it succeeded in the "universal dominion" of earth, it has also the weakness of old Rome in its interior workings, the Pope being often a mere figure-head, while the true policy of the Church is determined by the cardinals who elect the Pope to his more picturesque office. While it has a "mouth speaking great things," the Pope being the chief spokesman, and "eyes like the eyes of a man," denoting the exercise of intelligence and craft in attaining its ends, its inner weakness as a system becomes more and more apparent as time passes. (Dan. 7: 8.) One manifestation of this weakness is the growth of Modernist views within the ranks of the Catholic clergy; another is its enforced education of its adherents in Protestant countries through fear of losing them, and also of losing influence in the community. Daniel shows that the Judgment against the "Little Horn" was to begin a considerable time before his complete destruction. His power was to be taken away, as it were, in sections—

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."—Dan. 7: 11.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Dan. 7: 26.

THE REFORMATION dealt the Papacy a severe blow (Rev. 13: 12; 17: 11), but its effect was largely lost through the Protestants making an Image of the Papacy. That is, the Protestants accepted the principle of state churches, and the right of the church to use the secular arm, thus endorsing the policy of the

beast. (Rev. 13: 11.) Being lamblike in appearance, in outward imitation of the Lamb of God, the Protestant state churches nevertheless speak "as a dragon" or pagan power.

The great state churches of Western Europe are the Church of England, the Presbyterian Church of Scotland, and the Lutheran Church of Germany, Scandinavia, etc. Allowing the two horns of this beast to represent the British Isles on the one hand and the Continental Protestant Powers on the other, after the manner of the two horns of Medo-Persia (Dan. 8: 3, 20), we can see that these governments have caused all men to worship the "beast." (Rev. 13: 12.) They do not claim to have done this, but that has been the effect of their example. How little Protestants realize the unscripturalness of the Church uniting with the state may be seen in the willingness of the Free Church of Scotland to unite with the State Church (from which she once parted), omitting from the articles of agreement all reference to the right or wrong of a church-state and a state-church. The evils of the position are also shown by the strong leaning of the Church of England towards Rome. It is difficult—impossible, in fact—for anyone to protest effectually against what others do when he is doing the same thing himself.

The Unhealable Blow

THE FIRST effectual, unhealable blow to the Papacy as a world-power was therefore given, as Daniel had foretold, at the end of the 1260 years; namely, in 1798-9, when the sacredness of the Pope's person was violated and an armed force entered the Vatican. (Dan. 7: 25.) We may say, then, on the authority of Scripture, that the Judgment "sat" in that year, has been sitting ever since, and will continue to sit until every vestige of power is taken from the dreadful and terrible beast in its Papal manifestation. We may also say, on the authority of Scripture, that, though Papacy continues its "great words," its boastings and its blasphemies, still claiming to create Christ out of bread and to sacrifice Him afresh in the mass, and still claiming universal dominion, *the consumption is going on now; the Papacy is being consumed now.* Praise the Lord!

With all her intriguing, her Jesuitical methods, her open purchase of the favor of any political party that will assist her to carry out her schemes, her colonizing of new lands with Irish and Italian Catholics to gain and hold supremacy in local politics as a step to supremacy in state control, she is losing ground. Their migration to lands of more light and freedom than they have at home opens their eyes, and though still nominally Catholics they absorb ideas from their fellow workmen not conducive to the old absolute fear of and subservience to the priest. Besides, as before stated, in the new countries the Church must teach them to read and write, and must otherwise alter its old-world methods to suit new-world conditions.

Hence, even should Rome control Ireland, she could

never, with Protestant competition internal and external, make Ireland a Spain or a Mexico. She would have to be more liberal in spite of herself.

Mexico and South America

ITALY, FRANCE, Spain, Portugal, Cuba, the Philippines, have all "burned with fire" (more or less) the Mistress of the Nations. They have "made war with the beast." Knowing little of the Bible or of true Protestantism, the trend of the awakened people is largely toward atheism, except where the influence of the priests is perpetuated to keep control of the still uneducated masses. And now Mexico, one of the most shocking examples of Papal misrule, is in the crucible. Whether it is American or British capitalists who have stirred up the revolution for their own ultimate advantage, or whether the Mexicans of themselves have risen up against oppression, or whether the Church has fostered sedition for her own ends, matters little. The fire is burning, and something must be done. That something, whatever it is, will mark a still further consumption of Papal power. The Scripture says it, and it will come to pass.

As for South America, another stronghold of Papal ignorance, superstition, and mis-government, its turn will yet come. An everlasting fire is burning, which will burn as long as there is a vestige of the Papacy left to consume. (Rev. 17: 16; 18: 4-19.) So complete will be Papacy's collapse at the last that she will go down like a mighty millstone into the sea, to rise no more at all.

Not only does the Papacy go down, but also the other state churches. Rome will help to pull them down, as she has helped disestablishment in Wales, and is ready to help it in England and Scotland and Germany. When she goes down she will not go down alone.

A Dilemma

MAN IS IN a dilemma on the subject of government. He goes from absolutism to republicanism, and from republicanism back to absolutism. One day he throws off religion as a needless encumbrance, the next day he pulls it on again, because he finds some sort of religion is craved by all and has its uses. One day a state church is an abomination, the next day he is ready to make a new one on his own pattern. "Politics needs the guidance of religion," is the present cry of a certain section, getting as near as possible without touching the former idea that the state is an arm of the church. In one breath a trust or combine is a curse, the next it is a blessing. Until we are justified in asking, What *do* men want? They want, though they do not know it, the kingdom of God. That is the only Power capable of regulating both religion and politics, economics, and all else that pertains to man's welfare. Let all Christians pray with renewed faith and vigor, "Thy Kingdom Come: thy will be done on earth as in heaven."

Struggling for Rights

ANOTHER CLASS that is making history is the feminine portion of mankind. In the olden days women were often striking figures in war and in politics. Some turn of the wheel of fortune, or some favorit-

ism of a male ruler, or her own intrigues, has put her in an influential position, and by sheer force of character and ability she has held it. But owing to the corrupt state of society many of these, like their male associates, were not what they should have been morally. The movement now on is that *good* women might be allowed positions of trust and to influence legislation.

Men in power have been loth to share their power with other men, much less with women. The latter served best in their opinion as slaves or amusements. What God's wish was concerning their treatment of the female was far from their thoughts. The Papacy, that great system of evil which deceived the whole world, deceived it also on this point. As it lied about God, about the person and work of Christ, about the priesthood, about church and state, about hell and purgatory, about convents and monasteries, and fasts and other rites, and denied to lay *men* the right to preach, is it any wonder that its ideas and treatment of women were also erroneous, unscriptural? How many Protestants have formed their ideas of women on Rome's mould, and on heathen customs handed down through the centuries?

Some women take violent, others take peaceful, methods of obtaining what they believe to be their rights as human beings. Men have also used both methods. The laws concerning the treatment of women as they exist to-day in most countries of the world are positively shocking. What man who has struggled for a less corrupt state of society and more freedom and opportunities for himself can consistently condemn the woman struggling for the same? Some men are large-hearted enough to help her.

Some women's labors the Lord owns. They were faithful in His service till death. The blood of these female martyrs calls out to God—"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6: 10.) And when the great Babylon is finally reckoned with, the blood of the female martyrs is found in her, with the blood of "all that were slain upon the earth."—Rev. 18: 24.

The Papacy fears the liberation and enlightenment of women as it fears the liberation and enlightenment of men. So do its dependent or related religious and secular bodies, and so do vested interests, all of which make gain by continuance of the old ideas and methods. (Rev. 18: 12-17.) In the overturning of this old order of things the Lord is using human instruments, women included. In the meantime His people, both men and women, co-operating with each other, have a work to do, a more agreeable task—of proclaiming the Kingdom of heaven at hand!

Growth of the Peace Idea

TIME WAS when two persons having a disagreement fought it out with their fists, or with swords or pistols. The idea of peaceably settling differences, or submitting them to legal decision, has had slow growth. Among savages it is common for many small tribes to be constantly at war with each other over trifles. Civilized nations have combined small states into large empires, while arbitration courts and wages boards are the recognized means of settling industrial difficulties. But still the great nations prefer war

as a last resort to maintain what they are pleased to call their "honor."

Mr. Bryan, the American Secretary of State, announces that already thirteen treaties have been signed binding the covenanting parties to investigate a quarrel before resorting to war. It does seem foolish for great nations to go to war over some loss of temper by a consul, or some mistake or even crime committed by irresponsible or drunken subordinates.

Those who laugh at the talk of peace when all nations are armed forget that every reform is preceded by long periods of discussion pro and con. The new idea must penetrate millions of minds and be found acceptable before concerted action can follow.

Peace when there is no Peace

THESE WORDS are often misapplied. It is said, There is no use talking of peace when the nations are at war. The meaning of the prophet was, however, otherwise. The evil doers in Israel were saying, Keep right on, and no harm will befall you. But the Lord said if they did evil He would punish them. And so in the day of the Lord at the end of this age.—Jer. 8: 8-15; 6: 11-19; 1 Thess. 5: 3.

This is altogether a different matter to civilized peoples saying they prefer peaceful methods of settlement to the wholesale murder called war. The message of the angels, "Peace on earth, good will to men," while referring to the peace with God to be brought about by the Saviour of mankind, has nevertheless impressed the earnest and sincere of all classes who have heard the words with desire for industrial as well as international peace. It is the part of a good man to be for peace, but, like the Psalmist, he finds the bitter tongues and sharp arrows of evil-disposed persons against him. (Psa. 120: 1-7.) But if governments can maintain comparative peace among their subjects, they should also be able to maintain it among themselves. When the will is fully aroused they will find a way to perform.

An Encouraging Word

THE FOLLOWING encouraging letter was crowded out of April and May issues, but we do not like friends of the truth to miss its cheerful strain. The Lord is good, and we can all join the writer in praising and thanking God for what He has done for us.

These few lines to let you know we observed the Memorial of our Lord's death last evening—commemorating the greatest event in the world's history, the wonderful sacrifice of our dear Redeemer, consummated on Calvary's Cross for the redemption of the human family. We realized very keenly what it must have cost our dear Saviour to give up His life to ransom us from sin and death, and our hearts overflowed with love to Him who has done so much for us. We also realized something of the wonderful love of the Father in giving up His well-beloved Son to such a cruel death, in order that by believing on Him we might be freed from the penalty of sin. We feel like saying with the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."—Rom. 11: 33.

Well, dear Brother, the years are quickly passing. We are well into 1914, a year which numbers expected would be the consummation of the present evil age, but evidently the time is not yet ripe for that event to take place. These matters we can safely leave in the Lord's hands, fully assured that He has the times and seasons in His own keeping; and

when the "due time" does come, a full end of the present evil condition of things will be accomplished, to the praise of His glorious Name.

I should be glad if you would send a few tracts for distribution. The weather is broken, but we may be able to get out occasionally with them.

With Christian love from us both to you and Sister H—,
Yours in the love of Christ our Mediator,
Victoria.

The Time is Short

If some friends have erred in thinking that this age will end this year, or next year, and if our position is that the Scriptures do not give the date for its close, what shall be our attitude toward the truth and toward worldly affairs? Shall we grow cold and indifferent spiritually, and become engrossed in the prevailing love of money and pleasure? Certainly not! A Christian's duty is to make his calling and election sure; that is his chief business in life—whether the time to the close of the age be long or short. The Apostle Paul told the Corinthians—

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away."—1 Cor. 7: 29-31.

If the time was short in Paul's day, it is still shorter now. Even were the age to last 50 or 100 years yet (which we see no reason to believe), the time would still be "short" as compared with the portion of the age that is past. Besides, life is uncertain, and at the best we live only a few short years. What with enemies on every hand and worldliness sapping the life of millions of nominal Christians, it behooves those who love the truth to be as zealous in service as though this year might be their last. Weariness of the flesh, bad health, unavoidable cares clog the time of all of us. If supposed time prophecies fail, we can blame no one but ourselves for believing false teachings, and must not seek to pass the blame on to the Lord. Him we must continue to serve with our whole mind, body, soul and strength. The days are evil, and we must work to counteract the evil, assisting God's children to the light and to walk in the spirit. And we who have friends and relatives deluded by false teachers on chronology, as well as on the fundamentals of the faith, need to be extra busy to rescue them if possible from their delusions.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.—Eph. 5: 15, 16.

Looking Ahead

Whether the age closes at a near or a farther date, the span of many professing Christians will close within the next five years. May they be faithful unto death, that they may receive the crown of life! Others will live longer, and must continue to "watch and pray," lest they enter into temptation; they will also find it profitable to study the signs of the times in the future as in the past.

Those who think the age must close "any day now" have apparently forgotten that God may have a work to do in the earth which may occupy a number of years; the taking out of a people for His name is by no means complete. There are still thousands of

Christians in Europe, America and Australia, not to speak of Asia, Africa and the isles of the sea, who are longing for spiritual food, to whom the truth would be "meat in due season," and there are still millions of unbelievers to be converted if possible. As

long as persons are being converted and heed the call to joint-heirship with Christ, so long we must believe the Lord wants that work to be done. But the delivering of those who are already believers from false teachings is of still more importance.



Christian Evidences

(Continued from March issue)

Evidence in the Christian's Character

5. A life of genuine Christian virtue does, indeed, meet with some degree of approbation from most men, even though unbelievers; and it appears accordingly to have been, in the earliest times, a help towards the conversion of some of them (1 Peter ii. 12). And it is for you to bring before the minds of those you live with, this kind of testimony to Christianity from its moral excellence; not so much by talking of it, as by setting it forth in your life, and "letting your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) But you must not expect that any one will completely feel all the force of this kind of internal evidence of Christianity, till he shall have become himself a believer, and a sincerely practical believer. It is not easy to give a clear description of the inside of a well-built and commodious house, to one who is on the outside, and has never been in such a house, but always lived in a tent, like the wild Arabs, or in a smoky slovenly hovel. But you may be able to point out to him enough of what is on the outside, to induce him to desire to come in; and when he has done this, he will gradually be able to judge for himself; and by the habits of neatness, order, cleanliness, and decency which he will be likely to acquire by living in such a house, will gain more and more the power of perceiving the commodiousness of it. And so it is with the evidences of Christianity. As soon as a man has seen enough, as he easily may do, of good evidence, to convince him that it is from God, if he will then be induced to *come in*, and heartily embrace it, and endeavour to understand it, and to apply it to himself, so as to be the better for it in his life, he will then be rewarded by a fuller and clearer view of many other evidences which he could not at first take in. And such a person will thus obtain the fulfilment of that promise of our Master: "If any man is willing to do [will do] the will of God, he shall know of the doctrine, whether it be of God." (John vii. 17.)

6. Great care should be taken not to misunderstand what has just been said; because you may hear from some persons what appears at the first glance very like it, though in reality quite different. I mean, that you may meet with persons who profess to despise and dislike all that is commonly called "evidences for the truth of Christianity;" and who say, "Let a man but feel the *want* of it;—let him feel how suitable Christianity is to the needs of such a being as man;—how it supplies such motives, and such guidance, and hopes, and consolations, as human nature requires; and then he will want no evidence to convince him of its truth;"—with a great deal more to the same purpose.

Now, all this may seem at the first glance very plausible; but, on reflection, you will perceive that it is setting up man—each man for himself—to be the standard of divine truth. On this principle, each one is to receive as a revelation whatever religion suits his own judgment of what is good, and his own wants, and wishes, and tastes. Now, we know how widely men differ from one another on these points, and what various and erroneous systems they are, accordingly, disposed to embrace. For instance, the Jews, at the time when Jesus appeared, felt a *want* of a victorious and mighty earthly deliverer, who should exalt their nation, and reign in great worldly splendour. The kingdom of Jesus, which was a "kingdom not of this world," and which admitted "Gentiles to be fellow-heirs," was precisely what they did *not* want. It did not at all suit their hopes and wishes and habits of thought. And, accordingly, the greater part of them rejected Jesus, and followed those false Christs who promised to lead them to victory over the Romans. Jesus, indeed, appealed to the evidence of His mighty works, while those false Christs produced no evidence at all, except the suitability of what they taught to the judgment, and to the feelings and wants of the Jews. But most of the Jews, acting on the very principle I have been speaking of, disregarded evidence altogether, and gave themselves up to their own feelings, resolving to believe what suited them best.

In like manner, when Mohammed proclaimed himself a prophet, though he produced no miraculous evidence, he was joined by a multitude of followers. His religion suited a sensual, and gross-minded, and warlike, and ambitious people. He promised them victory and plunder in this world, and, after death, a paradise of sensual enjoyments. And, finding that such a religion suited their tastes and wants, they embraced it without seeking for any further evidence of its truth. The Hindoos, again, and other Pagans, adhere to their own religion without any evidence, and find it suitable to their own wants and tastes.

And the same must be the case with all the most extravagant corruptions of Christianity that have arisen from time to time: such as that of the ancient Gnostics, who thought to obtain immortal life without practising moral virtue, and who had a taste for idle speculations concerning the nature of God. No one of these corrupt religions could ever have arisen at all, or have been received, if those who introduced it, and their followers, had not felt a "want" of some such system.

It is plain, therefore, that the principle I have been speaking of tends to lead men into an endless variety of errors.

(To be continued)

American Friends

WHEN writing to us at the Melbourne office, kindly remember that letter postage from the United States to Australia is at the rate of 5 cents for the first half-ounce, and 3 cents for each succeeding half-ounce. Postage from Canada to Australia is 2 cents for each half-ounce. If in doubt, please ask your postmaster for information, as when letters are not fully prepaid we are fined double your deficiency. Your kind attention to this will greatly oblige us.

Wanted—Reapers

BRETHREN AND SISTERS with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

32G, 5/-; 33G, 7/-; 34G, 7/-; 35G, 2/6; 36G, £1; 37G, 7/-; 38G, 5/6; 39G, 7/-; 40G, £1; 41G, 5/-; 42G, 7/-; 43G, 4/-; 44G, 5/-; 45G, 17/6; 46G, 7/-; 47G, 13/3; 48G, 18/-; 49G, £4; 50G, 2/-; 51G, 2/-; 52G, 5/-; 53G, 7/-; 54G, 5/-; 55G, 7/-; Total for 2 months, £13 : 5 : 9 (\$64.58); previously reported, £19 : 16 : 4 (\$96.30); total for 5 months, £33 : 2 : 1 (\$160.88).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

44G, 5/-; 45G, 7/6; 46, 2/-; 47G, 10/-; 48G, 12/6; 49G, 2/-; 50, 2/6; 51G, 2/-; 52G, 5/-; 53G, 15/6; 54G, 5/-; 55G, 16/2; 56G, £1; 57, 11/4; 58G, 13/-; 59G, £1; 60G, 10/4; 61G, £2; 2 : 2; 62G, 17/-; 63G, 5/-; 64G, 2/-; 65G, 5/-; 66G, 17/-; 67G, 2/6; 68G, 2/-; 69G, 13/7; 70G, £10; 71G, 11/4; 72G, £1; 73G, 16/6; 74, 2/6; 75, 1/6; 76G, 14/5; 77G, 5/-; 78G, 2/-; 79G, £1; total for 2 months, £27 : 19 : 4 (\$135.92); previously reported, £38 : 17 : 11 (\$188.02); total for 5 months, £66 : 17 : 3 (\$323.94).

Book List

BIBLE TALKS FOR HEART AND MIND. 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of

the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES; THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

The Variorum Bible

Every "Advocate" Reader should have a Copy

THIS edition of the Bible is specially recommended, because it shows the various (whence the name "Variorum") readings of the most ancient known manuscripts of Holy Scripture, and the various translations by devout scholars, including the translators of the Revised Version.

These readings and renderings are shown in notes on each page, so that the benefit of comparing ever so many versions with the Authorized Version is at once before the eye.

Nevertheless, the VARIORUM BIBLE is no more bulky than the ordinary Bible, which does not give this valuable information.

And, notwithstanding the trouble and expense of compiling these various renderings and readings, the VARIORUM BIBLE is no more expensive than others.

It is a marvel of value and cheapness, and is most suitable for presentation to the Pastor, to the Teacher, and to any Christian friend.

The VARIORUM BIBLE is published in London by the King's Printers, and is imported direct by us, to supply in Australasia at the following prices:—

Emerald (clear) type. Central References, Concordance, Maps, etc., size 7½ x 5¼ x 1½ inches.

No. 2. French Seal, round corners, red under gold edges 7/6 Posted in Australia, 7/11; to New Zealand, 8/4.

No. 1772. French Morocco, Yapped, leather lined, round corners, red under gold edges, boxed 10/6 Posted in Australia, 11/-; to New Zealand, 11/6.

The New Covenant Advocate and . . . Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand 2/6

In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75

By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere

Free to the Interested who are not able to pay.

Address all Communications to **THE COVENANT PUBLISHING CO**
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE AND EDINBURGH, JULY, 1914

No. 4

Undying Worms, Unquenched Fires

—Editor's Sermon.—

"And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into Gehenna, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into Gehenna. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into Gehenna; where their worm dieth not, and the fire is not quenched."—Mark 9: 43-49, R.V. margin.

THE OCCASION which called forth these words from our Savior must be sought by referring to the preceding context. The disciples had been disputing among themselves by the way, and on arrival at Capernaum the Master asked them what it was about. They were ashamed to tell Him, and so held their peace. But the Lord needed not that they inform Him that they had been disputing who should be the greatest among them, and He proceeded at once to give the twelve a lesson on the subject. If any man desire to be foremost, he should be last, and servant of all. In other words, whoever desired to be greatest must be as a little child, and except one become as a little child, he shall in no wise enter the Kingdom. And taking a little child into His arms, He said that whoever received one of such children (that is to say, one of His humble disciples) in His name, received Him, the Master; and whoever received Him, received not Him, but the Father Who sent Him. On the other hand, if any one caused one of these humble believers in Jesus to offend, or stumble, it were better for him that a millstone* were hanged about his neck and he were cast into the sea.—Matt. 18: 1-10; Mark 9: 33-42.

So great is the interest taken by our Lord in His believing children, and so keen is He to punish those who interfere with their progress in the narrow way that leads to life and immortality, that any one who believes that Jesus spoke truly will be exceedingly careful to avoid putting a stumbling block in the way

of His people. The Apostle refers to the same thing when he says that whoever, by the selfish exercise of even his Christian liberty, causes his weaker brother in Christ to offend, is not walking lovingly toward that weaker one, and the Lord will require it of him. Shall I, with my liberty in regard to meats, etc., destroy the weaker brother, for whom, as much as for myself, Christ died? No, indeed! I shall rather, if necessary for the weaker brother's sake, refrain from using my liberties; "for the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Rom. 14: 1-23.

We are to seek by all means, at the cost of self-restraint and self-denial, to avoid putting an occasion of stumbling in the way of one of the Lord's little ones. But if we are to be so careful in regard to others, shall we be less careful in regard to ourselves? Shall we put stumbling blocks in our own way, and the Lord not require it of us? If it were better for us to be at the bottom of the sea, with an ass-millstone tied about our necks, than to have caused one of the Lord's disciples to stumble, will the Lord be any better pleased with us if we cause ourselves to stumble? It is precisely this question that the Master answers in the words of our text.

Hand, Foot and Eye

If your hand, your foot, or your eye cause you to stumble, cut it off or pluck it out. It is better that you enter into the Kingdom of God, maimed, halt, or with only one eye, than having all your members to be cast into Gehenna.

Did the Lord here refer to the literal hand, foot or eye? Not likely; because the offences that might be committed by these members take their rise in the mind, and might still be found in the mind of a person deprived of both hands, both feet, and both eyes. Moreover, our Lord explained that the offence in the mind is detected there by God, and if the wrong thought or desire be *harbored*, God counts it as a sin committed, even though the actual sinful deed were never done.—Mat. 5: 27-30.

It is obvious that amputation of literal hands and feet and plucking out of literal eyes would be no

*The word translated "millstone" is, literally, "ass-millstone." In Palestine the people had mills small enough to operate by hand, and others in which the stones were revolved by ass power. In Mark 9: 42; Matt. 18: 6, the Savior referred to the large millstone.

remedy for the sinful desires of a mind that could exercise itself again in the same wrong manner even after there remained no more members to cut off and pluck out. Therefore we must admit that our Savior was speaking figuratively, and that we must seek to understand what was represented by the symbols of hands, feet and eyes. Probably His meaning will be best understood by taking these members to represent desires to do or to have which are to us as real and as precious as our very hands, feet or eyes, but which if realized—in action or possession—would be stumbling blocks to us.

Importance of State of Mind

Such a desire should be lopped off or plucked out immediately its true character is understood. If not, it will become a desire entertained, and to have entertained it will be in the Lord's sight—according to Matt. 5: 27, 28, already cited—to have done the wrong. Suppose, for example, a Christian with a desire for wealth. He may never accomplish his desire—may not even rise much above poverty; nevertheless he has always had this as the chief object before his mind. The result is, his desire, though unaccomplished, has become a stumbling block to him, and his covetousness is counted to him as idolatry (Col. 3: 5), because the principal desire of his mind should not have been to seek wealth, but to seek the Kingdom of God, and he should have trusted that God would then add to him all necessary things.—Matt. 6: 31-33.

The importance of the right state of mind is further shown in that one might gain great wealth and afterwards bestow it all in the Lord's service; yet if he did it in a wrong state of mind, he would be no gainer in heavenly things by reason of his benevolence. It is indeed very good and commendable to use one's means in the interest of the Lord's truth and His people; only one must do this in the right spirit. It might also be good to lose some of one's physical members for the Lord's sake; but one might give his entire body to be burned as a martyr, and having done this without love, his martyrdom would be in God's sight but a valueless, sorry spectacle.—1 Cor. 13: 3.

It seems clear, then, that our Savior's reference in Mark 9: 43, 45, 47 was not to literal hands, feet and eyes, but to wrong desires which, though they might seem to us of great value, must in our own interest be immediately cut off.

Retention is Wilfulness

To retain these evil desires that cause us to stumble is to bring upon ourselves the Lord's most serious displeasure; for such a course on our part savors of wilful sin. It is provided in God's mercy that if a Christian confess his sin, God can justly and will faithfully forgive such sin, and the blood of Jesus Christ will cleanse the erring one from all sin and unrighteousness. (1 John 1: 7-10.) But confession to God is required as the prerequisite to forgiveness; for in confession the transgressor contritely acknowledges his wrong-doing, and expresses his desire to avoid such in the future.

If a sin be not confessed, when it is intelligently recognized as a sin, the mind or will harboring and defending that evil deed or thought thus intimates its

willingness to be associated therewith; whereupon that sin becomes a wilful sin, because the will takes part in it. A wrong thought, word or act in which the will takes no part can be forgiven as above mentioned, because Christ has offered a propitiation for the sins of the whole world. But if the Christian's will have taken part in it, the very same wrong thought, word or act is thereby placed on a very different footing; it is a wilful sin, and no sacrifice has been offered for it. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10: 26.

Penalty for Wilful Sin

The servant who knows his Lord's will and does it not is beaten with many stripes. (Luke 12: 47.) Not that the Lord takes pleasure in afflicting His people with painful experiences. He sends these chastisements in order that, we being rightly exercised thereby, the wilfulness may be taken out of us, and we may be made partakers of His holiness. Stripes for wilful sin are designed to be corrective, therefore they should be very profitable to us, causing us to repent of our wilfulness, which is constantly present with us, and to receive forgiveness even of the sins which are partly but not wholly wilful.—Heb. 12: 9-11.

But if one will not be rightly exercised by the administration of stripes for his wilful sin (there being no sacrifice offered for such), and the Lord sees that the sinner's will is fully committed to the wrong-doing, what is the Lord to do? Will He continue the infliction of stripes which pain but are futile to bring about the reform of the transgressor? No! We are satisfied that the Lord will not continue the stripes longer than may be necessary to demonstrate that the erring one either will or will not reform. He has prepared something else for the unreformable one, and it is of this that He speaks in our text.

Every one who will not cut off those desires—represented by hands, feet and eyes—that interfere with his travelling the narrow way to the Kingdom, but wilfully nourishes and cherishes them, is preparing himself to be cast into Gehenna. And it is better, far, that a saint willingly deprive himself of some portion of what the world is pleased to call a "full life," and enter the Kingdom of Heaven without having had such experience, than wilfully to retain this stumbling block only to be cast into Gehenna, where he loses the cherished stumbling block, the Kingdom, and all else beside.

What is Gehenna?

Outside the city of Jerusalem in Palestine there is a valley called "The valley of the son of Hinnom." Originally this valley was a place fair to look upon, but it was made the scene of horrible idolatrous rites. Incense was burned there to Molech, the god of the Ammonites, and children were offered there as sacrifices to the heathen idol. (1 Kings 11: 7; 2 Chron. 28: 3; 33: 6.) On account of this, the valley of the son of Hinnom was defiled, and became the rubbish tip and garbage destructor for the city of Jerusalem. Gehenna is the Greek form of the Hebrew name, and it is this word (not "hell" as in the Authorized Ver-

⁵ *Hades*, the Greek word generally rendered "hell" in the New Testament, does not occur in this passage.

sion) that occurs three times in our text, and elsewhere in the New Testament as follows—Matt. 5: 22, 23, 30; 10: 28; 18: 9; 23: 15, 33; Luke 12: 5; James 3: 6.

Into this valley outside Jerusalem were cast not only the garbage and offal of the city, but also the bodies of criminals—not alive, but after execution. These were deemed unworthy of a decent burial in a grave which might be marked and remembered; so even their memory was caused to perish by their being dealt with in this way. In a manner of speaking these were “twice dead” on account of being cast into Gehenna—once at the hands of the executioner and again in that the very memory of them was destroyed by the incineration of their bodies in the Gehenna fire.—Jude 12.

Lightfoot, Buxtorf and other scholars tell us that fires were kept perpetually burning in Gehenna for the destruction of bodies of criminals, carcasses of animals and whatever else was combustible, and also that brimstone was burnt there as a disinfectant, the smoke of brimstone being most deadly to all forms of life. Gehenna was thus in a very literal sense a “lake of fire.” Being a valley, it was of course a lake—in this case not of refreshing water, but of destructive fire.

It might sometimes happen that a body would lodge on the side of the hill, and thus would not reach the bottom of the “lake,” where the fires were burning. In such a case, the corrupting mass would presently be attacked by worms, and would be consumed. So, whether by fire or by worms, the destruction would be accomplished. The fires would not be quenched, and the worms would not be interfered with, but all would work to the one end.

Did our Lord mean us to understand that those who would not obey His commands should be carried from all parts of the earth to be cast into Gehenna, the valley outside Jerusalem in Palestine? Scarcely that. He was using the valley in a figurative manner, just as we have seen He was speaking of hands, feet and eyes in a figurative manner.

The Cities and the Covenants

Jerusalem in Palestine was chosen by God as the place that should be the center for His worship under the Law Covenant. In that capacity, being the capital city, Jerusalem stood for the Law Covenant, and, with its appurtenances, prefigured the “New Jerusalem,” or New Covenant. Our Savior had come to offer Himself, to shed His blood for the purpose of ratifying the New Covenant, so that sins might really—not merely figuratively, as under the Law—be taken away (Matt. 26: 28; Heb. 10: 1-18); and in the words of our text He was speaking of conditions as they would be under the New Covenant, using Gehenna, with its fire and brimstone, to typify certain conditions in connection with that New Covenant.

The Apostle tells us about the two cities, and the covenants they stand for, saying—

“Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother.”—Gal. 4: 24-26, R.V.

We are not citizens of old Jerusalem but of the “New Jerusalem,” the New Covenant arrangement. And because “New Jerusalem” is “above,” not yet having some “down” to rule over the affairs of earth (Rev. 21: 1-3), the Apostle says that our citizenship is in heaven (Phil. 3: 20, R.V.), that God has “blessed us with all spiritual blessings in heavenly places in Christ,” and that we are made to “sit together in heavenly places in Christ.” (Eph. 1: 3; 2: 6.) Our covenant “city” being “above,” we have set our “affection on things above, not on things on the earth.”—Col. 3: 1, 2.

But there are punishments, when required, as well as blessings associated with the New Covenant, the “Jerusalem” which is above. As the Law Covenant had its punishment of death, so has the New. As Jerusalem in Palestine had outside the city its Gehenna, which was a “lake of fire,” so has the antitype, the “New Jerusalem” or Covenant, its “lake of fire” outside, and this is not a literal valley or lake but the *Second Death*.—Rev. 21: 8; 22: 15.

By many persons “Second Death” is erroneously supposed to signify everlasting torments. But it should be carefully noted that our Lord says not a word about torment in the text, nor in any other place where the word “Gehenna” occurs. “Second Death” is an intensified expression signifying utter obliteration and destruction of that cast into it.

Anyone who has his part in the New Jerusalem “lake of fire” will be “twice dead;” the very memory of such a one will perish from the recollection of those who knew him, and there will be no hope of resurrection for him. He will be utterly blotted out, body and soul, in the antitypical “Gehenna.”—Matt. 10: 28.

The Second Death is what our Lord meant when, as recorded in our text, He declared that those who do not rid themselves of the stumbling blocks figuratively represented by hands, feet and eyes are liable to Gehenna. The Apostle Paul refers to the same when he says, concerning those who sin wilfully after enlightenment, “There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” “It is a fearful thing to fall into the hands of the living God.”—Heb. 10: 26, 27, 31.

Are We Afraid?

Inasmuch, then, as the “lake of fire” undoubtedly exists outside the New Covenant “city” of which we are citizens, are we fearful and anxious? By no means! The citizen of old Jerusalem was aware of the existence and the purpose of the valley of the son of Hinnom outside his city, but he was not afraid of that valley, nor had he the slightest reason to be afraid so long as he went peaceably about his affairs, seeking to do the will of God in all things. He knew the Gehenna was not for him, but for criminals. So with ourselves, as citizens of the “New Jerusalem.” As long as we remain loyal and obedient “citizens” of our “city;” that is, as long as we are faithful in carrying out our part of the New Covenant arrangement which God has entered into with us (Heb. 8: 10-12; 2 Tim. 2: 19), there is not the slightest occasion for us to fear the Second Death.

It is not for us. But should we become wilfully disobedient, we might well look with fear toward that "fiery indignation, which shall devour the adversaries."

Let us cheerfully "cut off" or "pluck out" everything in our lives that is contrary to our citizenship

in the New Jerusalem. So doing, we shall not be cast into the "lake of fire," which is the Second Death, outside our city. And thus we shall be preserved by the power of God, through faith, into His glorious, heavenly Kingdom, into which may we all obtain an abundant entrance! Amen.

Bible Chronology

(Continued from June issue.)

[ERRATA.—In June "Advocate," page 50, col. 1, par. 6, the word "Canaan" appears twice instead of "Egypt." It should read—"Levi's age on entering Egypt," and Kohath "born in Egypt." Will friends kindly correct in their files.]

IN THE LIST of Periods given in April "Advocate" we gave No. 4 as the Period from the Exodus to the Judges, and No. 5 as the Period of the Judges, this being a usual method of considering the chronological data. We propose now to examine these two periods as one, under the caption, "The Period from the Exodus to Saul." The number of years from Adam to the Exodus, as already shown, is traceable with tolerable ease and certainty. The present Period presents difficulties, but they also are surmountable, particularly if considered in the light of the Apostle Paul's statements as recorded in Acts 13: 17-21, and according to the readings of the three most ancient Greek manuscripts. These manuscripts were not available when the Authorized Version was published, A.D. 1611. But that is no reason why we should not avail ourselves of their information in the year 1914. The Revised Version (both British and American) follows these ancient readings—

17 "The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it.

18 "And for about the time of forty years suffered he their manners in the wilderness.

19 "And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years:

20 "And after these things he gave them judges until Samuel the prophet.

21 "And afterward they asked for a king; and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years."

In this review of Jewish history Paul suggests four divisions—(1) The Period in the Wilderness; (2) Period of the Destruction of Seven Nations; (3) Period of the Inheritance; (4) Period of the Judges. These we shall examine in order, and our prayer is that the truth may be presented.

Other passages requiring examination in connection with this Period are the 480 years of 1 Kings 6: 1 and the 300 years of Judges 11: 25, 26.

The Period in the Wilderness

The Lord did not take the Children of Israel by the short route to Canaan, upon which Jacob and his sons had journeyed, and over which Jacob's funeral cortege was escorted by Joseph and his brethren, attended by Pharaoh's horsemen and chariots. This route led through the land of the Philistines, and the sight of the large body of

Israelites marching through their land might have aroused the Philistines to contest their passage. And it was not desirable to bring the Israelites into a conflict at once, lest they be discouraged and return to Egypt. Therefore God led them a roundabout way through the wilderness.—Exod. 13: 17, 18.

There were also probably two other reasons—first, that the definite Covenant might be entered into at Mount Sinai in a manner which should be symbolic of the New Covenant, which God even then had in view; and, second, that the Israelites might for a term be kept by themselves under strict discipline, and thus in a manner prepared for the liberties and blessings which awaited them in the promised land.

They journeyed first from Rameses, in Goshen, thought by some to be identical with Raamses, one of the treasure cities they had built for one of the Pharaohs (Gen. 47: 6, 11; Exod. 1: 11; 12: 37), a company of "about six hundred thousand on foot that were men, beside children"; also a mixed multitude, together with immense flocks and herds. The first stage of the journey was to Succoth, and thence to Etham, in the edge of the wilderness. (Exod. 13: 20.) But they did not immediately plunge into the wilderness, lest it be reported to Pharaoh that they were lost. They turned and encamped at Pi-hahiroth, between Migdol and the sea, over against Baal-zephon; that is, on the sea, in full view of the Egyptians, that the latter might be drawn after them, and that the Lord might then perform his great miracle of delivering the Israelites through the Red Sea, and at the same time inflict another chastisement upon the Egyptians. (Exod. 14: 1-30.) This great deliverance magnified God in the eyes of the Israelites and cemented them (for the time being at least) to Moses as the Lord's servant and their leader.—Exod. 14: 31.

In the third month after leaving Egypt the Israelites reached Sinai, and there God entered into a covenant with them, His presence being manifested by many demonstrations of power. They on their part agreed to do all that the Lord commanded them. (Exod. 19: 1-25; 24: 3-8.) From Sinai to the southern border of Canaan was only eleven days' journey, but the people thought more of the leeks and onions of Egypt than of the milk and honey of the promised land, and hence were in no haste to go forward. Even while Moses was in the mount in their interest, they made the golden calf and indulged in idolatrous rites. For this and other

subsequent rebellious conduct they were severely punished and their advance delayed, so that the time for the first Passover after leaving Egypt finds them still in the wilderness of Sinai. (Num. 9: 1-5.) After this Passover they were led three days' journey to the wilderness of Paran, and by easy stages they reached Kadesh. Of the twelve spies sent up from Kadesh only Caleb and Joshua told the truth concerning the fertility and desirability of the land of promise. And, though they substantiated their report by exhibits of fine grapes, pomegranates and figs, the people preferred to accept the lying report of the other ten spies who brought no proof of their assertions.—Num. 13: 17-33; 14: 1-11.

Owing to their unbelief and disobedience the Israelites were turned back to continue the wandering in the wilderness until all the generation which came out of Egypt, except Caleb and Joshua, were dead. And instead of entering Canaan easily from the south, they were led around Edom and Moab to enter from the east across the Jordan.

The length of the Period in the Wilderness is definitely stated in numerous passages to have been forty years. Exod. 16: 35 states that "the children of Israel did eat manna forty years." As the manna was given before they reached Sinai, less than three months after their departure from Egypt, it will be seen that the forty years covers the entire period from Egypt to Canaan, and not, as some suppose, from Kadesh-Barnea to Canaan. We must understand the forty years of Num. 14: 34 to include the year and six months which had elapsed between Egypt and the return of the spies. We say a year and six months because it was a full, ripe bunch of grapes which Caleb and Joshua brought to camp, and in Palestine the grapes are not ripe till September. Six months seems, moreover, a reasonable allowance from the Passover at Sinai to the return of the spies, because they did not leave Sinai until more than a month after the Passover (Num. 10: 11); frequent encampments were made on the journey, at one of which they ate quail for a month (Num. 11: 19, 20), and at Kadesh they waited 40 days or $1\frac{1}{2}$ months for the return of the spies.

It was in harmony with the Law, which gave them the beginning of their civil year, with a feast of ingathering, in the seventh month (September), that they should be ready to enter Canaan and enjoy its fruits in that month. It may also be worth noting, in passing, that when the children of Judah returned to their own land after the captivity in Babylon, they found themselves established in their cities in the seventh month ready to keep the feast of tabernacles. (Ezra 3: 1-4; Neh. 7: 73; 8: 2, 16-18.) But when they entered Canaan under Joshua by way of Jericho, the time was the first month, and thus they kept the Passover in the promised land just forty years after leaving Egypt.—Josh. 5: 6-12.

Other passages which give forty years as the total period in the wilderness are Deut. 2: 7; 8: 2; 29: 5; Josh. 5: 6; Psalms 95: 8-10; Acts 7: 36; 13: 18; Heb. 3: 8, 9, 17. We have also the corroboration of Num. 33: 38, 39; Exod. 7: 7. Aaron left Egypt at 83, and died at Mount Hor aged 123, the 40th year after the children of Israel left Egypt.

Period of the Destruction of Seven Nations

Under God's providence Caleb supplies us with the length of this period. He says—

"Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; . . . and now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old."—Josh. 14: 6, 10.

The custom of the Jews was to add portions of years to the next succeeding era. Since the children of Israel had been more than a year in the wilderness at Kadesh-barnea, there remained to be fulfilled nearly thirty-nine years to the entrance to Canaan. Add this to 40, Caleb's age at Kadesh, and we have 79 as his age on entering Canaan, leaving 6 years as the interval from the entrance to Canaan to his 85th year, when he received his inheritance. These six years were employed in destroying the seven nations and taking possession of their land.—Acts 13: 19; Josh. 3: 10.

Caleb was given Hebron, the very land he had trodden upon, as God had promised. Thus does God reward His children for their faithfulness, fulfilling all His promises. But it is for them to be patient and believing, since often they must likewise wait forty years for their hearts' desires! Like Caleb also, they must continue strong to fight the enemies of the Lord. (Josh. 14: 11, 12.) We may also learn a lesson from the fact that Caleb, the man of faith and courage, did not immediately receive his portion of the land. He fought on for others, and only after they were served did he lay before Joshua his own special claim.—Josh. 10: 34-42; 11: 21-23; 14: 6, 13; 15: 13-15.

The giving of his inheritance to Caleb did not, however (as some seem to infer), complete the division of the land nor end the wars against the native tribes. When Joshua led the people into the land he was probably in the prime of life, but Josh. 13: 1-5 tells us that after Joshua was "old and stricken in years" there remained a considerable country unconquered. Some of these nations troubled them after Joshua's death, and others were never completely dislodged. (Judges 1: 1, 21; 2: 23; 3: 5.) In David's time Jebusites were still fortified in the mountains of Judah. (2 Sam. 5: 6-9.) But what had been wrested from the native tribes after the first division was distributed by Joshua in a second division among the Israelites. (Josh. 13: 7.) This division, like the first, was made in accordance with the directions previously given by Moses. (Num. 26: 52-56; 34: 16-29.) The distribution of the inheritances to which the Apostle Paul refers is doubtless the first of these divisions, since he definitely associates it with the destruction of the seven nations—referring no doubt to the seven mentioned in Josh. 3: 10, or to the six nations of Josh. 9: 1; 11: 1-3 and the Anakim of chap. 11: 21-23.

Were we to defer the date for the beginning of the Period of the Inheritance until all the land promised had been conquered and possessed, we should have to postpone it until David's time. The establishment of a permanent camp on the west of the

Jordan for all the tribes except those already located in Gilead, which was accomplished in six years, seems to meet the requirements of the case.

Period of the Inheritance

One of the preceding references seems to give us the starting point of this Period of the Inheritance. It reads—

"So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."—Josh. 11: 23.

By the end of six years after entering Canaan the natives had been sufficiently dislodged to permit the children of Israel to settle peaceably, build cities, sow crops, etc. From these settled portions they could and did go out against those tribes still remaining in the mountain fastnesses; but so long as they remained obedient to the Lord their inheritances were secure and their families lived in safety.

Meaning of "About"

Paul says the Israelites enjoyed their inheritance "about" 450 years. He also says that "about" 40 years the Lord suffered the manners of the children of Israel in the wilderness, or bore them as a nursing father, as some MSS. have it. In the case of the 40 years in the wilderness, we know the figure to be exact; is it exact in the other case?

We have seen the claim made that the word "about" in Acts 13: 19 should be "during," but we see no authority for such a claim. The word is *hos*, and has a wide range of applications. It is rendered "while" in Luke 24: 32; Acts 1: 10; 9: 10; 10: 17, but there is no proof that it should be "while" in Acts 13: 19, where it is used in connection with a numeral. Other passages in which *hos* is used with a numeral are—

Mark 5: 13—the swine "were *about* two thousand."

Mark 8: 9—"they that had eaten were *about* four thousand."

Luke 8: 42—"only daughter, *about* twelve years of age."

John 1: 39—"it was *about* the tenth hour."

Also John 6: 19; 11: 18; Acts 5: 7; 19: 34.

The sense of Acts 13: 18, 19, is exactly expressed by the English word "about," and it means the same in these two occurrences as in Mark 5: 13, etc., quoted above. It is a manner common in English, as well as in Greek, of expressing an approximate time or amount. It may be the exact figure, or it may be a little more or a little less. The swine were about 2000; there may have been 1920 or 2040. Those who had eaten were about 4000; possibly a few more or a few less. The daughter was about 12, not that that was her 12th birthday, but she might be a little over or a little under 12. At about the 10th hour is definite enough to locate the time of day, without specifying the very minute and second.

So when Paul says the Lord suffered the manners of the children of Israel in the wilderness, or bore them as a nursing father, "about" forty years, he allowed a little leeway; that is, that while they were 40 years in the wilderness speaking generally of their journey from Egypt to Canaan, they were not the whole forty actually in the wilderness; for a few days were spent on the borders of the Red Sea, forty days in Kadesh-barnea, a term on the

east of Jordan before crossing, etc. But even when speaking of a positively known time or exact date, it is not unusual to use the indefinite "about." If two friends make an appointment to meet "about ten o'clock," each will endeavour to be at the appointed place at ten sharp, though allowing the other a few minutes' grace.

However, since Paul used the expression "about 40 years" concerning a period which was *exactly* 40 years in length, we understand his "about" 450 years as also an exact period. We receive it as divinely supplied information, and render thanks to God therefor.

Dogmatizing Unpermissible

But Paul's use of the word "about" does give us this intimation; that he was not interested in upholding any definite chronological system, which sought to fasten every historical event to a particular day. There are no doubt some such definite days in the Bible, as Exod. 12: 40, 41 and Ezra 7: 9, and some of the later prophecies, such as the 70 years' captivity; the 490 years and other prophecies of Daniel are also definite; and the Apostles no doubt called the attention of the Jews to such fulfillments as were taking place in their own day. But so far as a chronology from Adam to the end of the age is concerned, the Apostles apparently gave it little or no attention. Paul's only two references to the length of chronological periods, in Acts 13 and Gal. 3, are given incidentally when talking or writing on other subjects. Thus far, then, we have—

The Period in the Wilderness	40 years
Destruction of Seven Nations	6 "
Period of the Inheritance	450 "

The Period of the Judges

The first question that arises under this heading is what relation the Apostle intended to express between the Period of the Inheritance and the Period of the Judges. The Inheritance we know began six years after entering Canaan, but the special judges were not raised up until some years afterward, though this does not imply that Israel was at any time without judges.

As far back as the wilderness, before the Law was given, the Administration of Justice was divided among the heads of the tribes and families, while Moses as Ruler and Leader was *ex officio* the final Adjudicator. "Every great matter," said Jethro, "they shall bring unto thee, but every small matter they shall judge." (Exod. 18: 13-26.) These "judges" were appointed by Moses, and were also called rulers, because they not only judged between man and man in the case of a dispute, but also had control over the affairs of the people generally. (Exod. 18: 21, 25.) This system of "heads" or "rulers" over hundreds, thousands, etc., was continued under the Law. In case of sin a ruler was commanded to bring an offering superior to that required of the common people. (Exod. 34: 31; Lev. 4: 22.) The priests and the judges were to work in conjunction.—Deut. 17: 8-12.

It must also be remembered that not only was Moses Leader, Ruler, King, Mediator, and (when required) Advocate, Instituter of the Tabernacle Service, Promulgator of the Law to both priests,

rulers, and people, and Consecrator of the Priesthood, but that through his brother Aaron he was also High Priest, for Aaron had been given him to serve as part of himself, when he demurred against the responsibility placed upon him in Egypt. (Exod. 4: 10-17; 7: 1, 2.) In all these offices Moses typified Christ, the Mediator, Ruler and Judge, as well as High Priest under the arrangement of the New Covenant.

Joshua succeeded Moses as Leader and Ruler of the people in a special capacity, and as such was also their Court of last resort in conjunction with the High Priest, who had the Urim and Thummim with which to obtain, when required, direct answers from the Lord. "The elders that overlived Joshua" (Josh. 24: 31) were those assistant judges or rulers who were in sympathy with Joshua, and loyal to the Lord and the law of Moses. While they lived the people remained tolerably loyal also.

But after these elders died, the judges over the fifties, hundreds and thousands, and also the priests and Levites, failed of their duty, and the people gradually sank into the ways of the idolatrous nations they had allowed to dwell in the land. In these circumstances it became necessary to raise up special rulers or judges to re-awaken the people to their duties to God and the Law; or, if as punishment for sin they had been taken captive, or made to pay tribute to these nations, to deliver them from their servitude and re-establish them in their own land. This is set out in Judges 2: 6-19.

In Paul's reference to the judges (Acts 13: 20) he evidently alludes to these special Judges, raised up by the Lord in times of crises, and not to Moses and Joshua, the High Priest, and the lower officers, rulers and Levites, who served according to the regular plan instituted by Moses. Othniel, the son of Kenaz, Caleb's younger brother, is the first of these, at least the first to be mentioned by name. This Othniel had before manifested his prowess by taking a stronghold near Hebron, and as a reward had been given Caleb's daughter to wife. (Judg. 3: 9; 1: 13; Josh. 15: 16, 17.) But he was not "raised up" as a "Judge" to Israel until a considerable time after the death of Joshua and of the elders who overlived Joshua, and which had known all the works of the Lord, and also of all that generation. (Josh. 24: 31; Judges 2: 7-10.) In the meantime a new generation had arisen, which "knew not the Lord, nor yet the works which he had done in Israel." (Judges 2: 10.) And it was the apostasy of this new generation and their punishment for their wickedness which formed the occasion for the raising up of Othniel for their deliverance.

Since the Scriptures thus show a considerable interval between the beginning of the Period of the Inheritance and the raising up of Othniel, let us see if we can learn the approximate, if not the exact, length of this interval.

Joshua died at the age of 110. He was one of the twelve sent by Moses to spy out the land from Kadesh-barnea, and therefore must have been at that time in the prime of life. He was a mighty man of valour, for at the battle in Rephidim a short

time before Moses chose him to conduct the fight against the Amalekites. - (Exod. 17: 8-13.) Joshua was probably not older than Caleb, who at that time was 40 years of age. Hence at the entrance into Canaan Joshua would be 79, and at the first division of the land 85—making 25 years from this first division to his death.

To these 25 years we may add approximately 20 for the "elders who overlived Joshua" and for the rise of a new generation who knew not Joshua, making 45 years to the first servitude. To this add 8 years during which the Israelites served the King of Mesopotamia, and we have 53 years to the raising up of Othniel for their deliverance.

Other judges were raised up from time to time, some in one part of Israel and some in another as need required; for often it was only one tribe or section of Israel which became tributary to its neighbours or in danger of invasion. For a number of years the round of idolatry, servitude, deliverance by a Judge, and the tenure of office of the Judge went on, as illustrated by the following table—

The Servitudes and Judges of Israel

I. Servitude in Mesopotamia (Judges 3: 8) ..	8 years
1. OTHNIEL, in Judah, Judge (Judges 3: 9-11) ..	40 "
Interval for Apostasy (Judg. 3: 12) ..	?? "
II. Servitude to Moab (Judg. 3: 14) ..	18 "
2. EHUD, in Benjamin, and SHAMGAR, Judges (Judg. 3: 26-31) ..	80 "
Interval for Apostasy (Judg. 4: 1) ..	?? "
III. Servitude to Canaan (Judg. 4: 2, 3) ..	20 "
3. DEBORAH, in Mt. Ephraim, Judge (Judg. 4: 4, 5, 31) ..	40 "
Interval for Apostasy (Judg. 6: 1) ..	?? "
IV. Servitude to Midian (Judg. 6: 1) ..	7 "
4. GIDEON, in Manasseh, Judge (Judg. 8: 28) ..	40 "
Interval for Apostasy (Judg. 8: 33) ..	?? "
5. ABIMELECH, Judge (Judg. 9: 22) ..	3 "
6. TOLA, in Mt. Ephraim, Judge (Judg. 10: 2) ..	23 "
7. JAIR, in Gilead, Judge (Judg. 10: 3) ..	22 "
Interval for Apostasy (Judg. 10: 6) ..	?? "
V. Servitude to Ammon (Judg. 10: 8) ..	18 "
8. JEPHTHAH, in Gilead, Judge (Judg. 12: 7) ..	6 "
9. IBZAN, in Judah, Judge (Judg. 12: 8) ..	7 "
10. ELON, in Zebulun, Judge (Judg. 12: 11) ..	10 "
11. ABDON, in Ephraim, Judge (Judg. 12: 13, 14) ..	8 "
Interval for Apostasy (Judg. 13: 1) ..	?? "
VI. Servitude to the Philistines (Judg. 13: 1) ..	40 "
12. SAMSON, in Dan, Judge, during last 20 years of VIth Servitude (Judg. 15: 20) ..	— "
13. ELI, High Priest, in Shiloh, Judge during VIth Servitude, 20 years ..	— "
ELI, † Judge after VIth Servitude ..	20 "
VII. Second Servitude to the Philistines (1 Sam. 7: 2) ..	20 "
14. SAMUEL, in Mt. Ephraim, Prophet and Judge during VIIth Servitude, 20 years (1 Sam. 7: 7) ..	— "
SAMUEL, Judge after the deliverance from the Philistines (1 Sam. 7: 13-17) ..	?? "
Total Years covered by Servitudes and Judges, as far as recorded in Scripture ..	430 years

* Evidently not raised up by God as was Gideon.

† The Hebrew Version gives Eli's judgeship as 40 years, while the Greek Versions give 20 years. Both are correct, if we count the first 20 as concurrent with Samson's 20, and the last 20 as following the destruction of the temple of Dagon by Samson, at which time the VIth Servitude is thought to have come to an end.

If to the above 430 years we add 45 years, which we assumed to be a reasonable interval between the division of the land (which was the beginning of the Period of the Inheritance) and the beginning of the First Servitude, we have a total of 475 years as the time from the division of the land to Saul. But since, most probably, some of the Judges ruled concurrently, this figure cannot properly be used in a chronological sense. We publish the above Table only as a convenient arrangement of the names of the Judges and the duration of their judgments. Nevertheless, these figures confirm the Apostle's statement that the children of Israel enjoyed their inheritance "about" 450 years, or until Saul was made king—their request for a king being equivalent to giving away their heritage.—1 Sam. 8: 7, 11-18; 10: 1.

That some of the judges were contemporaneous is evident when the list is examined. It will be observed that the Judges belonged to different tribes, and that they repelled invasions or cast off the yoke of various tribes located in different districts of Canaan. Thus Jephthah repulsed the Ammonites, and became Judge over Gilead (east of the Jordan) six years, but nothing is said of authority over tribes west of the Jordan. Elon was Judge in Zebulun, and Abdon in Ephraim, and may have been partly contemporaneous with Jephthah. Tola was Judge in Mt. Ephraim; Jair in Gilead.

Samson was a Danite, and was probably mostly concerned with the judgment of Dan when he was not visiting among the Philistines, who held in bondage the Israelites on their borders. Eli as High Priest was *ex officio* a Judge; and as the tabernacle was at Shiloh in Ephraim, Eli was mostly concerned with those who came up to worship there. His laxity in dealing with his sons indicated that he was not particularly energetic in discharging his office.

The length of servitude to the Philistines is not altogether clear, nor the period in which Samuel acted as Judge between the death of Eli and the anointing of Saul. But we are helped here by noting the three hundred years mentioned by Jephthah.

Jephthah's 300 Years

In his message to the king of the Ammonites, who came up to fight against the Gileadites, Jephthah said—

"And now art thou anything better than Balah the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in Arcoer and her towns, and in all the cities that be along by the coast of Arnon, *three hundred years?* why therefore did ye not recover them within that time?"—Judg. 11: 25, 26.

Jephthah recounts how Israel passed by Edom and Moab, and sought entrance to Canaan through the country of the Amorites. When opposed by Sihon, king of the Amorites, the Lord delivered their land into the hands of the children of Israel. So Jephthah inquires, If God took the land from the Amorites and gave it to us, shall we now give it to you Ammonites? If you wanted it, why did you not take it some time during the last 300 years, while the children of Israel have been living there peaceably?

This gives us 300 years from the entrance into Canaan to the beginning of Jephthah's judgeship. Now, understanding Paul's 450 years as covering from the first division of the land to Saul, we have 456 years from the Entrance to Saul. From this deduct Jephthah's 300 years, and we have 156 years from the beginning of Jephthah's judgeship to Saul. Thus—

Jephthah judged	6 years
Hozai	7 "
Elon	10 "
Abdon	8 "
Servitude to Philistines*	40 "
Eli	20 "
Second Servitude to Philistines	20 "
	111 "
Samuel Judge, and other intervals if any inclusive	45 "
Years from Jephthah to Saul	156 years

We read in 1 Sam. 7: 15 that "Samuel judged Israel all the days of his life," but we know from the narrative that a portion of this judging was done while Eli was alive, and also after Saul had been anointed. (1 Sam. 4: 1; 15: 26-33; 12: 23-25.) We also know that the Philistines troubled the Israelites continuously, notwithstanding the setbacks given by Samson and Samuel, for when the Lord told Samuel that He was sending Saul to him He directed him to anoint Saul as "captain over my people Israel, that he may save my people out of the hand of the Philistines."—1 Sam. 9: 16.

"After These Things"

Reverting again to the Apostle Paul's words in Acts 13: 19, 20 (R.V.), we observe that after saying, "He gave them their land for an inheritance for about 450 years," he adds, "And after these things he gave them judges until Samuel the prophet." Paul does *not* say "after that time" (that is, the 450 years) he gave them judges," but "after these things," referring back to the things mentioned in verses 18 and 19; namely, the experience in the wilderness and the destruction of the seven nations. He does not say how long after, but other Scriptures have shown that probably about 53 years elapsed from the first division of the land to the "raising up" of Othniel.

Another point to notice is that Paul does not state how long the Judges ruled Israel; he merely states the fact. And his manner of stating it shows that he places the Period of the Judges *concurrently* with the Period of the Inheritance. In other words, God gave them their land for an inheritance, and he also gave them Judges to assist them as required during their tenure of the promised land. But when they asked for a King (Acts 13: 21) He gave them no more Judges, and, after the victorious achievements of Saul and David had given them for a short time under Solomon possession of the full extent of territory promised to Abraham (Gen. 13: 14, 15; 15: 18-21; Josh. 21: 43-45; 1 Ki. 4: 21; 1 Chron. 29: 24, 25), their land was gradually taken from them, or they from their land.—1 Sam. 8: 14; 14: 52; 1 Ki. 21: 1-16.

* The seven months that the ark was at Ashdod, being portion of a year, would be included in the 20 accredited to Jephthah's year.

The 480 Years

Since the Period of the Inheritance as 450 years is well established, being sustained by the united testimony of the three oldest Greek manuscripts of the New Testament, and corroborated by the Scripture narrative, how do we reconcile the statement of 1 Kings 6: 1 that the 4th year of Solomon was the 480th year from the coming out of Egypt? To be in harmony with Paul 1 Kings 6: 1 should say 580 years.

Various attempts at harmonization have been made. Some chronologists contract the Period of the Inheritance in an unwarrantable manner. Others follow the suggestion of the Emphatic Diaglott (note on Acts 13: 20), that the Hebrew character Daleth (ד) was inserted by mistake for Hay (ה). But this explanation is impossible because letters with numerical values are not used in this passage, the words meaning "four" and "eighty" being written out in full, thus—"the four hundred and eightieth." Some other explanation must therefore be sought, and that offered either by Mr. Rouse, in his work on Chronology already referred to, or by the Editor of the Variorum Bible, seems worthy of acceptance. Mr. Rouse says—

"This statement is now almost universally allowed to be a Rabbinical forgery; first, because it contradicts several Scripture passages; and, secondly, because its existence cannot be traced beyond the time of Origen, the very period when so many Rabbinical corruptions are known to have taken place."

The "Variorum" note on 1 Kings 6: 1 is as follows—

"The Hebrew text of chapters 6, 7 is in unusual disorder;

and the descriptions are frequently not intelligible till it has been restored, partly by aid of the Versions, partly by conjecture."

The Septuagint does not help us on this point, for it reads only 440 years.

Until, therefore, reliable evidence is forthcoming that 1 Kings 6: 1 is an accurate historical date, we believe the student is justified in adapting it to the testimony of the Apostle Paul and the records of the books of Joshua and Judges.

Period in the Wilderness	40 years
Destruction of Seven Nations	6 "
Period of the Inheritance	450 "
Reign of Saul	40 "
Reign of David	40 "
To 4th year of Solomon	4 "

From the Exodus to Solomon's 4th year .. 580 years

Our findings up to the present may now be summarized as follows—

Period from the Exodus to Saul

Period in the Wilderness	40 years
Period of the Destruction of Seven Nations	6 "
Period of the Inheritance (including Period of the Judges)	450 "

From the Exodus to Saul .. 496 "

From Adam to the Exodus .. 4114 "

Total from Adam to Saul .. 4610 years

The next periods to be examined will be (D.V.) the Period of the Kings and the Period of the Desolation.

(To be continued.)

Alleged "Myths" of Genesis

THE ASSERTION that the account of the creation of man as it appears in the book of Genesis is a "myth," is frequently made by men who stand in Christian pulpits to expound the Scriptures. This, of course, casts a reflection on the Bible as an inspired book, and if followed up results in its complete rejection.

What is Inspiration?

In justification of the drift away from the Bible as a direct revelation from God a new meaning has been given to the word "inspiration" by learned theological doctors. As expressed by them the definition has a nice sound, and it is so framed that the unthinking might accept it without sufficient scrutiny. One of these typical definitions of "inspiration" was recently given by Archbishop Clarke, of Melbourne, as "that knowledge which came to the human mind from the spiritual insight of which man was capable." We assume that the Archbishop has been correctly reported, and would inquire, What does such a definition mean? It means that inspiration is knowledge that comes to a man from looking within his own mind—spiritual insight. Does this agree with the Bible definition? It does not. The apostle Peter defines it thus—

"The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

Inspiration, then, is not knowledge which comes to a man by reason of his deep spiritual insight, but a mechanical operation upon him of the divine Power, by which he is caused to write things beyond his own comprehension or ability to describe. Not only so, but the Apostle's definition gives us to understand that the man's will is not concerned in it. Indeed, instances are given in Scripture of men prophesying in a manner entirely at variance with their own wills. Saul was so moved by the Spirit of the Lord which came upon him that it became a proverb in Israel, "Is Saul also among the prophets?" (1 Sam. 10: 12.) Balaam is another notable instance, for he was repeatedly made to utter words of blessing on Israel when he wished to pronounce curses. (Num. 22: 12; 23: 5-12.) An instance in the New Testament is Caiaphas, the High Priest. He was opposed to Jesus, but by reason of his position as High Priest he was caused to utter a prophetic truth—the great truth that Christ should die for that nation, and not for that nation only but for all the children of God scattered abroad.—John 11: 47-52; 18: 13-24.

There are different methods of making void the Word of God now as in our Lord's day. Then they made it void by their traditions which obscured its true meaning. The Scribes and Pharisees and the doctors of the law were the greatest sinners in this respect, and they did far more harm than the open

violators of the law. Similarly to-day the open repudiators of the Bible do less harm than those who, while professing themselves servants of God, introduce ideas and definitions altogether subversive of the true faith.

Early Babylonian Tablets

The daily press is a useful agency for discrediting the Scriptures. Under the above heading is reported the statement of an Assyriologist that he had "found among early Babylonian tablets disinterred at Nippur a pre-Semitic account of the Deluge, which is believed to be the original of that preserved in Genesis. The same tablet also contains a reference to the fall of man, being the first reference to the fall which has been found in Babylonian literature."

Now why is it that so many scientists take it for granted that the Bible account of creation and the flood is based on Babylonian traditions? The Jews as well as the Assyrians were the descendants of Shem, who had personal knowledge of the flood, and who as the son of Noah would be the repository of the history of the preceding generations. Even laying aside all question of inspiration there is no need to infer that the Jews received historical knowledge from the Assyrians. Quite the contrary, the Jewish accounts are so much more rational and simple than the Assyrian accounts, as to throw any doubts in their favor.

But when it is remembered that Moses, the writer of the book of Genesis, was a holy man of God, divinely guided in the giving of a wonderful law to Israel, it does not require much faith to believe that he was divinely guided—"moved by the Holy Spirit"—to write a truthful account of the early history of our race.

We can only express regret that statements such as these are widely circulated through the press, and that the other side of the question is seldom or never presented to counteract these injurious influences over the minds of the people.

Mythical Element in Genesis

In the same column as the preceding item appears a report of an address by Dean Stephen (Anglican) to the Students' Christian Union of Melbourne University. He said in part—

"Some people still accept all the stories in Genesis as literally true, but it is becoming every day more difficult to do so, especially after the study of early records of other nations. Most students believe that in Genesis there are mythical and legendary elements. We must first consider the meaning of our terms. A myth is a story told to explain a fact or a belief. For example, to explain the fact of the succession of the seasons the story of Persephone was told; or, to take Biblical illustrations, to explain the fact of likeness and sympathy between man and woman the story of the creation of woman out of the rib of man was told. To explain the ancient belief in the existence of giants and heroes, you have the myth of the marriage of the sons of God and the daughters of men. To explain the fact of the differences in language you have the myth of the Tower of Babel. To us, a myth generally means simply an unreliable story. But, strictly speaking, an ancient myth is an explanation, and is therefore a form of ancient science and philosophy. But it is also a kind of ancient history, for it is in the form of a story. And it is also early poetry, for it is poetic and romantic in form and thought. It involves science, philosophy, history and poetry, not yet distinguished from one another. Now myths are not peculiar to Hebrew antiquity. You find them in other nations, as in Greece, Chaldea, Egypt, India, and elsewhere. And you find amongst these nations stories similar to those with which we are most familiar. The stories of

creation, of the tree of life, of the flood and of the ark have parallels in other literature, and in Chaldea the similarities in the stories are most marked. And our first thought after noticing these resemblances is to think that all these stories are equally valueless and equally incompatible with divine revelation.

"But a careful study shows differences. The myths of heathen nations are very numerous, always polytheistic, and sometimes immoral. They ascribe low and degrading actions to their deities, and in later times, as morality develops, these stories have to be allegorized. But the Hebrew myths are few in number, always monotheistic and moral in tone. At first the Hebrew early records seem to be like all others. Study shows them to be unique. The cause of this difference is what we call inspiration. God taught a few individuals higher truth than their neighbours, awakened their religious consciousness and enabled them to judge current mythology and tradition, and after judgment to retain only such elements as were compatible with morality and religion. Hence through inspiration the Jews alone were not hampered with a vast mass of myths which taught false morality and false ideas about God. The few which remained became the vehicles of divine truth. God used myth, which was a blend of early science and history and poetry, to be the vehicle for the revelation of truth." [The italics are ours.]

In these remarks the Dean well supports the Archbishop in giving publicity to the Higher Critics' definition of inspiration, which as already shown is utterly opposed to the Bible definition. After placing the Bible accounts of creation, the tower of Babel, etc., in the same category as the vulgar mythologies of the ancient world, calling them equally "myths" or "legends," he says the Jews by their own consciousness and judgment chose the clean, moral "myths" and rejected the immoral and polytheistic. Is this true? No, it is not. The Jews were only too prone to grovel in the filth of the heathen nations among whom they lived. It required Moses, Aaron, Samuel, Jeremiah, and other leaders under direct instruction from the Almighty, and an elaborate system of sacrifices and washings to separate the Jewish people from the surrounding nations and to stamp upon them a higher morality. They were not allowed to pick and choose among the legends of the heathen. Separation was the only safeguard.

But the Dean twice contradicts himself. He first states that "a myth is a story told to explain a fact or a belief." Later on he says that "as morality develops these stories have to be allegorized." Which language can mean nothing less than that stories originally accepted by the nations as records of historical fact are in later times "allegorized" or made into allegories by those who know better than to accept them as history. Bacon (A.D. 1597) made such an attempt with a number of stories from the ancient Greek mythology. If they were not interpreted as allegories until later times as the Dean says, then they were not as he states originally composed as allegories to explain facts or beliefs. The proof of our contention is found in the experience of missionaries and explorers among savage tribes. They testify to the implicit belief of the tribes in the historical accuracy of what civilized people call their legends or myths. And these legends, far from being consciously produced as stories to illustrate facts or theories, are in themselves usually distorted records of facts which have come down from generation to generation. Of such are the Babylonian stories of the flood. The Bible contains the true account in grandly simple language. Other nations have a story of a great flood, but bearing evidence of the distortions to be ex-

pected when handed down and added to by generation after generation.* It shows *prejudice against the Bible* to credit the sources of heathen history with greater antiquity.

The Object

But the object in asserting that these Indian, Babylonian, Egyptian, and other accounts of the flood are more ancient than the Bible account is to bolster up the evolution theory, which asserts that man has by his own exertions raised himself from a lower to a higher plane, whereas the Bible says man was created on a high plane and fell from that through sin. Hence they insist that the mixed and often ridiculous accounts of the nations were discarded as man rose and gave place to more reasonable accounts such as the Bible contains. But it is evident these critics consider man is still rising and therefore now able to see that the Bible accounts are also only "myths" of no value as history. They would apply to themselves what Dean Stephen ascribed to the ancient Hebrews—the ability (not possessed by everyone) to judge the Bible mythology and "to retain only such elements as are compatible with morality and religion." This "superior judgment" enables them therefore to discard the Bible doctrine of verbal inspiration and its precise historical records. It is a sorry day, indeed, for Christian students when such ideas of "superior judgment" are instilled into their minds by a high dignitary of the Christian church. Let all who love their Bibles protest against such attempts to destroy the authority and reliability of the Scriptures.

The Bible stands or falls as a whole. If the Bible accounts of creation, the fall, the flood, etc., are myths, our Lord and the Apostles are convicted of ignorance, for they spoke of them as true facts.

The Lord's endorsement of the creation of man—Matt. 19: 4-6.

The Lord's endorsement of the fall and curse—Matt. 19: 8.

Apostolic endorsement of the fall—Rom. 5: 12, 17; 1 Cor. 15: 21; 2 Cor. 11: 3; 1 Tim. 2: 13, 14.

The Lord's endorsement of the flood—Matt. 24: 37-39.

Apostolic endorsement of the flood—1 Pet. 3: 20; 2 Pet. 3: 5, 6.

The changing of Lot's wife into a pillar of salt gives the critics much trouble, but its truth is attested by the New Testament. As a warning to the disciples not to look back upon the things they had left, our Lord said, "Remember Lot's wife." (Luke 17: 32.) The turning of Lot's wife into salt is no more difficult of belief than the creation of Adam out of the dust of the earth. The God who could do one could with equal facility do the other. The truth of the story of Jonah is also vouched for by our Lord.—Matt. 12: 39-41.

The Creation of Woman

The Dean gives what he considers a reason for the "myth" that woman was made from a rib of man. It is "to explain the fact of likeness and sympathy between man and woman." This is a poor explanation.

* For extracts from Babylonian accounts of the Flood see Urquhart's "Modern Discoveries and the Bible."

tion. Deep friendship and sympathy between one man and another are common. There have been millions such true friendships. Why then is there not a "myth" to illustrate it? Why is there not a story of one man taken out of the side of another? There have been millions of deep attachments between one woman and another; a pleasure in each other's company and a liking to do kindnesses to each other. Why not have a "myth" concerning one woman created from the rib of another?

No, that explanation of the creation of woman will never do. There is a deeper meaning in it than that. It involves the whole plan of God for the salvation of mankind. It is indissolubly linked with the cross of Christ and with the fact that He gave Himself a ransom for all. It includes the question of the salvation of Eve, as well as of the race which sprang from her and Adam. And this is why.

Our Lord said that He came to give His life a ransom for many. (Matt. 20: 28.) The Apostle Paul says the man Christ Jesus gave His life a ransom for all. (1 Tim. 2: 6.) Now how could one man redeem an entire race? especially remembering that the word "ransom" means "a corresponding price." It is easily seen how the perfect man Jesus could correspond with the perfect man Adam, and thus be an adequate redemption price for him. (Heb. 2: 6-9.) But where would Eve come in? and their posterity?

The method of creation described in Genesis shows how. Had Eve been made of earth as was Adam, a perfect woman would have been required to die for her. But, being produced from Adam's side, her redemption could be provided for in the person of the man Christ Jesus; for Jesus had in Him all the possibilities of a wife and a race which Adam had before the creation of Eve. A wife could have been made for the Lord Jesus out of one of his ribs just as Eve was created out of one of Adam's ribs. So then the perfect Jesus with a possible but undeveloped wife and posterity was an exact corresponding price to Adam and Eve and their posterity. When Jesus died this possible wife and race died in Him. So the ransom-price paid was an exact equivalent—a man for a man, a woman for a woman, a race for a race.

This is not an allegory or a myth. It is a *fact*—a solemn historical fact. Blessed are those who realize it, and accept it, and act upon it. Blessed are those who appreciate the great sacrifice which our dear Lord made that every member of the race, Eve included, might be ransomed by the offering of Himself on the cruel cross. How can we ever do enough to show Him our love and gratitude? Surely we can do no less than to lay down our lives for Him.

As for the great religious teachers of our day, their utterances increasingly reveal a great falling away from the faith. The times are indeed perilous. Many profess the Christian faith, but deny its central truth of the cross. They have a form of godliness but deny the power. For, as Wm. Tyndale wrote centuries ago, the cross is a touchstone to try every doctrine. If it conform not to the teaching of the cross, it is a false teaching, to be rejected. But if it is in harmony with the cross it is a truth to be firmly grasped and tenaciously held.

Praising the Lord

OH THAT men would praise the Lord for His goodness, and for His wonderful works to the children of men!" wrote the Psalmist in days of old. (Psa. 107: 8.) He recounts how the children of Israel cried often to the Lord out of their distresses, and in what marvellous ways He delivered them. Yet they soon wandered into wrong paths, ever pursuing what the Lord did not provide for them. They were not content to review the Lord's wonderful goodness to them, nor to recount to one another the marvels of his love. Instead their mouths were ever full of murmurs and complaints, until the Lord was utterly weary of them.

Now we to-day are His children. He has taken us for His own, and graciously deigns to lead us by the hand through the wilderness of life. True, we do not see the pillar of cloud or of fire going before us, but we have in His Word the assurance of his guidance, and that answers every purpose. Indeed, His Word is the fire and cloud which go before us and tell us which way to turn, or to go straight ahead. And wonderful, too, is the guidance through dark stretches when we can see nothing before us: it is as effective as though we saw every step of the way—that is, if we keep looking at the pillar of fire. If we turn our backs on it, it will certainly not guide us.

There are different ways of praising the Lord. One way is to thank Him in our prayers for daily mercies—health, food, clothing, but particularly for the satisfying and refreshing bread and water of life. Another way is to sing songs of praise and thanksgiving; and how precious it is when a number unite in this way in Christian gatherings—all repeating the same words, and thinking the same thoughts, and singing the same tunes! All praising the same God, and coming in the name of the same Saviour, and filled with the sweet influence of the same Spirit!

The promise to the children of God in this age is not temporal prosperity, as it was to the Jews. If they obeyed God they were assured of plentiful crops and many other blessings of an earthly kind. But now the Lord's people are told that if they would live godly they must suffer persecution, and that they must often endure poverty and distress rather than use doubtful means of improving their condition. Suffering for Christ's sake is the order of the day. How then can we praise Him for His wonderful goodness to us?

We can praise Him when we realize that He is giving us suffering, anxiety and trouble as a necessary part of our discipline, and to see what sort of stuff we are made of—gold or dross. If we are dross we will imitate the example of the Israelites, and weary the Lord with our continued complaints. If we are gold we will say, The Lord is my Helper! I thank Thee, Lord, that Thou art ever near. I thank Thee for the guiding Light, I thank Thee that the path is marked out in advance, I thank Thee that all things work together for good to those who love the Lord and are of the called according to His purpose. I thank Thee for the grace sufficient which is supplied day by day and hour by hour. Oh, enable me to make use of that grace, so that I may not give way to

doubt or despair, or to feelings of depression. Enable me to take up my cross to follow in the Master's footsteps, and to do it cheerfully.

The Lord is praised by this attitude because it is an acknowledgment of our own insufficiency and of His sufficiency; because it involves an acceptance of His favors in a thankful spirit; because it means that an effort will be put forth to manifest to others that the grace of God is not a delusion but a reality; because it means we will try to conquer our natural disposition to irritability, grumpiness or sulkiness, and present to others a cheerful countenance befitting the child of a King; because it is a proof that we really want to be copies of His dear Son; because imitation of His virtues on our part recommends those virtues to others.—1 Pet. 2: 9, margin.

The Lord is praised by our acceptance of the High Calling now open. It is a wonderful offer that some from among men are invited to joint-heirship in the Kingdom, to live and reign with Christ a thousand years, and to be with Him in glory for ever and for ever. And our appreciation of its value, and of the high honor conferred upon us by the invitation, is shown by the gladness and thankfulness with which we accept it and the zeal we manifest to make our calling and election sure. We honor God by accepting it, because by so doing we testify that His offers are worth accepting. We would not wish to grieve Him by lightly esteeming that which He arranged before the world was, and has for centuries reserved to make known in our day.—Eph. 3: 1-6.

The Lord is praised by our telling the truth about Him. Many people do not understand how a loving God can look at all the sorrow of earth and not immediately put a stop to it. But, worst of all, many people have heard reports about God which are utterly untrue. If someone says something about us that is not true, do we not appreciate it when a friend defends our good name in our absence? If someone were to say something false about our father or mother, would we not be indignant and hasten to contradict it; would we not be shocked that anyone could say or even think our dear and loving parent to be capable of such a wrong or unkind action as is attributed to him or her? Yes, we would. What about God?

Does He not feel it that millions of His professed children are circulating the report that He is a cruel monster and purposes to torment to all eternity the great majority of the human race? Does He not want those who know better to bestir themselves and make an effort to counteract some of those false charges? It is sad enough to think that billions know not God, have not heard of the loving Saviour who died for them, and are passing every minute into "Christless graves." But those graves, though Christless, and unmarked often by mound or stone—scores tossed contemptuously into huge trenches only because to leave them unburied would breed pestilence—hundreds engulfed without warning in the depths of the sea—those graves are marked by Him, and He who is the Resurrection and the Life will one day call these unknown forth, for He knows them

every one. They are all His. He died for them. Yes, He bought them with His own blood. We need not worry about them. They are in good hands. Let us leave them there.

Well, now, is not that praising Him? Just to say that the dead are in good hands, that they were bought by Him, that He owns them and will do them good? Why, yes. I would not mind if someone said something good about me. I would not mind if someone said Father and Mother had made great sacrifices in order to be in a position to feed a school of hungry children, or shelter a score of Balkan refugees. Why, I would be proud of them!

And I am proud of God. "I want everybody to know about Him. I want them to know how good and kind and loving, and also how *powerful*, He is, because it needs power to put goodness into operation. It needed power to take the children of Israel through the wilderness with their shoes unworn and their health unimpaired (as Caleb), it needs power to keep His children now in the midst of a crooked and perverse generation, and it needs power to deal with the dead.

But the combination of goodness and power the world has seen little of. There is goodness, but it is mostly in humiliation; and there is power, but it is mostly used selfishly. It is glorious to think of God using all His power for good.

But if it is sad to think of those who pass away not knowing the goodness of God, and if we are comforted by the thought that God has something good in

store for them, what is our comfort when we are saddened by the misrepresentations of God's character circulated by His professing children who should know better? We are indeed comforted by knowing that constant repetition of falsehoods does not make them true, and that God will not torment anyone, the whole Christian church to the contrary notwithstanding. We are also comforted by the knowledge that His character will some day be set right before the minds of everybody. But there is another comfort. We can do something. We do not need to sit still and say nothing when our Heavenly Father's good name is being aspersed. We do not need to listen quietly to sermons consigning most of our race to perdition while the majority of the congregation are enjoying themselves with as many of the good things of this life as they can gather together before they leave this to them very pleasant world. Thank God, that though we have not great power or wealth or influence we have a *little tongue* that can "put in a good word" for the Lord of hosts; that we have a *little hand* that can give out some truths about him; that we have *little feet* that can run about with His loving messages. Yes, it is a satisfaction to be able to be up and doing.

God has filled my mouth with His praises. Oh, that all men would praise the Lord for His goodness, and for His wonderful works to the children of men! Oh, that all men knew of the goodness of the Lord, that they *could* join in His praises!

—R. B. H.



The Service of Love

A Grateful Heart

I AM ENCLOSING a thank offering to the Lord. As I cannot give it to Him direct, I send it to you to be used in the publishing work. I only wish it were more, for I see the great need of literature to hand out, and have found the "Advocate" and the tracts very useful for that purpose. What we do in this way to give to others the knowledge of the precious truth is *done unto Him*, and so I trust He will accept my gift to Him, and make it the means of carrying the truth to some of His hungry and thirsty children.

Not long ago I was in deep trouble, and asked the Lord to deliver me. He has done so, and I feel now that I must serve Him more earnestly than ever—that all I am and have is His. Please send me more "Bible Talks" and other books and tracts as on enclosed order.

With grateful heart to God, I am Yours in our Mediator's service,

Victoria.

The Parousia a Fact

IT IS WONDERFUL the workings of our Lord. As far as I can see, I think it quite a good thought that the Parousia began in 1799. By comparing Rev. 11: 13-15; 8: 13; 9: 12, we can see that the Seventh Trumpet began to sound at that time. To my mind, it has been sounding since then, and we are now so far advanced in the Day of the Lord

that all later erroneous teachings are being tried in the same fire in which Calvinism and Arminianism have been tried. (See 1 Cor. 3: 13-15.) "For the day shall declare it," evidently refers to this part of the Day of the Lord. The error in the various teachings will be burned up but the good will remain.

I feel it to be the Lord's will that we all should go on with the Harvest. There are many saints yet in the nominal churches, and it is our privilege to tell them of the fulness of the Ransom—how it is available for every child of Adam's race, either now or in the next age—and of the signs of the times in which we are living. All those passages which some friends take to be signs that the second advent is *near* at hand, are rather signs that we are *in* it. To me it is a backward step to discard the doctrine of the parousia or presence of our Lord. Their handling of 1 Thes. 5: 1-3 is out of all sense of proportion. Who that chooses to think would cram into the same number of hours the trouble on church and state and the trouble on a woman with child?

Our first duty is to see that we have a correct faith—one that cannot be burned up. Our second duty is to acquaint others with the Truth. May the Lord deliver each of His from sin, so that we may be continued in the harvest work.

Scotland.

Answered Prayers

Enclosed please find Postal Order for two yearly subscriptions to "Advocate," with a small donation to the general fund. The remainder is for the "N.C.A.," to be sent to the four friends whose names I enclose in accordance with the offer to send for three months each.

With regard to the colporteur work, we have not much to report. We are still doing a little as we have opportunity, but we are not meeting with much success. Perhaps the Lord is just testing us to prove if we will remain faithful though we see not much fruit for our labors. We do know that the greatest work is to be done in our own hearts, and we rejoice to be able to say that we are learning to be more patient towards those who oppose us; and we believe that visiting the houses has done a great deal toward this end, and are hoping it will be the

dear Lord's will to give us the joy of leading some into the marvellous light that we are enjoying.

My dear father passed away the end of last year. He was upstairs for four years, and for the last nine months of his life could not get out of bed at all. He always took a great interest in your work, and it was entirely through him that we commenced to sell the "Bible Talks." He used to have a shilling a week, and would not spend a penny of it until he had saved enough to purchase us the first supply. Our Heavenly Father did answer prayer on his behalf, in giving him rest from pain toward the last, and when he passed away it was just like a tired child going to sleep. I like to hear this testimony to all God's dear children, hoping it will encourage and stimulate them to pray earnestly for their loved ones.

With Christian love,

_____, England.

Christian Evidences

(Continued from June issue)

How to get the Knowledge

7. But the course I have been recommending is, in reality, exactly the reverse of all this. Jesus tells us that if any man is willing and desirous to do the will of His Heavenly Father, he shall know the truth of the doctrine. You must begin, therefore, by a readiness to follow—not *your own* will, but—the will of God; and to receive whatever shall appear to come from Him, however contrary to your own expectation or wishes. And if in this temper of mind you proceed to examine those evidences which Jesus and His Apostles appeal to, you will see good reason for believing in the Gospel. And then, if you embrace the Gospel, and labour to conform your heart and your life to it, you will perceive that it does suit the nature and the real wants of man. For you will perceive that it tends to enlighten his judgment, and to improve his moral taste, and to lead him to live according to the best principles of his nature, and to secure him the truest peace and comfort. And in proportion as you come to perceive all this, you will thus obtain a strong additional *confirmation* of the truth of Christianity.

But you will have obtained this, not by rejecting evidence and resolving to conform your religious belief to your own tastes and inclinations, but, on the contrary, by striving to conform your own tastes and inclinations to your religious belief.

8. Observe, then, that this last is a kind of evidence which *all* Christians ought to have, and will have, more and more, in proportion as they fairly try the experiment of conforming themselves to the Gospel. Different persons may have been led by different kinds of proof to embrace the Gospel; but when they *have* embraced it, they may all hope for this *confirmation* of their faith, by this further proof from experience. Suppose, for instance, some one should offer to several persons, suffering under a painful and dangerous disease, some medicine, which he declared would relieve their sufferings and restore them to health: it would be natural and rea-

sonable for them to ask for some testimony or other proof, to assure them of this, before they made trial of the medicine: then, suppose them all to be so far convinced,—some by one proof and some by another,—as to make trial of the medicine; and that they found themselves daily getting better as they took it: they would then have—all of them—an evidence from experience, confirming the former proofs that had originally brought them to make the trial.

But these persons, if they were wise, would be convinced of the virtues of the medicine, not from its being immediately pleasant to the taste, or from its suddenly exciting and cheering them up like a strong cordial; but from its gradually restoring their strength, and removing the symptoms of the disease, and advancing them daily towards perfect health. So also, Christian experience, you should remember, does not consist in violent transports, or any kind of sudden and overpowering impression on the feelings; but in a steady, habitual, and continued improvement of the heart and the conduct.

9. We do not say, you will observe, that you, or other Christians, may not experience such sudden transporting impressions as those just alluded to. But it is a settled habit,—an improved and improving character,—that is the Christian experience which we find described and alluded to in the New Testament Scriptures; which thus afford an additional internal evidence of their having been written by sober-minded men.* For the Apostles, if they had been wild enthusiasts, would have felt, and have taught their converts to expect the sudden excitement of vehement emotions; and would have referred to some immediate, single, and momentary impression of that kind, as Christian experience. But what they do teach, and perpetually impress on us, is, "He that is Christ's, hath crucified the flesh with the affections and lusts":—the test they refer to is, a "growth in grace and knowledge."—a

* See 2 Peter i. 5; and 1 Thess. iv. 1; and Galat. vi. 9, etc.

calm, gradual, and steady advancement in "bringing forth fruit with *Patience*." (Luke viii. 15.) For "*PATIENCE*," says St. Paul (Rom. v. 4), "*worketh EXPERIENCE; and Experience, Hope; and Hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.*"

A Word Picture of the Lord

With regard to the passages here referred to (and to which many more might have been added), you should observe that the picture they form of our Lord's character cannot but be a correct one, because if He had really been at all a different kind of man from what He is represented, His enemies would not have failed to notice, and to take advantage of this. Now, not only do they never charge Him with anything immoral, but He and His Apostles continually appeal to all men's testimony as to the moral excellence of His character, as a matter undeniable and notorious. See John vii. 46—51, viii. 46, and x. 32; Matt. xxvi. 59, xxvii. 23, 24; Luke xxiii. 13—15; Acts iii. 13, 14; 1 Peter ii. 21—23.

And it should be observed, that His moral *teaching* is to be regarded as an appeal of this kind; since if He had been guilty of any such moral wrong as He censured and rebuked, or had not been, Himself, a model of the virtues He taught, His enemies would have been sure to detect, and to reproach his inconsistency.

His extensive *BENEVOLENCE* and compassionateness, are shown in the following (and many other) passages: John iv., Luke ix. 55, and x. 30—37; Mark vii. 26, &c., and x. 13—21, and 45—52; Matt. ix. 36, &c.; Luke xiii. 16, xiv. 12, &c., xxii. 50, 51, xxiv. 34; Matt. xviii. 11, &c.

In reference to His *kind and affectionate* character, see John xi., xix. 25—27, &c.; Luke xix. 41, xxii. 61; Matt. xiv. 27—31.

For indications of *MEEKNESS* and Humility, see Matt. ix. 28, xviii., xxvi. 50; John xiii. 4, &c.; Matt. v. 1—12; Luke xxii. 24, &c.

For indications of *MORAL COURAGE*, Firmness, and Resignation, Luke iv. 23, &c., xiii. 31, &c., xviii. 29, &c.; John xi. 7, &c.; Mark x. 32, &c.; Matt. xxvi. 39—46; John xviii. 4, &c.

For indications of *SINCERITY*, and abhorrence of *Hypocrisy*, and of courting popularity, Matt. vi. 1—18, x. 16—39, xxii. 18, &c.; Mark xii. 38—40; Luke xi. 44, &c.; John xvi. 1—6.

For indications of *MODERATION*, and absence of all enthusiasm,* and all affected austerity, Matt. xi. 19, xxiii. 23; Luke v. 29—35; John ii. 1, &c.; Mark xii. 17.

The passages above referred to contain a few out of many of the indications of a part—and only a part,—of the virtues of our Lord's character. Many others will strike you, in your perusal of the Gospels with this view.

But this study will affect different persons very unequally, according to *their own* character. Those

* Enthusiasm is used here in a bad sense; that is, fanaticism. Our Lord was enthusiastic in a good sense, as the Apostles testified—"The zeal of thine house hath eaten me up."—John 2: 17—Editor "N. C. A."

of a low tone of moral sentiment, will be but little struck with the character of Jesus. Those of a somewhat higher and purer mind, will feel it more; especially, if they have also a considerable knowledge of mankind in general. And one who is,—like Nathanael,—"an Israelite indeed, in whom is no guile," will (mentally) exclaim, like him, "Rabbi, thou art the Son of God! Thou art the King of Israel!"

How to Meet Objections

Lesson XIII.

1. As there are persons who reject the Christian religion, you may perhaps suppose that they have undertaken to refute the proofs of it; and that they have found answers, such as satisfy themselves, to the evidences and reasons on which it is believed; or at least to some of the principal of the reasons, such as have been just put before you; and in fact many attempts have been made, and books have been published with the object of throwing doubt on the truths of the Christian religion. But unbelievers, though they have had nearly eighteen centuries to try, have never yet been able to show how it could be that so many marks of truth should be found in the Gospel-history, supposing it false. Of these marks of truth, even that portion (though far short of the whole) which have been just laid before you, are such as certainly never met together at least in any *known* false story; and how it is that they are found in the Gospel-history, if that be not true, has never been explained. No one has ever explained in what way the first disciples of Jesus, circumstanced as they were, succeeded, or could have succeeded, in propagating as we know they did, such a religion as theirs, supposing it to be, not from God, but from Man.

2. And yet many persons have written and spoken against Christianity. How then have they proceeded? Instead of accounting for the introduction of Christianity by natural causes, and on the supposition of its being a mere human device, they are accustomed to put forward various difficulties, and start *objections* against several points in the religion. And unlearned Christians often find themselves hard pressed with these objections; and suppose that they are called upon either to find answers to everything that can be urged against the Christian religion, and give a satisfactory solution of every difficulty that is pointed out, or else to abandon their faith; or, at least, confess that they cannot defend it.

Now you have, indeed, been taught that it is a Christian's duty to be "ready to give an answer to every one that asks a reason of the hope that is in you." But this is a very different thing from being prepared to answer every *objection*. If a person asks you why you are a Christian, or, on what grounds you would call on a Pagan to embrace Christianity, this is quite a different thing from his asking you, "how can you explain this?" "and how do you reconcile that?" "and how do you remove such and such difficulties?"

(To be continued)

Wanted—Reapers

BRETHREN AND SISTERS with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

American Friends

WHEN writing to us at the Melbourne office, kindly remember that letter postage from the United States to Australia is at the rate of 5 cents for the first half-ounce, and 3 cents for each succeeding half-ounce. Postage from Canada to Australia is 2 cents for each half-ounce. If in doubt, please ask your postmaster for information, as when letters are not fully prepaid we are fined double your deficiency. Your kind attention to this will greatly oblige us.

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

50G, 5/-; 57G, 7/-; 58G, 3/-; 59G, 3/9; 60G, 7/-; 61G, 10/-; 62G, 7/-; 63, 1/6; 64, 12/-; 65G, 1/4; at Edinburgh, 105, 2/-; 106, 7/-; total for month, £3:6:7 (\$16.18); previously reported, £33:2:1 (\$160.88); total for 6 months, £36:8:8 (\$177.06).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

80G, 2/-; 81G, 7/6; 82, £6:2:0; 83G, 9/-; 84G, 14/-; 85G, £2: 80, £2:18:3; 87G, £3:11:5; 88G, £1: 89G, £1:10:0; 90G, £4: 91G, 13/9; 92G, 6/-; total for month, £23:14:5 (\$115.28); previously reported, £66:17:3 (\$323.94); total for 6 months, £90:11:8 (\$439.22).

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort showing the loving purposes of God toward our race, the blessings of

the New Covenant, and the special privileges of the "High Calling." Cloth bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillside or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER.—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES; THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

The Variorum Bible

Every "Advocate" Reader should have a Copy

THIS edition of the Bible is specially recommended, because it shows the various (whence the name "Variorum") readings of the most ancient known manuscript of Holy Scripture, and the various translations by devout scholars, including the translators of the Revised Version.

These readings and renderings are shown in notes on each page, so that the benefit of comparing ever so many versions with the Authorized Version is at once before the eye.

Nevertheless, the VARIORUM BIBLE is no more bulky than the ordinary Bible, which does not give this valuable information.

And, notwithstanding the trouble and expense of compiling these various renderings and readings, the VARIORUM BIBLE is no more expensive than others.

It is a marvel of value and cheapness, and is most suitable for presentation to the Pastor, to the Teacher, and to any Christian friend.

The VARIORUM BIBLE is published in London by the King's Printers, and is imported direct by us, to supply in Australasia at the following prices:—

Emerald (clear) type, Central References, Concordance Maps, etc., size 7½ x 5½ x 1½ inches.

No. 2. French Seal, round corners, red under gold edges 7/6 Posted in Australia, 7/11; to New Zealand, 8/4.

No. 1772. French Morocco, Yapped, leather lined, round corners, red under gold edges, boxed 10/0 Posted in Australia, 11/-; to New Zealand, 11/6.

The New Covenant Advocate and Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)
In Australia and New Zealand 2/6
In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75

By the dozen of any issue—1 5 in Australasia; 2/- (50 cents) elsewhere

Free to the interested who are not able to pay.

Address all Communications to **THE COVENANT PUBLISHING CO**
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., AUGUST, 1914

No. 5

Conversion—What it Means

—Editor's Sermon.—

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psa. 19: 7.

CONVERSION of the soul is not accomplished by the Mosaic law, as the ordinary reading of this passage would seem to indicate, but by the *doctrine*, or *teaching*, of the Lord, as expressed in the marginal reading. The Mosaic law contained provisions for the reception into Israel of proselytes from other peoples who desired to serve Jehovah; yet that law was not a proselytizing instrument for the conversion of the heathen round about Israel, much less those in remote lands. But the truth concerning our Lord Jesus Christ is the means to incite unbelievers to faith and to convert the ungodly into worshipers of the only God.

The word translated "convert" in the Old Testament is mostly a Hebrew word which means to turn back or again, not necessarily with the idea of returning to a starting point. This word is used in a great variety of ways, both literal and figurative, applying to an immense variety of subjects, and it is represented in the Authorized Version by a considerable number of renderings.

Applying the definition of the word to its use in our text, the sense appears to be that the law, doctrine or teaching of the Lord turns the soul back from an evil way to the right way of life. And peculiar though it seem, the word "convert" is applied in Scripture more often to God's people who have backslidden than to unbelievers brought to Him. This is seen by examination of the several occurrences of the word.

Converts of Zion

The opening chapter of Isaiah's prophecy is a denunciation of the wickedness of Judah and Jerusalem—a "sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Their incense is an abomination, their solemn assembly an iniquity, unto the Lord. He hates their new moons and their appointed feasts, and when they spread forth their hands to pray He will not hear them. All this and much more is denounced against the backsliders in Zion. Yet the Lord will

deal with them with a view to their recovery. He will punish them, He will purge away their dross, and take away their alloy. He will restore their judges as at the first, and their counsellors as at the beginning; then the unrighteous and unfaithful city shall be called righteous and faithful. "Zion shall be redeemed with judgment and her converts with righteousness."—Isa. 1: 1-27.

In this use of the word, it is clear that the "converts" were not converts from heathendom, but restored backsliders of God's people.

Lest They Convert

Our Lord had occasion, during His ministry, to refer to the evil condition of the Jews of that day. They saw His glory, as evidenced in the miracles done by the power of God through Him; they heard the gracious and wonderful words of life which fell from His lips; but they would not believe the report. They could not believe because of the blindness of their eyes, the deafness of their ears, and the grossness of their hearts. In a word, they had backslidden from the right position, and needed to be converted, in order that they might truly appreciate the favors of God, and might be ready to understand His will and do the same.

That Israel would be in this evil condition at the time of Messiah's advent was foreknown by the Lord and foretold by Him through the prophet Isaiah, their need of conversion being mentioned at the same time, and also that they would not be converted, but would continue (with individual exceptions, of whom there seem to have been some thousands in apostolic times) in their wickedness until the destruction of their city (A.D. 70) and their removal far away.

"And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."—Isa. 6: 9-12.

This predicted need of conversion among the then recognized people of God is referred to in the Gos-

pels (Matt. 13: 13-15; Mark 4: 12; Luke 8: 10; John 12: 37-41), and subsequently by the Apostles (Acts 28: 23-28; Rom. 11: 7, 8), the New Testament word translated "convert" having the same meaning and wide range as the word used in the Old Testament.

Sinners Shall be Converted

After David had grievously sinned, he called upon the Lord for mercy, that his transgression might be blotted out. He was turning himself back to the Lord, after having backslidden, or turned away from Him in the matter of his sin. He recognized that if he was to be an influence for good among the people over whom he reigned, he must himself be on good terms with the Almighty, which he could not be with this transgression not pardoned, this iniquity not cleansed.

But if the Lord would forgive David, David could in turn be the means of instructing those of Israel who had gone out of the right way, and could turn the sinners back to God.

"Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.
Then will I teach transgressors thy ways:
And sinners shall be converted unto thee."

—Psa. 51: 12, 13.

That the "sinners" here referred to were sinners among God's people, Israel, is evident; for the Jews were not commanded by Moses to be a missionary people, and David undertook no enterprise to make proselytes of his heathen neighbors.

Except Ye Be Converted

The necessity for their conversion was emphasized in no uncertain manner in the Master's instruction to His disciples, who were of the most godly among the Jews of that time. When they asked Him, "Who is the greatest in the Kingdom of heaven?" He assured them that unless they were converted and became as little children, they should not even enter the Kingdom, much less be great therein.—Matt. 18: 1-3.

In entertaining, and sometimes disputing among themselves, the question as to who should be greatest in the Kingdom, the disciples showed a great lack of comprehension of the very first principles. Instead of debating the point as they did, they should have been very busy at cultivating in themselves the mind that was in Christ, their Master; i.e., humility. But they did not then realize what they learned after the Spirit was given at Pentecost, that their Master was humbling Himself in obedience to the divine will, even unto death; that He was demonstrating day by day His willingness to do the Father's will; and that this demonstration of implicit obedience was to secure for Himself the right to demand obedience of all others and to make their eternal salvation dependent on their obedience to Himself, their Lord. (Phil. 2: 5-11; Heb. 5: 7-9; Rom. 14: 9.) Not understanding these things, the minds of the disciples were much occupied with thoughts about their prospective greatness in the Kingdom, whereas they should have been endeavoring to make themselves little, in order that God might afterwards make them great.

It is possible that a good many who now profess to be God's people do not appreciate the philosophy

underlying our Lord's teaching to the disciples on this subject. The point is that the character of obedience must be demonstrated by every one who aspires to sit with our Lord Jesus in the throne, where he will be authorized to demand obedience from others. And the character of obedience manifests itself not through disputes as to whether I shall be greater than you in the Kingdom, but through childlike willingness to be directed and instructed, and willingness to make oneself as it were the youngest in the brotherhood, at the service of all. "Who-soever will be chief among you, let him be your servant: *even as* the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 27, 28.

When Thou Art Converted

The lesson on childlikeness, being deeply spiritual and very opposite to the natural disposition of fallen men, was not readily learned by the disciples; in fact, they did not seem to understand it at all until after the Holy Spirit had been poured out. And thus it was that, even on the last night our Savior spent with them before His crucifixion, and after the solemn Memorial Supper was instituted, there was strife among the disciples as to which of them should be accounted greatest.—Luke 22: 24.

What part, if any, Peter took in this strife does not appear from the narrative, but it seems rather significant that it was in this connection that our Lord foretold to Peter the awful plight he was about to get into, in that he would, before cock-crowing, thrice deny that he knew the Master. The severe sifting by Satan would cause Peter thus to backslide; yet the comforting words also came—"I have prayed for thee, that thy faith fail not; and *when thou art converted*, strengthen thy brethren."—Luke 22: 32.

We can but imperfectly comprehend the state of broken-hearted anguish that overwhelmed poor Peter when the Lord turned His glance upon him after the cock-crowing. The simple narrative sounds the depths as no other statement could do, when it says—"And Peter went out, and wept *bitterly*." (Luke 22: 62.) Even now one is moved almost to tears of sympathy with Peter's unspeakable distress. And while in this state of dejection and despondency, the adversary would continue his subtle sifting of the mind now all the more susceptible to counsels of despair—"What's the use of trying any more? You have made several bad mistakes, and this is the worst of all. You are the eldest of the disciples, and is this the best example of devotion to the Master you can show them? Better give it all up. Stop trying to be a fisher of men, which you are not fit for, and go back to your proper business of fishing in the Sea of Galilee; for your Master could not tolerate you any more after this night's doings. And as your Master is to be executed, your discipleship is about ended in any case." Thus Satan.

But Peter would not be able to forget—and doubtless his guardian angel would help him to remember (Matt. 18: 10; Heb. 1: 14)—that the Lord who foretold this excruciating sifting had also said—"I have prayed for thee, that thy faith fail not." And who can estimate the encouragement that Peter would derive from these gracious words, and how he would

be helped by the Master's prayer on his behalf! Well might he remember certain other words he had heard the Master use, and say to the Adversary—"Get thee behind me, Satan." The Master has prayed for me, and I know He will not altogether cast me off, however ill I have served Him. I will still believe in Him; my faith shall not fail, and Satan shall not triumph over me. And another encouragement to help Peter out of his despair, combined with a delicate intimation that his reinstatement was yet to be accomplished, would be contained in the message from the angel at the tomb—"Tell his disciples and Peter."—Mark 16: 7.

Although Peter was inexpressibly sorry, his conversion and reinstatement were not by this accomplished. Conversion means "to turn again"; and Peter must have yet another painful experience before he would be converted and able to strengthen his brethren. This was not long delayed.

Not knowing how to occupy themselves, Peter and some of the other disciples went fishing. After toiling all night without a catch, they were hailed in the early morning by One on the shore, who said they should cast the net on the right side of the ship and they would find. This they did, and were not able to draw the net on account of the multitude of fishes. By this miracle they knew that the Stranger on the shore was none other than the Lord. Coming to land they found a fire, with fish prepared and bread, with which the Lord Himself served them. After they had eaten, the Master put Peter through an experience that grieved him, and must have been more than embarrassing, in that He drew from him a thrice-declared confession of love for Himself. After each declaration, the Master commissioned Peter to feed or care for the lambs or the sheep of the Lord's flock. And now, having confessed his love for the Master three times, as he formerly had denied Him three times, Peter's conversion or turning back again was complete, as was also his commission to strengthen his brethren. (John 21: 1-17.) Right nobly did he labor on behalf of the Lord's flock for the remainder of his days, and every one of us must thankfully acknowledge a debt of gratitude for the two epistles of Peter, and for the Gospel according to Mark, which is thought to have been written under Peter's supervision.

Converting the Sinner

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5: 19, 20.

Here again it is perfectly clear that the sinner mentioned is a backsliding believer. No other would be spoken of to the brethren as "one of you"; no other could "err from the truth," for no other would have been in the truth.

One cannot but be deeply impressed by the statement of the most serious possibilities attending upon "erring from the truth." The teaching is that one who thus errs starts on the way to death—the Second Death. Happy is he if some brother shall be able to persuade him to turn about, confess his sin, and obtain forgiveness and cleansing through the blood of the New Covenant. (1 John 1: 7-10.) If this can be accomplished for the backslider, his soul is saved

from death, and a multitude of sins is hidden. If the sin remain unconfessed, it becomes a wilful sin, because the sinner's will upholds and defends it. For such a sin there is no offering made, and there can be but one expectation entertained in regard to one who sins wilfully after coming to the knowledge of the truth; viz., fiery indignation, which shall devour the adversaries of the Lord in the Second Death, no resurrection from which is provided. If we see a brother sin, but not unto death, we may hopefully pray and work for his recovery. Nevertheless, there is a sin unto death; for it we are not commanded to pray.—Heb. 10: 26-31; 1 John 5: 16.

Repent and be Converted

"Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3: 19.

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence [literally, "from before the face of"] the Lord [i.e., Jehovah]."—Acts 3: 19, R.V.

Here the idea of repentance is associated with that of conversion. The two words are not associated in any other passage than Acts 3: 19, but it is obvious that the two thoughts must always be understood as being associated, even if at times either one of them be not expressed.

The word translated "repent" means "to think differently or afterwards; to reconsider." We have already seen that "convert" means "to turn back or again." It may therefore be deduced that repentance is the turning of the mind or thoughts, and that conversion is the turning of the actions, or life. Repentance will always precede conversion; and godly sorrow will precede repentance. (2 Cor. 7: 9, 10.) Yet a person might be very sorry about something and find no opportunity to repent in any practical manner by undoing his former action. Such a case was that of Esau, who could not undo the matter of the sale of his birthright promise which he had disposed of for a mess of pottage. Similar will be the cases of those who seek to enter into the High Calling after the door shall have been closed. There was no room for Esau to repent in regard to his birthright; there will be no opportunity to enter the ruling positions in the Kingdom after a certain time determined in the divine purpose. How attentive we should be, that we despise not the promises as profane Esau did; and that we enter upon the High Calling race while the times are favorable thereto.—Heb. 12: 14-17; Matt. 7: 22-29.

It is not intended on this occasion to enter upon a discussion in detail of Acts 3: 19 and its context. But it will be interesting to note that the word "when," which occurs in the Authorized Version translation of v. 19, is an error. The Revised Version is accurate. The converted person does not have to wait until the second coming of the Lord to get his sins blotted out, as some say, and as the Authorized Version's erroneous use of the word "when" would almost seem to indicate. The blood of bulls and goats could not take away sins (Heb. 10: 4); but, Christ having offered Himself once for all for the sins of all (Heb. 7: 27; 10: 10, 12), God is able now to grant remission of our sins and to forget them; that is to say, to blot them out. (Heb. 10: 17, 18.) Besides the instantaneous blotting out of the past sins upon acceptance of Christ, the Holy Spirit

is now writing the law of God upon the hearts of submissive believers, and so there is gradually being effected a blotting out of the sinful *tendencies* of our naturally deceitful hearts.—2 Cor. 3: 3-11.

It will be noted that the exhortation of Acts 3: 19 was addressed to the professed people of God at that time—the Jews. As a people, they had just added to their long list of offences against God by denying the Holy One and the Just, and desiring a murderer to be granted unto them. They had killed the Prince of Life. But the Apostle is willing to concede that this enormous crime had been done in ignorance by the people and their rulers, and so it would not be an unpardonable offence. They should therefore *repent* (reconsider it, *think* differently of it), and be *converted* (turn again, *act* differently), that their sins might be blotted out, and that, as a consequence of their new standing in God's favor, seasons of refreshing might come to them from the presence of Jehovah their God. As a nation they did not repent. Some thousands of individual Jews did turn again to God, and they received the promised refreshing baptism of the Holy Spirit, consequent on the blotting out of their sins. The others, unrepentant, received the baptism of "fire," or trouble, in which their city was destroyed, their land was desolated, and they themselves were carried far away, as foretold by the Lord through Isaiah some eight hundred years previously, and again, just before Christ's ministry, through John the Baptist.—Isa. 6: 9-12; Matt. 3: 8-12.

Conversion of the Gentiles

"And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren."—Acts 15: 3.

The passages of Scripture already examined show the words "convert," "conversion," etc., applied to backsliding people of God. But the same words apply to Gentiles, newly come unto God through Christ. Gentiles, hitherto aliens and strangers, without hope and without God in the world, have not been covenant breakers as the Jews were. But the Gentiles have been and are sinners, and, being such, repentance and conversion are as necessary for them as for the Jews if they would enter into the favor of God.

It was difficult, at first, for the disciples to realize that it was God's purpose to open the door of faith to the Gentiles. But once they realized that Gentiles were to have the opportunity of becoming fellow-heirs in the High Calling, they rejoiced greatly at this fresh evidence of the goodness of God and the wideness of His mercy. The Holy Spirit then enlightened them as to the meaning of some of the things that were written, and drew their attention to certain of the Old Testament prophecies, which they in turn brought to the notice of unbelieving Jews, to stir them up as it were to jealousy that they might not let these good things, which pertained to them, go to the Gentiles. (Acts 28: 23-28; Rom. 9: 1-4; 11: 11.) A conspicuous illustration of this occurred while Paul and Barnabas were at Antioch in Pisidia. To the Jews they boldly said—

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge

yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts 13: 46, 47.

The apostles travelled much with the true Gospel, and others since have travelled much more with a perverted Gospel; but, even so, the light of salvation has not illuminated all the Gentiles. And of those Gentiles who have been somewhat enlightened, only a small proportion has repented and become converted.

In fact, only a small beginning has been made in fulfilment of the Apostle's words (quoted from Isa. 42: 6; 49: 6); and if nothing proportionately greater were to eventuate than has transpired during the past nineteen centuries, we should have cause to wonder at the extravagance of the prophecy.

But having in mind the expressed purpose of God, that His dealings with the Gentiles during the High Calling age contemplate only the taking out of a people for His name (Acts 15: 14), it is easy to understand why the preaching of the Gospel among the Gentiles during the High Calling age has accomplished no more (numerically) than it has done. When the work of taking out this people for God's name is finished, and they are manifested in their glorious position as sons of God and joint heirs with Christ at His second coming (1 John 3: 1-3; Col. 3: 4), then the remainder of the groaning creation will come in for its share of the blessings as promised. (Rom. 8: 16-21.) During the thousand years of the reign of Christ (having this taken-out people sitting with Him as kings and priests—Rev. 20: 6), there will be marvels of repentance and conversion among the Gentiles. This has also been foretold through the prophet, thus—

"The abundance of the sea shall be converted unto thee, the wealth of the Gentiles shall come unto thee."—Isa. 60: 5.

The New Covenant is here personified and addressed by the Lord. That this is so appears from v. 11, which is quoted in Rev. 21: 25, 26 as a description of the glory of the "New Jerusalem" come down to earth to rule over the affairs of men during the Thousand Years. Old Jerusalem, in Palestine, allegorically represents the Law Covenant, and "New Jerusalem" is used as a designation of the New Covenant. During the High Calling age, "New Jerusalem" has been "above," in the "heavenlies," into which we by the grace of God have entered through Christ Jesus, our Mediator. At the beginning of the Thousand Years, "New Jerusalem," the New Covenant, will "come down" to "earth."—Gal. 4: 22-26; Eph. 1: 3; Rev. 21: 2, 10.

During the High Calling age, darkness has covered the social earth, and gross darkness has blinded the minds of the people, so that few have seen the New Covenant and entered into its blessings "above," where it has been in the "heavenlies." But this, as we have before seen, is only what was intended and expected during this age. This condition—darkness of the people and invisibility of "New Jerusalem," the New Covenant, is not to continue for ever. The glory of the Lord shall rise upon the glorious New Covenant, and His glory shall be seen upon her. Then the Gentiles shall come to her light, and kings to the brightness of her rising. Whereas in the

High Calling age only a small number out of the "sea" class—the multitudes of people—have been converted, the abundance of the sea and the wealth of the Gentiles shall be converted during the Thousand Years' reign. If their repentance and conversion be "sound," they shall have everlasting life, dwelling for ever on the earth, then to be freed from all detrimental influences, whereas the High Calling class, taken out during the age between Pentecost and Christ's second coming, will have the heavenly portion, which our Lord went away to prepare. (John 14: 1-3; 1 Peter 1: 3-5.) Any of the converted "sea" class who fall away, or join in the mutiny at the end of the Thousand Years, and any of the "sea"

class who will not repent and be converted after full enlightenment, shall have their part in the Second Death, allegorically represented as a lake burning with fire and brimstone outside the New Jerusalem, or New Covenant.—Rev. 20: 9, 15; 21: 8; 22: 15.

Let us, who are being blessed in this age, seek by all means to make sure our calling and election to a place in the heavenly inheritance, as joint heirs and rulers with our Saviour and King. Let our conversion unto Him be sound and enduring. And let us do all we can to bring others—both believers and unbelievers—into the blessings of the High Calling while the opportunity still is open.



Bible Chronology

(Continued from July Issue.)

THE PERIOD OF THE KINGS and of the Captivity in Babylon now comes up for consideration. For convenience we divide it into three sections: (1) From Saul to the Revolt; (2) The Revolt to the Conquest of Samaria; (3) The Conquest of Samaria to the Return of the Jews from Babylon.

From Saul to the Revolt

This period is very simple, and the Scripture evidence beyond question. It includes the time of Israel's greatest prosperity, when all the native tribes had been dislodged, and the whole of the Promised Land was at peace within and without. Saul reigned over Israel 40 years (Acts 13: 21); David, $7\frac{1}{2}$ years in Hebron and $32\frac{1}{2}$ years in Jerusalem (1 Chron. 29: 27; 2 Sam. 5: 4, 5), and Solomon reigned in all his glory 40 years (2 Chron. 9: 30), making a total of 120 years from Saul to the Revolt.

From the Revolt to the Captivity of Samaria

We come now to a period well supplied with chronological land-marks, or "time-marks." Yet there are still no positive dates; that is, there is no text of Scripture which says that such and such an event occurred in a certain year A.M. or B.C. The "time-marks" are all relative. For example, "In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah" (2 Ki. 14: 1); "And Amaziah the son of Joash king of Judah lived after the death of Jehoahaz king of Israel fifteen years." (2 Ki. 14: 17.) The books of Kings and Chronicles thus show painstaking care on the part of the scribe to carry forward, according to a definite chronological plan, the

inter-related history of the two-tribe kingdom of Judah and the ten-tribe kingdom of Israel.

The first point then that the student must decide is whether he will recognize that synchronization of reigns and events, or ignore it. The Period of the Kings would be very simple indeed were the sum of the reigns of the kings of Judah from Rehoboam to the Revolt equal to the sum of the reigns of the kings of Israel whose names are recorded for the corresponding term. But this is not the case. The sum of the reigns differs considerably. Dr. Hales calls it "the gordian knot of chronologers," and so it is. Nathan Rouse, in his "Dissertation" already referred to (published 1856), states that some chronologists before his time, of whom he names Professor Wallace, avoided the difficulty by counting only the reigns of the kings of Judah—ignoring completely the kings of Israel. But this, in our opinion, involves a disrespect to the sacred historian: nay more, it implies that the points at which the two lines of kings are said to touch are incorrectly stated. There is too much evidence of care, let alone divine guidance, to allow us to make such an imputation. We prefer to adopt Rouse's plan, and set side by side the two lines of kings as best as we may on the Scripture data. The following table is the result. The dates of the kings of Judah, for easy reference, are all taken from 2nd Chronicles. The Hebrew and Septuagint are in complete harmony on these dates, with only one exception, relating to Jehoash, king of Israel. Whereas the Hebrew states that he began to reign in the 37th year of Joash, king of Judah, the Septuagint reads the 39th. This reading is accepted because it harmonizes several other dates.

From the Revolt to the Conquest of Samaria

Yrs. of the Revolt	Year of Reign	Kings of Judah	Reigned	Year of Reign	Kings of Israel	Reigned
1.	1.	REHOBOAM (2 Chron. 12: 13) ..	17 years	1.	JEROBOAM (2 Chron. 10: 1; 1 Ki. 11: 31; 14: 20) ..	22 years
18.	1.	ABIJAH (2 Chron. 13: 2) ..	3 "	18.	(2 Chron. 13: 1) ..	
21.	1.	ASA (2 Chron. 16: 13) ..	41 "	21.	(20th) (1 Ki. 15: 9) ..	
22.	2.	" ..		22.	1. NADAB (1 Ki. 15: 25) ..	2 "
23.	3.	" ..		2.	1. BAASHA (1 Ki. 15: 33) ..	24 "
48.	26.	" ..		24.	1. ELAH. (1 Ki. 16: 8) ..	3 "
47.	27.	" ..		2.	ZIMRI, 7 days, OMRI and TIBNI (1 Ki. 16: 15) ..	
51.	31.	" ..		3.	OMRI alone (1 Ki. 16: 16, 23) ..	6 "
58.	38.	" ..		12.	1. AHAB (1 Ki. 16: 29) (22) ..	20 "
61.	41.	1. JEHOSEPHAT (2 Chron. 20: 31) ..	25 "	4.	(1 Ki. 22: 41) ..	
77.	17.	" ..		20.	1. AHASIAH (1 Ki. 22: 51) ..	
78.	18.	" ..		2.	1. JORAM (2 Ki. 1: 17; 3: 1) ..	12 "
82.	22.	1. JEHOHAM (2 Chron. 21: 20) ..	9 "	5.	(2 Ki. 8: 16) ..	
85.	25.	4.		8.	(2 Ki. 8: 25) ..	
89.	8.	1. AHASIAH ..		12.	(2 Ki. 8: 25) ..	
90.	1.	ATHALIAH (2 Chron. 22: 12) ..	6 "	1.	JEHU (2 Ki. 10: 36) ..	28 "
96.	1.	JOASH (2 Chron. 24: 1) ..	40 "	7.	(2 Ki. 12: 1) ..	
118.	23.	(2 Ki. 13: 1) ..		1.	JEHOAHAS (2 Ki. 13: 1) ..	17 "
134.	39.	(37th) (2 Ki. 13: 10) ..		17.	1. JEHOASH (2 Ki. 13: 10) ..	16 "
135.	40.	1. AMAZIAH (2 Chron. 25: 1) ..	29 "	2.	(2 Ki. 14: 1) ..	
149.	15.	(2 Ki. 14: 23) ..		16.	1. JEROBOAM II. (2 Ki. 14: 23) ..	41 "
164.	1.	INTERREGNUM ..	12 "	18.		
175.	1.	UZZIAH or AZARIAH (2 Chr. 26: 3) ..	52 "	27.	(2 Ki. 15: 1) ..	
190.	16.	" ..		1.	INTERREGNUM ..	23 "
212.	33.	(2 Ki. 15: 8) ..			ZACHARIAH, 6 months (2 Ki. 15: 8) ..	
213.	39.	(2 Ki. 15: 13) ..			SHALLUM, bn. MENAHAM 10y. (2 Ki. 15: 13, 17) ..	10 "
223.	49.	" ..			INTERREGNUM ..	1 "
224.	50.	(2 Ki. 15: 23) ..		1.	PEKAHIAH (2 Ki. 15: 23) ..	2 "
226.	52.	(2 Ki. 15: 27) ..		1.	PEKAH (2 Ki. 15: 27) ..	20 "
227.	1.	JOTHAM (2 Chron. 27: 1=16yrs.)* ..	20 "	2.	(2 Ki. 15: 32) ..	
242.	16.	1. AHAS (2 Chron. 28: 1) ..	16 "	17.	(2 Ki. 16: 1) ..	
248.	20.	5. (2 Kings 15: 30)* ..		1.	INTERREGNUM ..	7 "
253.	12.	(2 Ki. 17: 1) ..		1.	HOSHEA (2 Ki. 17: 1) ..	9 "
256.	15.	1. HEZEKIAH ..	29 "	4.	(3) (2 Ki. 18: 1) ..	
257.	16.	2.		5.		
261.	6.	(2 Ki. 18: 10) ..		6.	SAMARIA TAKEN (2 Ki. 17: 16) ..	

* Ussher explains this to mean that the "20th year of Jotham" means the 20th year after he began to reign. The above table harmonizes all references to Jotham by making his 16th to 26th years contemporaneous with AHAS' 1st to 5th years.

The result, as above obtained, is, From the Revolt to the Conquest of Samaria, 260 full years. A curious co-incidence is that some chronologists who reckon the reigns differently obtain the same number of years for the total period. In explanation of the above table, Mr. Rouse remarks:—

First, YEARS CURRENT.—"The Jews often reckoned by current as well as by complete years, so that if a king died in the 22nd year of his reign, having reigned 21 years and a few months, as Jeroboam did, he was said to have reigned 22 years. This principle of reckoning removes many apparent difficulties connected with the reigns of the kings of Judah and Israel. Nadab, for example, is said to have begun his reign in the 2nd year of Asa, and to have reigned 2 years; and yet Baasha is said to have succeeded him in the 3rd year of Asa. The truth is, that Nadab reigned part of the 2nd and part of the 3rd of Asa, and is said therefore to have reigned 2 years, i.e., 2 years current. Want of attention to this principle is the chief cause of the errors which characterize the tables of other chronologists; and ignorance of it has led skeptics to charge the Scriptures with untruth."

Second, JOINT REIGNS.—"The heir to the crown was sometimes taken into partnership with his father. This is expressly stated to have been the case with Jehoram of Judah, who is said to have begun his reign in the 5th year of Joram of Israel,

and consequently 4 years before his father's death. (2 Ki. 8: 16.) And such was the case, again, with Hezekiah, who reigned 2 years in conjunction with his father, as is evident from the facts that Hoshea began to reign in the 12th year of Ahaz, who reigned 18 years; and that the 6th of Hezekiah synchronizes with the 9th of Hoshea. (2 Ki. 17: 1; 18: 10.) Both these joint reigns, however, have been overlooked by chronologists."

Third, INTERREGNUMS.—"The Scripture dates clearly indicate three interregnums: one in the kingdom of Judah, and two in the kingdom of Israel; and on no other principle can the dates ever be reconciled. The neglect of this consideration is one of the most fruitful sources of the discrepancies that appear between chronological tables and the Scripture text. . . . Uzziah was only 4 years of age when his father died, and consequently only 16 when he ascended the throne after a twelve years interregnum." To omit this interregnum places "the commencement of Uzziah's reign in the 14th year of Jeroboam II., instead of the 27th, as the text expressly states."—(2 Ki. 15: 1.)"

"A note in the Variorum Bible states that this text is 'doubtful for chronological reasons,' but as explained by Mr. Rouse, it is quite correct and consistent with other passages."

Period from Conquest of Samaria to Return of Jews from Babylon

Year of Conq. Samaria	Year of Reign	Kings of Judah	Reigned	Year of Reign	Kings of Babylon	Reigned	Year of Bab. Captivity
2.	7.	HEZEKIAH	29 years				
24.	29.						
25.	1.	MANASSEH (2 Chron. 33: 1) ..	55 "				
79.	55.						
80.	1.	AMON (2 Chron. 33: 21) ..	2 "				
81.	2.						
82.	1.	JOSIAH (2 Chron. 34: 1) ..	31 "				
112.	31.	JEHOAHAZ (2 Chron. 36: 1) ..	3 mths.				
113.	1.	JEHOIAKIM (2 Chron. 36: 5) ..	11 years				
116.	4.	(Jer. 25: 1).					
123.	11.	JECONIAH (2 Chron. 36: 8) ..	3 mths.	1.	NEBUCHADNEZZAR ..	43 years.	1.
124.	1.	ZEDEKIAH (2 Chron. 36: 11) ..	11 years	8.	Captives (2 Ki. 24: 12) ..		8.
134.	11.	TEMPLE DESTROYED (2 Chron. 36: 19)		9.			9.
158.				19.	Captives (2 Ki. 25: 8) ..		19.
161.				43.	1. EVIL MERODACK ..	3 years.	43.
166.				1.	NERIGLESARUS ..	5 "	46.
				1.	NABONADUS, last king of Babylon; associated latterly with his son BELSHAZZAR ..	17 "	51.
183.				1.	DARIUS THE MEDE ..	2 "	68.
185.		RETURN OF THE JEWS ..		1.	CYRUS ..		70.

Summary of Chronology

Thus we have 184 full years as the Period from the Conquest of Samaria to the end of the 70 years captivity of Judah in Babylon, when by a decree of Cyrus they were allowed to return to their own land. Add these 184 years to the 260 and the 120 already found, and we have 564 years as the length of the Period from the beginning of Saul's reign to the Return of the Jews from Babylon in the first year of Cyrus. Since the latter date is well established by secular historians as 536 B.C., we are able to set down the entire period from Adam to our own time as follows:—

From Adam to the Flood (Sept.) ..	2262 years
The Flood to the Covenant with Abraham (Sept.) ..	1207 "
The Covenant to the Exodus (Heb.) ..	645 "
Period in the Wilderness ..	40 "
Period of the "Destruction of Seven Nations" ..	6 "
Period of the Inheritance (including Judges) ..	450 "
Reigns of Saul, David, Solomon ..	120 "
Revolt of Israel to Conquest of Samaria ..	260 "
Conquest of Samaria to Return from Babylon ..	184 "
Return of Jews from Babylon (1st year of Cyrus, B.C. 536) to A.D. ..	535 "
Christian Era, including present year, 1914 ..	1914 "

Total from Adam to date .. 7623 years

In the above table is exhibited the longer chronology according to the Septuagint, from Adam to the Flood, and from the Flood to the Covenant with Abraham, but according to the Hebrew version, from Abraham to the Exodus. The so-called "short chronology," in which the Hebrew manuscript (corrupted as we believe) is followed in the period before the Flood and from the Flood to Abraham, the Septuagint from Abraham to the Exodus, and 480 accepted in 1 Kings 6: 1, would give a total from Adam to the Exodus of 2513 years, and from Adam to and including the present year of 5922 years. But whichever of these chronologies, from Adam to the 1st year of Cyrus, is accepted, it should be noted, does not affect the Prophetic Periods of Daniel and Revelation, which concern us and our day, since they all have their beginnings *subsequent* to the well-

established secular date, 536 B.C.—See booklet, "Peace or War."

Further Remarks on the Interregnums

With Mr. Rouse's further statement, that "to insert an interregnum where the dates clearly require it contradicts no text whatever; whereas to make the reigns immediately successive in such a case brings the chronologer into direct collision with the express statements of the Word of God," we thoroughly agree. Besides, the occurrence of overlappings and interregnums is not surprising in view of Israel's apostasy and Judah's growing indifference; particularly when we remember that God had specifically prophesied trouble for disobedience—the complete overthrow of the ten-tribe kingdom, and the 70 years captivity of the two-tribe kingdom.

Begun in apostasy, nothing could be expected of Israel but progressive deterioration. The Lord to some extent hindered its rapidity by sending prophets to them and various chastisements designed as correctives. The sorry pass to which they had come in only 50 years is shown in 1 Ki. 16: 8-23. After reigning only two years Elah (a drunken reprobate) was murdered by his servant Zimri, who attempted to reign in his stead, but was in turn driven to suicide by the opposition of Omri the captain of the host, who was made king, but acknowledged by only half the people. Omri reigned six years in Tirzah, and six years in Samaria, and was followed by the wicked Ahab. In this instance there seems to have been no interruption in the succession, and consequently no interregnum need be recorded. A worse condition obtained during the latter half of the reign of Jeroboam II., for there is no mention of him after his 27th year (2 Ki. 15: 1), although he is said to have reigned 41 years; but his son Zachariah is mentioned as having begun his reign in the 38th year of Uzziah or Azariah king of Judah. The unsettled state of Samaria is shown by the fact that Zachariah was allowed to reign only six months, being murdered by Shallum, who in turn was slain by Menahem, who

went up from Tizrah, the district which gave trouble to Omri. All this time the Lord sent prophets to Israel, but to them the people gave no heed. After paying tribute to various foreign rulers, Israel was carried away captive by the Assyrians, and was never afterwards recognized as a separate nation. Indeed, to have done so would have been to recognize their revolt under Jeroboam as a right procedure. God throughout repudiates Israel's rebellion and sins. (2 Ki. 17: 6-23.) But any Israelite was welcome at any time to forsake his idolatry and return to the worship of Jehovah at Jerusalem. This many of them did under the spur of affliction.—1 Ki. 18: 39; 2 Ki. 11: 17; 2 Chron. 11: 13-16; 15: 3-15; 30: 5-11; 31: 1-5; 34: 6, 9.

Judah's Captivity

Judah's troubles and final captivity were also inflicted as a punishment for idolatry and wickedness. (2 Ki. 17: 19.) Things had gone too far to permit their entire deliverance from the calamities predicted, but at intervals a good king and contrite people secured respite. (2 Chron. 20: 3-17; 25: 7, 8; 29: 3-36; 30: 26, 27; etc.) And, when the time for the captivity came, the Lord advised them through the prophets not to resist, but to submit peaceably, and He would still be with them and ultimately would bring them back to their own land. But here again the people showed their foolhardiness in going contrary to the Lord, and hence many lost their lives unnecessarily.—Jer. 15: 1-3; 27: 4-11; 38: 17-23; 42: 11-22; 29: 4-7.

The length of Judah's captivity to Babylon was definitely foretold by the prophet Jeremiah to be 70 years—

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon SEVENTY YEARS.—Jer. 25: 11.

This prophecy concerns not only Judah, but also "all the nations round about" (verse 9); that is, Assyria, Egypt, Moab, Philistia, etc. Nebuchadnezzar first came up against Jehoiakim king of Judah in the fourth year of his reign, and at that time the seventy years' captivity must be considered to have begun. Subsequently, in warning Zedekiah as to his conduct, Jeremiah assured him that if he would obey instructions he and the people would be allowed to continue in Palestine (as a subject race, of course, but still retaining their homes and inheritances). (Jer. 38: 14-23.) The forcible removal of them to Babylon was on account of Zedekiah's obstinacy in refusing to be guided by the Lord. (Jer. 39: 1-10.) When Zedekiah and the chief persons were removed to Babylon, the poor of the people were left in the land, but neither did they learn the lesson of peaceful submission to the will of God, though Jeremiah had been given leave by the captain of the guard to dwell among them, and he continued to advise them as to their proper course. As a consequence further punishments were inflicted upon them, and the children of Israel were not only dispersed, but visited by the sword in the countries to which they fled.—Jeremiah, chapters 40 to 44.

The attitude adopted by the people toward Nebuchadnezzar was made an occasion by the Lord for their testing as to whether they had faith and confidence in Him, or not. This is plainly stated in Jer.

24: 5-10; 29: 4-9. If they believed God, they would hearken to Jeremiah His prophet; they would be like the good figs, and the Lord would preserve them. If they believed the false prophets and the diviners, they would be like the evil figs, and would be punished. See also Jer. 44: 27-30.

Daniel states that Nebuchadnezzar besieged Jerusalem in the 3rd of Jehoiakim, which agrees with Jer. 25: 1, which records Nebuchadnezzar as ruling over Judah in Jehoiakim's 4th year. Daniel and his companions were specially selected "princes," well favored, and of good understanding, whom Nebuchadnezzar ordered the master of the eunuchs to bring to Babylon at this time, to teach them the learning and the tongue of the Chaldeans. (Dan. 1: 1-4.) There is no doubt that this was in Nebuchadnezzar's 1st year, and therefore the first year of the captivity of Judah, because the celebrated dream which Daniel interpreted was dreamed in Nebuchadnezzar's second year, and Daniel was at hand to interpret it.—Daniel 2: 1.

Nebuchadnezzar's intention at this time was evidently to permit Jehoiakim to remain as subject-ruler of Judah, and had Jehoiakim not rebelled, the children of Judah might have continued to live in their own land with the exception of such as Daniel and his companions, who were wanted to be trained as representatives and councillors. But Jehoiakim's rebellion made necessary a second siege of Jerusalem. In the meantime Jehoiakim died, and his son Jehoiachin ruled in his stead. He reigned in Jerusalem only three months, and was so ill advised as to go out against Nebuchadnezzar, instead of submitting as Jeremiah had forewarned all to do.

This Jehoiachin,* called also Jeconiah and Coniah (1 Chron. 3: 16; Jer. 22: 24-28), was the last of the line of Solomon, and in accordance with previous prophecies was not permitted by the Lord to occupy the throne more than the tentative three months referred to in 2 Ki. 24: 8. These three months were sufficient to demonstrate his wickedness and disobedience to God's command through Jeremiah. The number of prisoners taken captive at this time is given in 2 Ki. 24: 14 as 10,000, including 7000 men of war and 1000 craftsmen and smiths, besides members of the royal family and aristocracy.

The next to rebel, and thus show his lack of faith in Jehovah, was Zedekiah, Jeconiah's successor, necessitating a fresh campaign of Nebuchadnezzar against Jerusalem. This siege is definitely stated to have begun in Zedekiah's 9th year, and lasted until his 11th year, which was the 19th of Nebuchadnezzar. Zedekiah was taken captive, his two sons were slain before his face, and his eyes put out. On this occasion another company of captives was taken to Babylon, with spoil from the temple, while a number of prominent persons was taken to Riblah and executed. (2 Ki. 25: 2-21.) Over the people left in the land Gedaliah was made governor.

When the Israelites scattered in the surrounding districts and the neighboring countries heard that Gedaliah was made governor, they returned, and Gedaliah assured them (in harmony with Jeremiah's

* Evidently his age on accession, given in 2 Chron. 36: 9 as eight years, should be eighteen, as in 2 Ki. 24: 8, for his wives are mentioned in 2 Ki. 24: 15.

instructions), that if they served the king of Babylon all would be well with them.—2 Ki. 25: 23, 24.

But Ishmael of the seed royal assassinated Gedaliah, perhaps through jealousy, also both Jews and Chaldees, who had associated themselves with Gedaliah. This act so terrified the remaining people, lest Nebuchadnezzar execute vengeance upon them, that, in spite of Jeremiah's prohibition, they departed in haste to Egypt, taking Jeremiah with them. (2 Ki. 25: 22-26; Jer. 43: 2-7.) But there still further trouble awaited them.—Jer. 44: 24-27.

Seventy Years' Captivity

The detailed accounts of Scripture, of which the above is a mere outline, make it clear that the "seventy years" predicted by Jeremiah were years of SUBJUGATION to Babylon, and began with the 1st year of Nebuchadnezzar in the 4th year of Jehoiakim. They were also years of CAPTIVITY, for in this year Daniel and his three companions, besides other princes, were taken to Babylon. Daniel's references to the 70 years show that he regarded them as covering the captivity which he had experienced from the 1st year of Nebuchadnezzar, for he says (Dan. 9: 2), that in the 1st year of Darius he understood that the 70 years' desolation of Jerusalem was drawing to a close, and he associated with it the desolation of the sanctuary or temple (verses 16, 17), as distinguished from the desolation of the land referred to in Lev. 26: 34, 35. Were the 70 years to date from the 19th of Nebuchadnezzar, instead of the 1st, Daniel's captivity and that of his people would be prolonged to 89 years.

2 Chron. 36: 20 also makes it clear that the captivity lasted from the time captives who escaped the sword were first taken to the first year of Cyrus; viz., from the 1st of Nebuchadnezzar to the 1st of Cyrus.

The surrounding nations, as well as Judah, were included in the prophecy of 70 years' captivity, and secular history as well as Bible history records the fulfilment in their experience. The attempt of one or two writers to apply the 70 years as years of desolation of the land fails because, as the account in 1 Ki. 25 shows, Nebuchadnezzar originally had no intention of desolating the land, but preferred to let the people remain under subject kings or governors. The *desolation proper* did not come till Nebuchadnezzar's 19th year, when the people had been removed by death or captivity and the final remnant fled to Egypt. That the land was not desolated until this time is shown by Jer. 40: 10-12, where it is related that just after Gedaliah's appointment the people "gathered wine and summer fruits very much." The period of absolute desolation therefore was 70 minus 19=51 years.

Desolate to Keep Sabbath

When the children of Israel were given Canaan as an Inheritance, they were commanded to observe every seventh year as a *Sabbath of the land*—

"When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof: But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord:

thou shalt neither sow thy field, nor prune thy vineyard. That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land."—Lev. 25: 1-5.

They were also told that failure to fulfil all the Law given them would bring upon them a series of punishments, each one "seven times" more severe than its predecessor,* and that a culmination of their punishment would be reached by their entire removal from their land until the requisite "rests" or "sabbaths" would be fulfilled—

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it."—Lev. 26: 34, 35.

The history of Israel up to the 19th of Nebuchadnezzar records their repeated neglect of the command concerning the "sabbath of the land." And the 51 years following show the fulfilment of this prophecy that the Lord would impose a desolation on the land to cause it to rest the requisite number of years while they were absent in the enemies' country—to fulfil (or complete) 70 years, the desolation being the later portion of the 70 years.—2 Chron. 36: 21.

Some have thought that each year of desolation of the land represented a year of Jubilee unobserved, but such a supposition is out of harmony with the expressed statements of Lev. 25, that the sabbath of the land came *every seven years*. The Jubilee, which came every fifty years, was more particularly for the proclamation of liberty throughout the land, in order that the people might return to their inheritances, and that the slaves and servants might be freed. True, during the Jubilee the land continued to rest because the people were not allowed to sow nor gather crops, but this rest feature was only incidental to the Jubilee, and not its primary purpose. Consequently, we take it that the "sabbaths" referred to as imposed by the desolation refer to the specially prescribed "*sabbaths of the land*."

It would appear then that Israel had neglected to observe 51 of the "sabbaths of the land" up to the time they were taken captive to Babylon. These 51 unkept Sabbaths were not consecutive, so we cannot discover which they were simply by counting back 51 x 7, or 357 years. The good kings were not all consecutive, neither were the evil kings, and before the time of kings the Judges were raised up only at intervals. When the Judge or the good king was ruling, the people were largely recovered from their idolatry and wickedness, and sought to obey at least in an outward manner the commands of the Mosaic Law. The 51 unkept "sabbaths of the land" were therefore scattered throughout the reigns of evil kings and the various periods of anarchy.

The Return from Captivity

The return from captivity was as distinctly foretold as was the fact of the captivity, and here again

* The nature and direction of these punishments has already been explained in the "Advocate," hence we do not go into details here. The reader is requested to refresh his memory by re-reading the article "The Times of the Gentiles" in issue of Feb., 1914.

the 70 years is reckoned as covering the period of the captivity at Babylon—

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10.

When the time came for the people to return, the prophecy was that God would "remember the land." (Lev. 26: 40-44.) It would need remembering, for it would appear that drought was allowed to burn up the land so that former fruitfulness gave place to arid wastes. The prophet said that the enemies' colonists living in the land during the Jews' absence would be astonished at it; that is, they would marvel how a country once flowing with milk and honey could become so desolate. But this was probably owing to the withholding of the early and latter rains. Regular rains were enjoyed while the people served Jehovah, but when they departed into idolatry the rains were often withheld to bring them to their senses. (Deut. 11: 14; 28: 23, 24; Lev. 25: 19; 1 Ki. 17: 1.) Finally, 51 years of drought would be enough to make the heathen remark on the changed condition, and also help to remind the Jews of former warnings.—Lev. 26: 32; Jer. 18: 16.

The way the Lord would "remember the land" would be by sending again the rains necessary for its fertility. Accordingly, when the Jews returned under Ezra and Nehemiah, they found the land ready to receive and support them. But the Jews imposed on each other, showing that many of them still retained the wrong disposition.—Neh. 5: 1-13.

The 51 years' desolation was predicted upon Judah, and not upon Samaria; Samaria having been previously dealt with. The Assyrians desolated the cities, took the Ten Tribes captive, and settled their own people in the land as colonists. Thus northern Palestine gained the name, "Galilee of the Gentiles." (Isa. 9: 1; Matt. 4: 14-16.) While Judah was desolated, Samaria under the colonists was fruitful. (Ezra 6: 9; 4: 13.) These settlers, as well as their governors, looked with disfavour upon the returned Jews, and for a time hindered their work. But the Lord overruled all things, the temple and walls were rebuilt, and the people prospered.

With the varied experience of Judah after the return, and up to the time of our Lord, it is not the

purpose of this article to deal. Judah had been cured of idolatry so far as worshipping idols was concerned, but they were still prone to wander from God, and prepared for themselves still further punishments, until God sent John the Baptist as the final reformer, and authorized our Lord to institute a new and better Covenant than the Law.

Daniel's Confession and Prayer

In Lev. 26: 40-43, we read that if after the series of punishments spoken of had been experienced the children of Israel would "confess their iniquity, and the iniquity of their fathers," and "if then their uncircumcised heart be humbled," then the Lord would remember His covenant and the land and do something for them. Daniel, when he saw that the captivity was drawing to a close, made such an acknowledgment and confession for himself and all the people. (Dan. 9: 2-19.) It is a beautiful prayer—the kind of prayer which must come from the heart of every sincere penitent, even though he be already, as was Daniel, a child of God. For Daniel assumed no superior position, as though all the rest of the nation had sinned, and he himself were spotless; rather, he included himself as a suppliant for forgiveness and mercy.—Verses 18-20.

In his prayer Daniel urges the Lord to end the desolations of Jerusalem and the sanctuary. Like all well instructed servants of God, Daniel asked the Lord to do what he knew from prophecy that the Lord intended doing. On the same principle the children of faith now pray, "Thy Kingdom Come," because God has promised that His kingdom truly shall come.

And, true to the prophecy of Leviticus 26, the Lord did hear, and did give the desired assurance. The Lord was pleased to see Daniel's great desire to understand, and to reveal to him something more of his purposes. The *Seventy Years* were indeed about at an end, but a period of *Seventy Weeks* was about to begin. There was still a considerable time to elapse before the absolute taking away of sins could be accomplished. Concerning this, Daniel (and God's people through him) was given a sign as well as a time prophecy, and it shall be our pleasure to consider these in our next issue (D.V.).

Babylonian and Egyptian Chronologies

A QUESTION that naturally occurs is, How does the preceding Bible Chronology compare with the Babylonian and Egyptian Chronologies? The answer of some Assyriologists and Egyptologists is that the Bible chronology is totally unreliable because it differs from these, and because it does not allow sufficient time for man to rise from a supposed state of savagery through long ages of evolution to the state of civilization and culture found in Assyria and Egypt, as depicted by the ruins, cylinders and monuments. With an eagerness exceedingly unscientific, they accept the dates found on tablets and monuments in preference to the Bible dates.

Where Bible dates present difficulties, they admit that some of the kings, for instance, may have reigned contemporaneously, but when they reckon time by the tablets and monuments they make all kings successive, and so spin out a much longer chronology than either the Bible or facts would justify.

This bias of some non-Christian chronologists must always be borne in mind when considering their chronological tables. But it is a good sign of the strength of the Bible position, that others are ready to make admissions, and even to reconstruct their Assyrian and Egyptian chronologies. The Bible chronologists long ago recognised the purely local

character of, for instance, some of the Egyptian dynasties—at Memphis, at This, etc.—just as they saw that Jephthah judged in Gilead but not west of the Jordan. Thus in these matters does the wisdom of the wise men perish, and the child of God is found to have the true wisdom which comes from God only.

Higher critics assail the Bible records on flimsy pretexts. Because the numbers 20 and 40 occur frequently for the rules of judges and reigns of kings, they assert that some later scribe arbitrarily assigned those numbers to fill up blank spaces in early records. But this is an unreasonable assumption, for on looking at the tables of judges and kings it will be seen that the odd numbers, 3, 17, 23, 29, 41, etc., are as numerous as the round numbers.

The following quotations from lately published historical works contain confessions of ignorance which we do well to bear in mind when other writers advance special knowledge of conditions and events in early times as justification for rejecting the Bible dates and events:—

"Our knowledge of the ancient East is still very young. All that has been learnt of it from the exploration of the ancient monuments dates from about fifty years; and much of this knowledge must be discounted so long as science has to work with insufficient means."—*Dr. Hugo Winckler, "Ancient Nearer Asia,"* p. 29.

"When and how greater achievements were accomplished, how and under what conditions men arrived at that intellectual result so important for the historian, the development of writing, are questions for which as yet no sources of information are forthcoming. The most remote antiquity to which we can go back, here in the valley of the Nile, was already acquainted with a perfect system of hieroglyphics."—*Ibid.*, p. 29.

"The Babylonian myths of the creation are looked upon as the prototypes after which the biblical myths were formed. How, then, did Babylonia become the teacher of the entire spiritual life of nearer Asia?" (*Ibid.*, p. 37.) Of the idea that Judaism got its teaching from Babylon, he says, "But all this is admittedly theoretical." But although acknowledging that "all this is admittedly theoretical," he inconsistently assumes its truth throughout his history.—p. 38.

"As to the credibility of these lists [dynasties and kings by Manetho], Flinders Petrie says—"Undoubtedly historical data were employed. If, however, we examine the earlier list of Thutmon's III, discovered in Karnak, we cannot but think that no trustworthy history of the empire existed at the time of its composition."—*Carl Niebuhr, on "Egypt."*

Says Col. C. R. Conder, in his "The Rise of Man"—

"None of the inscriptions of Arabia appear to be older than about 500 B.C., and the antiquity of some texts has been greatly overrated."—p. 65.

"We have no history before the appearance of written records in Asia, and no chronology before the foundation of Babylon 2250 B.C. [In this statement the Bible is evidently ignored.] We should be careful to distinguish what

is actually proved from that which is conjectural, and contemporary evidence from the beliefs of later writers. If we are to believe the Babylonians of the 6th century B.C., the ancient Akkadian civilization endured for some two thousand years before the growth of any Semitic power. But Sargina, "the founder king, is only a dim traditional figure."—p. 81.

"The confirmations of Biblical notices by Assyrian texts are well known."—p. 257.

When scientists, archaeologists and historians admit that the monuments are uncertain, the knowledge gained from them to be discounted, many claims of Babylonian superiority "admittedly theoretical," it is a relief to the Christian to turn to the Scriptures with faith and confidence.

The scientist cannot explain how a high degree of civilization, and a "perfect system of hieroglyphics" existed in prehistoric times, or how man was able to lift himself to such heights from the depths of savagery. But the Bible explains all by showing that man did not rise from savagery, but was created perfect, with wonderful powers of body and brain, and therefore there is nothing strange in man's ability to build fine temples and invent systems of writing in early Babylonian and Egyptian times. Neither is there anything strange in Noah's ability to construct an ark to ride upon the flood waters. Cain and Lamech built cities, Jubal and Tubal-Cain were inventors, long before either Babylonian or Egyptian exhibited inventive genius.—*Gen. 4: 17-22.*

In the series of lectures on Genesis by Archbishop Clarke, the first of which was referred to in July "Advocate," he speaks as if he were afraid to differ with the scientists, and therefore that he must accept their conclusion that man had lived on the earth for 20,000 or 30,000 years, and also that man may have arisen in different portions of the earth at the same time, thus contradicting Acts 17: 26, which says that God had made of *one blood* all nations who dwell on the earth.

Christian ministers and theological professors place themselves in an awkward position by such subservience to archaeologists, geologists, and other scientists, because the scientists are continually changing their theories, and as a consequence the Christian is dragged at their heels into many queer positions. Even now some scientists are admitting that all the evidence of nature is that man was a special creation of God, and did not rise from savagery or evolve from the lower animals; and when scientists speak louder and stronger on this point the evolutionist clergyman will be compelled to follow or be considered unscientific. How much better it is to be loyal to the Bible now, and thus compel scientists eventually to acknowledge that we were right all along.



The "Advocate" Misrepresented

EVERY ONE who undertakes to do something positive in the Lord's service finds opposition. It was so with our Saviour in His Father's service; it was the same with the apostles sent forth by the Lord; it occurred in the experiences of the Protestant reformers and others; and the "Advocate" has

been no exception to the general rule. On our part we do not feel surprised, nor have we any complaint to make; rather, we feel sorry that any should be in opposition to what seems to us so very plain and scriptural. And our sorrow is intensified as we realize that those who oppose us are not always as

careful as they should be in their statements, so that they frequently say things that are not only a little inaccurate, but grossly so.

It is always a question how much notice should be taken of such misrepresentation. Were we to feel obliged to reply to every false statement made about us, there would be no time left for the positive work of spreading abroad the truth. Our general practice, therefore, is to give no heed, and make no reply, but just quietly thank the Lord for the privilege of suffering a trifle for His sake and the Gospel's. Feeling satisfied that this line of conduct has the Lord's approval, we propose to continue therein.

But there are exceptions to all rules; and now something has been brought under our notice that seems to justify for this once a departure from the general procedure, for the sake of making the position of the "Advocate" quite clear to new readers, as yet not very well acquainted with it.

What is now alleged against the "Advocate" and our other publications is that they are "Watch Tower" publications, issued under other names to deceive the unwary, and so draw them into the "Watch Tower" association. Those who know the "Advocate" will wonder how any one could lay such an accusation against us. As far as we have been able to learn, the basis of the accusation is the fact that the editor of the "Advocate" and his wife were for a time employed in the "Watch Tower" office.

But more than five years have passed since we found it necessary to separate from the "Watch Tower" on account of the errors in its teaching. And so far from being in league with the "Watch Tower," the "Advocate" was started in protest against the "Watch Tower" errors.

The "Advocate" was started to uphold and defend by the grace of God the scriptural teaching that Jesus Christ began and finished the offering for sin when He offered up Himself (which the "Watch Tower" denies); that Jesus is Mediator between God and those who become believers in this age (which the "Watch Tower" denies, saying that we who believe now never needed Jesus as Mediator between God and us); that we who believe now are under the New Covenant and receiving its blessings (which the "Watch Tower" denies). This last point gave the name to our paper—"The New Covenant Advocate," for we advocate with all our might the New Covenant as the divine arrangement for the forgiveness of sins.

We take this means of assuring all who may see this, that there is no sympathy or community of interest in any shape or form, direct or indirect, between the "Advocate" and the "Watch Tower." The "Advocate's" protest against the errors named—and others in the same quarter—is maintained to this day, and by the grace of God shall ever be.

By way of showing more particularly our position, we append herewith a copy of a critical remark made by a "Watch Tower" reader in a recent letter to the editor of the "Advocate," and our reply thereto.

Criticism

"If, as you teach, Christ has been mediating between Judah, Israel and God for over 1,800 years,

and they are still God's enemies, I could have very little hope that he would ever succeed in bringing them together. It would be to my mind as great a failure as Christendom has made."

Reply

From your remark, I feel satisfied that you have not grasped the teaching of the "Advocate," for we do not teach as you say. The New Covenant is not described in Scripture as being between God on one side and a nation or the race collectively on the other. Our Lord is not Mediator between God and man; He is Mediator between God and *men*. (1 Tim. 2: 5.) The New Covenant is thus an individual matter between God and whomsoever enters into it with Him, Jesus being the Mediator.

The New Covenant is the instrument provided by God, by means of which He can be merciful to the unrighteousness of those under it, and can forgive their sins. It is the only arrangement made for the forgiveness of sins. (Heb. 8: 12, 13.) Now, forgiveness of sins is not granted in a wholesale manner to the race collectively; it is granted to the members of the race individually as they become believers—each by himself, as though there were no other.—John 3: 16; 2 Tim. 1: 12; Gal. 2: 20.

The New Covenant Not a Failure

I think you are aware that it has been no part of God's purpose to save or even to enlighten all the race during the present age; therefore, even though very few have been saved, you do not regard the preaching of salvation during this age as having been a failure. The purpose of God during the Gospel age has been to take out a people for His name, and the people thus taken out are to be joint heirs with His Son.—Acts 15: 14.

Since you believe that the preaching of salvation during this age has not been a failure, even in view of the small number saved, I am sure I do not see why you should think that the preaching or operation of the New Covenant during this age has been a failure. Since it has not been the divine intention to make the New Covenant universally known during this age, the matter of the number blessed under it cannot enter into the question of its success or failure in the past eighteen centuries. In this regard the New Covenant is on the same footing exactly as the High Calling; not having been very widely published during the Gospel age, neither the New Covenant nor the High Calling has been entered into by vast numbers of people. Indeed, on account of the limitations divinely imposed, it has not been possible for many even to hear about them, much less to enter in. Since God's Word always prospers in the thing whereto He sends it, and accomplishes that which He pleases, we are bound to admit that the preaching of Salvation, the New Covenant, and the High Calling has been fully as successful as God wished it to be, and that no failure has occurred. (Isa. 55: 8-11.) It only remains now that the Scriptures be pointed out which assure us that the New Covenant is operating in this age, and the case will be complete for your consideration, and I hope acceptance as scriptural.

The New Covenant Established

Our High Priest (Jesus Christ) is, as you know, vastly superior to Aaron as high priest. Why is our High Priest superior? Because He is associated with a superior covenant, of which He himself is the Mediator; viz., the New Covenant.

"But now hath He obtained a more excellent ministry, by how much also he IS the Mediator of a better covenant, which WAS established upon better promises."—Heb. 8: 6.

This statement proves that the New Covenant was in existence and in operation in Apostolic times, and that it WAS established *before* the epistle to the Hebrews was written.

Forgiveness of Sins only under the New Covenant

That the New Covenant is the arrangement under which God forgives the sins of those who approach Him during the Gospel age through Jesus, the only Mediator between God and men (1 Tim. 2: 5), the only "Way" (John 14: 6), is testified by the Holy Spirit in the following unmistakeable language—

"Whereof the Holy Spirit also is a witness TO US: for after that he had said before, This is the covenant that I will make with them after those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—Heb. 10: 15-18.

The offering for sin is complete, having been offered "once for all" by the Man Christ Jesus on Calvary, when He offered up Himself, His human body (Heb. 7: 27; 10: 10);

No more offering for sin is necessary or acceptable (Heb. 10: 18);

The New Covenant blessing of forgiveness and remission of sins is now available for all who will accept it by faith in the blood of Jesus (Acts 13: 38-41);

The "new way" to approach God is open (Heb. 10: 20);

THEREFORE, says the Apostle, we may draw nigh with all confidence, being reconciled to God through Jesus, our Mediator.

Certainly, the New Covenant makes all this possible to us; this is the New Covenant blessing. The New Covenant is the only way by which we can in this age draw nigh to God and be accepted by Him.

The New Covenant Necessary for Those Who Would Win the High Calling

That the New Covenant is of the greatest interest to those who hope to become joint heirs with Christ; nay, that the New Covenant was arranged, and that Jesus became Mediator of it, *in order that* the joint heirs might thereby be enabled to enter into their glorious inheritance, is stated with a definiteness that cannot be questioned, and with an authority that cannot be gainsaid, in the following—

"AND FOR THIS CAUSE he IS the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of eternal inheritance."—Heb. 9: 15, R.V.

It would be impossible to state more plainly and straightforwardly than in the foregoing passage the great interest that the saints of the High Calling age have in the New Covenant, and the necessity of their being under its terms in order to inherit the grand things promised them.

The High Calling under the shield of the New Covenant was first offered to the Jews who had been under the Law Covenant (called the "first" in the above passage). Some of them gladly received the calling, and started on the race for the prize; but most of the Jews would have none of it. These unbelieving ones were rejected; they were cut out of their places in the "olive tree." But new branches were grafted in. (Rom. 11: 17-24.) That is to say, Gentiles were invited to enter into the favours which the Jews would not have. (Acts 13: 46, 47.) And so it comes to pass that WE have entered into the High Calling under the protection of the New Covenant. Thanks be to God for His great favour to us!

In the next age the New Covenant will still be in operation, and its blessings of forgiveness of sins will become much more widely known than they have been in the present age. But in that time there will be no High Calling. Then the earthly blessings will be granted to those who enter into the New Covenant with God through Jesus, their Mediator.

I trust, dear Brother, that you will find in the above something worthy of your acceptance, because scriptural; and I should like also to ask you to read in "Bible Talks" the chapter entitled "Salvation and the Covenants."



Christian Evidences

(Continued from July issue)

3. I am not saying, you will observe, that no such questions as these ought ever to be asked; or that there is no occasion to seek any answers to them; but only that they are not at all the *same thing* as the other question,—the inquiry for a reason of our Christian hope. And it should also be observed that it is not the most natural and reasonable way of examining any question to *begin* with looking to the objections against any system, or plan, or history, before we inquire into the reasons in its favour. And yet it is thus that some people are apt to proceed in

the case of the Christian religion. Having been brought up in it from childhood, and received it merely as the religion of their fathers, they perhaps meet with some one who starts objections against several points; and then they think themselves obliged to find an answer to each objection, and to explain every difficulty in the Gospel-system, without having begun by learning anything of the positive evidence on which it is founded. And the end of this sometimes is that their minds are disturbed, and, perhaps, their faith overthrown, before they

have even begun to inquire into the subject in the right way.

Some persons will advise you, for fear of having your mind thus unsettled, to resolve at once never to listen to any objections against Christianity, or make any inquiries, or converse at all on the subject with any one who speaks of any doubts or difficulties; but to make up your mind once for all, to hold fast the faith you have been brought up in, on the authority of wiser men than yourself, and never to attend to any reasoning on the subject.

4. You have already seen, that if our forefathers had gone upon this plan, we should at this day have been Pagans like them; and that if all the world had proceeded thus when the Apostles first appeared, all men would have kept to the religion of their fathers (as the chief part of the most learned and most powerful among them did,—see 1 Cor. i. 26), and Christianity would not have existed at all. And you ought to observe also, that when a learned man says that ordinary Christians had better shut their ears against all doubts and arguments, and be satisfied to take the word of the learned for the truth of the religion, a suspicion is often raised, that he does not really believe it himself, but wishes to support it for the sake of the lower classes; and considers that the less they think, and reason and inquire, the less danger there is of their being undeceived. Such appears to have been, generally, the state of mind of the educated classes among the ancient Heathen, in respect of their religion. They thought it useful for the vulgar to believe in the fables about their gods; and being aware that these would not stand the test of examination, they did not approve of any inquiry on the subject.

5. But it is likely that many of those who discourage ordinary Christians from using their reason on the subject of Christian evidences, are not themselves unbelievers, but are merely timorous and distrustful, and see the dangers on one side, while they overlook those on the other. They see that there is a danger of men making an ill use of their reason; which there certainly is, as well, of any other gift. The servant in the parable (Matt. xxv. 25; Luke xix. 20), who was entrusted with one talent, might have employed it ill, and lost it; but it was not, therefore, the safe course to lay it by in a napkin. There is danger of the misuse of money, or of food. We know that many shorten their lives by intemperance. Yet food was bestowed for the support of life, and not for its destruction. And so, also, God has provided evidence to prove the truth of Christianity, and has given us the faculty of reason, by which we can understand that evidence; and what is more, He has expressly directed us (1 Peter iii. 15) to make that use of the faculty. But in the use of all His gifts there is danger; which we cannot escape without diligent caution. And those who would guard men against the danger of doubt and disbelief by discouraging the use of reason, are creating a much greater danger of the same kind, by the distrust which they manifest:—by appearing to suspect that their religion will not stand inquiry.

6. But is it, then, to be expected that you should be prepared to answer every objection that may be brought against your religion? By no means. You may have very good reason for believing something

against which there are many objections; and objections which you cannot answer, for want of sufficient knowledge of the subject. In many other cases besides that of religion, there will be difficulties on both sides of a question, which even the wisest man cannot clear up; though he may, perhaps, plainly see on which side the *greater* difficulties lie; and may even see good reasons for being fully satisfied *which* ought to be believed. Thus, in the case before mentioned, of the bed of sea-shells, found far above the present level of the sea, there are strong objections against supposing either that the sea was formerly so much higher than now, or that those beds were so much lower, and were heaved up, many hundred feet, to the height where they now lie. And yet no one who has examined and inquired into the subject, has any doubt that those beds of shells do exist, and must, at some former time, have been the bottom of a sea.

To take another instance: the astronomer Copernicus first taught, about three hundred years ago, that the earth (which had formerly been supposed to be at rest in the midst of the universe, with all the heavenly bodies moving round it) travels round the sun in the course of a year, and is at the same time turning also on its own axis,—that is, rolling over like a ball,—every twenty-four hours. This theory of his (which has long since been universally admitted) was at first met by many objections; several of which neither he, nor any one else in those days, were able to answer. Many years afterwards, when astronomy was better understood, some objections were answered, and difficulties explained. But there were others, of which no explanation could be found, till a very short time ago, in the memory of many persons now living. Yet, long before that time, notwithstanding the objections, there was no one at all acquainted with the subject, who had any doubt of the earth's motion.

7. Again, it is perfectly well established, that aerolites,—that is, stones from the sky,—have fallen in various countries, and at different times, to a considerable number. They are composed of iron, or a peculiar kind of iron-stone, and are of all sizes, from a few ounces to several hundredweight. No explanation has been given of them that is at all satisfactory. There are strong objections against supposing them either to have been thrown out by volcanoes in the moon, or to be fragments torn off from some other planets, or to be formed in the air. In future generations, perhaps, when chemistry and astronomy are much improved, more may be known about these wonderful stones. But, in the meantime, the fact of their having fallen is so well attested by numerous witnesses, that in spite of all the difficulties, no one who has inquired into the subject has any doubt the thing has really occurred, however incredible it might have appeared.

Then, again, if we look to human transactions, we shall find several portions of history, even those which no one has any doubt of, full of such strange events, that difficulties might be pointed out in the accounts of them, and strong objections raised against the history, even when it rests on such satisfactory evidence as to be believed in spite of those objections. In the history, for instance, of Europe for the last forty years, there are many events so improbable in them-

selves,—especially all that relate to the wonderful rise, and greatness, and overthrow, of the empire of Napoleon Buonaparte,—that it would be easy to find objections sufficient to convince many persons that the history could not be true, were it not that it is so well attested as to be believed, notwithstanding all the difficulties.

Numberless other examples might be brought, to show how many things there are, which men believe, and believe on very good grounds, in spite of strong and real objections, which they cannot satisfactorily answer; these being outweighed by more and greater difficulties on the opposite side.

8. As for the particular objections which have been brought against the Christian religion, and the Christian Scriptures, it would of course be impossible to put before you, in a short compass, even the chief part of them, together with the answers that have been given. But what is of the most importance is, to lay down, generally, the right way of viewing objections, either against our religion, or against anything else; namely, first, that you should not *begin* by considering the objections to any statement or system before you are acquainted with the evidence in favour of it; and secondly, that you should not think yourself bound to renounce your faith if you cannot answer every objection, and clear up every difficulty that may be raised; but should remember that many things are believed, and must be believed, against which there are strong objections that have never been completely answered, when there are stronger objections against the opposite belief.

Objections Answered

—LESSON XIV.—

1. OF the objections that have been brought against Christianity, there are some which ordinary Christians may learn enough to be able to refute for themselves. There are others, again, to which learned and able men have found answers, but which the generality of Christians cannot be expected to answer, or even to understand; and again, there are other objections which no man, however learned, and however intelligent, can expect to answer fully, on account of the imperfect knowledge which belongs to man in this present life. For you are to observe, that when we speak of any one as having much knowledge and intelligence, we mean that he is so *comparatively* with *other men*; since the best-informed man knows but few things, compared with those of which he is ignorant; and the wisest man cannot expect to understand all the works, and all the plans, of his Creator. Now this is particularly important to be kept in mind in the present case; because Christianity, we should remember, is a scheme imperfectly understood. What is revealed to us must be (supposing the religion to be true) but a part, and perhaps but a small part, of the whole truth. There are many things of which at present we can know little or nothing, which have, or may have, a close connexion with the Christian religion. For instance, we are very little acquainted with more than a very *small* part of the *universe*; of the *whole* history, past and future, of the *world* we inhabit; and of the whole of *man's* existence.

The earth is but a speck compared with the rest of the planets which move round the sun, together

with the enormous mass of the sun itself; to say nothing of the other heavenly bodies.

2. Seeing, then, that Christianity, if true, must be a scheme so partially and imperfectly revealed to us, and so much connected with things of which man can have little or no knowledge, we might have expected that difficulties should be found in it which the wisest of men are unable to explain. And men truly wise are not surprised or disheartened at meeting with such difficulties; but are prepared to expect them from the nature of the case.

The view which we have of any portion of a system, of which the whole is not before us, has been aptly compared to a map of an *inland-country*; in which we see rivers without source or mouth, and roads that seem to lead to nothing. A person who knows anything of geography, understands at once, on looking at such a map, that the sources and mouths of the rivers, and the towns which the roads lead to, are somewhere beyond the boundaries of the district, though he may not know where they lie. But any one who was very ill-informed might be inclined presumptuously to find fault with the map which showed him only a part of the course of the river and roads. And it is the same with anything else, of which we see only a part, unless we recollect that it is but a part, and make allowance accordingly for our imperfect view of it.

There is much truth, therefore, in the Scotch proverb, that 'children and fools should never see half-finished works.' They not only cannot guess what the whole will be when complete, but are apt to presume to form a judgment without being aware of their own ignorance. If you were to see for the first time the beginning of the manufacture of some of the commonest articles, such as, for instance, the paper that is before you, you would be at a loss, if you had never heard the process described, to guess what the workman was going to make. You would see a great trough full of a liquid like pap; and would never think of such a thing as a sheet of paper being made from it. And if you were to see the first beginning of the building of a house or a ship, you would be very unfit to judge what sort of a work it would be when completed.

And the same holds good, only in a greater degree, in respect to the plans of Divine wisdom. So small a portion of them is made known to us, that it would be strange if we did not find many difficulties,—such as man cannot expect to explain,—in that portion which we do see.

3. Although, however, you must not expect to be able to answer all objections that may be brought, you will be able, in proportion as you improve in knowledge, and in the habit of reflecting and reasoning on the subject, to find satisfactory answers to many which at first sight may have appeared very perplexing. And in particular you will find that some difficulties in the Christian religion, which have been brought forward as objections to it, will appear to be, on the contrary, evidences in support of it. They may, indeed, still continue to be *difficulties* which you cannot fully explain, and yet may be so far from being *objections* against your faith, that they will even go to confirm it.

(To be continued)

American Branch—New Address

FRESH ARRANGEMENTS having been made for the conduct of the work in America, we have now the pleasure of advising friends in the United States and Canada that Brother James Cumming, 676 Fulton St., Brooklyn, N.Y., is prepared to give prompt and efficient attention to your esteemed favours. All Orders for Books, Yearly Subscriptions to "Advocate," extra copies of "Advocate" and Tracts, and all Donations to Cheerful Givers and "Advocate" Sustaining Funds may now be sent to his address, and will have every possible attention.

For the inattentiveness of our late branch we desire to express sincere regrets to all who have been inconvenienced thereby. Friends from whom we have had particulars have had their orders supplied from Melbourne. As there may be others who have not communicated, we now request all friends who have not received supplies ordered from the late branch to send full particulars of their unfilled orders to Bro. Cumming, who will make them good. As we earnestly desire that no one should be at a loss on account of the lapses for which we are at least indirectly responsible, we hope that all whom this notice may concern will communicate at once with the new Branch Office.

Communications and questions of general interest concerning the good work in the United States and Canada (not being orders, subscriptions and donations) may be addressed to Bro. A. E. Williamson, whose present address is 405 North Willow St., Chattanooga Tenn. He will at all times be pleased to hear from interested friends, and to receive and offer suggestions for the general good.

While fully recognizing the fact that for American friends to send their correspondence to far-off Australia has been, as one brother expressed it, "something of a chore," and therefore wishing to do all we can to oil the wheels of progress by maintaining a Branch Office in America, the editor of the "Advocate" desires to express the great pleasure he has had in receiving letters from the United States and Canada in the last few months. The flow of American letters in this direction will, of course, from now on be somewhat diminished. Nevertheless, the editor hopes that he will not be altogether forgotten by friends abroad. And in any case, all letters containing doctrinal questions for which the editor's answers are desired—either in the "Advocate" or privately—should be sent to Melbourne.

Finally, the prayers of all friends are desired, that these arrangements may redound to the glory of God and the advancement of His Truth graciously committed to us all.

Wanted—Reapers

BRETHREN AND SISTERS with hearts filled with love and zeal for the Lord, His truth, and His people, to be messengers of the good news from house to house, as were the disciples of old, at the Master's command. Publications ("Bible Talks," "Parables," "Christian's Comforter," "Peace or War," "Everlasting Punishment," etc., and this Journal) are available, and liberal discounts are allowed on these to meet expenses of the workers. A great door is open in all English speaking countries. In regard to this work we are, as it were, on the bank of Jordan with the promised land just before us. Shall we not enter in? Or shall we let unbelief keep us out? God forbid! Pray the Lord of harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers few. Write us about this!

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psal. 60: 12.

"But this I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since

our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

66G, 5/-; 67G, 7/11; 68G, 5/-; 69G, 7/-; 70G, 7/5; 71G, 7/-; 72G, 1/10; 73G, 7/-; total for month, £2:8:2 (\$11.70); previously reported, £36:8:8 (\$177.06); total for 7 months, £28:16:10 (\$188.76).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

93G, 5/-; 94, 2/6; 95G, 16/9; 96G, 2/-; 97, £1; 98G, 2/-; 99G, 9/9; 100, 10/-; 101G, 15/9; 102, 15/3; 103G, £1; 104, 17/-; 105G, 18/9; 106G, £1:18:1; 107, 10/-; 108, 12/6; total for month, £10:15:4 (\$52.33); previously reported, £90:11:8 (\$439.22); total for 7 months, £101:7:9 (\$491.55).

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES; THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Variorum and other Bibles. Send for Description and Prices.

The New Covenant Advocate and . . . Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand 2 6
In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75
By the dozen of any issue—1 6 in Australasia; 2/- (50 cents) elsewhere
Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO

8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE

127 CANONGATE, EDINBURGH, SCOTLAND
676 FULTON ST., BROOKLYN, N.Y., U.S.A.

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., SEPTEMBER, 1914

No. 6

The Seventy Weeks

A Marvel of Prediction and Fulfilment

HAVING BEEN used by God to show to the great king Nebuchadnezzar what should come to pass thereafter; and also some time later to predict that same monarch's humiliation of seven years (Dan. 2: 45; 4: 8-27), and still later to interpret for Belshazzar the handwriting on the wall, the beloved Daniel would realize his own position of favor in God's eyes. He would also have before his mind the assurance given by Amos—"Surely the Lord God will do nothing, but He revealeth his secret unto His servants the prophets." (Amos 3: 7.) And he would reasonably gather that God would not be displeased by any manifestation on his part of desire to know more concerning the future.

But because he had been enlightened in the past Daniel did not take a continuance of God's favors for granted. Too often those whom God blesses become self-righteous and presume upon His goodness. Nor did Daniel think that he could lead a life of pleasure, after the manner of the princes and governors with whom he was associated, and still be the recipient of visions and messages from on High. He recognized his duty of faithfulness to his God, and of rigid observance of the law of his God to the extent possible in a foreign land. So much was his character established in virtue, and his mind developed in that wisdom and clearness of thinking which come from God only, that the new king Darius quickly recognized his abilities and established him in the high position previously held by him under Nebuchadnezzar and his successors. He was preferred over other officials "because an excellent spirit was in him." And those who sought to displace him could find no just cause of complaint.—Dan. 6: 1-5.

It was in this first year of Darius that Daniel apprehended that the seventy years' captivity was about to end, and that he prayed earnestly for the forgiveness of himself and fellow captives. He pleaded for the restoration of Jerusalem and the sanctuary, reminding God that its continued desolation was a reproach upon the Almighty, inasmuch as He had set His name there, and called Israel his people. It would therefore be to the glory of God to forgive

His people their transgressions and to fulfil His promise to return them as a nation to their own land.

A Remarkable Coincidence

By comparing chapters 6 and 9 a remarkable coincidence is found. Both chapters concern the first year of Darius.

In chapter 6 is described Daniel's high position, as the chief of the three presidents appointed by Darius, and the king's thought to set him even higher by placing him over the entire realm. In chapter 9 Daniel sets his face unto the Lord God "to seek by prayer and supplications, with fasting and sackcloth and ashes," an answer to his longing desire to know just when the captivity would be brought to an end. Knowing the prophecy concerning Cyrus as the one who should bring the deliverance, he would wonder whether Darius' associate Cyrus were that deliverer, or whether another were to be expected. (Isa. 44: 24-28; 45: 1-4.) His chief interest is not his own high earthly position, but God's will concerning His people, and God's honor as that people's known Lord and Protector.

In chapter 6 his fellow counsellors envy him and plot his overthrow, subtly securing the king's signature to a decree which would ensure his death in the den of lions. In chapter 9 Daniel, unspoiled by his honors, and oblivious of the conspiracy, voluntarily humbles himself beneath the lowest of his enemies, by placing dust and ashes on his head. The Scripture had promised that the enemies of God's people should lick the dust, and should be ashes under their feet. (Psa. 72: 9; Isa. 49: 23; Mal. 4: 3.) But Daniel was willing to be himself under the feet of his enemies, if only God's name might be glorified.

When He is ready to show someone a great favor, or reveal to him a great truth, God often allows that person to undergo a severe test of fidelity. So it was with Abraham, with Moses, and others who might be named, and so it was with Daniel. The very time he had set himself to study the prophetic books and to seek by prayer God's aid in understanding them

was the very time chosen by his enemies to block his access to God by interfering with his regular mode of worship. (Dan. 6: 5-13.) Darius was his friend, and saw too late that he had been trapped into signing the decree, but though he worked hard in Daniel's behalf until sundown he could do nothing, and Daniel was perforce thrown into the den. He could only give Daniel a word of encouragement, "Thy God whom thou servest continually, he will deliver thee." (Dan. 6: 14-16.) And Daniel, we may be sure, did not cease praying when the stone was laid and sealed in such a manner by the lords that the friendly king could not secretly aid his escape. But God Himself preserved and delivered Daniel because of his faith, and gave him a fresh token of his love by sending to him the angel Gabriel with a new revelation of His purpose concerning Israel.—Heb. 11: 33; Dan. 9: 21.

Prayer for Forgiveness

According to the angel, Daniel still lacked "skill and understanding." Gabriel did not come to show him a fresh vision of beasts emblematic of great world powers. That was not the subject Daniel was praying about. The visions of chapters 7 and 8 had been given in the reign of Belshazzar, and had been partially explained very soon after, while further details were given in the third year of Cyrus, as recorded in chapters 10 to 12. In regard to their complete understanding Daniel was told they would not be fulfilled for many days, and therefore should be "sealed up" until a later date. In the meantime Daniel's life would be finished, and he should rest till the time came to call him forth again.—Dan. 12: 4, 9, 13.

The subject of Daniel's prayer, as recorded in chapter 9, was *the forgiveness of sins*, and it was on this subject that he was deficient in understanding.

Daniel's concern for Jerusalem and the sanctuary where God had set his name would be not only that they might be restored, and so God's reproach be taken away from before the Gentile nations, but that the prescribed sacrifices for sin might continue to be offered and so the people have assurance that their transgressions were forgiven. It must be remembered that the only provision made in the Law for the forgiveness of sins was the offering of animal sacrifices, and these were not acceptable anywhere but on the altar of the temple at Jerusalem; and before the High Priest on the Day of Atonement could give the people his blessing as indicating that their sins were forgiven the blood of the sacrifices had to be sprinkled on the Mercy Seat and on the great altar and other furniture—all of which were considered as being defiled because set in the midst of a sinful people.

Daniel felt the burden of sin resting upon the nation, and his great desire, for which he humbled himself before God, was to have definite assurance of forgiveness and re-instatement as a cleansed and acceptable people. The angel came to show him that the city of Jerusalem and the temple or sanctuary there located were *not absolutely necessary for the forgiveness of sins*. God had another "Most Holy" in view. And while He would according to program restore the temple at Jerusalem and return

the people to their own land, such restoration would insure neither their penitence nor yet their complete forgiveness. This will appear as the angel's message (9: 24-27) is examined.

The "Commandment," the "Matter," the "Vision"

"... O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."—Dan. 9: 23.

A misapprehension of these words of the angel is responsible for the idea entertained by some Bible students that the angel had come to explain one or another of the visions previously seen by Daniel. But the commandment (margin, "word") was a new message which the angel came to "declare" (*Variorum* reading), and Daniel was invited to consider this new word and understand this new vision. Here the word "vision" is applied to the mental picture which would be drawn in Daniel's mind by the angel's description. The "vision" which Daniel was thus called upon to consider was of Jerusalem rebuilt, and then *overthrown AGAIN*; of the sanctuary restored, and then *desolated AGAIN*; of the development of an abomination even more widespread and desolating than that which he was aware of in the previous history of the Jewish people. (Dan. 9: 26.) But, coupled with this depressing news, was the *announcement of the Messiah*, the prince, and of "a Most Holy" which He would anoint. It was not the time in Daniel's day for a clear understanding of the work to be accomplished by the Lord Jesus, who would offer the absolutely satisfactory offering for sin, but he was told enough to enable him to understand that God would still care for His people, for His plans extended many generations beyond Daniel's day.

Living as we do long after the advent of the Messiah, and having the aid of the New Covenant Writings, as well as of the Holy Spirit, the "vision" opens up to us, and brings with it a great blessing.

Seventy Sevens Determined

"Seventy weeks are determined [or, decreed] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the [literally, "a"] Most Holy."—Dan. 9: 24.

The Hebrew of "week," verses 24, 25, 26, 27, means literally "seven," and may be rendered either "seven" or "week." On the principle of "a day for a year" (Ezek. 4: 5, 6), a "week" would be seven years. Daniel had reached the end of the period of "seventy years," and now the Lord gives him a prophecy concerning *seventy weeks of years*, or 70×7 years = 490 years. This period of 490 years was fixed by divine decree, and nothing could alter it. In Heb. 1: 2 we read, "By whom also He made the ages," which shows that God has been working according to a definite plan and a fixed time-table, and that these fixed periods were made (that is, appointed or ordained) by the Lord Jesus, God's agent in the creation of all things; or for *Him* (that is, with a view to the work He would accomplish in the various set periods). So this seventy times seven

period of Daniel was arranged to reach unto the Messiah, and during that period certain things would be accomplished.

As Daniel himself was aged when this prophecy was given, its message is undoubtedly for God's people since who like him have an earnest desire to understand. The angel said to Daniel, "Thou art a man of desires" (Dan. 9: 23), and God's people now, who are men and women of desires, and are willing to humble themselves before the Lord, may receive the light they long for, and more light than was due to be revealed in Daniel's day. Or if we take the phrase "man of desires" to mean "desirable in the Lord's eyes," or "greatly beloved," we have the encouraging thought that those who are, like Daniel, humble and sincere truth-seekers are greatly beloved by the Lord.

This 490-year period had to do with Daniel's people and the city of Jerusalem, thus guaranteeing that after the return from the captivity the city would stand for at least 490 years longer. That period would be divided into three sections—

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, . . . And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease. . . ."—Dan. 9: 25-28.

Here we have seven weeks, sixty-two weeks, and one week; total, seventy weeks; or 49 years, 434 years, and 7 years; total, 490 years. Naturally one would begin the 490 years when the 70 years' captivity ended, until he notices that this period is said to begin—not from the return of the Jews under Zerubbabel in the first year of Cyrus (Ezra 1: 5; 2: 1, 2), and not from the return of the second large company under Ezra (Ezra 7: 6, 7), but from the building of the "street" and "wall" under a special decree or commission of the then-to-be reigning "universal" sovereign.

As soon as the people under Zerubbabel were settled in their various cities, Jeshua or Joshua repaired the altar and began the offering of regular sacrifices. In the seventh month the day of atonement and the feast of tabernacles were duly observed. (Ezra 3: 1-6.) At about this time also arrangements were made for securing timber of Lebanon from Tyre and Sidon for the rebuilding of the temple. (Verse 7.) In the following year the foundation was laid, amid shoutings and rejoicings of the people, though the ancient men who had seen the glory of Solomon's temple wept when they beheld the inferior manner in which the new temple would be constructed for lack of materials and money so plentiful in Solomon's time.—Ezra 3: 8-13.

The prophet Daniel had said that the street and wall (or moat) would be rebuilt "in troublous times." The same was true of the rebuilding of the temple itself, the Syrian princes objecting to the continuance of the work. Hence the Jews' purpose was frustrated all the days of Cyrus.—Ezra 4: 1-5.

Cambyes (the Ahasuerus of Ezra 4: 6) began to reign 529 B.C., and seems to have paid no attention to the letters against the Jews sent him by the

"people of the land," but neither did he issue a decree favoring the Jews. Pseudo-Smerdis (the Artaxerxes of Ezra 4: 7) was, however, influenced to send a decree forbidding the re-erection of the walls of the city; consequently the work on the walls ceased until the reign of Darius Hystaspis (the Darius of Ezra 4: 24; chaps. 5, 6). In the second year of Darius (B.C. 520) the rebuilding of the temple began, and it was finished "on the third day of the month Adar, which was in the sixth year of the reign of Darius the king," B.C. 515. (Ezra 6: 13-15.) The children of Israel, filled with joy, then dedicated the house, and kept their first recorded passover after the return.—Ezra 6: 16-22.

Rebuilding the temple necessitated rebuilding its walls. This would involve reconstruction of the masonry which formed part of the city wall, the temple being situated at one end of the city. But this did not fulfil Daniel's prophecy concerning the building of the wall and moat encompassing the city.

In 486 B.C. began the reign of Xerxes I. (the Ahasuerus of the book of Esther), during which reign the Jews prospered, except when Haman plotted their destruction, but the tables were soon turned, and the Jews authorized to destroy their persecutors. (Esther 8: 9; 10.) This incident shows the absurdity of the law of the Medes and Persians, that no decree of the king can be altered, for Ahasuerus could not rescind his first edict to destroy all the Jews. (Esther 3: 8-13.) In order to nullify it he had to issue a second "unchangeable" decree authorizing the Jews to defend themselves and destroy those whom he had previously ordered to slay them. Esther 10: 3 shows the great prosperity of the Jews in all the dominion, but says nothing of the still persistent desire of those dwelling in Palestine to rebuild the city and its defences. This Ahasuerus is called Artaxerxes in the Septuagint version of the book of Esther.

The next ruler was Artaxerxes I., or Longimanus. The name Artaxerxes is not a compound of Xerxes, but was a title, meaning† "Righteous or Sublime Ruler," and "Longimanus" is said to have been added to the title of this ruler as a symbol of his "long hand," or sceptre, reaching out over his empire, just as we now speak of the "long arm of the law."

The Return under Ezra

But though the Jews in Palestine prospered in temporal things, they still manifested their old weakness of association with the idolatrous peoples among whom they lived. News of this would undoubtedly reach Ezra the scribe, direct descendant of Aaron,

*The passage Ezra 4: 6-23 refers to letters and incidents of reigns subsequent to 4: 1-5. It comes in naturally as a recitation of opposition subsequently experienced by the Israelites, and must not be mistaken as related to the opposition experienced when rebuilding the temple in the reign of Cyrus.—Ezra 4: 1, 3.

Chapter 5: 1, 2 refers again to the building of the temple by Zerubbabel and Joshua, in the reign of Darius, and the exhortations of the prophets Haggai and Zechariah not to give up the project through fear of their enemies. Chap. 5: 3-17 and all of chap. 6 refer to the progress of the work under Darius.—Compare Hag. 1 and 2; Zech. 1: 1-4.

†Schaff-Herzog Religious Encyclopedia.

who had "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7: 1-5, 10.) And knowledge of the fact that the temple had been rebuilt, but was not adequately furnished nor supplied with the regular rotation of priests and Levites for the service, would stir up in him the desire to visit Jerusalem and take with him Priests, Levites, Nethinims, singers and porters, and such wealth as he could collect from the Jews in Babylon. To this end he petitioned the king for a grant and letters of recommendation to the deputies in Palestine, that he might not be hindered in his mission. These were readily given, "according to the hand of the Lord his God upon him." In addition the king made Ezra a "judge" over the Israelites, with power to punish by death, banishment, imprisonment or confiscation of goods any Jew who would not be subject to his authority. And Ezra praised God for having put it into the king's heart to beautify the house of the Lord. (Ezra 7: 6-28.) Like Daniel, Ezra's thought was for God's glory. The honor and authority given him were accepted merely as a means to that end. When the Lord wished his house beautified and the full service at the temple restored, he raised up a peaceful and benevolent monarch who would authorize the work, and also a zealous member of the house of Aaron to supervise it.

Ezra was a man of faith, with also an eye to consistency; for, after telling the king that God would bless all those who put their trust in Him, he was ashamed to ask for a cavalcade to protect the company while on the march. Hence all the band fasted and prayed for God's protection; and they received it. They arrived safely at Jerusalem on the first day of the fifth month, having left the river Ahava on the first day of the first month; consequently the journey occupied four months. (Ezra 8: 21-23; 7: 7-9.) On arrival Ezra allowed three days' rest, and on the fourth proceeded to the business on which he had come, the first items being the checking of the treasure brought from Babylon, and presenting the king's letters to the governors.—Ezra 8: 24-36.

The next item was receiving deputations of elders, who declared the apostasy of priesthood and people. Ezra knew things were not as they should be, but he was hardly prepared for the revelations of the elders, and sat for a long time in humiliation and dismay. (Ezra 9: 1-4.) Then he did whatever other faithful child of God does in similar circumstances—he prayed unto the Lord his God, confessing the iniquities of the people, and asking for yet further patience and grace to be manifested toward them. (Ezra 9: 5-15.) The Lord is indeed long-suffering, pitiful and of tender mercy, and He did not blot out the nation for their transgressions. While manifesting his disapproval of the people by heavy rains, He enabled Ezra to carry out a work of reform, giving all transgressors the opportunity to forsake their evil ways and pledge themselves to obey the law in the future. (Ezra 10: 1-19.) Well does the Apostle Peter comment on the wonderful long-suffering of God, even to a thousand years. At this time God had had patience with Israel for over a thousand years, and was prepared to exercise it for

500 years more. God's longsuffering with the Gentile world has been equally remarkable. He is not willing that any should perish, but that all should come to repentance.—2 Pet. 3: 8, 9.

Ezra received his commission in the 7th year of Artaxerxes, and some interpreters begin at that date the 490-year period referred to by Daniel. By doing so they quite overlook the fact that Ezra was a priest, that he was concerned with the beautifying of the temple, the restoration of the regular order of service, the instruction of the people in the Law, etc. He is also credited by the Jews with having copied and collated the sacred Scriptures. Neither the commission he received from the king nor his recorded acts justify the idea that he was the builder referred to by Daniel. The Lord had arranged for another to reconstruct the walls of the city.

Nehemiah's Commission

In the twentieth year of Artaxerxes came news to Nehemiah, his cupbearer—

"The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."—Neh. 1: 3.

This shows conclusively that up to this time the walls of the city had not been repaired. Nehemiah undoubtedly knew of Ezra's reform, and would be under the impression that all was well with his brethren at Jerusalem. On hearing the words he wept and mourned certain days, and prayed before the God of heaven, confessing the sins of Israel. Like Daniel, he includes himself as a sinner, "both I and my father's house have sinned," and implores forgiveness. He also reminds God that the Jews are His people and under a special covenant. And while he was praying the thought came to him to ask the king's permission to visit Jerusalem and rebuild it.—Neh. 1: 1-11.

It required faith and courage in these days to present a petition to the king, for if it were not well received the petitioner was liable to punishment for his audacity. So when Nehemiah had hinted at the matter, he was "sore afraid." But he also did the best thing in the circumstances—he prayed for strength, and was then able to put his request boldly. As God's time had come for rebuilding the city, he raised up the humble-minded and pious Nehemiah and put it into the king's heart to give him the necessary authority, with grants of timber, a residence, etc., for carrying out the work. To God he gives the thanks for the king's generosity.—Neh. 2: 1-8.

The remainder of the book gives an account of Nehemiah's experience in carrying out the king's decree. How the native governors were annoyed that anyone should come seeking the welfare of the Jews; how he secretly examined the condition of the gates and walls; how the repair work was systematically carried on, the laborers having regularly apportioned sections of wall, while others made gates and provided them with locks and bars.—Neh. 2: 9 to 3: 32.

The work was well under way before the Samaritan princes and heads of other tribes found what was going on. First they ridiculed the work, and then they conspired to "come and to fight against

Jerusalem, and to hinder it." "Nevertheless," says Nehemiah, "we made our prayer unto our God, and set a watch against them day and night." (4: 1-12.) It then became necessary to arm the builders, and a signal was arranged that in case of attack all the workers might concentrate quickly and resist the enemy. They worked and ate and slept in their clothes, with weapons always at hand.—4: 13-23.

While this was going on the worldly minded among the Jews took advantage of the stress to oppress the common people still more, not sparing the wives and families of the men engaged in the rebuilding. Nehemiah was forced to intervene, rebuking the nobles and rulers sharply and requiring of them an oath to restore their property to the mortgagees.—5: 1-13.

That Nehemiah was a noble or prince is shown by Neh. 2: 5; 5: 14-19, and also by the fact that he was cup bearer to the king, for as a rule only persons of high birth were given intimate positions at court. (Dan. 1: 3-5.) He seems also to have had private means which he used freely, in addition to the tribute which came to him as governor. Only a prince or wealthy nobleman could speak of the "sepulchres of his fathers," for only the rich could afford such luxuries as rock tombs.—2 Chron. 16: 13, 14; Matt. 27: 57-60.

Nehemiah was governor twelve years (Neh. 5: 14), but so great was the zeal of the builders, that the walls and gates were repaired in only 52 days. The successful accomplishment of the work depressed the opponents, but they were forced to acknowledge that God was the responsible Overruler. (6: 1-16.) Then Nehemiah appointed officers in charge of the gates. He also found the genealogical records and appointed the rulers accordingly where required. (7: 1-73.) And he gathered the people together that they might hear the Law read by Ezra the scribe. This shows the distinction between Ezra's position and Nehemiah's—the former being a religious guide and instructor, while Nehemiah was civil ruler. Working in conjunction they were able to compel the people to hear the reading of the Law. (8: 1-18.) In the reforms which followed they were aided by earnest Levites, who exhorted the people, resulting in the signing of a covenant of faithfulness to the Lord.—9: 1-38; 10: 11; 12.

Whether Nehemiah remained in Judah the entire twelve years is a question. As governor he may have paid periodical visits only, while still retaining his position as a king's favorite. At any rate various abuses crept in which from time to time he was obliged to correct, such as profaning the sabbath, opening the gates at unlawful hours, intermarriage with the heathen, etc.—all of which were a great drain on his patience, for continual reproof and punishment failed to cure the evils. And so little was his self-denying service appreciated that he was obliged again and again to call upon God to remember him for good. Like all others who had to deal with masses of people he found that only a small minority are willing to practice self-denial and virtue for the Lord's sake. The majority go with the crowd for pleasure, while their religion is a convenient cloak of respectability. "Remember me, O my God, for good."—13: 1-31.

When the Seventy-Week Period Began

So far the evidence is clear that the "commandment to restore and to build Jerusalem," or "to build again Jerusalem" (margin—Dan. 9: 25), was issued by Artaxerxes in his 20th year to Nehemiah, that Nehemiah proceeded immediately to the task, and that within fifty-two days of its commencement the wall was completed. Then began a period of greatness and prosperity, and the city was no longer a reproach to the God of Israel. Having completed the walls, the city was found to be "large and great," but the people and the houses few. This was soon remedied by arranging that one person in ten should live in the city, while the others dwelt on the land as agriculturists and pastoralists. Besides these were the rulers, priests and Levites, and others attached to the temple. Thus the activity of the city was made commensurate with its size.—Neh. 7: 4, 5; 11: 1ff.

The evidence is also clear that the walls were rebuilt in troublous times, as the prophet had foretold. Some trouble was experienced while repairing the temple, but nothing like the opposition that was subsequently manifested during the work on the walls. The Authorized Version margin has "breach" or "ditch" instead of "wall," while some translators give "moat." Either would express the thought, for the walls overthrown would fill the ditch or moat encompassing the city, while to rebuild the walls would involve the removal of the stones from the moat, and the repairing of breaches. (Neh. 6: 1.) So broad and strong were the walls that when a dedication and thanksgiving service was held two great companies of princes, priests, musicians, and people congregated on their surface on either side of the temple, while thanks were given in the house of God. (Neh. 12: 27-43.) Thus was the jeering of the enemies, that a fox running over the wall would destroy it, put to everlasting silence.—Neh. 4: 2, 3.

But there is still a difficulty; and that is, the exact year in which fell Artaxerxes' 20th year of reign. According to Ptolemy, this was B.C. 444, and this is followed by Hales, Rouse, and many other chronologists. But 490 years from B.C. 444 brings us to a loose end, A.D. 46, at which date nothing worthy of mention is known to have occurred, much less the great events which Daniel said should come to pass at the end of 69 weeks and during the currency of the 70th week. It is probably for this reason that some calculators date from Ezra's commission, which would come out nearer to the time of our Lord's ministry.

Others have attempted to solve the difficulty by claiming that Artaxerxes reigned 10 years jointly with his father; but there is no historical foundation for such a statement—at least we have been unable to find any. The accounts of the means by which he was placed on the throne preclude the possibility of his having reigned with his father.*

One modern writer claims that Dr. Hales gives 454 B.C. as the true date of Nehemiah's commission, but we have carefully searched his four volumes on chronology, and find no such statement. On the contrary, Dr. Hales was interested in post-dating rather

*See Encyclopedia Britannica.

than ante-dating the commission, since he began the 490 years B.C. 420, and thus made the period end A.D. 70.

The best solution of the difficulty we have seen is given by Hengstenberg,* who gives explicit reasons for placing the first year of Artaxerxes 474 B.C., and consequently his 20th year 455 B.C. These reasons are too lengthy for quotation here, as they cover 18 pages, but anyone wishing to do so can consult his "Christology," at any large public library. The first seven weeks or 49 years of the prophecy would therefore reach from 455 B.C. to 406 B.C. In support of his contention that this is the correct period, he quotes or cites Herodotus, Pausanias, Pliny, Hecataeus Abderita, and other ancient historians. These give evidence that Jerusalem at 406 B.C. was a large city, "the ornament of all Lydia." Thus within "seven weeks" (49 years) of the going forth of the commandment the complete restoration of the city had been accomplished.

The Sixty-Two Weeks

The sixty-two weeks (434 years) would commence immediately following the seven weeks (49 years). These sixty-two weeks, though begun auspiciously, were also years of trouble upon Judah,† for the people persisted in disobedience. Malachi, the last of the Old Testament prophets, warned and pleaded with them in vain. But as sin abounded, grace did much more abound, and this sixty-two weeks period led to a great blessing; it reached to "Messiah the Prince," A.D. 29.

The Seventieth Week

In the 70th week, or period of seven years, we should expect no less striking a fulfilment of the prophecy than is found in connection with the first seven weeks, or 49 year period. Whatever may be said about the obscurity of prophecy before the events foretold have come to pass, it cannot be said that the fulfilments are done in a corner. All the events foretold concerning Israel as a nation and concerning the great Gentile powers which were used to punish her were fulfilled in an open manner, on a large scale, and sometimes with world-wide influence, so that the interested spectator, were he Jew or Gentile, was compelled to acknowledge that only the God of heaven could perform such wonders. (Dan. 2: 20, 21; 4: 2, 3; 6: 25-27)—

"I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43: 12.

All the world is witness that God prophesied of the Babylonian captivity, and that it came to pass; that He said He would return Judah to Jerusalem, and it was done; that He foretold He would then punish Babylon, and it was accomplished. (Jer. 32: 28-44; 51: 1-64.) Similarly all the world is witness to the fulfilment of the events prophesied concerning the 70th week. Even those who deny the efficacy of the Cross of Christ do not attempt to deny that He lived in Palestine about the time the Scriptures

specify, that the Jewish temple and city were subsequently destroyed, and that the Jews themselves were scattered among all the nations of the earth. The latter fact cannot be denied by the most obstinate, for Jerusalem is still desolate, the temple worship is no longer carried on, a Mohammedan mosque standing on its site; and every nation has Jews in its midst upon whom it can and does curiously gaze.

These considerations (as well as the chronology) compel us to discard Hale's theory that the "70th week" was the last seven years preceding the destruction of Jerusalem in A.D. 70, for nothing transpired in that seven years corresponding to the cutting off of Messiah in "the midst of the week," or the taking away of the daily sacrifice, for according to Jewish historians the temple was not destroyed until August, A.D. 68. The fast of 9th Ab is celebrated in commemoration of this.

Furthermore, the causing to cease of the sacrifice and oblation meant more than a mere cessation of offerings at the temple, for those offerings had often ceased when Israel was in a rebellious mood; and during the fifty-one years of desolation, if not during the entire seventy of captivity, not an offering had been made. What Daniel said was that the Messiah should cause these sacrifices to cease in the midst of the week in which He confirmed a covenant with many. (Dan. 9: 27.) The absolute ceasing of sacrifice could only be said to be accomplished when God refused longer to accept or consider such.

For the same reasons we are obliged to reject another theory advanced by some Christians, who transfer the entire 70th week to the end of the present age, applying it not to our Lord's work but to the rising up of an imaginary antichrist. Others claim that only half of the week occurred at Christ's first advent, while the other half is to transpire at the end of this age. To separate the week in this manner by 1,800 years does violence to the entire prophecy, for the 490 years are given as consecutive, and were undoubtedly so fulfilled with regard to 486½ years. The prophet gives the period of confirmation as one week, and in the absence of a definite Scripture statement that a long period separates the two halves of the week, no one has a right so to mutilate it.

The Messiah and His Work

Daniel's great desire and prayer for the forgiveness of sins, of himself and the people, receives its answer in the announcement of the Messiah and His Work. Nine things are said to be accomplished within the allotted space.

1. To Finish the Transgression.
2. To Make an End of Sins.
3. To Make Reconciliation for Iniquity.
4. To Bring in Everlasting Righteousness.
5. To Seal up the Vision and Prophecy.
6. To Anoint the [literally, a] Most Holy.
7. A Covenant Confirmed for One Week.
8. The Messiah or Anointed One cut off.
9. To Cause the Sacrifice and Oblation to Cease.

Transgression and Sins and Iniquity

Transgression and Sins and Iniquity could not be finished or made an end of in Daniel's day, notwithstanding the regrets for sin and the earnest desire

*"Christology," English translation by Jas Martin, vol. III., pp. 222 to 239.

†For a brief history of this period see "N.C. Advocate," August, 1911, page 71.

of the true believers among the chosen people. In this, too, consideration must be had for God's point of view. So far as the committing of sins and abominations by mankind in general was concerned, these would go on for a period far beyond that covered by the prophecy. But, so far as the Jews were concerned, their sins and transgressions were dependent on and linked up with the Law given at Mt. Sinai, in addition to the Adamic condemnation which rested on them as members of the race. The Apostle Paul explains this—

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7: 7.

"The commandment, which was ordained to life, I found to be unto death."—Rom. 7: 10.

"What things soever the law saith, it saith to them who are under the law."—Rom. 3: 19.

The way these transgressions and sins and iniquities of the Law were ended was by the nailing of that Law to the Cross, thus taking it out of the way, so that the Jews were no longer under its commands, and hence no longer under its condemnation. For the Law, considered by the Jews to be an instrument to give life, was really found to be unto death, because owing to the weakness of the flesh they could not keep it. It took hundreds of years of experience to convince the Jews that sin could not be taken away by the Law, and some of them are not convinced to this day.—Col. 2: 14; Eph. 2: 15; Rom. 8: 3.

But while the Jews were the only people under the condemnation of the Law, they were not the only sinners in the world. (Rom. 1: 18-32; 1 Cor. 6: 9-11.) The Gentiles were daily committing abominations hateful to God. Accordingly He arranged a master-stroke by which their sins, transgressions, and iniquities might also be taken away. This He did by the offering on the cross of His own beloved Son, as a sacrifice, once for all, for the sins of the whole world. (John 3: 16; Rom. 1: 16; 1 Cor. 1: 23, 24.) By this means transgression, sin and iniquity are ended in each individual case as soon as the sinner makes confession and accepts the sacrifice as having been made for his sins.—1 Tim. 1: 15, 16; Rom. 10: 9-12; 5: 8.

To Make Reconciliation

But it is one thing to end transgression by taking away the Law transgressed against, and by arranging a better sacrifice for sin than the Law afforded (Heb. 9: 12-14; 8: 13; 10: 1-18), and it is another thing to effect an absolute reconciliation between God and the sinner. The Apostle Paul said he was an ambassador beseeching the Gentiles to become reconciled to God, on the ground that God had arranged in Christ a means by which such reconciliation could be effected. God was in Christ reconciling the world to Himself; that is, He set forth Christ, not only as a sacrifice on the cross, but also as a living Lord and Master, to whom all who would be reconciled must come. (2 Cor. 5: 18-21.) A sinner can be reconciled in a moment by coming in the appointed way, but He must *persevere in the proper attitude of mind* if He desire the reconciled state to continue. (1 Cor. 15: 1, 2; Heb. 3: 14; James 1: 6, 7.) How-

ever, Daniel's prophecy contemplates merely the fact that the *basis* of reconciliation was laid within the seventy weeks.—Eph. 2: 16; Col. 1: 20-23; 2: 14.

Everlasting Righteousness

The righteousness of the Jew, such as it was through the Law, could last only a year, for each recurring Atonement Day brought his sins again in remembrance before God, and a fresh sacrifice of bulls and goats was required. (Heb. 10: 1-3.) But of the sacrifice which our Lord Jesus offered we read—

"By one offering he hath perfected forever them that are being sanctified."—Heb. 10: 14.

That is, those who accept the sacrifice of Christ as for their sins receive absolute forgiveness for their sins that are past through the forbearance of God—that is, the sins of their life up to the time of confession (Rom. 3: 24-26)—and in addition are put through a process of sanctification (by means of the truth and the Holy Spirit), so that they are *established* in righteousness as the governing principle of their lives, and seek daily to make it their actual practice in thought, word, and deed. Righteousness becomes their Master, instead of the old Taskmaster Sin.—John 17: 17; 2 Thes. 2: 13; 2 Pet. 1: 4-7; Rom. 6: 13.

Sealing up Vision and Prophecy

The word here rendered "seal" occurs also in Jer. 32: 44—"Men shall buy fields for money, and subscribe evidences, and seal them." The meaning is to "close up," but as applied to documents the meaning is to complete them or make them valid by attaching a seal. In what way was the "vision and prophecy" (or as the word is rendered in scores of other passages—"prophet") sealed before the end of the seventy weeks?

We suggest that the "vision" referred to is the prophecy now under consideration, which was given to Daniel as a word-picture. It was "sealed," its message made unmistakably valid, its foretellings certified to as truth, by the happenings of the 70th week; for these happenings are so unmistakable, occurring as they did at the exact time foretold, that no doubt as to the divine inspiration of the prophecy is possible—at least, by anyone willing to see in these things the hand of God.

The "prophet" who was sealed is none other than the great prophet foretold by Moses, who up to Daniel's day had not arisen, but to whose coming every Jew was told to look forward—"A prophet shall the Lord your God raise up unto you of your brethren like unto me." (Acts 19: 22, 23; Deut. 18: 18, 19.) These words of Moses are quoted by Peter, and applied to our Lord Jesus. Of Him it was true that whosoever will not hear that prophet "shall be destroyed from among the people." Every Jew who did not accept and obey Him was indeed cut off from his former position as one of the people of God, and became as a Gentile without God and having no hope in the world; *i.e.*, no hope authorized by God, for only in Christ is there, or will there ever be, salvation.—Rom. 11: 7, 20; Rom. 2: 28, 29; Gal. 6: 15.

This great prophet, our Lord Jesus Christ, refers to Himself as having been sealed by the Father. (John 6: 27.) God placed the stamp of His approval

on Jesus at his baptism and on several other occasions by an audible voice from heaven. His wonderful miracles were also testimony that God was with Him.—John 1: 31-33; Matt. 17: 5; John 10: 36-38; 5: 36.

To Anoint a Most Holy

Some expositors write of the "Most Holy" here referred to as a holy people; but it is the same word as is rendered "sanctuary" in Dan. 9: 26; 8: 13, 14; Psa. 150: 1; Num. 18: 3, 5, 16, and numerous other passages. The forgiveness of sins was associated in the Law and consequently in the Jewish mind with the "sanctuary." Daniel was grieved that the sanctuary at Jerusalem the holy city was desolate, and desired God's face to shine upon it once more. (Dan. 9: 16, 17.) The Lord's answer was that the sanctuary at Jerusalem would be restored, but only to be thrown down again, for the people would continue to transgress. But *He would anoint a Most Holy, or a Holy of Holies, that would be a permanent institution.*

To anoint a Most Holy would refer to the initial ceremony of consecration, as in the case of the tabernacle set up in the wilderness. Before the purpose for which it was erected was carried out, the tabernacle and its furniture were anointed with the sacred anointing oil. The priests also were anointed on this occasion. (Exod. 30: 22-33; Exod. 40: 1-16.) This ceremony of anointing, as referred to in the prophecy under consideration, would indicate God's purpose to institute a new mode of worship, different from that of the Jews, and associated with the advent of the Messiah, the new High Priest.

It is evident that to recognize and anoint some other sanctuary or mode of worship than that at Jerusalem would be tantamount to overturning the Law Covenant, which centred around that holy city. It was a forecast of God's purpose, stated also by Jeremiah (31: 31-34), to inaugurate a *New Covenant*.—Mal. 2: 17 to 3: 4.

The Covenant Confirmed for One Week

The great Prophet whom Moses foreshadowed was indeed the introducer of a New Covenant. His blood was shed to ratify that New Covenant, and He is the only Mediator thereof, standing between God and men for the purpose of reconciliation; to bless in this and every other way all who come unto God by Him. He is "High Priest after the order of Melchisedec;" consequently the "order of Aaron" is superseded, and all the temple sacrifices and forms of worship associated with that order are superseded also. (Heb. 7: 11-19; 8: 4-6; 9: 11-15.) Hence the destruction of the temple at Jerusalem, A.D. 70, is not the calamity many think it is, God having provided a better mode of worship.

Jesus confirmed this New Covenant with the Jews for one week by setting before them the opportunity of becoming His followers, and receiving the forgiveness which was definitely promised as part of the operation of the New Covenant. (Heb. 8: 12.) The Revised Version reads, "He shall make a firm covenant with many for one week," which also expresses the fact that the New Covenant is a "firm" or enduring and satisfactory Covenant (so long as there

are sins requiring forgiveness), while the Law Covenant was but temporary and inadequate.—Heb. 8: 13.

This Covenant the Lord offered to the Jews during the 3½ years of His earthly ministry, and during the following 3½ years, by limiting the evangelizing of the apostles to Jews in Palestine and of the dispersion. This limitation is referred to in Matt. 10: 5, 6; 15: 24. At His resurrection He told them to go everywhere, beginning at Jerusalem, but their natural prejudice was under God's providence the means of keeping the message among the Jews until the right time for others to begin to hear it, and then Peter was given a special vision.—Acts 10: 9-35.

The Messiah cut off

To tell Daniel that the great Prince, the Messiah or Anointed One, should come, and then immediately to say that He should be cut off, was most puzzling: to raise hopes high, and then dash them to the ground. But this disappointment was compensated for when the Lord showed Daniel that the mighty Prince should stand up and accomplish a great work. (Dan. 12: 1-3.) To-day we are privileged to understand why the Messiah was cut off—"He died for our sins"—and also that He was raised from the dead, and given all authority in heaven and in earth, and is able to carry out all plans for the redemption and blessing of mankind.—1 Cor. 15: 1-4; Matt. 28: 18; John 5: 21-29; 1 Tim. 2: 4-7.

The phrase, "but not for himself," is variously rendered by modern translators, as follows—

"And shall have nothing."—Revised Version.

"There shall be none belonging to him."—American R.V., footnote.

"And the city and the holy place are not his."—Young's translation.

"Without a successor to follow him."—Leeser's translation.

Literally, "Shall have nought (or none)." Variorum footnote.

A variety of ideas is given by these renderings, but all harmonious with our blessed Saviour's work as the New Testament enlarges upon it.

"But not for himself" harmonizes with "He died for us," "the just for the unjust," "He bore our sins," etc.—1 Cor. 15: 3; 1 Pet. 3: 18; 2: 24.

"And shall have nothing," or "There shall be none belonging to Him," is similar to Isa. 53: 8—"Through oppression and judgment he was taken away, and who shall declare his generation?"

"Without a successor to follow Him," is, taken in an official sense, an intimation that though cut off His work is not a failure, since no one is appointed to come after Him and take it up.

The literal Hebrew, "Shall have nought (or none)," leaves it open as to just what He will not have. And Young, endeavoring to find an intimation in the context, goes back to the subject of Daniel's inquiry re the city and sanctuary. The Anointed Prince or Messiah comes, He dies, and will have none of the old city and sanctuary upon which the Jews placed such value.

But if these other renderings are preferred to the Authorized Version, "but not for Himself," the thought of the latter is not thereby to be discarded, since, as said before, many New Testament passages.

as well as Isa. 53, show clearly that Jesus had no sin, consequently needed not to die on account of his own sins. He died, the innocent sacrificial offering, for the sins of the world, as "a lamb without blemish and without spot."—1 Pet. 1: 19; 2: 24; 3: 18; 4: 1; Matt. 20: 28.

The True Worship of God

Our Lord indicated that the worship at Jerusalem was about to be taken away when He said to the Samaritan woman—

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship him in spirit and in truth."—John 4: 22-24.

Here the Lord shows the difference between the Jews, who had the authorized worship at the temple, and the Samaritans who worshipped according to their own ideas. Neither was satisfactory to God. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."—John 4: 21.

Instead of compelling with threats and penalties an entire nation to worship Him according to specified outward forms, the Father desires individuals to come to Him in spirit and in truth. And He has arranged a new way—through His Son. Viewed as an apartment, the Most Holy, or Holy of Holies, connected with the new worship was "heaven itself," for after His resurrection Jesus entered therein, and ever lives to make intercession for us. (Heb. 1: 3; 4: 14; 7: 24, 25; 10: 19.) The Shekinah light showed God's presence in the old temple. The effulgence of His glory fills the new. *By Him* therefore let us draw near with a true heart in full assurance of faith. (Heb. 10: 19-22.) *By Him* let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name.—Heb. 13: 15.

Light is also thrown on our Lord's words recorded in John 2: 19—"Destroy this temple and in three days I will raise it up." "He spake of the temple of His body." The old temple worship was to be destroyed, and the new mode of worship was to be instituted by Himself on the third day afterwards. The old worship was destroyed by the miraculous rending of the veil on the day of our Lord's crucifixion; the new worship was instituted when our Lord was raised from death, a priest after the order of Melchisedec. An explanation of John 2: 19 was given in the "Advocate" for June, 1910, but as many readers have not that number we republish it in this issue.

Overspreading Abominations

But alas! even the introduction of the ever-efficacious sacrifice for sin, the New Covenant, and the true worship of God, in the closing week of the seventy, did not restrain the Jews from continued indulgence in their characteristic stiff-neckedness and hardness of heart, deafness of ears, and blindness of eyes. (Matt. 13: 13-15; Acts 28: 25-27.) Having given them the opportunity to reform, under a new and better Covenant, there remained nothing but to destroy again the city and the sanctuary representative of the old and unsatisfactory Covenant and

worship. Historians tell us how the Jewish people as a whole grew more and more worldly and ambitious, and how in conflict with the Romans they were overwhelmingly defeated. "Wrath is come upon them to the uttermost." In addition to this outward punishment, they lost also their opportunity for entering into the High Calling and the ruling position in the Kingdom of God. The Kingdom was taken from them and given to a nation bringing forth the fruits thereof.—1 Thes. 2: 14-16; Matt. 8: 11, 12; 21: 33-44; Luke 21: 20-24; 13: 24-35.

Whether the closing words of Dan. 9: 26 and the last portion of vs. 27 had their fulfilment exclusively in the abominations of Israel and the punishment inflicted upon Jerusalem by the Roman army is an open question. It may be that the prophet's words applied also to the even greater abominations which arose in the Christian church which ostensibly holds to the true worship of God through Jesus Christ. At any rate we do know that Rome, which destroyed Jerusalem, became in its Papal manifestation the greatest abomination of all time. And if we read the last word of Dan. 9: 27 "desolater," as given by many translators, we see that a great punishment, afore determined, will yet be poured out on her. Of this we read in Rev. 17, 18, 19. The one who desolated Jerusalem will yet be herself desolated. In the meantime all God's people are called upon to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 4.

The Seventh Month 455 B.C. to the Seventh Month 29 A.D.

The exactness of the period of 483 years from the going forth of the commandment to restore and to build Jerusalem unto the Messiah is worthy of notice.

Nehemiah first broached his wish to the king in the month Nisan—the first month of the year, but the commandment did not "go forth" until some months later. Some time was occupied in preparations for the journey, the writing of letters to the governors he expected to interview, etc. The journey itself would occupy considerable time (less than in Ezra's case, since Ezra travelled with a large company), and Nehemiah did not produce his papers nor tell his errand until he had spent some time inspecting the condition of the city and talking with resident Jews. So that the decree did not "go forth," in the sense of being issued or proclaimed, until about the 5th month. The building operations occupied 52 days, and were concluded in the sixth month Elul, and by the 7th month the genealogies had been reviewed and the people placed in their cities. (Neh. 6: 15; 7: 1-73.) After this would come the "seven weeks" (49 years) of building the city, reaching to the 7th month, B.C. 406.

Sixty-two weeks or 434 years from the 7th month B.C. 406 reach to the 7th month A.D. 29. The period is said in the prophecy to reach to *Messiah, the Prince*. Was our Lord a Prince? Was He not born in a stable? Yes, though born of poor parents, and laid in a manger, He was born "king of the Jews," with the promise that He should be given the throne of

His father David. (Luke 1: 32, 33.) When He died He had nothing, as the prophet says; for death would cut Him off from David's throne, so far as earthly descent was concerned. But when He was raised from the dead God gave Him the position in the throne as David's successor, and over a vaster dominion than David ruled. He is King of kings and Lord of lords, Universal Sovereign, and heir of all things. —1 Tim. 6: 16; Heb. 1: 2.

Was our Lord baptized in the 7th month? Did He begin His ministry in the 7th month?

Undoubtedly He did, since His death occurred on the 15th day of the 1st month Nisan, A.D., 33, and therefore "in the midst of" the last "week" or 7-year period, which week lasted from the 7th month, A.D. 29, to the 7th month, A.D. 36. His baptism took place and His ministry began in the 7th month, A.D. 29, probably just following the Day of Atonement. In this connection John's words introducing Jesus were significant, "Behold the lamb of God, which beareth away the sin of the world." (John 1: 29, margin.) In the Jewish sacrifices a lamb could be taken from either the sheep or the goats, and it was a kid which on the Day of Atonement bore away the sins of the nation after the sanctuary offerings had been made. (Lev. 16: 20-22.) The Apostle Peter's words also take on fresh significance when read with this thought in mind, and according to the marginal reading—

"Who his own self bare our sins in His own body to the tree."—1 Peter 2: 24.

Being filled from early youth with a desire to be about His Father's business, our Lord would, as soon as the proper time had arrived, submit to the baptism at John's hands, by which He was to be manifested to John as the Messiah. Had He delayed, His Heavenly Father would perhaps not have given the significant words, "This is my beloved Son, in whom I am well pleased."—Matt. 3: 13-17; John 1: 29-36.

Nehemiah Rich; Messiah Poor

When the Lord desired to rebuild the walls of Jerusalem, he raised up Nehemiah, a prince in favor at the court of a great King, and rich in his own right; who travelled in state, and was able out of his own purse to keep up a large establishment. (Neh. 5: 14-19.) Why did not our Lord come with wealth and splendor?

Certainly the Jews expected him as a mighty warrior who should do great exploits for their nation. They may have had Daniel, Zerubbabel, Ezra, and Nehemiah in mind as examples of what to expect.

The difference in the matter of splendor and riches is indicative of a vital difference in the two ages. The Law promised earthly riches and prosperity to those who walked uprightly, and the material magnificence of the temple and its worship was necessary for the dignity of Jehovah's position as the God of the nation. Moreover, God's agreement with the people was that obedience would bring them ease and prosperity.

In the present High Calling age God's people are not promised worldly prosperity, but spiritual benefits, while the "glory" is all in the future. The present is to be an experience of sorrow, persecution, and self-denial even unto death. Our Lord became poor, that we through His poverty might be made rich, not in worldly goods, but in the forgiveness of sins and the favor of God. (2 Cor. 8: 9.) These are the best kind of riches! But the Jews could not reconcile themselves to a poor, meek, and non-combatant Messiah; therefore they despised him. —Isa. 53: 2, 3.

Similarly those who follow in His footsteps are despised. Not everyone can understand why, if the work is of God, His servants are limited in funds. Why does not God load them with means, as He did Nehemiah, so that they might do wonders of Gospel work in 52 days? The answer is the same as in our Lord's case. The disciples must be humble and meek, not many rich or titled, and theirs must be a life of self-denial and suffering for righteousness' sake. In this age wealth flows into the coffers of great Babylon. The Gospel is still largely preached by poor people to the poor—poor who we trust are "rich in faith, heirs according to the promise."

And when we consider the marvellous prophecies and their fulfilments, and look upon our dear Lord who left His heavenly glory to come down and die for a sinful race—the Lord of glory cut off, and having nothing!—shall we not also be willing to endure poverty, shame and loss, and thus manifest in a slight degree our appreciation of what He has done for us? Shall we not also be willing to lay down our lives for the brethren, in whole-hearted, self-denying service?



"Destroy this Temple"

"Then answered the Jews and said unto him, What sign sheweth thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When, therefore, he was risen from the dead his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had spoken." —John 2: 18-22.

DARK SAYINGS and enigmatic utterances in great numbers fell from our blessed Saviour's lips in the years of His earthly ministry, and the passage above quoted records one of the most notable of these.

So great was the impression made by this saying of our Lord, that it was remembered and was made the

basis of a false accusation against Him before the High Priest, just before His crucifixion.—Mark 14: 57-59; 15: 29.

Did Jesus Raise Himself from the Dead?

Those who believe that Jesus raised Himself from the dead regard this portion as a veritable Gibraltar of their faith. But this opinion—that Jesus raised Himself from death—is not tenable, because the Scriptural description of physical death, as well as all that Science has been able to learn about it, makes it clear that a dead person is incapable of raising himself.

"For the living know that they shall die; but the dead know not anything." "There is NO WORK, nor device, nor knowledge, NOR WISDOM, in the grave, whither thou goest."—Eccles. 9: 5, 10.

In harmony with this is the testimony of the apostles, that GOD raised Jesus from the dead. They never say that He raised Himself, but always attribute His resurrection to the power of a Being who was not dead, namely, the Father; as the following Scriptures show—

"This Jesus hath GOD raised up."—Acts 2: 32.

"The Prince of life, whom GOD hath raised from the dead; whereof we are witnesses."—Acts 3: 15.

"Jesus Christ of Nazareth, whom ye crucified, whom GOD raised from the dead."—Acts 4: 10.

"But GOD raised Him from the dead."—Acts 13: 30.

"The promise which was made unto the Fathers, GOD hath fulfilled the same unto us their children, in that HE hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee."—Acts 13: 33-37.

"The working of His mighty power, which HE wrought in Christ, when HE raised Him from the dead, and set Him at HIS own right hand in the heavenly places."—Eph. 1: 20.

The Scripture testimony on this subject is clear and beyond controversy. It shows that Jesus did not raise Himself from the dead; that He could not have done so; and that His Father, whom He also acknowledges (John 20: 17), and will to all eternity acknowledge (1 Cor. 15: 28), as His GOD, did raise Him from death. There is only one text in the New Testament that would at all seem to conflict with the testimony of the other portions of the New Testament.

"Therefore doth my Father love me, because I lay down my life that I may TAKE it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to TAKE it again. This commandment have I RECEIVED of my Father."—John 10: 17, 18.

In this passage, the capitalized words "take" and "received" are all translations of the same original. The word "taketh" in verse 18 is from a different original. "Power," in verse 18, is from a word meaning authority, liberty, or privilege, but not physical power. This word occurs in John 1: 12. It thus becomes evident that the Authorized Version rendering of John 10: 17, 18, is seriously in error. J. B. Rotherham's translation reads—

"For this reason my Father loves Me, because I lay down My soul [see Isa. 53: 10], that again I may receive it. No one takes it away from Me, but I lay it down of Myself. Authority have I to lay it down, and authority have I again to receive it: this commandment received I from My Father."

We conclude, then, that Jesus did not raise Him-

self from death, and that John 2: 19 should not be held to teach what is manifestly contrary to all Scripture.

Was Jesus Raised from the Dead a Human Being?

Those who believe that Jesus was raised from the dead a human being take John 2: 21 as authority for their belief, because it says—

"He spake of the temple of His body;"

by which they understand that the Lord meant His body of flesh, as the man Christ Jesus. But this view, like the preceding one, is by no means required by the text itself; and it does violence to the general testimony of the Scripture, which is clearly given in the following selected passages.

"Who in THE DAYS OF HIS FLESH, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared."—Heb. 5: 7.

Why should the Apostle speak of a time before our Saviour's death, and limit *that* time as "THE DAYS OF HIS FLESH," if Jesus were still flesh, after being saved from death? He is not flesh; He is now the exact impress of the Father's substance.—Heb. 1: 3, literally rendered.

"It DOTHT NOT YET APPEAR what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him AS HE IS."—1 John 3: 2.

To be like Jesus, and to become His joint heir, is the grand hope set before those who, in the present age, follow in His footsteps of suffering. (Rom. 8: 16-18.) The particulars of this glory are not yet made known to us; with our present limited brain capacity we should not be able to appreciate them, and with our exceedingly limited organs of touch, sight, etc., we could not apprehend them. Therefore it is written that the great inheritance is "reserved in heaven" (1 Peter 1: 3-5); the saints are exhorted to set their affections on the as yet unseen things above, which are eternal (Col. 3: 1, 2); and we are told of Jesus, the glorious King of kings and Lord of lords, that He dwells in light unapproachable, and that no man (human being) hath seen or can see Him. (1 Tim. 6: 14-16.) Therefore the Apostle John says—

"It DOTHT NOT YET APPEAR what we shall be."

But if Jesus were still a human being, it would have appeared what we shall be, and John could not have written such words. Our Lord was made flesh—"a little lower than the angels" (Heb. 2: 9)—for a definite purpose, that He might by the grace of God taste death for every man. Having accomplished this, He has been exalted by the Father to a position far above angels, principalities, powers, and every name that is named, in heaven or on earth—excepting always the Father's Name—and He is as much superior to them in nature as He is in name.

It is also written that—

"Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15: 50.

But our Lord Jesus is the Heir of the Kingdom, and is seated with the Father in His throne. This is then another evidence that He is not now a human being, but a "quickening spirit," "the Lord from heaven."

(1 Cor. 15: 45, 47.) This evidence is further substantiated in that it is written of those who are to become His joint heirs—

"As we have borne the image of the earthly, we shall also bear the image of the heavenly." "We shall all be changed."—1 Cor. 15: 49-51.

We conclude, then, that our blessed Lord was not raised from death a human being, but a spirit being. This conclusion is fortified by the Scriptural teaching that He was "put to death, indeed, in flesh, but made alive in spirit." (1 Peter 3: 18, Rotherham.) The diverse appearances of our Lord, in the several manifestations of Himself after His resurrection, also lead to the conclusion that He is different now from what He was before His death, and that the bodies in which He manifested Himself after His resurrection were assumed for the purpose. Inferior spirit beings have had the power to appear as men; would not our glorious Lord be similarly able to assume a body of flesh, when desiring to appear to the disciples? The apostles, even before Pentecost, understood, as afterward stated by Peter in the above quoted reference, that our Lord had been raised a spirit being; for on one of the occasions on which He manifested Himself they "supposed that they had seen a spirit." (Luke 24: 37.) The Master speedily convinced them that what they saw was not spirit; it was flesh and bone. Therefore, though they realized that Jesus was raised from the dead a spirit being, they were not to suppose that they were beholding a spirit body—his own proper body—but were to remember that a spirit hath not flesh and bones as they saw and felt Him having, and by which tangible and visible evidence they were to be convinced that He had really been raised from death.—Luke 24: 39, 40.

The Apostles Believed—What?

Some who can travel thus far with us have suggested that the passage in John 2 should be understood as referring to Christ's "body," the Church, which is to be raised early in the morning of the Millennial day. But the record plainly says that the resurrection of Jesus Himself brought this saying to the minds of the disciples, and that they believed. This being so, one must not seek to locate the fulfilment of this word of our Lord some two thousand years subsequent to the time of His resurrection, which was the fulfilment, and which brought conviction to the minds of the disciples.

The Temple Destroyed

It is evident that our Lord was referring to the temple symbolically, for the literal temple was not destroyed for nearly forty years after His resurrection. What, then, did the temple symbolize? According to New Testament interpretation, the Temple typified the presence of the Divine Majesty among His people, the privilege of worshipping Him, and His requirements of those who would be reconciled to Him, and would draw near to worship.*—1 Kings 8: 12-61; Psa. 5: 7; Ex. 40: 34-38; John 4: 21-24; Heb. 9: 21-24; and especially Heb. 9: 1-10, compared with 10: 12-25.

*By analogy, the individual believer and the believers collectively are also spoken of as temples of God, or the temple of God, because the Spirit of God dwells in them.—1 Cor. 6: 18-20; 3: 16, 17; 2 Cor. 6: 16; Eph. 2: 21; 2 Thess. 2: 4; 1 Peter 2: 4, 5.

Our Lord's words in John 2: 19 should be understood as a prediction that the worship of God, as symbolized by the temple at Jerusalem, would be destroyed. The fulfilment of this prediction occurred on the day of the Lord's crucifixion, at the moment of His death, when the veil of the typical temple was miraculously rent, the Holy of holies exposed to view, and the typical sanctity of the temple and its furniture destroyed. As God had commanded that the temple in Jerusalem should be the place where He should be worshipped, and had given no other instruction, it is clear that at the time of our Saviour's death, when the veil of the temple was rent, the facilities for the worship of God were destroyed.—Matt. 27: 50, 51; Deut. 16: 5, 6; John 4: 20.

The Temple Raised Up Again

Was the worship of God to remain forever destroyed? No; it was not to remain so, but the true worship of God would never again be conducted according to the requirements of the typical temple, with its typical high priest and its typical sacrifices. Our Lord had not only predicted the restoration of divine worship; He had also predicted that Jerusalem would cease to be the chosen place, and that another method of worship would be commanded.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."—John 4: 21-24.

Divine worship was restored on the third day after our Lord's death, after His resurrection from the dead; and the Saviour Himself, as the High Priest of a new confession, restored it, or raised it up. But how different is the New from the Old! Instead of God being present in a temple of stone, to meet the worshippers and to give His favour, He is receiving their worship through Christ; hence no one is reconciled or acceptable to God, except he have come unto Him through Jesus, the only Mediator. Even a devout Cornelius was not "saved" until he had believed the words of the Gospel.—2 Cor. 5: 19; Col. 1: 21, 22; Acts 11: 14; 10: 36, 43.

And so the Apostle's explanation of the worship of God, as raised up by Jesus, is that Jesus offered one sacrifice for sins forever, and that by this one offering He perfects forever them that are sanctified; that is, those who set themselves apart by contrite faith in Jesus, the one and only offering for sin, thus accepting His sacrifice as offered on their behalf. (Lev. 23: 27-32; Acts 26: 17, 18.) Thus the Holy Spirit witnesses to us that the New Covenant blessings come to us, the divine law being put into our hearts and written on our minds, and our sins and iniquities being remembered no more. The fact that sins can be forgiven is the evidence that the offering for sin is finished and complete. Then he shows how we worship God according to the new method, raised up by our Lord since His resurrection, saying—

"Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house

of God; LET US DRAW NEAR with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water [Eph. 5: 26]. Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10: 11-25.

The "temple," or worship of God, was destroyed when Jesus offered Himself as the efficacious sacrifice, thus doing away with the worship of God which the ancient temple stood for. The "temple," or worship of God, was raised up again by our risen Lord, as the High Priest of a new confession. He being at once the ever-efficacious Sacrifice, the Priest who sprinkles the blood on behalf of the true worshipper, and the "new Way," dedicated for us through the vail, His pierced and riven flesh being the vail which excludes unbelievers, while it admits believers into the Presence. "No man cometh unto the Father but by Me."—John 14: 6.

The Disciples Convinced

The fact of Jesus' resurrection convinced the disciples that a new covenant between God and believers was being arranged; it brought to their minds the words of Jesus; it was a "sign" to them, if not to the Pharisees. The disciples were convinced, and their hopes revived. (1 Peter 1: 3.) They believed the word that Jesus had spoken. (John 2: 22.) They believed the Scripture, that Jesus Christ was the BRANCH, that should build the "temple" or true mode of worship of the Lord; that He alone should bear the glory, and should sit and rule as a priest upon His throne; and that remission of sins in HIS name should now be preached, not only in Jerusalem, but everywhere. (Zech. 6: 12, 13; Psa. 110: 1-4; 2 Sam. 7: 12-14 with Heb. 1: 5; Luke 24: 44-48.) Even a Thomas worshipped the risen Lord, and through Him worshipped the Father. (John 20: 28.) So strong was the conviction of all of them, that they went forth, announcing the new worship of God, preaching Jesus and the Resurrection.

Can we do better?



The Field is the World

THE GREATEST war of all history is now in progress in central Europe. In many respects it is similar to thousands of conflicts of the past. The field of operations of most interest to British people is that in the west, because the British Expeditionary force is there engaged. There many old battle grounds are being fought over, for since the days of Caesar the rich and fertile provinces of the Rhine have tempted the ambition and tested the military skill of neighbouring, and even distant, sovereigns. This war is similar also to those of the past in that each combatant claims to be fighting for the right—for honor, liberty, principles. It is like other wars in sacrificing the "flower of the nation" at the behest of rulers and military cliques, the common people being the greatest sufferers from the secondary effects—as loss of homes, non-employment, starvation, and disease—as well as from actual destruction on the battlefield. It is "nation against nation, kingdom against kingdom," as our Lord said.—Matt. 24.

IT DIFFERS from many prior conflicts in that more great powers are engaged, more lesser powers interested, more men mobilized, and a greater extent of territory involved—Austria, Russia, Germany, France, Britain, and last Japan, with Italy on the point of throwing in her lot with one side or the other, Servia, and other Balkan states, Belgium, Holland, Greece, even Turkey, all to gain or lose by the results. Nine million men under arms in Europe, millions elsewhere. Five continents involved through colonial, commercial, and other associations.

Never did our Lord's words come home with greater effect—"the field is the world." The field in which the gospel was sown, is the same field in which

the enemy sowed tares, and the fruits of the tare sowing are evident to-day in the great masses of professed Christians waging war on each other.

WERE CONQUESTS to be undertaken under open confessions of greed and worldly policy, Christians would more readily see that their position should be a detached one. They would see that they have no more to do than let the combatants settle their differences among themselves, as they allow their neighbours to fight out their differences in civil courts. But it has ever been the policy of political and military leaders to make their wars battles of the gods, and to pronounce a curse of his country's gods on whoever will not uphold and advance his country's interests as set forth by the party in power. Prespects of loot will always attract the rabble, but a higher motive is required to induce peaceful and order-loving men to engage in slaughter. Home defence supplies that higher motive to many minds; patriotism inflames others. But subtlest of all is the idea skilfully implanted that in fulfilling the war plans of their leaders they are fighting for God.

MORE SUBTLE still is the idea, also skilfully implanted, that God is fighting for them; that God hates the enemy as they hate him; that God gloats over the field strewn with the bodies of the enemy as they gloat over it; that God is a god of war, and, like their military experts, never so happy as when supervising a campaign of blood and carnage. Under the influence of this delusion millions of men imagine that God is backing them up in their enterprises and will not allow them to fail; hence they may go forward without fear, and confident of success.

THE TRUE Christian, occupying a detached position—"sitting with Christ in heavenly places," and taking a general survey from the standpoint of the true God, whose character is love, and who hates strife and sin, needs to resist the influence of these ideas over his own mind. He will not be able to change the course of governments; indeed, he is told not to interfere with them; in many cases he is obliged to submit to the demands of "the powers that be" against his own preferences. But in his *mind*, his general attitude, his words of advice, he must maintain the position of a citizen of another country ("our citizenship is in heaven"—Phil. 3: 20), and continue to give out the message committed to him by his Lord and Master—the gospel of peace, of repentance from sin, and of love toward all men.

DOES GOD hear the prayers of the contesting armies? many Christians are asking just now. But no one can be more concerned in this question than was the late Pope. Rome's main support, since Italy threw off the yoke and France broke the Concordat and disestablished the church, has been Austria. A recent writer says, "Eight-tenths of the Austro-Hungarian peoples are fervent Roman Catholics." Yet when the dying Emperor a few days ago asked the dying Pope to bless the arms of Austria the dying Pope refused to grant it. The Pope's difficulty was that in blessing Austria he would be cursing the other most devoted of his children, France; for, though disestablished, the Roman Catholic is still the faith of the majority of Frenchmen, and Alsace-Lorraine, which France seeks to regain and Austria by alliance with Germany seeks to keep from her, contains 1,300,000 Catholics to only 400,000 Protestants. The Vatican has never wanted these strongly Catholic provinces to be reconciled to Protestant Germany.

THE POPE, in his last words, expressed regret for the passing of the time when he by a word could have halted the combat and commanded disarmament. He did not, however, voice his probable other thought, freely expressed at other times and by other popes and clergy, of regret that the Vatican cannot now by a word initiate a great war. As to the Pope's inabilities in this direction it is perhaps best not to say too much, since it was generally believed that during the Balkan war Romish priests stirred up strife against Servians and Greeks and other members of the Greek Church, while Austria was insistent on the creation of Albania, which she hoped to maintain under Roman Catholic patronage and influence. The age-long custom of the Vatican to utter pious platitudes should not deceive Protestants acquainted with its history.

In the present war we have in all probability an exhibition of Rome overreaching herself in vain attempts to exercise a power she no longer possesses. She was willing enough for Austria to grab whole districts from Servia and to hold in check forces under the blessing of her historic enemy, the Greek Church, which have been resurrected in the Balkans, but to bless Austria in destroying France is another question.

This discomfiture of the Pope is, however, only what prophecy leads us to expect, since the consumption of the Papacy which began in 1799 is to progress steadily until it is entirely destroyed.—Dan. 7: 11, 25, 26; Rev. 17: 16-18; 18: 21.

THE LATE Pope is highly praised as having possessed a kind heart and an amiable disposition, as having been a lover of peace and friend of the poor. Protestant press and pulpit join in these encomiums. Little reference is made, and by some newspapers none at all, to his connection with the *Ne Temere* and the *Motu Proprio* decrees, both of them iniquitous acts creating world-wide distress and hardship. The former decree claims power to annul marriages and thus constitute the children of such marriages illegitimate. This claim has always been held by Rome, but the *Ne Temere* decree emphasizes it in a manner particularly offensive to Protestants. The *Motu Proprio* decree makes it an offence punishable with excommunication for a Catholic to sue a priest for any reason whatsoever in a civil court, and grants its priests liberty to refuse to give evidence in any case, even though required by the Court to do so. "A tree is known by its fruit." And *all* the fruit on a tree must be the same sort, else one may readily see that the grapes are only tied on the bramble.

The Wisdom of the Wise Perishing

WHILE no doubt the warning of Scripture, the wisdom of the wise shall perish, refers primarily to those who are professedly wise in religious science or knowledge, it is equally true of the wisdom of those who make no profession of religious insight but speak merely of what they can see and handle. Especially is this true when "science" formulates theories on the origin of species and other subjects contradictory of the Scripture teaching.

Since the scientist works on hypotheses which he frames merely as a basis of discussion and feels free to discard at any moment when some theory considered more consistent with facts is set forth, he may change front every year or two with perfect sang froid. This fact was illustrated afresh at the meetings of the British Association for the Advancement of Science which has just concluded sessions in Adelaide, Melbourne, and Sydney. The address of the President, Prof. W. Bateson, chief exponent of the Mendelian hypothesis, was of most interest, since he propounded a new theory of evolution; namely—

Instead of being a development by the addition of factors, as supposed, Evolution consists in a loss of factors by the descendants of an original which contained all factors. As these factors have been lost, the removal of the restraint which their presence had exercised has permitted the manifestation of various forms and characteristics. Hence no quality, faculty, or characteristic has been exhibited in any living creature which was not contained in the original. Less stress is laid by this theory on the influence of environment than by the Darwinian theory.

SUBSEQUENTLY prominent biologists and botanists took part in a debate on The Origin of Species, and

the unanimity with which they agreed that they "didn't know" showed how little cause the Christian has to go to them for information on that subject. The following are extracts from a press report of the discussion—

Dr. A. B. Rendle, F.R.S., Curator of the botany collection of the British Museum, was not personally convinced that "evolutions might be due to the elimination or subtraction of factors from a primordial type," as set forth by Prof. Bateson. In the course of his twenty-minutes' speech, he referred to various views and theories without committing himself to any one, though he spoke of direct action of environment as an important factor in the origin of species.

Prof. Dendy was applauded when he said, "Species have arisen by a process of evolution, but beyond that I would not care to go." In an attempt to harmonize Prof. Bateson's hypothesis with the old evolution he laid it down broadly that the Mendelian changes due to sex reproduction had been superimposed on the original fundamental evolution that went back into times so remote that *evidences of it*—except through geology—were unobtainable.

Prof. Bateson acknowledged that he had no ready-made clue to the origin of species. "I incline to think that species is a real thing, but I am not going to affirm it." "What is variation? We don't know. The variations we can watch are variations by loss of factor; it is only possible, without straining logic, to assume that the others have been so also. One thing we can show by our researches, and that is that some differences of type persist; crossing and

sex reproduction do not destroy them, while in other cases they do. If we go further back than that the whole thing is still in confusion."

Prof. Benjamin Moore (University of Liverpool) said there had been "a slow process going on that we can't get hold of by any original research; that the root processes lay much further back than anything investigable by Mendelian students."

Prof. Dixey (Oxford) admitted that science did not know how variations arose, or what their significance was.

Prof. Gregory (Cambridge) remarked colloquially, "We don't know where we are very much."

With the last sentiment "Advocate" readers will probably agree.

THE CHRISTIAN can reply to all this, that God, the great Creator of all, must necessarily have been self-existent, and have contained in himself all the "factors" which go to make up creation. By the exercise of intelligence and power He gave out these factors, and afterward utilized them in various combinations, just as a man in making a chair uses materials at his hand, or produces the required materials by manipulation, according to ideas and plans generated in his own brain.

No one can explain the existence of God; but it is much less a strain on imagination and faith to think of a wonderful and powerful God as originating and perpetuating creation than to fancy a "primordial type" of a low order rising to the complex organism and abilities now seen in man.

Book List

BIBLE TALKS FOR HEART AND MIND, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

THE PARABLES OF OUR LORD, 440 pages, bound uniform with BIBLE TALKS. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

EVERLASTING PUNISHMENT, 112 pages. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

THE CHRISTIAN'S COMFORTER.—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

PEACE OR WAR? OUR DAY AND ITS ISSUES; THE PRESENCE OF THE LORD; etc., 96 pages, paper covers, 6d. (12 cents), postpaid.

THE CHURCH AND ITS CEREMONIES, 80 pages, paper covers, 6d. (12 cents), postpaid.

THE DEAD, WHERE ARE THEY? 48 pages, 3d. (6 cents), postpaid.

Varioum and other Bibles. Send for Description and Prices.

The Varioum Bible

Every "Advocate" Reader should have a Copy

THIS edition of the Bible is specially recommended, because it shows the various (whence the name "Varioum") readings of the most ancient known manuscripts of Holy Scripture, and the various translations by devout scholars, including the translators of the Revised Version.

These readings and renderings are shown in notes on each page, so that the benefit of comparing ever so many versions with the Authorized Version is at once before the eye.

Nevertheless, the VARIORUM BIBLE is no more bulky than the ordinary Bible, which does not give this valuable information.

And, notwithstanding the trouble and expense of compiling these various renderings and readings, the VARIORUM BIBLE is no more expensive than others.

It is a marvel of value and cheapness, and is most suitable for presentation to the Pastor, to the Teacher, and to any Christian friend.

The VARIORUM BIBLE is published in London by the King's Printers, and is imported direct by us, to supply in Australasia at the following prices:—

Emerald (clear) type, Central References, Concordance, Maps, etc., size 7½ x 5½ x 1½ inches.

No. 2. French Seal, round corners, red under gold edges 7/6 Posted in Australia, 7/11; to New Zealand, 8/4.

No. 1772. French Morocco, Yapped, leather lined, round corners, red under gold edges, boxed 10/6 Posted in Australia, 11/-; to New Zealand, 11/8.

Back to the Bible!

You are cordially invited to the Bible Talks given every Sunday Evening at 6.45, in the "BIBLE TALKS" Hall, 470 Bourke St., near Queen St., Melbourne. These addresses are undenominational, and they take you "Back to the Bible." COME, and WELCOME

The Word On Every Tongue!

WHAT IS IT

? ?

ARMAGEDDON

What

Does it Mean?

I. Armageddon.—II. Gathering the Kings to the Battle.—III. Is Armageddon Beginning?—IV. The Vial Poured into the Air.—V. Then the Earthquake!—VI. The Marriage of the Lamb.—VII. The Five Universal Empires.

If letters already received from its readers may be taken as criteria, the appearance of this new book is most timely. They confidently believe that the Scripturalness of its explanations cannot be gainsaid. In the hope and with the prayer that its wide circulation may redound to the glory of God and the blessing of His people, this book is sent out. Let us do what we can to circulate the Good News of the Kingdom. Work while it is called day; for a night comes wherein none will be able to work!

"ARMAGEDDON" is now in stock at Melbourne, Edinburgh, and Brooklyn, and quantities for distribution may be obtained as follows—

IN LAMP COVERS.

Single copy, 1/- (25 cents); Dozen, 7/6 (\$1.85)

IN PAPER COVERS.

Single copy, 6d. (12 cents); Dozen, 3/6 (85 cents)

Postage paid in each case.

"Armageddon" to All Readers

ONE COPY of the new book, "ARMAGEDDON," has been sent to every regular reader of the "Advocate." Any subscriber who has not received such copy by the time he sees this notice is requested to inquire at once at his Post Office for the book. If the book be not found, please advise us at Melbourne, Edinburgh or Brooklyn, and another copy will be sent.

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 80: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

74G, 5/-; 75G, 5/-; 76G, 6/5; 77G, 7/-; 78G, 10/-; 79G, 7/-; 80G, 6/4; 81, 2/6; 82G, 3/-; 83G, 7/-; at Edinburgh, 107 7/-; 108, 5/3; total for month, £3:11:6 (\$17.37); previously reported, £38:16:10 (\$188.76); total for 8 months, £42:8:4 (\$206.13).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received at under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

109G, £4:5:0; 110G, £1:5:3; 111G, 2/-; 112G, 5/-; 113G, £4:16:3; 114G, £10; 115G, 2/-; 116G, 13/6; 117, 10/-; 118G, 11/-; 119G, £1:1:4; 120G, £1; total for month, £24:11:4 (\$119.39); previously reported, £101:7:0 (\$491.55); total for 8 months, £125:18:4 (\$610.94).

The New Covenant Advocate and . . . Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, Editor

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand . . . 2/-
In other Countries . . . 3/-; 75 cents; 3 marks; Fr. 3.75

By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere

Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE

127 CANONGATE, EDINBURGH, SCOTLAND
676 FULTON ST., BROOKLYN, N.Y., U.S.A.

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., OCTOBER, 1914

No. 7

Sabbath Observance

A VERY MOOT question indeed among Christian people is that concerning the observance of a weekly day of rest. The principle that such a day should be recognized is quite generally acknowledged among Christians, and it is the subject of legislation in countries which profess to be "Christian"—or at least not heathen. But the reasons at the back of and prompting such observance are very various, and there is also a difference of opinion as to the day of the week that should be thus recognized as the Sabbath, or, as some call it, "the Lord's day." In legislative halls, the reasons that have the greatest weight in favor of the observance of a weekly rest day are usually secular, looking to the preservation of the physical fitness of the people. Among Christians, as such, the secular reasons are recognized and affirmed, but still weightier considerations are found in the opinion that the observance of such a day is divinely enjoined.

Some Christians think that if one day in seven be observed as a day of rest from ordinary labors, any day of the week will answer the purpose. Others claim that the first day of the week (commonly known as Sunday) is the one that should be so observed; while still others contend that the seventh day of the week (commonly known as Saturday) was divinely appointed as the rest day and that the appointment was never altered by the divine authority—the only authority competent in the circumstances. The observers of the seventh day of the week are very severe in their criticisms of those who observe the first day, alleging that the observance of the seventh day is the seal of God with which all who are truly His are "sealed" (Rev. 7: 2-4), and that the observance of the first day is the "mark of the beast," marking out for wrath those who are only nominally God's people. (Rev. 14: 9-12.) These opinions and denunciations, it will be noticed, are based upon arbitrary interpretations of Apocalyptic visions. Some of those who observe the first day of the week as a day holy to the Lord are quite as strict in their observance as the adherents of seventh day observance are in theirs—perhaps more so. Both classes put themselves to much inconvenience, and often to trying self-sacrifice and pecuniary loss, for the sake of their

opinions; and since their zeal is (as we believe) for God, we feel bound to acknowledge and honour it, without taking too much notice of the strictures sometimes laid by the one conscientious class upon the other, equally conscientious.

In view of the great differences of opinion above briefly referred to, it is manifest that not all can be correct. The various shades of Christian belief all claim Biblical support, but it is evident that at least some of them—perhaps all of them—have overlooked some things they should have considered. We are confident that this is the case, and that Scripture does not justify any of the positions above alluded to. There is in the Bible a well defined teaching concerning the Sabbath, and it shall now be our endeavour to unfold that teaching by reference to the Scriptures alone. No other authority is required or can be recognized. (2 Tim. 3: 16, 17.) By the grace of God, the Holy Spirit guiding, as promised (John 14: 13), those who prayerfully search the Scriptures, seeking not their own will or pleasure but God's, shall learn the truth and shall by it be freed from error and sin. (John 7: 17; 8: 31, 32.) We shall find, we believe, that the Scriptures will plainly show us—

1. When Sabbath observance began.
2. Why Sabbath observance was commanded.
3. Which day was to be observed, and why that day and not another.
4. Whether any alteration of the original command was made, and if so What and When.
5. The Present Status of Sabbath observance, and how related to Christian Liberty.

The History of Sabbath Observance

If it be asked—When did Sabbath observance begin? the observers of first and seventh days, respectively, will assert that the Sabbath began to be observed at least in Eden, and some will say in Heaven itself. To support this claim they refer to the following—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created and made."—Gen. 2: 1-3.

We have already seen* that the "days" of creation were not twentyfour-hour days, but epochs. In six of these epoch "days" the Lord God finished His creative work, and on the seventh day He rested therefrom—not, we may suppose, because He was weary, as men might be weary after six literal days of toil, but because the work was finished. The seventh "day," the day of God's rest from creative exercise, was likewise an epoch. It began, as stated, after the creation of man had been accomplished, and it ended when God resumed His creative work by raising His Son from death on the third day after the crucifixion. The exercise of creative power thus resumed by the Almighty has since been continued in those who come unto God through Christ. The Apostle assures us that the power of God that raised up Jesus from the dead operates also at present in us, to quicken us from the death state of trespasses and sins, so that believers are *God's workmanship, created in Christ Jesus*. If any man be in Christ, he is a new creature. (Eph. 1: 19 to 2: 10; 2 Cor. 5: 17.) The claim that Gen. 2: 1, 2 refers to a week of literal days is thus seen to be at least questionable.

But Gen. 2: 3 doubtless refers to the seventh day of a literal week. Yet it does not say that God blessed the seventh day and sanctified it to the dwellers in Eden, much less to the angels in heaven. On the contrary, an attentive reading of verse 3 shows that on a subsequent occasion, not here defined, God blessed and sanctified the seventh day, "because that in it He *had rested* [on the previous occasion] from all His work." The time and the occasion when God blessed and sanctified the seventh day were well known to the Jews, for whom the first five books of the Bible were written by Moses; therefore it was not necessary for specific reference to be made. It sufficed to intimate that the seventh day, and not some other, was sanctified on a certain occasion (that is, after Israel was delivered from Egypt), because God Himself on a previous occasion "*had rested*" on the seventh "day." It seems clear, therefore, that Gen. 2: 1-3 supports no inference that weekly Sabbath observance began either in Eden or previously in Heaven.

No Sabbath Commanded to the Ancients

The remainder of Genesis strengthens our conclusion in regard to Gen. 2: 1-3, for no other mention of the Sabbath occurs in the book. Had Sabbath observance been commanded in Eden, those who called on the name of God in true piety after the Fall and before the Flood must have been told of it. But there is a complete *hiatus*, a profound silence, so that it does not appear that Abel, Enoch or Noah observed the Sabbath or knew anything about it.

After the Flood the same conditions continued for a long time. Abraham was called out of his heathen surroundings, and was promised a great blessing. He manifested his faith in many ways to God's pleasure, but nothing is said about him observing the seventh day of each week as a day holy to the Lord. Isaac and Jacob became heirs of the promise, and obtained a good report through their faith; but there is nothing to show that they observed the Sabbath or were expected to do so. And when the posterity of Jacob became slaves in Egypt, it was not stated that

part of their distress was due to inability to observe the Sabbath. They knew nothing of it.

When Sabbath Observance Began

The first mention of a command to observe the Sabbath is found in Exodus. For about four thousand years man had been on the earth, but not until after the deliverance of the children of Israel from Egypt was the command given to observe the seventh day as a day of rest.

Having been led through the Red Sea, and having witnessed the Power of God manifested in the overthrow of Pharaoh's chariots and host, the Israelites journeyed three days into the wilderness and found no water. They came to Marah, and could not drink the water there, for it was bitter. The Lord showed Moses a tree, which on being cast into the waters made them drinkable. This occasion was used by the Lord to lay down the fundamental principle that it was necessary that His laws and statutes be strictly kept. Moreover, He promised that obedience should be to their advantage, securing for them exemption from the diseases which God had brought upon the Egyptians. But as yet no statutes had been given them except that concerning the Passover.—Ex. 12: 14; 15: 22-26.

Pursuing their journey, the children of Israel came, on the fifteenth day of the second month after leaving Egypt, to the wilderness of Sin, between Elim and Sinai. The people murmured again against Moses and Aaron, lamenting the lack of flesh and bread. (Ex. 16: 1-3.) The Lord supplied quails and manna; and as the children of Israel were trying Him, proving Him, and seeing His works, He made this an occasion to prove them, whether they would walk in His law or no. He revealed to Moses that the manna would fall every day at a certain rate, but on the sixth day there would be a double supply. (Ex. 16: 4, 5.) Apparently Moses did not reveal the latter detail to the people, for on the sixth day the elders came to tell Moses about the double supply having been gathered, as though it were a new thing, requiring explanation. (V. 22.) This was promptly given—

This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord. . . . Six days shall ye gather it; but on the seventh day, which is the sabbath, in it there shall be none.—Ex. 16: 23-26.

Nevertheless some of the people did not believe, and they went out on the seventh day to gather the manna, but found none. The Lord was displeased by this disobedience; yet He was kind and lenient because this was the very first mention that the seventh day was to be a holy sabbath, different from other days. Had the people been accustomed to Sabbath observance, the Lord would doubtless have rebuked them very strongly, as He did on subsequent occasions; but as the command was new to the people, the Lord rebuked their disobedience with words only—

"How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."—Ex. 16: 28-30.

We see, then, that sabbath observance was first

*"N.C. Advocate," November, 1913.

commanded in the wilderness of Sin, and that it was a command to the children of Israel exclusively, for the Lord was not at that time promulgating commands to other peoples.

Date of the First Sabbath Observance

It is also possible to fix with some certainty the very date of the first sabbath that was observed. The arrival of the Israelites at the wilderness of Sin was on the fifteenth day of the second month, and there they murmured. (Ex. 16: 1.) On the evening of that day was the first flight of quails, and the first fall of manna occurred on the next morning, being the sixteenth day of the month, chosen by the Lord to be the first day of the week. The sixth day of the week was therefore on the twenty-first day of the second month, and the seventh day, marked by no fall of manna, was the twenty-second day of the second month after the departure of the Israelites from Egypt. Year 22, in the year of the Exodus, would seem to have been the very beginning of the sabbaths commanded to the Jews to be regularly observed from that time out on each succeeding seventh day. Thus was Sabbath observance instituted, which later was formally commanded to the Jews as part of their written law.

The Law on the Tables and in the Books

In the third month, after departure from Egypt, the children of Israel encamped before Mt. Sinai. Here the Lord proposed to them to enter into a covenant, and most willingly did the people agree to the proposal. (Ex. 19: 1-8.) On the appointed day the people approached the mount, and the Lord came down upon it in fire and smoke, with thunder and lightning and the sound of a trumpet, to deliver His commands to the people. With an audible voice, as recorded in Ex. 20: 1-17, the Lord gave the people that part of the law commonly called the ten commandments. By this time the people were so affrighted by the sights and sounds that they could bear them no longer; therefore they begged Moses to hear from the Lord the remainder of the law, and then communicate it to them: "but let not God speak with us, lest we die."—Ex. 20: 18-21.

The Deuteronomy version of this incident states that, after speaking the ten commandments with a great voice in the hearing of all the assembly of the people, "He added no more." (Deut. 5: 22.) Some of the present day advocates of seventh day observance refer to these four words as though they were intended to distinguish the ten commandments, audibly spoken to the people and subsequently written by the finger of God on two tables of stone, from the many other commandments of the law, given privately to Moses and by him written in a book, both the tables of stone and the book being afterwards placed in the ark of the covenant. (Deut. 31: 24-26; Heb. 9: 4.) But Deut. 5: 23-31 shows, in harmony with the account in Ex. 20, that the reason why the Lord "added no more" was because of the fright that overcame the people. Even Moses quaked with fear. (Heb. 12: 21.) The Israelites were not told to consider the ten commandments more important than the others, nor to think that the commandments written on stone were eternal and those written in the books by Moses at God's command were only tem-

porary. As a matter of fact, the chief of all the commandments, and the one next to it, the two on which hung all the law and the prophets, were not written on the tables of stone at all, but in the books; they were not spoken by the great voice in the hearing of all the assembly, but privately to Moses, by him to be communicated to the people. The Lord said to Moses, "Stand thou here by me, and I will speak unto thee *all the commandments, and the statutes, and the judgments*, which thou shalt teach them, *that they may do them* in the land which I give them to possess it"—thus emphasizing the importance of the commandments afterward written by Moses in the books.—Deut. 5: 31; Matt. 22: 34-40; Mark 12: 28-34; Luke 10: 25-28; Deut. 6: 4, 5; Lev. 19: 18.

Remember the Sabbath Day

The fourth of the ten commandments was the command to observe the seventh day as the sabbath of the Lord. (Ex. 20: 8-11.) It begins with the word, "Remember." This word is seized upon by those who think the seventh day was commanded in Eden, as though it should support their belief. Why, say they, should the Lord command the Israelites to *remember* the Sabbath day, if it were not already in existence and known to them? Our answer to this question is that the Sabbath was already in existence, and it had been observed before the command to "remember" it was given at Mt. Sinai; only it had not been in existence as long as the Seventh Day Adventists and some others suppose. Instead of being observed from time immemorial in heaven, and on earth from the days of Eden, the seventh day had been observed as a sabbath only a very few—possibly three or four—times before the command was given at the mount; that is, as already seen, from Year 22.

Why Command Sabbath Observance?

Two reasons are given for the institution of the sabbath. First, as a reminder that God was their Creator, and second, as a reminder that they were for a long period slaves in Egypt.

Why the Seventh Day?

Would not the observance of any other day of the seven have served God's purpose as well as the seventh day? Why should He have chosen that day and not another?

The children of Israel were commanded to observe the seventh day of the week as a sabbath because on that "day" the Lord rested from his creative work, having finished it all in the six "days." (Ex. 20: 11.) This passage is the complement of Gen. 2: 3. No other day would have suited the Lord's purpose as well as the seventh day. His intention, in part at least, was that the seventh day should bring before their minds thoughts of God as Creator. To have the Israelites continually kept in mind that they were working six days and resting the seventh, in imitation of God's work and rest, would doubtless have helped them much in their worship and meditation had they faithfully kept the commandment.

Slaves in Egypt

The Deuteronomy version of the ten commandments shows why the Lord enjoined rest from labor on the seventh day, and also why the children of

Israel were commanded to give rest to their servants and slaves, and even their cattle—

"But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: THEREFORE the Lord thy God commanded thee to keep the sabbath day."—Deut. 5: 14, 15.

This is illuminating. It states clearly that God commanded the seventh day to be observed as a day of rest by way of reminder of their previous experience in Egypt, and of God's goodness in bringing them out from the house of bondage. (Deut. 5: 6.) In Egypt they had been subject to constant toil and weariness, their taskmasters continually goading them on to harder work and longer hours. Each week the sabbath rest came round, they would be reminded also that their servants and employes should not be driven as they had been in Egypt. The servants, and even the animals, were to have their sabbath or rest by entire cessation of labor of all kinds.

The use of the word "therefore" in Deut. 5: 15 indicates that the action following this word was *consequent* upon the conditions preceding it. Now a consequent cannot, in the very nature of things, occur before its antecedents. Hence we conclude that the sabbath commandment *could not have been given before the Israelites were delivered from Egypt*. Those who think that Sabbath observance was in vogue from Edenic times are urged to ponder well the Lord's statement in Deut. 5: 14, 15. It shows why a sabbath was commanded to be observed by the Israelites, whereas no such command was given to their fathers. It should be conclusive.

The Sabbath a Sign, and part of a Perpetual Covenant

The wicked heathen neighbours of Israel kept no sabbath holy to Jehovah. Faithful observance of the Sabbath would therefore impress upon the minds of the people that they were God's holy people, separate from the defilements surrounding them. Therefore the Lord imposed the death penalty upon every Israelite who defiled the Sabbath or did any work therein. They were not even to kindle a fire in their habitations on the Sabbath day; and the case is recorded of a man who was executed for gathering sticks on the Sabbath day. (Ex. 35: 1-3; Num. 15: 32-36.) By this means the Sabbath was made a perpetual sign and covenant.

"Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."—Ex. 31: 12-17.

The rewards promised by the Lord to the Israelites who would faithfully observe this sign and covenant were very great. They might have to put their own will and pleasure aside; but the Lord would give them even greater joy instead.

"Blessed is the man that doeth this, and the son of man

that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. . . . For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."—Isa. 56: 1-7.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure [literally "clutching at business"], nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isa. 58: 13, 14.

Such were some of the rewards for obedience and penalties for disobedience of the law of Sabbath observance commanded to the children of Israel.

The "Olam" Covenant

Notwithstanding that the children of Israel were to "observe the sabbath throughout their generations for a *perpetual* covenant," the Lord told them, through His prophet Jeremiah, that He would some day make a New Covenant with them, "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt," when He gave them the holy sabbath of rest to keep. But by mentioning the New Covenant, God made the first or Law Covenant old; and, says the Apostle, stating a truism which all would recognize, "that which is becoming old and waxeth aged is nigh unto vanishing away."—Ex. 31: 16; Jer. 31: 31-34; Heb. 8: 13, R.V.

As it seems a contradiction of terms to say that a *perpetual* covenant would pass away, the point must be investigated, so that there remain no obstacle to faith in the integrity of God's Word.

The Hebrew word translated "perpetual" in Ex. 31: 16 and many other places is *olam*. This word has a great range, and is used to refer both to that which will end and that which will not end. Strictly speaking, *olam* is not equivalent to our word "endless," though it is translated "eternal" in Isa. 60: 15 and "everlasting" in a great number of instances. *Olam* is defined in Strong's Exhaustive Concordance as meaning "properly *concealed*, i.e., the *vanishing point*; generally *time out of mind* (past or future), i.e. (practically) *eternity*; frequently adverbially (especially with preposition prefixed) *always*."

It will thus be seen that when *olam* is used in the sense of "endless" or "eternal," it is by an extension of its proper meaning, *time out of mind*. Yet a comparatively short period may by reason of unfavorable circumstances seem very long and tedious, and as though it would never end—"time out of mind." Such a period was the Babylonian captivity. It endured no more than seventy years, and it came to its end promptly at the time appointed; yet it is called *olam*, translated "perpetual," in Jer. 25: 9.

Olam is translated "old" in Micah 7: 14—"Let them feed in Bashan and Gilead, as in the days of old." Manifestly a translation implying endlessness—in this case beginning-lessness—would have been altogether wrong.

Another occurrence of *olam*, bearing more particularly on our subject, is in Ex. 29: 9, where it was said of Aaron and his sons that "the priest's office

shall be theirs for a perpetual (*olam*) statute." Yet where are the sons of Aaron to-day? They are certainly not filling the office of priest under the Law Covenant. Indeed, it is said that since Jerusalem and the Temple were destroyed over 1800 years ago the genealogies of the Jews have become so mixed that it is impossible now to prove who is a son of Aaron. Evidently the "perpetual (*olam*) statute" of the priesthood of Aaron and his sons was not endless.

From the foregoing illustrations, which could be greatly multiplied, it can be seen that the use of the words "perpetual statute" to describe the law of Sabbath observance, which the Lord gave to Israel when He led them out of Egypt, is quite harmonious with the intimations given through Jeremiah and others that said covenant was already old and that it would some day vanish away in favor of the promised New Covenant.

The Law Changed

The Messiah was to be a priest as well as a king. Coming of the house of David of the tribe of Judah, Christ could not be a priest of the Aaronic order, because Moses said nothing about the tribe of Judah supplying priests, only the tribe of Levi. Therefore in Psalm 110: 1-4 Messiah's priesthood is stated to be "after the order of Melchizedek." Whenever, therefore, the Priest after this new order would take His office, so that God should be worshipped through Him, the predicted change of covenant would have occurred. The Apostle mentions this as a strong argument, saying—

"For the priesthood being changed, there is made of necessity a change also of the law."—Heb. 7: 12.

Has our Lord entered upon His priestly office? If so, we are bound to recognize that God's people are not now under the Mosaic law but under the law—whatever it is—that pertains to the New Covenant. That our Lord has entered upon His office as High Priest is abundantly shown by such statements as the following—

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession [or "confession"—R.V.]."—Heb. 4: 14.

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; . . . But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—Heb. 8: 1-7.

Nailing the Law to Christ's Cross

The death of Christ is mentioned as the procuring cause of the "change of the law," which is shown to be not a change in the sense of revision of existing statutes, but something much more radical, even a "blotting out" and "taking away" of the Law with all its statutes and appurtenances. The temporary character of the Law covenant is also asserted, since it was but a "shadow," pointing forward to the substantial benefits to come through Christ, the new High Priest, and His New Covenant. Righteousness could never have come by means of the Law; had it been possible for righteousness so to come, the death of Christ was in vain. (Gal. 2: 21; Rom. 8: 3, 4.) But it was necessary for Christ to die—even on the cruel cross—so that the Law covenant, which was a hindrance, an obstacle, and "contrary to us," might be removed, and so that even those who were under the curse of

the Law might be redeemed. (Gal. 3: 13.) Note well the Apostle's striking language—

"And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, NAILING IT TO HIS CROSS; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."—Col. 2: 13-17; Eph. 2: 15.

Is it asked—How was the Law against and contrary to uncircumcised Gentiles, who were never under it? We reply that as long as the Law Covenant remained, and the worship of God was conducted by its high priest under its regulations, the only way for a Gentile to draw near to God would be by him becoming a proselyte under the Law, in which case he would be as fully subject to the Law and under its curse as a born Jew. So the Law was against both Jew and Gentile. But having been nailed to the cross of Christ, the Law is dead. Christ was raised from death by the power of God; not so the Law. It remains dead.

Moral and Ceremonial?

At this point the present day advocates of observance of the Jewish sabbath interpose an objection. They claim that the Mosaic Law was divided into two parts, one being, according to their description, "moral," while the other was "ceremonial." And so they constantly use the phrases "moral law" and "ceremonial law," which suit their ideas very well, though they are not Scriptural expressions. Their claim further is that the "moral law" (as they call it) was written on the tables of stone, and the "ceremonial law" was written in the books. They tell us that in the Scriptures this distinction is recognized by calling the ten commandments the "law of the Lord," while the remainder of the Law is called the "law of Moses." And, finally, they claim that the ten commandments, written on the tables of stone, were not nailed to Christ's cross, were not taken out of the way, were not blotted out; but the other part of the law, written in the books, was the "ordinances" that were blotted out.

Undoubtedly some of the commandments given through Moses to the Israelites referred to morals, while others referred to ceremonials. But the division of the Law into two parts is an invention of the Sabbatarians, and cannot be justified by reference to Scripture. No such division was intimated when the Law was given. The reason why the Lord God ceased speaking to the people after giving out only ten commands was, as we have seen, because of their fright, not because He was finished with giving out commands concerning morals.

We have also seen that the very greatest of all the commandments concerning morals, the two on which depend all the Law and the prophets, were written in the books, and not on the tables of stone.

The Scriptures do indeed speak of "the law of the Lord," and "the law of Moses;" but they do not apply these terms respectively to the so-called "moral" and "ceremonial" laws. To the contrary, when Mary brought the infant Jesus to the temple in

compliance with certain ceremonial regulations, every thing done on that occasion was said to be "according to the law of the Lord," as well as of Moses.—Luke 2: 22-24, 39.

Our Savior regarded the Law as one, recognizing not the arbitrary, man-invented division claimed by the Sabbatarians. In His "Sermon on the Mount" the Lord referred to six commandments out of the Jewish Law. Every one of these had to do with morals; yet only two of them (Matt. 5: 21, 27) were written on the "stone tables," the other four (Matt. 5: 31, 33, 38, 43) being in the books. Our Lord made no difference, but set the two as well as the four aside by giving superior commands in their stead.

So we see the unscripturalness and the futility of this claim to divide the one Law. But the claim is as foolish as it is futile. It is contended by the Sabbatarians that the "ordinances" mentioned in Col. 2: 14 and Eph. 2: 15 were the Mosaic commands concerning meats, drinks, sacrifices, and all the various sabbath days and years *except* the weekly, seventh-day sabbath ("Special pleading" with a vengeance!). These, they say, were "against us," and were "blotted out." The folly of this claim lies in this, that ceremonial observances are at all times easier to keep than are commands to be moral. If therefore it were admitted for the moment that the Law could be divided as claimed, it would follow that the part of it "against us" would be the commandments concerning morals. We might readily enough conform to the prescribed mode of worship, and might faithfully pay our tithes and bring our sacrifices to the altar. These requirements would not be "against us." But could fallen, imperfect men conform to the command, "Thou shalt not covet?" Is it likely that imperfect beings such as ourselves could at all times observe the command, "Thou shalt not bear false witness against thy neighbor?" And to turn to one of the commands written in the books—is it possible that any of us, being what we are, could at all times faithfully and truly love his neighbor as himself? No! Therefore we see that if any distinction were to be recognized between portions of the Law of Moses, ceremonies would be much less against us than moral commands. The latter would indeed at all times be "contrary to us," and on the basis of Sabbatarians' claims should be the part to be blotted out.

We conclude, then, that the claim to divide the Law into two parts, retaining one and abolishing the other, is inadmissible. The Law was given as one, and it was removed as one. It was not made in the Garden of Eden, nor with the fathers of Israel, but with those who were in the presence of God at Mt. Sinai. (Deut. 5: 1-5.) It was given to make sin appear more sinful (Rom. 7: 13), and was to remain only for a limited time, until the Seed, our Lord Jesus Christ, should come. (Gal. 3: 19.) When He was crucified, the Law was nailed to His cross, and so came to its everlasting end. (Col. 2: 14.) The Law began at Mt. Sinai; it expired on Mt. Calvary. "The Law was given by Moses, but Grace and Truth came by Jesus Christ."—John 1: 17; Rom. 6: 14.

Shall we Sin?

If we are not under the law, but under grace, what then? Shall we sin? (Rom. 6: 15.) By no means! If the Lord has made with us a New Covenant, where-

by He can be merciful to our unrighteousness, we are not to presume on His mercy. He will be faithful and just to forgive our sins if we confess them, and the blood of Jesus Christ, His Son, will cleanse us, taking away our sins as the blood of bulls and goats could never do; but pride and presumption would severely tax even divine mercy. We need to remember that God abhors the proud, and we need to pray to be kept back from presumptuous sins, lest they have dominion over us.

Commands to Christians

Since the Mosaic law has been taken out of the way, have no commands been given to us who worship God through the "new way" opened up through the veil, that is to say, through the sacrifice of Christ? Have we no specific commands concerning details, or has the Lord merely given to us the new, general command to love one another as He loved us, which is something more than keeping an even balance between self-love and love of the neighbour?—John 13: 34; 15: 12, 13.

Undoubtedly we have definite commands, as all must see who read the New Testament. We are not to lie; we must not steal. We must not be angry, nor allow corrupt communications to proceed out of our mouths. We are to put away all bitterness, and wrath, and anger, and clamor, and evil speaking, and malice. We are to be kind, tenderhearted, and of a forgiving disposition towards each other, thereby imitating God, who for Christ's sake has forgiven us. (Eph. 4: 22-32; Col. 3: 5-17.) Besides, it would be easy to refer to many New Testament regulations concerning masters and servants, the home, and the church.

But, says some one, many of the things you now refer to are identical with the commands given by Moses. True, we reply; many of them are, but not all. The "new commandment" is not to be found in the Mosaic law, nor anything like it. And there are many commands in the Mosaic law that are not repeated in the New Covenant. Moreover, the New Covenant commands (such as prohibition of lying, stealing, etc.) that are identical with those of the Law Covenant are not observed by us because they were Law Covenant commands, nor is our observance of these to be understood as an admission on our part that we are under the Law Covenant. If a subject of the Russian empire becomes a subject of the British Empire, he finds that a number of the laws of his adopted country are the same as those of his native land. But he now obeys these laws as British laws, not as Russian; and if he appeal to the British courts he cannot say, Such and such are the laws of Russia, and on them I base my appeal. Similarly, we refrain from stealing, lying, etc., not because Moses, *their* mediator, said so, but because Christ Jesus, *our* Mediator, so commands.

Christ Commanded No Day

This is an important point, affecting our attitude toward the observance of the seventh day as a Sabbath. Moses certainly commanded such observance. But that is not sufficient for us, because we are not under Moses. We are under the One whose coming Moses foretold, who was to be obeyed in all things.—Deut. 18: 15-19; Acts 3: 22-24.

The law of Moses having been taken away, we being under Christ, we therefore ask—Did Christ command to keep the seventh day as a sabbath? The answer is—No. Therefore the Apostle says—"Let no man therefore judge you in respect of the sabbaths." (Col. 2: 16. The word "*days*" in this verse is not in the original, but "*sabbaths*" is in the plural, referring, as it is unqualified, to the entire system of sabbaths commanded by the Lord, comprising the seventh day of each week, certain special days in connection with the great annual feasts, the Day of Atonement, each seventh year, and the Jubilee year.—Lev. chapters 23, 25.)

We ask again—Did Christ command to keep the first day of the week, as a sabbath? Again the answer is—No.

Once more we ask—Did Christ command to keep any day whatsoever as a sabbath? Once more—No. The words of our Lord and His inspired apostles contain no such command. Then where do we stand in regard to the observance of the seventh or any day of the week as a day of rest?

Called unto Liberty

Says the Apostle, instructing the Galatian brethren, who were troubled over matters connected with the Law—

"Brethren, ye have been called unto liberty. With freedom did Christ make us free. Stand fast, therefore, and be not entangled again with the yoke of bondage."—Gal. 5: 13, 1, according to ancient MSS.

Liberty is a much abused word, and the adversary has made use of it to deceive and mislead some of the unwary members of the Lord's flock. Even some that had clean escaped from error have afterwards been enticed with a bait cast to their natural desires by the false teachers who speak great swelling words of vanity. And the bait is nothing else than a promise of liberty. But liberty to the natural desires of the fallen flesh can mean only one thing, can attain but one end—death. (2 Pet. 2: 18-22.) It behoves us therefore to scan these specious promises of "liberty," and not be deceived by them. True liberty is good, and life without it would be a misery. But liberty is not license; therefore, lest the brethren be misled, the Apostle said—

"Only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. 5: 13, 16, 18.

Have we, then, as far as Christ's commands to us are concerned, liberty in regard to the days of the week? Undoubtedly we have. The liberty referred to by the Apostle is freedom from the Law Covenant symbolized by Jerusalem. (Gal. 4: 24-31.) But we must never use our liberty for an occasion to the flesh. Liberty must always be used in the sight of God to His glory, and in service of His people. And if the use of our liberty shall cause some weaker brother to offend his conscience, we are always at liberty to curtail our liberty in regard to meats, drinks, and days. (1 Cor. 8: 7-13.) The New Covenant—therefore Christian—position in regard to the observance of days is stated by the Apostle—

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord."—Rom. 14: 5, 6.

We are all the Lord's servants, and He is our Master; therefore we must not condemn one another in regard to these things, but must leave the judging to the Lord. He that observes the day must not condemn him who observes it not; he who does not observe the day is not authorized to sit in condemnation on him who observes it. If one brother seem somewhat weak in his appreciation of the Christian's liberty in regard to these things, the others, stronger, are to receive him but not to doubtful disputations; they are not to despise the weaker brother. They may, and should, try to instruct him; but they should also remember that they are at liberty to restrict themselves in the interest of the weaker brother's spiritual wellbeing.—Rom. 14: 1-23.

Obeys the Law of the Land

Since the Lord has not specified that His people since Pentecost must observe a certain day of the week as a sabbath to Himself, we are left free to follow the law of the land, which in most countries of Christendom orders cessation of ordinary work on the first day of the week. In fact, we are commanded to be subject to the powers that be in all these things, so that as law abiding residents we are under obligation to obedience.—Rom. 13: 1-7.

We conform the more willingly to this law of the land, because it gives facilities for assembly, worship, and building up of each other on the most holy faith, opportunities which should be more sought after and more used as we see the great day drawing on. We thank God that in His providence such a day is made available to His people, and we consider that no Christian glorifies God or does himself credit who, for the sake of parading his "liberty," despises this very beneficial provision of the secular law. We could not have chosen a day of the week more appropriate than the first for general meeting together, and we are glad thus to be able to follow the example of the early church, in their assembling on the first day of the week. Therefore we exhort all to conform to the letter and spirit of this law of the land, which generally seeks to be fair to all, since it usually provides that those who work on Sundays shall have some other day for rest.

The Christian's Sabbath Rest

But it must always be remembered that this law of the land concerning rest from ordinary labors on the first day of the week does not make the day holy in God's sight. Neither does the law of Turkey make Friday (the Mohammedan rest day) a holy day in God's sight. Nor would the seventh day of the week be holy in God's sight if ordained by the law of the land as a rest day. The seventh day was holy to the Lord by His own command from about Year 22 in the year of the Exodus until that law was nailed to Christ's cross. Since then the seventh day has no sanctity more than any other.

Nevertheless, the Christian has a Sabbath rest, commanded by God, and to be as carefully observed as was the seventh day of the week, with rewards and penalties appointed. The seventh day sabbath was a "shadow" of the Christian sabbath, which is the "body," or substance.

"Let no man therefore judge you in meat, or in drink, or

in respect of an holyday, or of the new moon, or of the sabbaths: which are a shadow of things to come; but the body is of Christ."—Col. 2: 16, 17. See also 1 Cor. 10: 1-11.

Having seen that the New Covenant appoints no day of the week to be observed as a sabbath to the Lord, it must be quite clear to us that the "body" sabbath, which is of Christ, does not consist in the observance of a day, as the "shadow" sabbath of the Law did. If the Christian sabbath consisted in the observance of the first day instead of the seventh, it would merely be another "shadow."

The explanation of the Christian Sabbath is found in Heb. 4. In chapter 3, the Apostle deals with the apostasies of the Israelites in the wilderness, and shows that God swore that those sinners should not enter into his rest (meaning the promised land of Palestine) on account of their unbelief. Then he shows that although the seventh day was being kept more or less faithfully, and the children of Israel had been led into the promised land, the Psalmist long afterward spoke of *still another rest*—

"Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken of *another day*."—Heb. 4: 7, 8, margin.

On this he bases his conclusion that there is still a sabbath rest for the people of God, but it is not that observance of the seventh day commanded in the Law, nor is it an entrance into Palestine, since our calling is heavenly (Heb. 3: 1), not earthly. He says—

"There remaineth therefore a rest to the people of God."—Heb. 4: 9.

Then he shows what our sabbath is: namely, an entry into a rest *like that of God*.

"And God did rest the seventh day from all his works. . . . If they shall enter into MY rest."—Heb. 4: 4, 5.

But how can we enter into such rest? Are we to cease our carpentering, baking, farming, etc., etc.? The Apostle cannot mean so, for he says in another place, if any will not work, he shall not eat. (2 Thess. 3: 10.) How then can we cease from our own works? for that is what we have to do—

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. 4: 10.

The way to enter into the God-like rest is to have

faith in Christ, to trust in His finished work on the cross to make us acceptable to God. God's work was finished from the foundation of the then world in Eden, and He rested. (Heb. 4: 3.) At the cross was laid the foundation of a new "world," and it is for us to rest in the work there finished. Having entered into this rest through belief (Heb. 4: 3), we recognize that salvation is through faith, and not of our own works, lest any man should boast. No flesh is to glory in God's presence, for Christ is made unto us every needful thing and qualification. We are God's workmanship in Christ.—1 Cor. 1: 29-31; Eph. 2: 8-10.

But our rest is not one of idleness; it is only a rest from *our own* works. Six days (as it were) we have labored, and have done our own works. Having now entered into the antitypical rest day, from the moment we became believers in Jesus, we are now and for evermore in the service of God, seeking not our own wills, but His; doing the works which He has appointed that we should walk in them (Eph. 2: 10): worshipping Him in every act of life—eating, drinking, buying, selling, everything. These works of every day life are no longer secular; they have been made sacred; the common task has been glorified.

"Servants, obey in all things your masters according to the Lord; not with eye service, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."—Col. 3: 22-24.

Our Sabbath in Christ is therefore not an occasional day but a long one, perpetual and uninterrupted, a perfect imitation of the rest into which God entered from the foundation of the old world. We enter upon our Sabbath by the exercise of faith, and we observe it unbroken by the maintenance of the same faith. We look forward with joyful anticipation to the entrance into the "high places," not of the earth, as promised to those who observed the "shadow" sabbath (Isa. 58: 13, 14), but of heaven itself (Heb. 3: 1; 1 Peter 1: 4, 5), which will be the grand culmination of our Sabbath keeping—the rest that remains.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."—Heb. 4: 11.



The Field is the World

ANOTHER ACT is being performed in the great drama of earth. Another step is being taken in that great movement presided over by the King of kings and Lord of lords which will result in increased liberty and enlightenment among men. We say this, not because we favor war as a means of settling disputes among nations; for, with a desire to "live and let live," and a willingness to grant to others opportunities for life and the pursuit of happiness equal to those which we crave for ourselves, there is no more reason why nations should not dwell

peacefully together in Europe than there is that the sovereign states of Australia or America should not live happily among themselves, or that members of a family should not be at peace among themselves.

No man is considered justified in stealing his neighbour's goods. If one has a larger house and more acres than another, the small farmer is not supposed to destroy his wealthier neighbour's property, nor is the rich landholder to squeeze out the smaller man. These things are done, but in the abstract everyone admits the principle of mutual respect, forbearance

and helpfulness among neighbours as the right one.

But when it comes to nations this principle is not acknowledged by the governments themselves nor by the majority of their subjects. If one man wants a piece of land owned by another he offers him a price for it; and if the owner is unwilling to sell, the would-be purchaser usually contents himself with buying from someone who is willing to sell. But it still seems to be the view of the majority of nations and the majority of their subjects that if a nation wants a portion of the territory of another he need not negotiate for its purchase but may "grab" it. Of course the nation who does the "grabbing" convinces its people who must do the fighting that the cause is just; and the people whose land is coveted are convinced that their cause is just because it is their duty to defend it. So then all the combatants are convinced that as their cause is just God is on their part and will give them the victory. And as God cannot give the victory to both sides, the losers are strongly tempted to conclude either that God is unjust or that there is no God at all.

Autocracy under Pressure

BUT we said the war will result in increased enlightenment. How can that be, if war is not to be approved of? The reason is that when men's angry passions are let loose they are often forced by the exigencies of their position to do in five minutes what in ordinary circumstances might not be done for a hundred years. Thus in the Civil War in America a million slaves were liberated in a moment by the Emancipation Act, to deprive the Secessionists of one of their chief assets. The loss of their slaves was considered at the time a great calamity to the South; but in all probability there are not to-day a dozen planters (if there are that many) who are not glad the colored race is free; glad for their own sakes as well as for the colored man's, for they see that slavery is a curse to him who owns slaves as well as to the slaves themselves.

So now, since the beginning of the present European conflict. The autocratic Russian government, which the nations of western Europe have always regarded as "behind the times," grants autonomy to Poland, and removes restrictions against Jews, in order to secure their sympathy and co-operation in the crushing of Germany. Thus Poles and Jews at least regard the war as a benefit.

Some observers consider that one of the consequences of the war will be to introduce compulsory military service into Great Britain and Canada, in imitation of the Australian Defence Force, while others think the effect will be to destroy Compulsory Service in France, Germany and other Continental countries. Still others think that nothing will destroy Militarism until the people rise up against the capitalists who are interested in universal armament, and in stirring up war, in order to keep up the demand for their goods.

THOUGH ONE may anticipate that out of all the carnage some good will result, and that there will be a re-action in favor of peaceful methods; yet one cannot but regret the stirring up of hatred in the present, the glorifying of

war in the eyes of the young and inexperienced, the distress and suffering among combatants and non-combatants, etc. And the Christian is led to pray more earnestly than ever for that Kingdom to come when God's will will be done on earth as in heaven, and nations shall learn war no more. Let us pray too that we may, as Christians, remember that our citizenship is in heaven. While in the world we are told to be not of it, but to be a separate and peculiar people, bringing forth the fruits of the spirit and showing forth the virtues of our God.

The Mystery of Iniquity

ANOTHER factor must not be lost sight of, and that is that the Roman Church is taking every advantage of the stress and perplexity of nations to forward her own interests. To what extent Jesuits are responsible for the present strife we may not know till the next life, for they work in every nation to mould public sentiment and to inflame the minds of various classes against one another. Before allowing ourselves therefore to be swayed in one direction or another it is well to inquire if Rome is behind the agitation, and what Rome expects to gain out of it. We are reminded of this by several news items which have come to hand. First, the election of a Pope who is known to represent the policy of Cardinal Rampolla (now deceased); which Policy is that Rome should seek more strenuously by the manipulation of parties to control the political affairs of all nations; and, second, the vigorous extension of the Roman Catholic propaganda amongst Protestants while they are unsettled by distress and sorrow. The recovery of some influence in France has already been noted in these columns.

Concerning the new Pope we have to note that, while his predecessor hesitated to bless the involved troops because there were Catholics on both sides, the present Pontiff unhesitatingly hails England as the champion of liberty and truth. This is in accord with well known methods of flattery. At the same time the Irish Nationalists hold back from volunteering for war, and let the Protestant Ulstermen fight for Roman Catholic France and Belgium.

Roman Catholic Propaganda

CONCERNING the Roman Catholic Propaganda we have the following cable from London, dated July 31, when England had already concentrated the North Sea Fleet and was mobilizing the army—

Cardinal Bourne recently remarked that "a wise and gradual growth of the episcopate means in every case greater earnestness among the children of the Church, greater activity of zeal, and a rapid increase of those who accept her teaching." The Pope has approved this saying, and the practical application of it is that five new Roman Catholic dioceses will be established in this country [England], at a capital cost of £10,000 each. And there will certainly be no popular outcry, as there was in the time of Lord John Russell's "No Popery" agitation.

Cardinal Bourne is right: There will be no popular outcry. Catholics are wanted to defend the Empire from destruction, and no one wants to offend the Hierarchy which subtly threatens assistance to the enemy when it does not achieve its desires—at least so

the press affirms in connection with the report of Mr. Asquith's appeal to the Nationalist Volunteers to enlist

Many Protestants have been deceived by Roman Catholic talk of liberty and education, while others have contented themselves with opposing Rome as a political power. Were they to be more energetic in exposing the real meaning of the Mass, teaching the young how to recognise the abomination of desolation, and how to combat her sophistries, Cardinal Bourne could not now speak so confidently.

Things would look dark for Protestantism did we not know from Scripture that the Judgment has been pronounced and that the Lord will yet raise up the forces necessary to destroy the "Mystery of Iniquity."

Our Position

IN THE meantime it may not be out of place to remind the true saints that the weapons of their warfare are not carnal. Their sword is the sword of the spirit, which is the Word of God; their shield is the shield of faith, and their feet are shod, not with the iron heels of ruthless revenge and hate, but with the preparation of the Gospel of peace. While the peoples of the nations fight their worldly warfare, let us remember that we also have a Kingdom to fight for, and that telling out the message of truth is the God-appointed way for pulling down the strongholds of error and sin.



Cleansing the Sanctuary

REFERENCE is twice made in the book of Daniel to a powerful system which should hold God's people in bondage, and which should substitute a false worship for the true. In our examination of chapter 9, we have seen that a new worship, different to that observed by the Jews, would be introduced by the Messiah; the basis of the new worship being the efficacious sacrifice for sins which He offered on the cross.* According to the Jewish Law special sacrifices for sin were made on the Day of Atonement, once a year, for the nation as a whole, on which occasion formal confession of sin was made by the High Priest, and formal forgiveness and blessing bestowed upon the people. Our Lord Jesus was the antitype to which these sacrifices pointed.—Lev. 16; Heb. 7: 27; 9: 11-14; 10: 1-18; 1 Pet. 2: 24.

The Continual Sacrifice

But there was another sacrifice offered which also pointed forward to the Lord Jesus Christ; namely, the lamb for the burnt-offering. Every sacrifice was in part a burnt-offering, choice portions being consumed by fire on the altar. But the term is more particularly applied to the *whole* burnt-offerings. Immense voluntary burnt-offering were made on special occasions, as at the dedication of the tabernacle and subsequently of the temple. (Num. 7; 1 Ki. 8: 64.) But the burnt-offering which has most interest for us as Christians was that offered daily, morning and evening, every day of every year, so long as the Jewish mode of worship remained in force. The law of the daily burnt-offering is stated in Exod. 29: 38-43—

"38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: . . .

42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel." . . .

*See "N.C. Advocate," Sept., 1914.

This daily offering was called "the continual burnt-offering," and the fire on this altar was never to be allowed to go out. (Num. 28: 3-8; Lev. 6: 9-13.) On Sabbath days two lambs were to be offered in the morning, and two in the evening; on the first day of each month, during Passover week, and on other special occasions, seven lambs morning and evening beside other animals. (Num. 28: 11-31; 29: 1-39.) The offering of a lamb, roast whole, without a bone being broken, would be a continual reminder to Israel of that other lamb, roast whole and with bones unbroken, which they had eaten on the occasion of their deliverance from Egypt; and it would be a continual reminder to God that Israel was the people which had been at that time taken under His care and protection. Every subsequent sacrifice of each day was offered upon the fire which the continual offering had first caused to flare up before God in the morning, and the offerings for the day were concluded by the offering of the "continual" at even.

God's Meeting Place

God manifested His presence to the High Priest by the "cloud" between the cherubim in the Most Holy. (Exod. 25: 20-22; Lev. 16: 2.) There He indicated acceptance of the blood sprinkled on the Mercy Seat; and there He gave answer when the High Priest made inquiries by the Urim and Thummim. But, according to Exod. 29: 42, 43, above quoted, *God met with the people, and they were considered as meeting with Him*, their worship being accepted, at the door of the tabernacle where the "continual" was burning. It was for this reason that the favorite times of prayer among the Israelites were morning and evening, when they could see the smoke of the "continual" rising to heaven, and when their prayers could, as it were, ascend with the mingled odors which arose from the lamb, the cakes made of flour and oil, and the wine, which God was pleased to accept as a sweet savour to Himself.—Exod. 29: 40, 41.

Prayers then offered—at least when offered in sincerity—would indicate on the part of the worshipper

the recognition of God as the One to whom obedience, as well as praise and thanksgiving, was due, and of the slain lamb as the only way by which God was willing to receive that worship. It would also remind the worshipper that only through that offering and upon that altar would any voluntary offerings which he might choose to bring be acceptable. (Lev. 6: 12; 7: 29-31.) The Psalmist cried—

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."—Psa. 141: 2.

It was at about the time of the evening oblation or offering that Daniel was at prayer, and that he received the message concerning the 70 weeks, and concerning the Messiah who, by the offering of a better sacrifice, should cause the sacrifices and oblations of the Jewish Law to cease.—Dan. 9: 21, 27.

The New Covenant "Continual"

The sacrifice of our Lord Jesus Christ as a whole burnt-offering, though accomplished over 1800 years ago, and never to be repeated, is a "continual" no less than were the lambs offered twice daily at Jerusalem, because the sweet odor of it still arises to God. Having been set forth by the Father as His meeting-place with men, it is necessary for men to approach God through Him—

"No man cometh unto the Father but by me."—John 14: 6.

"By Him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. 13: 15.

We must therefore by faith see the smoke of His perfect offering ascending to God, if we desire our prayers to be heard; we must acknowledge that sacrifice as ever efficacious, substituting no other, if we desire to receive God's blessing.

The "Continual" Taken Away

In Daniel 9: 27 we were shown how the "continual" which had been instituted under the Mosaic Law was to be taken away by the Messiah, who would Himself be the "continual" burnt-offering recognized by Jehovah and acknowledged by God's people from Pentecost onward. Now the question arises, Which "continual" is meant in Dan. 8: 11, 12, 13; 11: 31; 12: 11? Is it those typical daily offerings which were made at Jerusalem, or is it the true "Continual" offered by the Lord Jesus Christ? Undoubtedly the latter. In the present series of articles we propose to show that these prophecies foretold the rise of the Papacy, the taking away by the Papacy of the efficacy of the "continual" offering made by Jesus Christ on Calvary, and the substituting therefor of the so-called "sacrifice of the mass." The value of the death of Christ "once for all" could not in reality be taken away by any human power, however great; but its value could be and was destroyed so far as the minds and consciences of the majority of men were concerned. How this was done will be shown when considering the method and meaning of the "mass" as offered at Roman Catholic altars throughout the world for many centuries, including our own supposedly enlightened and civilized 20th century.

The Hebrew word rendered "daily" in these passages is the same as that rendered "continual" in Exod. 29: 42; Num. 28: 3, etc. Taking away the "Daily" or "Continual," would mean destroying the

worship of the true God. When the Lord Jesus took away that worship as represented in the Jewish religion, that action was not spoken of as a calamity, but as a blessing, because He confirmed to Judah and Israel (for one "week" or seven years) a New Covenant having better promises and more suited in every way to the needs of the people, being able to make reconciliation for iniquity and to bring in everlasting righteousness. (Dan. 9: 24, 27; Heb. 8: 6, 12; 10: 10-18.) "He taketh away the first, that He may establish the second" was fulfilled in the work done by our Lord when He nailed the Law to his cross, thus clearing the way for the establishment of the New Covenant.—Heb. 10: 9; 7: 12, 13, 24, 25; 9: 8-15; Col 2: 14.

But in the visions and explanations of Dan. 8: 11-13; 11: 31; and 12: 11, the taking away of the "Daily" or "Continual," is represented as a calamity, a triumph of evil over good, a casting down of truth to the ground—producing a serious and long continued desolation. Moreover, with this taking away of the "Continual" is linked the rise of "an abomination that astonisheth;" that has ability to "scatter the power of the holy people," and that should exercise that power for the long term of 1260 years. (Dan. 12: 7, 11; 7: 25.) Let us examine first the prophecy of Dan. 8: 8-12—

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

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

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The plan of the visions given to Daniel seems to have been to supply first a general outline, and then, in subsequent visions or conversations, to fill in details, now in one section, and now in another section of the main outline. We have seen this in connection with the Great Image of Chapter 2 and the Four Terrible Beasts of chapter 7. Chapter 2 supplies a general description of the Five Universal Empires, and chapter 7 gives brief mention of the Empires of Babylon, Medo-Persia, Greece and Rome in such symbols as establish their identity with the kingdoms of chapter 2. Then, beginning with 7: 8, details are given concerning the Fourth and Fifth Empires—the Papacy and its development, its great words, its wearing out of the saints, etc.; and, contrasted with it, the kingdom of God set up and the Papacy consumed. Then a still further extension of the prophetic forecast to the time when God would be recognized and served by all dominions and peoples.—Verse 27.

The same general method is followed in chapter 8. The combat between the second Universal Empire (Medo-Persia) and the third (Greece) is represented under the symbols of a ram with two horns and a he goat with one notable horn. The Lord himself supplied to Daniel the interpretation—"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough he goat is the king of

Grecia." The symbols here used are of such a nature as to make these two beasts easily recognizable as representing the "silver" and "brass" of chapter 2, and the "bear" and "leopard" of chapter 7—the two horns of the "ram" corresponding to the two sides of the "bear," and the four "horns" of the he goat corresponding to the four "heads" of the leopard.

The King of Fierce Countenance

But the features of this vision to which Daniel's attention was specially called were (1) the "little horn" out of one of the four horns of the he goat, and (2) the evils which followed its growth and the extension of its dominion. The angel explains the meaning of the "little horn"—

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

The four divisions into which Alexander's empire was divided were (as given by "The Pulpit Commentary")—

Macedonia and Greece, under Cassander.

Asia Minor, under Lysimachus.

Syria and all the East, under Seleucus.

Egypt and Cyrene, under Ptolemy.

The following table* shows the dynasties of Egypt, Syria, and Macedonia, three of the divisions, the fourth, Asia Minor, having been from B.C. 301 absorbed by Syria under Seleucus—

The Kings of Egypt, Syria, and Macedonia, between B.C. 306 and B.C. 117

B.C.	EGYPT	B.C.	SYRIA	B.C.	MACEDONIA
306-285	Ptolemy, s. of Lagus	306-301	Antigonus the One-eyed	323-311	Alexander IV
285-247	Ptolemy II, Philadelphus	301-280	Seleucus I, Nicator	323-317	Philip III (Arrhidaeus)
247-222	Ptolemy III, Energetes	280-261	Antiochus I, Soter, s. of Antiochus the One-eyed	311-306	Regency of Cassander
222-205	Ptolemy IV, Philopater		Antiochus II, Theos	306-296	Cassander
205-181	Ptolemy V, Epiphanes	261-246	Seleucus II, Callinicus	296	Philip IV, s. of Cassander
181-146	Ptolemy VI, Philometer	246-226	Seleucus III, Alexander or Ceraunus	296-294	Antipater
170-154	Ptolemy VII, Physcon, joint king with his brother, Ptolemy VI.	226-223	Antiochus III, the Great	294-287	Alexander (sons of Cassander)
		223-187	Seleucus IV, Philopater		Demetrius I, Poliorcetes, s. of Antiochus the One-eyed
146-117	Ptolemy VII, sole king	187-175	Antiochus IV, Epiphanes	287-281	Divided between Lysimachus and Pyrrhus
		175-164	Antiochus V, Eupator		Ptolemy Ceraunus, s. of Ptolemy I of Egypt
		164-162	Demetrius I, Soter	281-280	Various claimants
		162-150	Alexander Bala	280-277	Antigonus Gonatas, s. of Demetrius I
		150-147	Demetrius II, Nicator	277-239	Demetrius II, s. of Gonatas
		147-125		239-229	Philip V, s. of Demetrius II
				229-179	[Antigonus Doson, nominally his guardian, assumes the crown B.C. 229-220]
				179-168	Perseus [Macedonia a Roman province]

On "The Growth of Roman Supremacy in Greece"† we read that in B.C. 217-215 Philip V. prepared a fleet to invade Italy. In B.C. 215 he made a treaty with Hannibal. The general distrust with which Philip was regarded in Greece gave the Romans a great handle against him when they proclaimed war in consequence of his treaty with Hannibal. The first war between Philip and Rome

*From "History of the Greeks," by E. S. Shuckburgh, M.A., Cambridge University Press, 1901.

†Ibid., p. 321.

covered the years B.C. 215-205. For nine years Attalus and a Roman fleet occupied Aegina.

"Greece was divided into two factions, some States looking for protection to Rome, others to Macedonia. It was clear that one or the other of these two powers would become supreme." There followed a period of quiet, B.C. 205-200. "In the west independent Hellenism had disappeared. All the Greek cities in Sicily had fallen under the dominion of Rome after the capture of Syracuse (B.C. 212), while the Greek cities of Southern Italy which had found the same fate after the invasion of Pyrrhus (B.C. 282-275) had been ever since steadily declining, and had in most cases been finally ruined by the Hannibalian war. In Asia, New Ilion and Pergamus were enjoying a kind of independence, but the islands and the Greek cities of Asia were ruled either by the king of Egypt or by Antiochus of Syria. Like the few remaining independent States in Greece itself, they were all destined soon to pass under Roman sway."

"By various acts Philip aroused Greek feeling against him, and also alarmed the Romans. The second war between Rome and Philip V. transpired B.C. 200-195. The Roman conquest of Greece proceeded during B.C. 193-146. The Greeks called to their aid Antiochus of Syria. "Antiochus III. had been king of Syria since B.C. 223, and had gained the title of 'the Great' from his success in a seven years' expedition in Upper Asia (B.C. 212-205). This had made him at least nominal master of an empire almost as great as that of the ancient Persians. He could command ships from Phœnicia, and he ruled over most of the Greek cities of Asia Minor. He had already come into collision with Rome: for in B.C. 205 he had agreed with Philip to divide the external dominions of the king of Egypt, and the Romans had guaranteed the safety of Egypt. . . . The result of his arrival in Greece (autumn of B.C. 192) was a widespread and violent party division between those who favoured Roman supremacy,

or thought it safer to do so, and those who supported Antiochus and the Aetolians. . . . King Philip of Macedonia also, who had accepted the title of friend and ally of Rome, and had no wish to see Antiochus at any rate supreme in Greece, was ready to oppose him."

The Romans made war on Antiochus and established their authority in Greece B.C. 191, and in B.C. 190 they drove him from Asia Minor, compelling him to surrender all dominions west of Mount Taurus. The Romans deposed Perseus, Philip's son, B.C. 168, and removed all his supporters from Greece to Rome B.C. 168. Macedonia was made a Roman province B.C. 148.*

*Ibid., pp. 328 ff.

From the above historical facts it seems clear that the "king of fierce countenance" was the Roman power. It began as an insignificant State, gradually pushed its way into Macedonia and Greece (one of the four divisions of Alexander's Empire), exercised a protectorate over Egypt, checked the conquests of Antiochus the Great and Antiochus Epiphanes, and so on, until Greece, Asia Minor, Syria, and finally Egypt—all the dominions of Alexander except the extreme east—became Roman provinces, administered by either the military or the civil arm as was deemed expedient. In the words of the prophecy, it "waxed great even to the host of heaven," the host of heaven representing the great rulers and bright lights in the political and sacerdotal firmament, such as Seleucus, Philip, Antiochus, their generals, and other leaders, philosophers, and teachers. These Rome cast down to the ground and stamped upon, being enslaved, banished or put to death, according to the whim of the party in power in the Senate, or of the victorious pro-consuls or envoys.

Some expositors consider the "king of fierce countenance" to be Antiochus Epiphanes because he plundered the temple at Jerusalem, placed an idol's altar in the temple, and sacrificed thereon to Jupiter Olympus. Certainly that was a deplorable and profane act, but in our judgment it does not seem a large enough fulfilment, especially since the 2300 days of the treading down of the sanctuary must, in accordance with prophetic usage, be considered to represent 2300 years. (Ezek. 4: 5, 6.) Even those who hold that Antiochus is here referred to acknowledge difficulty in making the description fit what is known of his career.

Others claim that the "king of fierce countenance" is a reference to Mohammed, on the ground that he arose in Arabia, which they say was once part of the province of Seleucus, but the maps do not show Arabia as portion of the Greek, or even of the Persian empire. Besides, of neither Antiochus nor Mohammed is it true that he extended his borders to the south and east. We take these points of the compass as starting from that locality in which the fierce king was to arise. Antiochus extended his dominion north and east, but neither the Great nor Epiphanes was successful in attempts to subjugate Egypt. Divine overruling apparently prevented. Neither did Mohammed propagate his religion to the south and east of Medina to any great extent in proportion to the success which attended his missions to the north and west; that is, in Syria, North Africa, Spain, and South Eastern Europe.

But Rome did most decidedly develop "toward the south, and toward the east, and toward the pleasant land" (that is, Palestine).

"The Prince of the Host"

"Yea, he magnified himself even to [margin, against] the prince of the host." (Dan. 8: 11.) If the "host of heaven" and the "stars" represent the great political and sacerdotal rulers and leaders, who does the "prince of the host" represent? We should say, *The Lord Jesus Christ*. Although "despised and rejected of men" He was from the political point of view "the Anointed," the "King of the Jews," the heir of David's throne, which was "the throne of the Lord," and therefore the greatest of

all thrones. (Psa. 2: 6-8; Dan. 9: 25.) He was also sacerdotal or religious ruler—the greatest the world has known—"I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.) Rome in both its pagan and its Papal manifestation magnified itself against this great Prince, as was foretold in the Second Psalm—

"Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord [Jehovah], and against His Anointed, saying,
Let us break their bands asunder,
And cast away their cords from us."—Psa. 2: 1-3, R.V.

The Apostles applied this Psalm to Rome Pagan in its opposition to the preaching of the Gospel, and its unwillingness to acknowledge this great One as the Prince of the host of heaven. (Acts 4: 25-28.) The persecution by Rome Pagan continued more or less severe until the days of Constantine, and from that time on the opposition took a more insidious form, that of flattery and popularity (Dan. 8: 24, 25), while still later Rome Papal used both forms to wear away the saints of the Most High. (Dan. 7: 25.) The extent to which Rome Papal would magnify itself against "the Prince of the host" was also foretold by the Apostle Paul—

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thes. 2: 3, 4.

Fierceness, trampling under feet, etc., are characteristics always associated with the Fourth Beast, or Universal Empire. (Dan. 7: 7; Rev. 12: 3, 4; 13: 7.) But when expedient the mailed hand was gloved and its touch velvet, as the prophecy declares—

"He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace [margin, prosperity] shall destroy many."—Dan. 8: 24, 25.

All this language is too definite, and describes an influence too far-reaching, to find fulfilment in the comparatively limited sphere of Antiochus. Indeed, students are warned by one Commentator against constructing an imaginary history of Antiochus from Dan. 8 and 11, and afterward using their manufactured history as an interpretation of Daniel.

"Transgressors Come to the Full"

Four kingdoms were to stand up in place of Alexander, "but not in his power;" that is, not possessing the power of swift conquest to the extent which Alexander manifested, and not by virtue of his conquest but requiring always to maintain their own positions. This was true of the four divisions of the Grecian Empire, each of which was more or less in conflict with the other three. (Dan. 8: 22.) Verse 23 is good evidence that "the king of fierce countenance" was not one of these four divisions, but originally an outsider, because all four are allowed to go on until their transgressions "are come to the full." When the Lord uses one nation to punish another,

the conquering nation is allowed to prosper for a time, but as the tendency of all successful conquerors is to pride and wickedness, their tenure of office is only until their iniquities in turn come to the full; when another great warrior or virile nation becomes the inflietor of chastisement. So the king of fierce countenance is used to chastise *all four* of the Grecian divisions. (Dan. 8: 23.) It is not one division chastising another, as would be the case if Antiochus were referred to, but another conqueror punishing Antiochus as well as the other three. This was true of Rome, as already shown.

Understanding Dark Sentences

Those who look upon Mohammed as the king of fierce countenance build upon the statement of verse 23, "understanding dark sentences," and refer this to the sentences of the Koran, which were constructed by him for his own purposes and were not always intelligible to his followers. But this interpretation does not commend itself, because Mahommed did not arise until a considerable time after the Christian era, and Mohammedanism became a scourge on the Roman Empire, and not on the Grecian as the present prophecy requires.

The expression "understanding dark sentences" seems rather to refer to the employment of diplomacy, entering into treaties with ulterior motives, etc. This we know Rome did do with Philip V. of Macedonia, and with other rulers. But the chief fulfilment of this prediction is found, we believe, in the intrigues of Rome as a professedly Christian power from the days of Constantine, who professed conversion early in the 4th century; as enlarged upon in verse 25—

"Through his policy also he shall cause craft to prosper in his hand."

Those who know the history of professedly Christian Rome, including both the Eastern or Greek and the Western or Roman divisions, recognize this as a true portrait. The doctrines that "The end justifies the means"; that a Catholic may deny his own faith if by so doing he may gain an advantage over an antagonist; that mental reservations permit the telling of lies; that the granting of indulgences to sin is a righteous act, have been, and still are, promulgated and practised. The training given to Jesuits and priests in so called diplomacy also fills in the portrait. Craft prospers in his hand, and truth is cast down to the ground.—Verse 12.

The prosperity the Papacy has been able to bestow has given her influence over an immense host of political and religious, commercial and social rulers, leaders and devotees. As expressed in the Apocalypse—

"... Power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb."—Rev. 13: 7, 8.

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "And the merchants of the earth have waxed rich through the abundance of her delicacies." "What city is like unto this great city! ... Wherein were made rich all that had ships in the sea by reason of her costliness!" "Thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."—Rev. 17: 2: 18: 3, 18, 19.

The prosperity of the "man of Sin," or Papal

Rome, as a political empire lasted 1260 years, the Protestant Reformation and the loss of temporal power offering a considerable check to his activities. As a religious denomination his influence is still very great, even in professedly Protestant countries. Nevertheless, his end is predicted by Daniel—"He shall be broken without hand." Under other figures or symbols we are told that a fire which God Himself shall light shall burn that great city. (Rev. 18: 5, 9.) She shall be destroyed by the bright shining of the Lord's presence. (2 Thes. 2: 8.) She shall go down as a millstone into the sea to rise again no more. (Rev. 18: 21.) "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18: 20.

The Sacrifice of the Mass

But human wickedness, craft, and cunning were not exhausted by the Papacy in political and other secular relations with the kings and peoples of the earth. The chief crimes of the "Man of Sin" have been his substitution of pagan doctrines and practices for the true Christian teaching and practice as taught by our Lord and the Apostles, and interference with Christian worship as it should be directed to God through Jesus Christ. In other words, the Papacy, while nominally professing loyalty to the sacrifice of Jesus Christ on the cross, has invented a counterfeit sacrifice which is offered in place of and to the discredit of the sacrifice of Himself which our Lord Jesus made on the cross. As the prophet says, "He magnified himself even against the Prince of the host, and by him the daily [or "continual"] was taken away, and the place [that is, the basis, or foundation] of his sanctuary was cast down."—Dan. 8: 11.

To see how completely the "Sacrifice of the Mass" takes away the true "Continual" and exalts a counterfeit "continual" in its place, one need only examine Roman Catholic writings on this subject. And the importance of the counterfeit in the Roman Catholic religion is indicated by its prominence in Roman Catholic services the world over, the number of books written in defence of it, and the penalties attached by the Church to its denial. The "Catholic Encyclopedia" devotes 10 large double-column pages to the "Liturgy of the Mass," 17½ pages to the "Sacrifice of the Mass," 20 pages to the "Eucharist," and many pages in the aggregate to related articles, as the missal, vestments, payment for masses, etc. We quote extracts as follows—

"The word Mass (*Missa*) first established itself as the general designation for the Eucharistic Sacrifice in the West after the time of Pope Gregory the Great (d. 604)."—Vol. x, p. 6.

The Eucharist (a word of Greek derivation meaning thanksgiving) is defined as "the name given to the Blessed Sacrament," also called "Lord's Supper." The article on the "Liturgy of the Mass" begins with this definition—"The Mass is the complex of prayers and ceremonies that make up the service of the Eucharist in the Latin rites." It concludes with the following significant statement (Vol. ix, p. 800)—

"That the Mass, around which such complicated rules have grown, is the central feature of the Catholic religion hardly needs to be said. During the Reformation and always the Mass has been the test. The word of the Reformers: 'It is

the Mass that matters, was true. The Cornish insurgents in 1549 rose against the new religion, and expressed their whole cause in the demand to have the Prayer-book Communion Service taken away and the old Mass restored. The long persecution of Catholics in England took the practical form of laws chiefly against saying Mass; for centuries the occupant of the English throne was obliged to manifest his Protestantism, not by a general denial of the whole system of Catholic dogma, but by a formal repudiation of the doctrine of Transubstantiation and of the Mass. As union with Rome is the bond between Catholics, so is our common share in this, the most venerable rite in Christendom, the witness and safeguard of that bond. It is by his share in the Mass in Communion that the Catholic proclaims his union with the great Church. As excommunication means the loss of that right in those who are expelled, so the Mass and Communion are the visible bond between people, priest, and bishop, who are all one body who share the one Bread."

The Papacy's claim is that when the priest pronounces over bread and wine on the altar the words "This is my Body; This is my Blood," he utters them, not in his own person, but as an earthly representative of Christ, and thereupon the bread becomes the Body of Christ and the wine becomes the Blood of Christ, and that Christ is then sacrificed afresh either for sins or for some other intention of the priest. This change from bread and wine to body and blood is called "transubstantiation," a term the Romanists attribute to Hildebert of Tours (about A.D. 1079). The "Catholic Encyclopedia" says—

"Transubstantiation is not a conversion simply so called, but a substantial conversion, inasmuch as one thing is *substantially* or *essentially* converted into another."—Vol. V., p. 579.

"The Church's Magna Charta, however, are the words of institution, 'This is my body—this is my blood,' whose literal meaning she has uninterruptedly adhered to from the earliest times."—p. 574.

"The Council of Trent met these widely divergent errors of the Reformation with the dogmatic definition, that the God man is 'really, truly, and substantially' present under the appearances of bread and wine."—p. 577.

"Christ is present in the Sacrament with His Flesh and Blood, Body and Soul, Humanity and Divinity."—p. 578.

"The Real Presence is permanent." But "If the Host has become mouldy or the contents of the Chalice sour, Christ has discontinued His Presence therein."—p. 581.

The totality of Christ is in the bread alone and in the wine alone. "Christ is present in each part in His full and entire essence."—p. 579.

"Not only the substance of Christ's Body, but . . . its full size, with its complete organization of integral members and limbs, is present within the diminutive limits of the Host and in each portion thereof."—p. 581.

In earlier times when cruder ideas and blunter assertions prevailed, Romanists did not hesitate to claim that the officiating priest had power to change the substance of the bread and wine, since only when he spoke the words did the phenomenon occur. Books now written with a view to influencing Protestants are expressed in more refined terms. They claim that either the Holy Spirit or Christ Himself produces the change, the priest merely uttering the words that others may hear and know what is going on. It is called a wonderful divine mystery which no one can be expected to understand, comparing it to the "mystery of the Trinity," and urging all to accept what Romanists call the fact of the Presence without bothering to discover how brought about. In this Rome gives a fresh evidence of the "craft" and "policy" ascribed by the prophet to the king of fierce countenance.

To justify the claim of transubstantiation at the

words spoken by the priest, Romanists claim that our Lord at the Last Supper produced a similar change in the substance of the bread and wine, and that when He said, "Do this in remembrance of Me," He referred to the act of transubstantiation (even though that term was not invented till a thousand years later), and that therefore He can now, as Lord in Heaven, equally effect such a change of substance in the bread and wine—

"The Body given to the apostles was the self same Body that was crucified on Good Friday, and the Chalice drunk by them was the self same Blood that was shed on the Cross for our sins."—Cath. Encycl. Vol. V., p. 575.

From Matt. 26: 28, Mark 14: 24; Luke 22: 20; 1 Cor. 11: 25, it is claimed that (1) "the shedding of blood took place there and then and not for the first time on the cross; (2) that it was a true and real sacrifice; (3) that it was considered a permanent institution in the church."—Vol. X., p. 9.

"Christ, by the double consecration of bread and wine, mystically separated His Blood from His Body and thus in the chalice itself poured out His Blood in a sacramental way. . . . He wished to solemnize the Last Supper not as a Sacrament merely but also as a Eucharistic sacrifice. . . . It follows therefore that Christ had intended His true Blood in the chalice [i.e., cup] . . . as a sacrifice for the remission of sins. . . . Christ, therefore, at the Last Supper offered up his body as an unbloody sacrifice."—p. 10.

Christ "commanded that His bloody sacrifice on the Cross should be daily renewed by an unbloody sacrifice of His Body and Blood in the Mass under the simple elements of bread and wine. This alone is the origin and nature of the Mass."—p. 13.

(To be continued.)

Opportunities for Service

ALL who have been favored with the knowledge of the "Good Tidings of Great Joy which shall be to all people" will be wishing to let their light shine for the blessing of others, and will be glad to know of opportunities for the service of the Lord and His Truth. Such are invited to be messengers of the good news from house to house as were the disciples of old at the Master's command. All of our publications are available for this purpose, and liberal discounts are allowed on these to meet the expenses of the workers. A great door is open. Shall we not enter in? Pray the Lord of Harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers are few. Write us about this!

TRACTS FOR DISTRIBUTION.

A good variety of these is always in stock, and constant additions are being made. These are supplied free to any who like to use them.

The New Covenant Advocate and . . . Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand 2/6
In other Countries 3/-; 75 cents; 3 marks; Fr. 3.75
By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere
Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE

127 CANONGATE, EDINBURGH, SCOTLAND
676 FULTON ST., BROOKLYN, N.Y. U.S.A.

Extra Copies of this Issue

READERS having friends in the bondage of seventh day observance can have extra copies of this issue that might possibly assist them to see a better light. Price in Australia, 1/6 per dozen; elsewhere, 2/- (50 cents) per dozen, postpaid.

"The Church and Its Ceremonies"

ATENTION of friends is specially requested to the revised and enlarged edition of this book, now ready as per "Book List." The original edition contained 80 pages, the new edition has 160, covering the subjects much more thoroughly than was possible in the smaller book. The new edition is not yet in stock at Edinburgh and Brooklyn, but a small lot of the first edition is available at both places. We should be very glad to have these latter in circulation, and to facilitate this we offer them to British and American friends at the reduced price of 2/6 (60 cents) per dozen, postpaid, while they last.

"Armageddon"

UNDER divine favor and by the zealous assistance of friends, this book is already enjoying a fair circulation, and is exerting a good influence in the minds of its readers. Stocks are available at all our offices, and the book is specially recommended as most suitable for the present times and conditions. Let the light shine!

Book List

Bible Talks for Heart and Mind, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

The Parables of Our Lord, 440 pages, bound uniform with Bible Talks. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

The Church and Its Ceremonies, 160 pages. Part 1—The Church and its Organization. Part 2—"The Doctrine of Baptisms." Part 3—The Lord's Supper. Various difficult passages, such as "Baptized for the Dead," and "Baptism doth now Save us," are examined and explained by comparing with other Scriptures. Many are of opinion, that the Lord's Supper may be observed at any time; but this book shows that the Scriptures point to one certain, definite time for such observance, and shows what that time is. Cloth bound, 1/6 (35 cents), paper covers, 1/- (25 cents). Postage extra in Australia, 1d.; elsewhere, 6 cents (3d.). By the dozen in Australia, cloth bound, 10/6; paper covers, 7/6, postpaid; elsewhere, cloth bound, 12/6 (\$3.00); paper covers, 8/6 (\$2.00), postpaid.

Everlasting Punishment, 112 pages. A Scriptural examination of the philosophy of punishment for sin. Every Bible occurrence of *Sheol*, *Hades*, *Gehenna*, *Lake of Fire* and related terms, also "The Rich Man and Lazarus," etc., are fully explained. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

The Christian's Comforter—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the

Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

Armageddon—What is it? What does it mean? Gathering the Kings to the Battle; Meaning of Symbols—Air, Vial, Beast, Frogs, Earthquake, etc.; The Marriage of the Lamb; The Five Universal Empires. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

Peace or War—Our Day and its Issues; The Second Coming of the Lord; etc. 96 pages, paper covers, 6d. (12 cents), postpaid.

Everlasting Punishment, **The Christian's Comforter**, and **Armageddon**, are supplied by the dozen, assorted, cloth-bound, 7/6 (\$1.85); paper covers, including **Peace or War**, 3/6 (85 cents); postpaid.

The Dead, Where Are They? 48 pages, 3d. (6 cents), postpaid; 1/6 (36 cents) per dozen, postpaid.

SPECIAL GIFT OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, **Bible Talks for Heart and Mind**, **The Parables of Our Lord**, and **The Christian's Comforter**, to one address, postpaid, in Australia, 6/6; elsewhere, 8/- (\$1.90). **Everlasting Punishment**, or **Armageddon**, may be substituted for **The Christian's Comforter**, if desired.

EXTRAORDINARY OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, and one copy of each of the above books in the best binding in which they are published—the complete list—to one address, postpaid, in Australia, 9/6; elsewhere, 12/- (\$2.90).

There could be no better way to introduce the Good Tidings to a friend than by sending him or her one of the above offers.

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

84G, 2/-; 85G, 7/-; 86G, £1; 87G, 4/-; 88G, £1:11:4; 89G, 5/-; 90G, 7/-; 91G, 4/3; 92G, 5/-; 93G, £1; 94G, £3:13:4; 95G, 7/-; total for month, £9:5:11 (\$45.17); previously reported, £42:8:4 (\$206.13); total for 9 months, £51:14:3 (\$251.30).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

121G, 11/9; 122G, £9:17:0; 123G, 5/-; 124G, 14/3; 125G, 10/9; 126G, 2/-; 127G, £1; 128G, 2/-; 129G, 11/9; 130G, £3:13:4; 131G, 7/9; total for month, £17:15:7 (\$86.40); previously reported, £125:18:4 (\$610.94); total for 9 months, £143:13:11 (\$697.34).

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., NOVEMBER, 1914

No. 8

The Consecrated Life

—Editor's Sermon—

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. 5: 14, 15.

REPENTANCE and conversion make a great change in him who experiences them. Repentance is a thinking again or differently of things—a revision of one's thoughts and an alteration of one's mental attitude and outlook. Conversion is the turning about of the life's activities consequent upon repentance. The converting agency or power is the truth, or, as expressed in the Scriptures, "the doctrine of the Lord." (Psa. 19: 7, margin.) When one is so far instructed in the doctrine of the Lord that he becomes persuaded, and believes in his heart and confesses with his mouth that Jesus is the Christ, thus acknowledging that the One who died for his sins and rose again is his Lord and Master, his state of mind is so altered from what it used to be that he is now said to be born of God. (Rom. 10: 8-13; 1 John 5: 1; 1 Peter 2: 1-3.) It is for him the beginning of life anew—indeed, of a new life.

The converted one (and it has been seen from the Scriptures that not only acknowledged unbelievers require to be converted, but that very often those who profess to be God's people have equal need) finds himself raised out of that state of trespasses and sins against God which is counted as death, and which leads to death. (Eph. 2: 1-5.) Coming to the Cross, he has been able, like Bunyan's Pilgrim, to roll away the overwhelming burden of past sins, and to realize them all freely forgiven for Christ's sake. (Eph. 1: 7; Col. 1: 14.) Realizing that he has been digged out of the pit of miry clay, and that he is now on a solid foundation, the Rock Christ Jesus; realizing also that he has been brought from darkness to light, from death to life, the heart of this new-born one is

filled with joy and peace through believing. (Rom. 15: 13.) Whereas he was formerly without God in the world, he now knows that he has been reconciled to God through the mediation of our Lord Jesus Christ, and that he is now a child of God through faith in Christ Jesus. (Eph. 2: 12; Col. 1: 21; 1 Tim. 2: 4-6; Gal. 3: 26.) God, from whom he was formerly estranged, is now—in respect of this newly begun life—his Father. The converted one is a member of the divine family, having affection for the other members of the same family, which is a token of his changed estate, that he has passed out of death conditions into life conditions.—1 John 5: 1; 3: 14.

It is not difficult to picture to ourselves the state of the newly converted person's mind when he comes to the point of deciding in what direction he shall walk, now that he has been digged out of the pit. His inclinations in the old life (or death) had been for theaters, races, shows, sports, and possibly for gambling, drinking, and immoralities. Now, when he asks himself—Shall I go to the theater to-night? Shall I spend next Saturday at the races? and other similar questions, he realizes that his new-born inclination is in another direction. Whereas once he took great pleasure in such things, and looked forward to attendance upon them, they are now distasteful to him, and not to his liking. He begins to realize what it means to him that he has been converted. The question then needs to be decided—What shall be done with the time formerly devoted to the things which he does not now, as a "new creature," care for? A weighty question, this! All the powers of good and evil are waiting for the decision, and are actively exercising themselves to influence it. His heart is empty, swept and garnished. It cannot always remain empty; tenants are bidding for it. Which shall have this heart?

The Enticements of Evil

On the one hand the plea is made, with a view to stifling the newly begun life—"Modify your course, by all means. Do not spend as much time as you did in these things. Moreover, it will be as well if you patronize a higher class of theaters, etc., than you formerly attended, and so cultivate your mind and enlarge your appreciation of the culture of the world. Don't be a fanatic and an extremist, as you will be if you hold altogether aloof from the amusements of the people. Let them see that at least one professed Christian is liberal enough to take part in their innocent relaxations from daily toil."

What will the newly converted one say to this? Happy will he be, if he discern in this plausibly presented plea an endeavour to dislodge the Holy Spirit, to smother the new life, by letting in at first a little but later more and more of the old life of worldliness. Many succumb to this seduction at the outset, and so do not last long as Christians. Others give in later to something like this, or fail under the hot test of persecution for the truth's sake, and thus do not endure to the end. (Matt. 24: 13.) They profess to love God, and to desire to please Him in all things. But God is far away, and they have not seen Him, whereas friends and relatives are close by. Moreover, the mental processes of all of us are more or less warped by natural imperfections. Therefore the shafts of ridicule, persecution and bitter words which can be shot at us at short range by our visible friends and relatives often have greater effect on us as Christians than the admittedly far weightier words of exhortation and promise of the invisible God. Even a threepenny "bit," if close enough to the eye, will hide the great sun from our sight. And so the trifle of persecution which is immediate and visible sometimes hides from the eyes of faith the promised glory which is remote and invisible. Nevertheless, the Apostle says, and it is also our persuasion—"that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18); no more worthy (if as much) than the threepenny "bit" is worthy to be compared with the sun. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."—2 Cor. 4: 17, 18.

That is just the point. To look with the eye of flesh at the visible, which is apparent but not real, will not help the newly converted one to resist the wiles of the devil. In order to offer successful resistance, the Christian must look with the eye of faith at the invisible, which is real but not apparent. For it is only *while* he is doing this that the light

affliction works for him the far more exceeding and eternal weight of glory.

The Incitements to Stedfastness

The incitements presented by the Lord to the newly converted one to perseverance in his new life of consecration are principally two—

1. By an appeal to his self-interest:

- (a) through a prospect of advantage;
- (b) through a prospect of pleasure;
- (c) through a fear of consequences.

2. By an appeal to his love of what is fair, and just, and right.

Let not the idealist be shocked at the first statement with its three subdivisions. An appeal to the self-interest of another is not necessarily an appeal to his cupidity, and the Scriptures will show us that the divine appeal to us to act in our own self-interest is by no means an appeal or license to us to act selfishly. Moreover, if it can be shown that stedfastness in the consecrated life is to our advantage, there will not only be a powerful incitement to us to perseverance, but God's appeal to us in this behalf will be vindicated as being not only free from tyranny but prompted by benevolence toward us.

Godliness Advantageous

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance."—1 Tim. 4: 8, 9.

Here is a straightforward statement that it is advantageous to be godly. The advantage does not pertain to the future alone; it belongs to the present as well. But let no one think that the godly life is a gainful trade; any who profess Christianity for the sake of business advantage are "men of corrupt minds, and destitute of the truth." From such we are commanded to withdraw ourselves. (1 Tim. 6: 5.) The present-life advantages of godliness do not lead in the direction supposed by these men of corrupt minds. As far as temporal goods are concerned, the Lord certainly promises them, but not in extraordinary quantities.

If we seek first or chiefly the Kingdom of God and His righteousness, the needful things to eat and wear will be added to us, and we need take no anxious thought concerning them. (Matt. 6: 24-34.) Indeed, God's interest in the present welfare of His people extends even to the very numbering of the hairs of our heads. (Matt. 10: 29-31.) Every circumstance shall work together for the good of those who love God, who have been called by the Gospel according to His holy purpose.—Rom. 8: 28.

The present advantage of godliness is rest of mind, repose of soul, freedom from anxious care in regard to this world's goods. And godliness with a "suffi-

ciency"—"food and raiment"—is great gain, says the Apostle. (1 Peter 5: 7; 1 Tim. 6: 6-8.) But God, who reads the heart, will not give this great present advantage of *rest* to those who merely profess to be His. He requires to see them really and truly seeking His Kingdom and righteousness *above and before every thing*, before allowing them to enter into His rest.

Is it not a good thing to be freed from the anxiety and worry that oppress those who attain to high positions in connection with either the affairs or the goods of this world? Indeed it is! But only a few seem to have appreciated this. Many have fallen into the snare that is laid for those who will to be rich, and have pierced themselves through with many sorrows. The most of such have missed both the riches of this world and the present advantage of godliness, and so have been in a sorry plight. But it takes *faith* to believe God's promises, and faith in God is a rare quality in this world.

The future advantage promised to those who in the present age lead a godly, consecrated life consists in an elevation to a throne, even the throne and glory of our Lord and Savior Jesus Christ, that having suffered with Him we may reign with Him the thousand years. (Rom. 8: 16-18; Rev. 20: 4.) If it be considered an advantage now to occupy a position of authority and influence, how much more then? The promise of the throne is an appeal to our sense of self-interest, and it was so stated in the first instance by our Lord to the twelve. (Matt. 19: 27-30.) Nevertheless, to the great majority even of professing Christians this promise speaks of things too remote to be appreciated, because they have not the faith that carries conviction concerning things unseen; neither have they the *endurance under trial of him who sees the invisible*. They have no "vision;" they "cannot see afar off;" they are "practical," and proud of it; they "take things as they find them;" to them the one little bird in hand on earth is worth more than thousands of divine promises of glory and a throne in heaven.—Heb. 11: 1, 27; 1 Peter 1: 3-5; Prov. 29: 18; 2 Peter 1: 9-11.

The Prospect of Pleasure

We all like to have agreeable experiences; many people toil and sweat in order that they may get a little money to spend on pleasure. So if the Lord promises us pleasure, as part of our reward for being *stedfast* in the consecrated life, He is appealing to our self-interest. But again it is well to note that the Lord makes no appeal to our selfishness; indeed, this very appeal to our sense of pleasure rules out all selfish considerations.

To the minds of many, pleasure is only that which gratifies the fleshly senses and appetites, whether

gross or intellectual. But the scriptural, unselfish pleasure is of a different sort. The selfish pleasure consists in *receiving*; the unselfish pleasure consists in *giving*. So we are told that our Lord said—"It is more blessed to give than to receive."—Acts 20: 35.

In the present life our opportunities for giving afford us pleasure *in proportion*—of course—as *we use them*. Many do not appreciate this, because they do not use their opportunities as they might do. Forgetting that they are only stewards, they consider themselves proprietors, thus usurping in their own minds the place of the One Proprietor of all things. Such need to have their consciences educated on the subject; they need also to realize what pleasure there is in having a sense of the love of God, who *loves a cheerful giver*.—2 Cor. 9: 6-11.

The best thing we can give to any is the *truth*, whether we do this by direct effort or by indirect in assisting those who spend their time directly in the service. Out of this arises a very great pleasure, in seeing others enlightened by means of the efforts of ourselves and others. Those brought into the light were to the great Apostle his joy and crown of rejoicing; and so they are to us now.—1 Thess. 2: 19, 20.

The pleasure of the future, as far at least as the Thousand Years are concerned, will be the pleasure of giving. Those who now live the godly, consecrated life will then be kings and priests, reigning as such with the Lord for the enlightenment and blessing of all the families of the earth. The Spirit and the Bride will say Come; whosoever will may then come to take of the water of life freely. What a joy and privilege it will be to be in the position to bestow such blessings! But any who *do not appreciate giving now* will not be likely to appreciate it then, and it is not probable that the Lord will place any present-day false professor of religion in such an uncongenial position as to make him be the giver of great blessings for 1,000 years, when he could not bring himself in the present life to be a giver of lesser blessings for 20 or 30 years.

Fear of Consequences

The appeal to fear is, of course, an appeal direct to our self-interest. Some may consider it the lowest ground of appeal; but even if that be so, the appeal to fear could not well have been omitted by the Lord. He has provided that sins shall be punished; that sinners shall be visited with few stripes, many stripes, or destruction, according to the measure of enlightenment and wilfulness involved in the wrong-doing. (Luke 12: 47, 48; Heb. 10: 26-31.) This being so, the Lord might have been accused of lack of candor, had He neglected to inform us that the way of the transgressor is hard, and that it is a fearful thing for a wilful sinner to fall into the

hands of the living God. In view of these things it is not difficult to appreciate the fitness of an appeal to our fear.

It should be noted that the divine appeal to our fear is not made in a hysterical manner, nor is it made up of bluff and bluster which would excite our fears without showing us what there is to be afraid of. The various punishments prescribed for sins are described in quite a matter-of-fact manner, and the exhortations are equally devoid of sensationalism. Some of the statements concerning the punishments are referred to above. One of the exhortations is—"Let us therefore *fear*, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4: 1.) This is very quietly put, yet it is not to be neglected or despised for all that.

Appeal to Fairness

The second incitement presented by the Lord, as has been said, is by an appeal to the newly converted one's sense of fairness.

The Lord's appeal to our sense of what is fair, and just, and right, as an incitement to steadfastness in the consecrated life is beautifully expressed in our text—"If one died for all, then were all dead," and they that live should live unto him who died for them. We were involved in sin and death, from which we were unable to extricate ourselves. No man could

redeem his brother, or give to God a ransom for him. But One came—was sent by God—and died for us: not for some of us, but for all of us, because all were dead. He came because of the great love which His Father and Himself had toward us, even while we were dead in trespasses and sins.—Psa. 49: 7; Eph. 2: 4, 5.

Contemplation of this great love of Christ constrains us, says the Apostle, to consider the situation in all of its bearings. Such love was never known as that of Christ our Savior; and when this fact gets home to the center of our hearts and minds, it is bound to affect our view of the case, and our judgment or conclusion in regard to it. We find that He died for all, not as an abstract proposition or a bit of purposeless heroics, but in order that we who live should not henceforth live unto ourselves, but unto Him who died and rose again for us.

It is only fair and right. He loved us; we should love Him because He loved us. We were hopelessly involved in death; He died that we might be redeemed from death. He died for us; what could be more appropriate than that we, being redeemed from death, should live for Him? What more right and just than that we should acknowledge Him as our Lord, ourselves as His servants to command, from henceforth all the days of our lives? "Lord, what wilt thou have me to do?"



Cleansing the Sanctuary

(Continued from October issue)

HAVING SHOWN that the Church of Rome for at least a thousand years has claimed that the substance of bread and the substance of wine are changed into the actual substance of Christ, we now give evidence from the same authority that the Mass is regarded by that Church as more than a Sacrament; that it is, in fact, a *sacrifice*, and that Christ is sacrificed afresh at each and every Mass celebrated (under the prescribed conditions) by Catholic cleries. The following quotations from Roman Catholic authorities are from the article "Mass" in the Schaff-Herzog Encyclopedia, published by the Funk and Wagnalls Co., New York—

Christ Sacrificed Afresh

In the Council of Trent, held to pronounce on the heresies of the Reformation movement, "there were two tendencies at work—one which strove not to obscure the Cross; another (Jesuitical) which aimed only to exalt the Mass.—p. 233.

"The Mass is a sacrifice for this reason, because Christ in a certain way dies and is sacrificed by the priest." "He is actually 'slaughtered' after the manner of animal sacrifice by virtue of the sacrament."—p. 234.

"The Eucharistic Saviour is to be regarded as the sacrifice

for the sins of the world, and all the more because the sacrifice of Christ on the cross, rightly and exactly expressed, is only a part of an organic whole."

The last quotation is attributed to J. A. Möhler (d. 1838), and is therefore a comparatively modern statement. As it has not been repudiated by the Church of Rome, it may be taken to represent the Roman view up to date. It shows the success of the Jesuits' move, referred to in connection with the Council of Trent, to exalt the mass and obscure the cross. That this is the authorized view at the present time is shown by the following further quotations from the "Catholic Encyclopedia," under "The Sacrifice of the Mass" (Vol. X)—

"The Church intends the Mass to be regarded as a 'true and proper sacrifice,' and will not tolerate the idea that the sacrifice is identical with Holy Communion. That is the sense of a clause from the Council of Trent (Sess. xxii, can. i): 'If anyone saith that in the Mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema.'—p. 6.

"The Sacrament of the Eucharist is something essentially different from the Sacrifice of the Mass." "The recipient of

the Sacrifice is God, who receives the sacrifice of His only-begotten Son."—p. 7.

"Communion under one form only is the reception of the whole sacrament, whereas, without the use of the two forms of bread and wine (the symbolic separation of the Body and Blood), the mystical slaying of the Victim, and therefore the Sacrifice of the Mass, does not take place."—p. 7.

"The following propositions have to be established [From Mal. 1: 10, 11]: (1) that the new sacrifice is to come about in the days of the Messiah; (2) that it is to be a true and real sacrifice, and (3) that it does not coincide formally with the Sacrifice of the Cross."—p. 8.

"Though a real sacrifice, . . . the Sacrifice of the Cross, so far from being offered 'in every place' and among non-Jewish peoples, was confined to Golgotha and the midst of the Jewish people. Nor can the Sacrifice of the Cross, which was accomplished by the Saviour in person without the help of a human representative priesthood, be identified with that sacrifice for the offering of which the Messiah makes use of priests after the manner of the Levites, in every place and at all times. Furthermore, he wilfully shuts his eyes against the light, who denies that the prophecy of Malachias is fulfilled to the letter in the Sacrifice of the Mass. In it are united all the characteristics of the promised sacrifice: its unbloody sacrificial rite as genuine *Minchah*, its universality in regard to place and time, its extension to non-Jewish," etc.

"Not only must Christ appear in His real personality on the altar, but He must also be in some manner *really sacrificed* on that very altar."—p. 15.

The Mass is set forth as a Sacrifice efficacious for the sins of the dead (when offered with that intent by the priest), as well as for those of the living. It is an expiatory sacrifice securing also the mitigation of temporal punishments, as the following quotations show—

St. Cyril of Jerusalem (d. 386) quoted with approval—"The Christ, who was slain for our sins, we sacrifice to propitiate the merciful God for those who are gone before, and for ourselves."—p. 17.

"As an expiatory sacrifice, the Mass has the double function of obliterating actual sins, especially mortal sins, and also of taking away, in the case of those already in the state of grace, such temporal punishments as may still remain to be endured."—p. 19.

Definition of faith by the Council of Trent: "If any one saith, that the Mass is only a sacrifice of praise and thanksgiving . . . but not a propitiatory sacrifice; or, that it profits only the recipient, and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities; let him be anathema."—pp. 16, 17.

The Mass as a "Daily" or "Continual"

The expression, "to offer the daily sacrifice of His Flesh and Blood," is attributed to Pope Gregory (d. A.D. 604). The tendency to celebrate a number of Masses per day to secure increased benefits is shown by a quotation from Thomas Aquinas—"One mass has only one effect. But in many masses the offering of the sacrifice is multiplied and therefore the effect of the sacrifice is multiplied." (Schaff-Herzog, "Mass," pp. 231, 233.) The Church attempts to regulate the number of Masses offered by each priest per day, Masses being given different names, according to the mental intent of the celebrating priest—for the congregation, for the dead (souls in "purgatory"), etc. But at least one Mass per day is the rule—

"The spirit of the Church demands—and it is to-day the practically universal custom—that a priest should celebrate daily, unless he prefers to omit his Mass occasionally through motives of reverence."—Cath. Enycl., Vol. X., p. 23.

But the Mass is a counterfeit "Continual" in more ways than in being offered daily as was the "Continual" offering among the Jews. It claims to be a "Continual" in that (as previously quoted) each Mass is part of a whole reaching back to the Lord's Last Supper. It also claims to be a "Continual" in that the bread and wine, having been once transubstantiated into the real Body and Blood, their value for sacrificial or propitiatory purposes is perpetual. And God is represented as continually receiving the sacrifice of His Son as thus offered on thousands of altars all over the world.

The Abomination

It is clear then that the Romanist wholly misses the teaching of Scripture concerning the one offering of Christ on the Cross as being the "Continual" pointed forward to by the daily offering or "Continual" of the Jewish mode of worship, and has invented an offering which God did not authorize and cannot accept. In Old Testament times all idolatrous rites were considered abominations—the Hebrew word for abomination being derived from a root meaning "disgusting" or "filthy." The heathen deities honored by such rites were also called "abominations." (1 Ki. 11: 4-8; Deut. 7: 25, 26; Mal. 2: 11.) By these tokens the consecrated Bread, or "little god," as Chiniquy says the transubstantiated bread was called, is also an "abomination" in God's sight. Those who fall down and worship the "Host" or "little god" when elevated after its "creation" by the priest, however ignorant they may be of the depth of infamy implied, are committing an abomination by worshipping an idol. And the "little god" itself is an "abomination" because worship and honor are given to it which belong to the Lord Jesus alone in His proper Person in Heaven.

Our Lord's Sacrifice on the Cross is further discounted, and the "abomination" exalted, by the claim that eternal salvation depends upon participation as devotees in the Sacrifice of the Mass. To quote again from the "Catholic Encyclopedia"—

"For whom may Mass be celebrated? In general the answer may be given: For all those and for those only, who are fitted to participate in the fruits of the Mass as an impetratory, propitiatory, and satisfactory sacrifice. From this is immediately derived the rule that Mass may not be said for the damned in Hell or the blessed in Heaven, since they are incapable of receiving the fruits of the Mass; for the same reason children who die unbaptized are excluded from the benefits of the Mass."—Vol. X., p. 23.

Thus plainly it is set forth that unbaptized infants [of Catholic families?] are forever lost because they cannot either before or after death have the benefits of the Mass applied to them by the priest. No wonder Roman Catholic mothers are in dread and fear lest their infants die unbaptized!

The Transgression of Desolation

In order that Daniel might not miss the main point of the vision concerning the "Daily" or "Continual," he was caused to hear a question and its answer, the question being divided into three parts—

"How long shall be the vision (1) concerning the daily sacrifice, (2) and the transgression of desolation, (3) to give both the sanctuary and the host to be trodden under foot?"—Dan. 8, 13.

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Those who apply this prophecy to Antiochus Epiphanes interpret the period as 2,300 literal days. This would be equivalent to 6 years, 3 months 20 days, and the 1,260 days of Dan. 12 would be, according to them, only $3\frac{1}{2}$ years. But history gives no such periods in connection with Antiochus' conquest of Jerusalem. Moreover historians tell us that Antiochus does not deserve to be singled out as a "desolator," because he was less brutal in his treatment of conquered peoples than were the majority of his contemporaries.

Other commentators pass by Antiochus on the very good ground that our Lord, who prophesied many years later, spoke of the abomination and the desolation as still future from His day—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): Then let them which be in Judea flee into the mountains . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24: 15-21.

"And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. . . . And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 20-24.

Our Lord's prophecy is thought by many to have had its fulfilment when the Roman army under Titus besieged Jerusalem and subsequently offered a profane sacrifice on the altar of the temple. The Jewish people were scattered throughout the world, and their land was made desolate. To this we reply (as in the case of Antiochus) that such a fulfilment does not seem large or comprehensive enough.

We agree that the Roman power, the Fourth Universal Empire, is the desolator, but we contend that the action of the invaders in desecrating the temple did not fulfil the prophecy concerning the horrible abomination which the Lord and Daniel foretold. Those disciples who remembered their Master's words and fled out of Jerusalem during the siege, as tradition says they did, saved themselves from being mistaken for plotters against the Roman authority, but they did not escape from the jurisdiction of Rome, because that power was world wide.

We believe that our Lord called the Roman Power "the abomination of desolation," not because of what it would do in connection with the visitation of His judgment on the Jewish people and the overthrow of

the temple (A.D. 68-70) (Matt. 23: 34-38; Luke 19: 41-44; 21: 22), but because of *what it would become several centuries later.*

Our Lord's words are in harmony with subsequent prophecies, as well as Daniel's predictions, which regard Rome as one great system or Power from its conquest of the Macedonian or Grecian (the third) Universal Empire to its own final overthrow by the Lord Jesus, the Fifth Universal Monarch; and this irrespective of the changes from Pagan to Christian, and thence to Papal. The reason is that these changes related more to alteration in the established religion than to the form of government, the latter being throughout of iron, or iron and clay mixed.—Dan. 2: 40-42; Rev. 17: 3-5.

The army of Titus merely desolated a temple or sanctuary which God had already rendered obsolete, depriving the Jews of facilities for a worship which God no longer recognized. That Jewish worship was destroyed "in the midst of the week," when Christ nailed the Law to His cross; and this fact was publicly announced by the rending in twain from top to bottom of the vail of the temple, thereby exposing the Holy of holies. Any sacrifices which thereafter were offered by the High Priest at the temple were not recognized or accepted by Jehovah. Hence, the havoc wrought at Jerusalem by Pagan Rome *did not fulfil the requirements of this prophecy concerning the taking away of the "Continual" and the treading down of the sanctuary and the host.*

The effect of the destruction of Jerusalem, far from discounting the real "Continual," would be to enhance it in the eyes of all familiar with our Lord's words to the Samaritan woman—

"Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4: 21-24.

The removal of the animal sacrifices and the scattering abroad of the priests and Levites engaged in the service would aid, rather than hinder, Gentiles as well as Jews to realize that God desired all to accept His Son Jesus as the sacrifice for their sin, and that the one offering of the spotless Lamb of God was of more value than endless animal sacrifices and meat and drink offerings. It was not that the animal sacrifices alone were done away, and the offerings of cake and wine continued (as Roman and Greek Catholics claim), but that *all* sacrificial offerings of any sort under the Law were abolished. And the New Covenant enjoins no sacrifices or offerings of cakes or bread, or wine.

The horror with which Christians should view the doctrine of the Mass is suggested by the language used by the two angels or holy ones—the "horrible transgression," or "horrible abomination." (See

Variorum footnote to Dan. 8: 13; 11: 31.) Nothing more horrible can be imagined than that which the Romanists claim to do in the Mass—to sacrifice afresh the veritable body and blood of the Saviour of mankind. Is it not a marvel that Protestants of our day say and do so little to expose that awful blasphemy, and even assist to build churches in which the practice is carried on? The hosts or bright stars of Protestantism have indeed been given over and cast to the ground and stamped upon, as the prophet saw in his vision (Dan. 8: 10)—more effectively even by the flatteries of the present day than by the persecutions and inquisitions of the dark ages. Protestantism is still a name held precious by many, and protests are still made against Rome's political aspirations and methods; but Protestants of our day seem to have forgotten, if they were ever taught, that the Protest most needed is against the blasphemy of the Mass.

How Long Shall Be the Vision?

"And he said unto me [or him], Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Dan. 8: 14.

At a day for a year, 2300 days equal 2300 years—a very long period, and reaching far ahead of Daniel's day, as the angel said—"The vision is for the time of the end." (Variorum rendering, Dan. 8: 17.) Bible students are divided as to when this long period should begin. Careful consideration of the angel's words seem to show that the period should be dated either (1) From the time the Sacrifice of the Mass became a recognized institution, as distinguished from the celebration of the Eucharist as a sacrament only, or (2) From the date the Bishop of Rome was acknowledged as universal Bishop or Pope, and the consequent authoritative establishment of the Sacrifice of the Mass under his patronage, with power to desolate or punish the people of God who desired to worship in spirit and in truth and refused to bow down when the consecrated Bread was carried as a god through the streets.

To find the exact date when the Eucharist was first termed a sacrifice of the veritable body and blood, offered up for adoration and as such sacrificed by a priest for the remission of sins, is difficult. It is difficult because all the evidence available is in the writings of the "Fathers." (See Schaff-Herzog Encyclopedia, art. the "Mass.") Roman Catholic and Greek Orthodox writers interpret the Fathers to support their contention that the Mass was known and practised as a Sacrifice from the very beginning of the age, and therefore they "read into" the ancient writings ideas and sentiments which their authors probably did not possess, and which Protestants fail to find in their language. The "Catholic Encyclopedia" claims to trace the doc-

trine without interruption to Pashasius Rodbertus (A.D. 831), and adds—

"On these grounds, therefore, we may proudly maintain that the Church has been in legitimate possession of this dogma for fully eleven centuries. When Photius started the Greek schism in 869, he took over to his Church the inalienable treasure of the Catholic Eucharist. The Catholic dogma is at least as old as Nestorianism (A.D. 431)." [The Nestorians and Monophysites broke away from Rome in the fifth century].—Vol. V., p. 578.

The Roman Empire which held universal sway when Christianity was first preached in Judea continued to rule the world as a pagan power until the conversion of the Emperor Constantine, A.D. 324. During this period the Christians were subject to the state, but allowed in general to govern their own affairs. Christianity was circulated mostly in the Greek language, that being still the universal language of culture, notwithstanding Roman political supremacy, for it was in the Greek-speaking communities that Christianity spread most rapidly, even in Rome itself. On these facts the Greek Church bases its claims of precedence to Rome. The removal of the seat of Empire by Constantine to Byzantium (re-named Constantinople) further raised the prestige of the Greek Christians, for the Emperors made the Eastern bishops formidable rivals of the bishop of Rome. The second Ecumenical [i.e., universal] Council at Constantinople (A.D. 381) gave the bishop of Constantinople "precedence next after the bishop of Rome, as being bishop of 'New Rome,'" and the 28th canon of the Council of Chalcedon (A.D. 451) conferred upon the Patriarch of Constantinople powers equal to the Pope's. This canon the bishops of Rome rejected. From A.D. 484 to 519 relations between the bishops of Rome and Constantinople were broken off because of the Monophysite dispute.*

History thus makes clear the fact that Rome Pagan became the patron of Christianity when Constantine professed the Christian religion, as it had previously been more or less its protector or persecutor according to the will of the emperors. History also thus makes clear the further fact that the "abomination of desolation," or the sacrificing afresh of the Body and Blood of Christ which the priest claimed was done when the loaf was broken and the wine poured out, was defiling the "holy place," or Christian worship, in the fourth century, even before Constantine became Emperor, and at least 200 years before the Pope of Rome was recognized as supreme Pontiff.

The Abomination Set Up

But the exact date of the introduction of the error as a philosophical discussion among the bishops is not noticed by the prophecy, nor yet the practice of the

*Encyclopedia of Religion and Ethics.

abomination in widely scattered provinces of the Church. The inquiry was—

"How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?"

To give in a few words a prophecy covering nearly 3,000 years involved very careful use of language, but this was not beyond the power of the Spirit of God. It behooves us, in seeking to understand so wonderful a prophecy, to consider carefully the exact language used, and also to seek the aid of the same divine Spirit which inspired the forecast. We see then that the "host" mentioned in verse 13 refers not to the "host" of verse 10, which represented the rulers and teachers of the Macedonian empire conquered by Pagan Rome (see Oct. "Advocate"), but to the "host" of verse 12; that is, those emperors, governors, patriarchs, bishops, etc., under whom the "Daily" or "Continual" was corrupted and the false worship developed. These were not "trodden under foot" during the days of Constantine or for some years later, but rather exalted by the Emperor's patronage. The prophecy foretold the development of an influence so great that it would not only establish the false worship, and thus abase the true sanctuary, but would also tread under foot the entire "host" of rulers and teachers which stood in the way of its aggrandizement.* And it was only after this Power was thus established over all rivals that it became in the full sense a "desolator." Among those trodden down we may also include subsequent Protestant rulers and teachers whom the Papacy succeeded in overcoming by either force or craft.

The period of "two thousand and three hundred days" is thus seen to embrace the long period of 2,300 years during which the sanctuary is defiled by the substitution of a false sacrifice for the true, and a period during which the "host" as well as the "sanctuary" is trodden under foot. In Dan. 8: 14 we are told that at the end of the 2300 years the sanctuary should be "cleansed" or "justified" (margin), but there is nothing in this chapter (though there is elsewhere) to show whether the treading down should be of equal length or not.

It was a sickening thought to Daniel that anyone should stand up against the Prince of princes, and defile the sanctuary for a very long time. (Dan. 8: 26, 27.) But it was not till the third year of Cyrus that more details were revealed, and he was given a definite starting point from which to reckon the prophetic period. Even then he was told that the information

was not for himself but for the "wise" who should be living at the "time of the end."—Dan. 12: 9, 10, 13.

This definite starting point for the 2,300-year period is given in Dan. 12: 11—

"And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up. . . ."

We have then to ascertain if possible the year in which the Papacy was "set up," and that will be the year from which to date the 2,300 years of sanctuary defilement. On this point secular history is clear and definite, indicating the year A.D. 539. From this date 2300 years reach to A.D. 2839—being 925 years future from the present year 1914. This would mean, not that the Kingdom would be deferred to that date, but that even after the establishment of the new order of things upon the earth a considerable period would be required to erase from the minds of the people the false ideas instilled into them by the Papacy, and to instruct them in the true worship through the one Mediator, the true lamb of God, the acceptable "Continual." The Papacy itself, as a system, will be destroyed at the beginning of the thousand years.—Rev. 19: 20.

The evidence concerning A.D. 539 as the date for the "setting up" of the Papacy, has already been published, and therefore we do not repeat it.* Suffice it here to say that the Emperor Justinian conferred on the Bishop of Rome authority over all other bishops, and that the Pope became a desolator of all and sundry, nations and individuals, who would not bow to his authority.

The 1260 and 1290 Days

Having found the beginning of the 2300 days, we find that the year A.D. 539 was also the beginning of the three periods mentioned in Dan. 12: 7, 11, 13—"time, times and an half" (that is, $3\frac{1}{2}$ times or 1260 years), 1290 years, and 1335 years. Exactly what was to occur at the end of the 1290 and 1335 years is not definitely stated, but a distinguishing mark is given in connection with the 1260 years—

"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

That is, the period of Papacy's triumph as "desolator" would terminate with the 1260th-year, though there would still remain the long period of 1040 (2300 less 1260) years during which the defilement of the sanctuary, or worship of God, by the "abomination" would need to be dealt with, with a view to its cleansing.

The method of cleansing the sanctuary will (D.V.) be considered in our next issue.

*The word "host" as used in Daniel must not be confused with the word "Host" as used by Rome, in such expressions as "the elevation of the Host;" for the latter applies the term to the Bread and Wine after consecration, and when held up before the people as an object of worship.

*See "Peace or War," pp. 58-62.

Patience

PATIENCE occupies a very important part in the Christian's life and character. We read a great deal about it in the New Testament. It is one of the virtues that a follower of Christ *must* possess if he would be like God; for who so patient as our Heavenly Father with the waywardness and shortcomings of His children. "He is long-suffering to usward, not willing that any should perish, but that all should turn unto Him and live."—2 Pet. 3: 9.

In Hebrews 12: 1-4 we are exhorted to run with patience the race set before us, and to consider (or, as some translators put it, compare ourselves with) the Lord Jesus, who endured great contradiction of sinners against Himself. We are to do this, as the Apostle says, "lest ye be wearied and faint in your minds."

It is a good thing when we are suffering at all for the truth's sake to compare ourselves with our Blessed Saviour, and see if in speaking of suffering we have come so far as to "resist unto blood striving against sin."—Heb. 12: 4.

It would appear from this and from Romans 5: 1-3 that it is suffering or tribulation endured while resisting sin that gives hope of the glory of God and that worketh patience, and patience, experience, and experience hope. We may not all have the same kind of tribulation. Some, for instance, may have a good deal of ridicule and reproach to endure for Christ's sake, and may even be estranged from their loved ones for standing firm for the truth. Others again may have to endure much bodily affliction; others, contumely—being evilly reported of, and classed as deceivers yet true. (2 Cor. 6: 8.) St. Paul had all this, and more, as he relates in 2 Cor. 11: 23-27; and yet with it all he could say that he gloried in tribulation, knowing that it worked patience.

In 2 Cor. 6: 4-10 Paul tells us that we are to approve or recommend ourselves as ministers of God in much patience, and then goes on to give a list of some of the things we are to endure.

James tells us (Jas. 1: 2, 3, 4) that we are to count it all joy when temptation or trial comes to us, knowing that the proof to which our faith is put works out endurance; and he exhorts us to let patience have her perfect or complete work, so that we may lack nothing.

Peter also makes patience very important, in that he states it as one of the things that we must have, to make our calling and election sure, and to secure an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.—2 Pet. 1: 6, 10.

When "tribulation" has worked "patience," or patient endurance, then comes "experience"—which here means probation (R.V.) or a putting to the test. (Roth.) If through the tribulation and suffering we are rightly exercised, we get our characters tried and proved, and so we may have hope.

And what a lot that word "hope" contains! In Rom. 8: 17 we see something of what the hope is; that if we suffer with Christ we shall be glorified together with Him; also in 2 Tim. 2: 11-12, suffering first, and then the reigning with Him.

When we consider all this we can see how necessary it is for us to have the tribulation to work patience in us, for in no other way can we hope to have the glory afterward; as the Apostle tells the disciples, it is through much tribulation that we must enter the kingdom of God.—Acts 14: 22.

In Rom. 15: 5 the Apostle in praying for the Church says, "Now the God of patience and consolation grant you to be *like minded one toward another*, after the example of Christ Jesus." We who are trying to follow in the footsteps of our Lord should therefore be patient with one another's peculiarities and shortcomings, seeing that none of us is perfect, but that we are all trying to be so.

Our Lord Himself sets us an example in His dealings with His disciples. How many times he must have felt grieved at their slowness to understand Him! But how gracious and kind He was to them with all their failings! In this we should copy our Lord, for how often we misunderstand each other and perhaps are inclined to think harsh thoughts and say hasty words, that when we understand a little more we are sorry for. But if we would exercise the patience that is commended in the Word, how much more helpful it would be to both ourselves and to our brethren.

"I asked the Lord that I might patient be;

He sent me tribulation long and much.

It worked sweet patience as, from self-will free,

I yielded to His touch."

—GLEANER.

The Field is the World

"Where there's a Will"

IF THE PARTICIPANTS in the present great war do not now learn lessons of value in time to come, it will be because they are too near the scene of action and too vitally concerned in procuring victory, each for his own side. When the conflict is over they may be better able to appraise the old yet ever new question as to whether war is or is not the best method of settling differences. But this deferment of judgment by interested parties need not prevent non-combatants drawing a moral now and then from the line of action pursued by either party. Here is a case in point, published in the press Aug. 20th, under the heading "Order in Paris"—

"Strict regulations are being enforced in Paris for the maintenance of order. The police have forbidden the drinking of absinthe, and are even searching private cellars with a view of confiscating supplies of that spirit. The cafes in the city have already been closed. The police have also prohibited the use of automatic gambling machines, and are sharply censoring public entertainments and moving picture shows."

Many cables come through the accuracy of which is doubtful, or which are subsequently contradicted. But, assuming the truth of the above, does it not give every thoughtful person an idea?

"There's a Way"

DOES IT NOT bring to mind the old English (though not Biblical) proverb, "Where there's a will there's a way"? As soon as the authorities had the "will" to protect the public from demoralizing influences, they found "a way" to close the cafes, and to forbid absinthe drinking, and the use of automatic gambling machines. Presumably they also found "a way" to enforce the prohibitions, for they are reported to be confiscating even private stores of spirit. And the further thought occurs, Why were such drastic measures never adopted in times of peace? If the demoralizing effect of absinthe, gambling and the frequenting of certain cafes is so well recognized that within a month after the declaration of war they are all prohibited, is not the thoughtful citizen justified in asking why similar measures are not adopted in times of peace for the protection of the public, especially the youth of the country?

The answer is obvious—the "will" is lacking.

In time of war vested interests require that the public generally repulse the enemy and thus preserve intact their properties. Consequently the public must not drink or gamble or do anything likely to interfere with their usefulness in this direction, or give

trouble to the authorities. But in times of peace politicians want the votes controlled by vested interests, and vested interests want unrestricted access to the public upon which they fatten. Hence in time of peace the repeated assertion that "nothing can be done," and in time of war the prompt doing of all that is required.

ANOTHER INSTANCE of official incapacity illustrating the same thing occurred two or three years ago, when representatives of women's societies and their friends paraded the streets of Washington, D.C., for the purpose of demonstrating their numerical strength. Official permission for the parade had been granted, but the authorities allowed the watching crowds to surge upon the procession and otherwise interrupt its progress, and excused themselves afterward on the ground that they were unable to preserve order. But a few days later a military parade took place, and the police kept the streets clear and the crowds in perfect order. Obviously in the former case the "will" was lacking, and consequently no "way" was found to perform.

"Quiet as a Village"

BUT EVEN LONDON has waked up and found "a way" as well as "a will." Under date September 15 the London correspondent of the Melbourne *Argus* writes—

"There is no wild enthusiasm, no cheering even, but just a stolid determination to do what the chief actor in the scene appears to regard as no more than a duty. There is no shirking or drinking. London was never more sober, which may be partly because the public-houses are now closed at 11 instead of half-past 12 o'clock. Long before midnight the streets are as quiet as a village."

Undoubtedly closing public houses every night 1½ hours earlier than usual would help London to be "more sober." Closing at eleven could be made the rule in times of peace to the advantage of the people. In war England is careful not to throw men away in close formation and other methods of attack, which give the Enemy German an opportunity, but in peace thousands of men are slain annually by the Enemy Alcohol, and the Government looks on and does nothing. The streets of all our cities could be "quiet as a village" "long before midnight" did the Government properly appreciate the value of men and take steps for their welfare. In Melbourne as elsewhere the query is continually asked, Why are

public houses open late when food shops must close early?

The Czar Impressed

RUSSIA TOO was well aware that drink was ruinous to the people, but did nothing until the war demanded orderly towns and sober men. October 22 brings the following—

"Reuter's correspondent at Petrograd reports that there has been a noteworthy decrease in crime since the Russian shops for the sale of vodka and other spirits were closed at the beginning of the war.

"This fact has so impressed the Czar that he has ordered a permanent prohibition of the sale by the Government of alcohol.

"[The sale of alcohol in Russia is a Government monopoly. The Czar's resolve means a heavy sacrifice of revenue. For 1914 the Minister for Finance expected to receive £93,600,500 from this source.]"

RULERS are easily impressed with anything to their own advantage, and the Czar has had to choose between, say, half of £93,600,500 and a sober nation to fight his battles. Of course the revenue from the sale of liquor would go to the enemy were the nation not sober enough to defend the monopoly. Let us see if the Czar loves his subjects sufficiently *after the war* is over to forego even £10,000,000, for the sake of a sober nation. If he does, he will better deserve the title "Little Father" than he has done in the past.

Australia's Temperance Lesson

AUSTRALIA IS TOO FAR from the centre of operations to make sobriety and village quietness desirable, if we may judge by the fact that no order has been issued to close the public houses at eleven o'clock every night. The "enthusiasm" which fills the drinking bars with young recruits not yet out of their teens and sends them tottering through the streets is still permitted here. Mothers' hearts willingly break to send their beloved sons to fight for their country, but they do not break willingly when they see them cut down by Enemy Alcohol before even their camp training is completed.

A "wet" canteen was established in the Camps of the First Expeditionary Force destined for England notwithstanding many protests by friends of the recruits. Some see a significance in the fact that immediately the Labour Party was returned to power at the late elections an order was made abolishing the "wet" canteen. The Force at present in training is to be protected from temptation while in camp, whatever may be their fate when outside on leave. The question is being asked, Does this show that the

Labour Party has a keener interest in the moral uplift of the community than the Liberal Party?

Paternalism

SOME persons object to Paternalism on the part of the Governments, claiming that men should have liberty to waste their lives if they wish to do so. But it must be remembered that it is in childhood and youth that the seeds of idleness and dissoluteness are sown, and nothing but a spirit of parentage will interest itself in children. The true parent seeks the highest interests of the child. So will the Kingdom of God, when it takes its great power to reign.

Municipal Slums

THE LACK of the will to perform is manifest in every country, civilized and uncivilized, monarchical, democratic, or tribal. Slums abound in the large cities because leading citizens' own property which pays better when herding several families than when housing its due number of persons, and in many instances because vice pays a higher rental than virtue can afford. Child labor flourishes because shareholders demand large dividends and unnatural parents sacrifice their children to their own ease. In many so-called civilized countries the law protects a girl's property until she is 18, or 21, but her person is not protected above 14 or 16, and in some cases not above 12 years of age. The well known fact that members of the British aristocracy and those occupying high places in the Church of England are large shareholders in breweries is said by Temperance workers to be the reason why legislation cannot be passed through Parliament either to reduce the number of public houses or to prohibit the employment of bar maids. The State of Victoria has many arrangements for the public welfare, such as State Savings Banks, Credit Foncier Loans, etc., but even here drink is allowed to demoralize with very little restriction, and public sentiment has not yet grown strong enough to abolish the bar-maid evil.

In referring to evils which existed among the children of Israel, the Lord says that the leaders of the people committed iniquity and the people loved to have it so. (Jer. 5: 25-31.) The same is true among modern nations. So large a proportion of the people make more or less gain through the active iniquities or passive acquiescence of legislators, political leaders and religious teachers that they "love to have it so." The legislator, politician, or preacher who works too sincerely to alter the present order of things does so at great risk to his own position, and few will take the risk.

"Thy Will be Done"

THE "WILL" of both governors and governed being thus largely interested in upholding the present order of things, universally acknowledged as faulty though it be, the Lord's people are taught to look elsewhere for One who has a "will" to benefit mankind and who also has a "way" to carry out that will. And, to emphasize the fact that that "will" is different to that of the leaders and upholders of the present social order, God's people are taught to pray for another kingdom—"THY KINGDOM come; THY WILL be done." The nations of this world, even those at present out of the European conflict, and perhaps inclined to congratulate themselves on possessing higher or at least different ideals, are no exception to the rule. None of them is God's kingdom, and in none of them is God's will done as He would have it.

The kingdoms or governments of this world are all doomed to destruction, without exception. An entirely new and different government is needed, and that means a new Ruler. The Lord Jesus Christ can safely be trusted to act in that capacity to the best interests of mankind, for He demonstrated in His short life on earth the sacrifice of self in the interest of others—the exact opposite of the practice of present ruling powers and of their peoples. Yet even then the people must do their part. They must acquiesce in His laws and obey His commands; they must "love to have it so."

Those Christians therefore who now earnestly long and pray for that kingdom are restricted in their wishes concerning the present powers. Since the Lord Jesus is setting up His own Kingdom, He necessarily overthrows the powers at present in possession, which were ordained to rule only so long as they served a purpose. He must also overthrow that invisible kingdom of Satan which backs up all present evil systems.—Rev. 11: 15.

Bulgaria and the Papacy

BULGARIA is an old bone of contention between the Eastern (Greek) and Western (Roman) Churches. At the time of the great "schism" between East and West in the ninth century, Bulgaria was claimed by both. During late years her leaning has been toward Rome, and therefore her friendship was given to Austria. The second Balkan war was an effort of Bulgaria to break the influence of the Greek Church.

The clericals of Italy are said to be in favor of neutrality, while the Radicals favor throwing in their lot with the Allies. A large section of Italy favors the Allies because they represent less autocratic

forms of government than Germany. But to favor the Allies would require co-operation with Russia, the greatest rival of the Papacy in Europe.

"Say Ye not a Confederacy"

The Lord warned the Israelites not to make offensive and defensive treaties or alliances with other nations, but Israel did not heed the warning. Confederacies to-day make queer yokefellows of the European nations. In the meantime the United States is still persevering in the Peace Movement by concluding arbitration treaties with various of the belligerents and neutral powers. Developments along this line will be watched with interest by all lovers of peace.

The New Pope Very Brave

The Rome correspondent of the "Daily Mail" stated that Pope Benedict XV. has published a letter in which he says that the Bible should be found in every household, and that portion should be read daily. The Pope, adds the correspondent, told one of his household it could not be said that Catholics were afraid of the Bible.

It is sometimes said that the Church of Rome never changes. In some things she does not; in others she has been obliged to change to suit the times. At one time (and it is true still in some countries) Rome kept the majority of her people in absolute ignorance. Not being able to read at all, there was no danger of them reading the Bible. Catholic clergy have had access to the old Latin version, and the Douay translation has been available since the 17th century to readers of English. But the masses of Catholics were warned that even if they could read they must not interpret; they must accept without question the interpretation of the Church, which is supplied for English Catholics in the translation and footnotes of the Douay Version. The Pope would not be brave enough to allow Catholics free access to the King James Version or the Revised Version of the English Bible, nor to Luther's translation into German, nor to any version in any language not published under papal auspices.

Denying the Mediator

A FRIEND hands us the following, showing that denial of the need of a Mediator between God and men is an old heresy—

"Pelagius was Pope from A.D. 555 to 560, a great man who did excellent work among the poor of Byzantium, and saved the city from sack by his diplomatic handling of the Goth, Totila. But Pelagius launched a bombshell at the Church by teaching that the Christian doctrine of reconciliation was wrong, that there was no need of Christ as the Mediator between man and God, because at his birth each man was free from sin, and followed good or evil according to his own desire and the strength of his own will."

Modern deniers of their need of Jesus as Mediator

between God and themselves may not in all instances give the same reasons for the denial as were given by Pope Pelagius, but they are none the less in error. The heresy consists in the *fact* of the denial, whatever may be the sophistries used to make the heresy appear plausible. More information concerning Pelagius can be gleaned by the interested reader from any encyclopedia or Church history.

The clipping is also an instance of the almost universal misquotation of 1 Tim. 2: 5, which says, "one mediator between God and *men*." In the Scripture God is mentioned first, and "*men*" is in the plural, whereas the clipping gives man in the singular, and places God second.

In quoting the Apostle it is as well to follow his example and mention God first: There is one God, who appointed Jesus to the position of Mediator, and who offers to men the opportunity of becoming recon-

ciled through the mediatorship of His Son. So agrees the Apostle John—"God sent his Son to be the propitiation for our sins." (1 John 4: 10.) God has made Jesus Lord of all, and authorizes Him to require obedience of all for whom He died.—Rom. 14: 9; Heb. 5: 9.

Children are born free from personal, active sin, but they are none the less under condemnation, for the sin of Adam brought condemnation on the entire race. (Rom. 5.) Moreover, each child as it develops shows itself to possess self-will and tendencies to evil which require only the occasion to produce disobedience and other forms of personal sin. This is true even of children of Christian parents. No member of the condemned race may approach God except through Jesus, is God's arrangement; and it is folly for any man to attempt to approach Him any other way, for he will not be received.—John 14: 6.



Christian Evidences

(Continued from August issue)

For instance, the bad lives of many Christians, who profess to expect that Jesus Christ will judge them, and yet act in opposition to what He taught, and to the example He gave, is an objection which has often been brought forward by unbelievers, and which probably influences their minds more than any other. Here is a religion, they say, which professes to have been designed to work a great reformation in Man's character, and yet we find the believers in this religion living as if there were no world but the present, and giving themselves up to all the base and evil passions of human nature, just as the Heathen did. And besides those who are altogether careless and thoughtless about their religion, we find (they say) many who talk and think much of it, and profess great Christian zeal, and who yet live in hatred against their fellow-Christians, indulging in envy, slander, strife, and persecution of one another; and all the time professing to be devoted followers of One who taught them to love even their enemies, to return blessing for cursing, and to be known as His disciples by their love towards each other.—John 13: 34.

4. Now it is certainly most mortifying and disheartening to a sincere Christian, to find that his religion has produced hitherto so much less improvement among mankind than he might have been disposed to expect from it. And you should consider

deeply what a double guilt Christians will have to answer for, whose life is such as to bring an ill-name on their religion; and who thus not only rebel against their Master, but lead others to reject Him. But when the evil lives of so many Christians are brought as an objection against the Christian religion, you may reply, by asking whether this does not show how unlikely such a religion is to have been devised by Man? If you saw in any country the fields carefully ploughed and cleared, and sown with wheat, and yet continually sending up a growth of grass and thistles, which choked the wheat, wherever they were not weeded out again and again, you would not suppose wheat to be indigenous (that is, to grow wild) in that country; but would conclude that if the land had been left to itself, it would have produced grass and thistles, and no wheat at all. So also, when you see men's natural character so opposite to the pure, and generous, and benevolent, and forgiving character of the Gospel, that even after they have received the Gospel, their lives are apt to be quite a contrast to Gospel-virtue, you cannot think it likely that such a being as Man should have been the inventor of such a religion as the Christian.

5. It is, indeed, strange that we should see men seeking to make amends for the want of Christian virtue by outward religious observances, and by active zeal,—often bitter and persecuting zeal,—in the

cause of Christianity; when the very Founder of our faith has declared that He abhors such conduct; so that such Christians, in professing to be followers of Him, pronounce their own condemnation. This is certainly very strange; but it shows, at least, how strong Man's natural tendency is to that error; and it shows, therefore, how much more incredible it is that men should themselves have devised a religion which thus condemns their principles. All men in short, and especially Christians, when they are leading an unchristian life (I mean a life of unchristian *principles*), are so far bearing witness that Christianity could not have come from men.

And the same may be said of the absurd extravagances into which some fanatical enthusiasts have fallen; and which have given occasion to unbelievers to throw ridicule on Christianity. There is nothing of this wild and extravagant character in our sacred books. On the contrary, their sobriety and calmness of tone presents a striking contrast to what we see in some enthusiasts. So that their absurdities, instead of being an objection against the Gospel, are a proof, on the contrary, what a different thing the Gospel would have been if it had been the work of enthusiasts.

6. To take another instance; it has been brought as an objection against Christianity that it has not spread over the whole world. It professes to be designed to enlighten and to improve all mankind; and yet, after nearly eighteen centuries, there still remains a very large portion of mankind who have not embraced it. All the most civilized nations, indeed, profess the Christian religion; but there are many millions unconverted; and the progress of the religion among these appears to be very slow. This may be thought very strange and unaccountable; but at least it shows that the religion could not have been originally founded and propagated by mere human means. The nations professing Christianity are now far more powerful and intelligent, and skilful in all the arts of life, than the rest of mankind; and yet, though they send forth many active and zealous missionaries, the religion makes less progress in a century than it did in a few years, when it was preached by a handful of Jewish peasants and fishermen, with almost all the wealthy, and powerful, and learned opposed to them. We cannot come near them in the work of conversion, though we have every advantage over them except in respect of miraculous powers. And, therefore, we have an additional proof, that if they had not had such powers, they could not have accomplished what they did.

7. Again, there are objections against our sacred books, occasioned by the mistake of some injudicious

Christians, who have taken a wrong view of the *object* proposed in the Bible.

These persons imagine, and teach others to imagine, that we are bound to take our notions of astronomy, and of all other physical sciences, from the Bible. And accordingly, when astronomers discovered, and proved, that the earth turns round on its axis, and that the sun does not move round the earth, some cried out against this as profane, because Scripture speaks of the sun's rising and setting. And this probably led some astronomers to reject the Bible, because they were taught that if they received *that* as a divine revelation, they must disbelieve truths which they had demonstrated.

So, also, some have thought themselves bound to believe, if they receive Scripture at all, that the earth, and all the plants and animals that ever existed on it, must have been created within six days, of exactly the same length as our present days. And this, even before the sun, by which we measure our days, is recorded to have been created. Hence, the discoveries made by geologists, which seem to prove that the earth and various races of animals must have existed a very long time before Man existed, have been represented as completely inconsistent with any belief in Scripture.

It would be unsuitable to such a work as this to discuss the various objections (some of them more or less plausible, and others very weak) that have been brought—on grounds of science, or supposed science—against the Mosaic accounts of the Creation—of the state of the early world—and of the Flood,—and to bring forward the various answers that have been given to those objections. But it is important to lay down the *PRINCIPLE* on which either the Bible or any other writing or speech ought to be studied and understood: namely, with a reference to the *object proposed* by the writer or speaker.

For example: suppose you bid anyone proceed in a straight line from one place to another, and to take care and arrive before the sun goes down. He will rightly and fully understand you, in reference to the practical object which alone you had in view. Now, *you* perhaps know very well that there cannot really be a *straight line* on the surface of the earth, which is a *sphere* [globe]; and that the sun does not really *go down*, only our portion of the earth is turned away from it. But whether the other person knows all this or not, matters nothing at all, with reference to your present object; which was not to teach him mathematics or astronomy, but to make him conform to your directions, which are equally intelligible to the learned and the unlearned.

Now the object of the Scripture revelation is to teach men, not astronomy or geology, or any other

physical science, but *Religion*. Its design was to inform men, not in *what manner* the world was made, but *who* made it; and to lead them to worship Him, the Creator of the heavens and the earth, instead of worshipping His creatures, the heavens and earth themselves, as gods; which is what the ancient heathen actually did.

8. But it is also sometimes objected that our sacred books do not give any full and clear revelation of several very interesting particulars which men would naturally wish and expect to find in them. For example, there is not only a very short and scanty account of the creation of the world, and of its condition before the Flood; but there is little said about angels; and, what is more remarkable, there is no full and particular description given of a future state, and of the kind of life which the blest are to lead in Heaven. All these, and especially the last, are very curious and interesting matters; and being beyond the reach of Man to discover, it appears very strange to some persons, that books professing to contain a divine revelation should give so very brief and scanty an account of them, and leave such a natural curiosity unsatisfied.

Now this is a difficulty which you may *hereafter*, on attentive reflection, be able completely to explain. You may find good reasons for deciding that this absence of all that goes to gratify mere curiosity, is just what might be expected in a revelation really coming from God. But you may perceive *at once* that it is *not* to be expected in a pretended revelation devised by *Men*. An impostor seeking to gain converts by pretending to have received a divine revelation, would have been sure to tempt the curiosity of the credulous by giving them a full description of matters interesting to human minds. He would have sought to excite their feelings, and amuse their imaginations, by dwelling with all his eloquence on all the particulars of a future state, and on the nature and history of good and evil angels, and all these other things which are so scantily revealed in our Scriptures. And a wild enthusiast again, who would have mistaken his dreams and fancies for a revelation from Heaven, would have been sure to have his dreams and fancies filled with things relating to the invisible world; on which a diseased imagination is particularly apt to run wild.

Even though you should be unable, therefore, to understand why the Scriptures should be such as they are in this respect, supposing them to come from God, you may, at least, perceive that they are not such as would have come from Man. In this, as well as in many other points, they are just the reverse of what might have been expected from impostors or enthusiasts.

9. Lastly, it is worth while to remember that all the difficulties of Christianity, which have been brought forward as objections against it, are so far evidences in its favour, that the religion was introduced and established in *spite of them all*. Most of the objections which are brought forward in these days, had equal force—and some of them much greater force—at the time when the religion was first preached. And there were many others besides, which do not exist now; especially what is called ‘the reproach of the Cross;’ the scorn felt towards a religion, whose Founder suffered a kind of death reckoned in those days the most disgraceful; and whose followers were almost all of them men of obscure station, of low birth, poor, unlearned, and without worldly power.

Yet in spite of all this the religion prevailed. And that it should have made its way as it did, against so many obstacles and difficulties, and objections, is one of the strongest proofs that it must have had some supernatural means of overcoming them, and that therefore it must have come from God.

(To be continued).

Opportunities for Service

ALL who have been favored with the knowledge of the “Good Tidings of Great Joy” which shall be to all people will be wishing to let their light shine for the blessing of others, and will be glad to know of opportunities for the service of the Lord and His Truth. Such are invited to be messengers of the good news from house to house as were the disciples of old at the Master’s command. All of our publications are available for this purpose, and liberal discounts are allowed on these to meet the expenses of the workers. A great door is open. Shall we not enter in? Pray the Lord of Harvest, that He may send more laborers into the vineyard. The harvest truly is great, and the laborers are few. Write us about this!

TRACTS FOR DISTRIBUTION.

A good variety of these is always in stock, and constant additions are being made. These are supplied free to any who like to use them.

The New Covenant Advocate and . . . Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGS, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand . . . 2/6
In other Countries . . . 3/-; 75 cents; 3 marks; Fr. 3.75
By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere
Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.
8 FINK’S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND.
675 FULTON ST., BROOKLYN, N.Y., U.S.A.

Hampton Conference.

THE Annual Hampton Conference will be held this year on Tuesday, November 3rd, at Hampton Hall, Hampton-on-Sea, near Brighton, Vic. Topic for the day—"God's Part and Our Part," Psa. 46; 1. 2; Heb. 12: 14. Sessions begin at 10.45 a.m. and conclude about 7 p.m., with intervals for lunch and tea. Hot water, tea, milk and sugar provided free at the Hall. Come prepared to spend the day and receive a blessing.

"The Church and Its Ceremonies"

ATENTION of friends is specially requested to the revised and enlarged edition of this book, now ready as per "Book List." The original edition contained 80 pages, the new edition has 160, covering the subjects much more thoroughly than was possible in the smaller book. The new edition is not yet in stock at Edinburgh and Brooklyn, but a small lot of the first edition is available at both places. We should be very glad to have these latter in circulation, and to facilitate this we offer them to British and American friends at the reduced price of 2/6 (60 cents) per dozen, postpaid, while they last.

"Armageddon"

UNDER divine favor and by the zealous assistance of friends, this book is already enjoying a fair circulation, and is exerting a good influence in the minds of its readers. Stocks are available at all our offices, and the book is specially recommended as most suitable for the present times and conditions. Let the light shine!

Book List

Bible Talks for Heart and Mind, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

The Parables of Our Lord, 440 pages, bound uniform with Bible Talks. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillside or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

The Church and Its Ceremonies, 160 pages. Part 1—The Church and its Organization. Part 2—"The Doctrine of Baptisms." Part 3—The Lord's Supper. Various difficult passages, such as "Baptized for the Dead," and "Baptism doth now Save us," are examined and explained by comparing with other Scriptures. Many are of opinion, that the Lord's Supper may be observed at any time; but this book shows that the Scriptures point to one certain, definite time for such observance, and shows what that time is. Cloth bound, 1/6 (35 cents), paper covers, 1/- (25 cents). Postage extra in Australia, 1d.; elsewhere, 6 cents (3d.). By the dozen in Australia, cloth bound, 10/6; paper covers, 7/6, postpaid; elsewhere, cloth bound, 12/6 (\$3.00); paper covers, 8/6 (\$2.00), postpaid.

Everlasting Punishment, 112 pages. A Scriptural examination of the philosophy of punishment for sin. Every Bible occurrence of *Sheol*, *Hades*, *Gehenna*, *Lake of Fire* and related terms, also "The Rich Man and Lazarus," etc., are fully explained. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

The Christian's Comforter—The Holy Spirit; Various Manifestations: the Gifts of the Spirit; as Comforter and Guide; as Convicter of Sin, of Righteousness, and of Judgment;

as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

Armageddon—What is it? What does it mean? Gathering the Kings to the Battle; Meaning of Symbols—Air, Vial, Beast, Frogs, Earthquake, etc.; The Marriage of the Lamb; The Five Universal Empires. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

Peace or War—Our Day and its Issues; The Second Coming of the Lord; etc. 96 pages, paper covers, 6d. (12 cents), postpaid.

Everlasting Punishment, **The Christian's Comforter**, and **Armageddon**, are supplied by the dozen, assorted, cloth-bound, 7/6 (\$1.85); paper covers, including **Peace or War**, 3/6 (85 cents); postpaid.

The Dead, Where Are They? 48 pages, 3d. (6 cents), postpaid; 1/6 (36 cents) per dozen, postpaid.

Sabbath Observance; An Answer to Seventh Day Adventism. 2d. (4 cents), postpaid; 1/- (25 cents) per dozen, postpaid.

SPECIAL GIFT OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, **Bible Talks for Heart and Mind**, **The Parables of Our Lord**, and **The Christian's Comforter**, to one address, postpaid, in Australia, 6/6; elsewhere, 8/- (\$1.90). **Everlasting Punishment**, or **Armageddon**, may be substituted for **The Christian's Comforter**, if desired.

EXTRAORDINARY OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, and one copy of each of the above books in the best binding in which they are published—the complete list—to one address, postpaid, in Australia, 9/6; elsewhere, 12/- (\$2.90).

There could be no better way to introduce the Good Tidings to a friend than by sending him or her one of the above offers.

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

96G, 2/6; 97G, 5/-; 98G, 6/7; 99G, 7/-; 100G, 6/-; 101G, 5/-; 102G, 7/-; 103G, £1; total for month, £2:19:1 (\$14.36); previously reported, £51:14:3 (\$251.38; total for 10 months, £54:13:4 (\$265.66)).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

132G, £10; 133G, 7/-; 134G, 14/4-; 135G, 2/-; 136G, 5/-; 137G, 15/-; 138G, £1:6:0; 139G, 5/-; 147G, £1; 141G, 14/-; 142G, 2/-; 143, 4/1; 144G, 10/3; total for month, £16:4:8 (\$78.89); previously reported, £143:13:11 (\$697.34); total for 10 months, £159:18:7 (\$776.29).

The New Covenant Advocate

— and —

Kingdom Herald

Vol. 6

MELBOURNE, EDINBURGH, AND BROOKLYN, N.Y., DECEMBER, 1914

No. 9

Hampton Conference

"God is our refuge and strength, a very present help in trouble."—Psa. 46: 1.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14.

THE ANNUAL CONFERENCE at Hampton was held Tuesday, November 3, and several present who had attended each of the preceding conferences expressed the opinion that it was the "best yet." Is it not always so? The more we learn of the love of God, and the more we talk over His gracious purposes, the sweeter the truth seems to us. But perhaps the reason this Conference was particularly

interesting and stimulating was that, conditions in the world being as they are, we were reminded that we need not fear the things going on or yet to come upon the earth. He is indeed *our* Refuge and Strength. And following peace and holiness is still the right course for all who walk in the footsteps of the Prince of peace. The topic of the Conference, "God's Part, and our Part," was based on Psa. 46: 1 and Heb. 12: 14, and was divided among seven brethren and sisters, of whose addresses and papers condensed reports are given herewith.

God the Refuge of His People in the Past

THAT GOD was a Refuge for His people in ancient times we shall seek to show by a number of illustrations from the Scriptures. He was not a "refuge" for all mankind, but for a few who were His people. The remainder of mankind for the time being were left very much to themselves, and in no sense was God their refuge except that He provided them food to sustain them for their span of life. But it is in a more particular sense that we mean to show that God was a refuge for His people.

First we will refer to *Noah*. Gen 6: 5-8 tells of the condition of mankind on the earth in his day; "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" so that God decided to destroy man whom He had created. But Noah found grace in the eyes of the Lord, and God provided a means of escape for him and his family, which means Noah readily accepted. It meant faith on Noah's part to believe that God would deliver him, but he went on patiently in the Lord's way until the time came for the Lord to show that he was a Refuge; for all of mankind perished, save Noah and his house, who were saved in the ark.

God the Refuge of Abram

Now look at *Abram*, whom God had chosen, and whom He desired to bless if he would follow in the way which He would show him.

In the early history of Abram we read that he was obedient to the command of the Lord, and went out not knowing whither he went; but being obedient the Lord caused him to prosper. After the engagement with the seven kings when he refused the spoil lest the king should say I have made Abram rich, the word of the Lord came to him in a vision (Gen. 15: 1), saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." All this He was to Abraham. If we read the few chapters of Genesis in the life of Abraham, we see that he was the friend of God, with whom God made a covenant containing rich promises. And not only this, but also he appeared from time to time to Abraham and comforted him. He also told him of His purpose to destroy Sodom and Gomorrah, for which cities Abraham prayed, if there should be found in them fifty righteous people that the cities should be delivered, and he comes right down to ten, with the same result; namely, the promise to save the cities for the sake of ten, but

not even ten were found. Yet there were Lot and his family who were righteous, and the Lord delivered them. Of this we read in 2nd Pet. 2: 6-9, that He overthrew those cities, making them an example to those that after should live ungodly, but delivered just Lot. "The Lord knoweth how to deliver the godly out of temptation," and the Apostle uses this incident as an illustration to show the wonderful way in which He does it.

God the Help of Isaac

In Gen. 26 we read of *Isaac's* trouble—being envied by the Philistines, and turned out time after time from the pastures where he had settled. At length he came to a place where he had peace, and the Lord appeared unto him (verse 24), and said, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." What a refuge this must have been for Isaac, who held dearly those promises made to his father, concerning the seed and the inheritance. Even if the Philistines did turn him out time after time, he had this comfort, that if they were against him the Lord was for him, and would fulfil all his promises. What need to fear what man can do?

God the Help of Moses and Israel

Moses also found God a refuge. When blessing the children of Israel, he said (Deut. 33: 26-29)—

"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Moses in thus blessing the people of the Lord knew from his own experience that the Lord was a refuge, for as we look back over the life of *Moses* we see how the eternal God was his refuge, delivering him from the command of Pharaoh that all the male infants were to be destroyed; and not only delivering him, but raising him to a place where he could be instructed in the ways of the Egyptians, so that later he could become the deliverer of the people of the Lord. We might also speak of the refuge he had when standing before Pharaoh as the messenger of the Lord. When he was oftentimes cast down on account of the sins of the children of Israel, his words in Deut. 32: 4 show that it was this refuge alone which gave him strength—"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Then he invites them to look back over the past, and see what the Lord has done. This is a good thing for us to do also; for all these things were written for examples for us, and our object to-day in referring to these instances is to comfort one another by the knowledge that God who was the refuge of His people of old is still the same refuge of His people to-day.

God the Strength of Joshua and Gideon

In the book of *Joshua* we read of *Joshua's* wonderful success against terrible odds. What was the

secret of all his success? We read in *Joshua* 1: 5—"I will be with thee: I will not fail thee, nor forsake thee;" also verse 9—"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Was it by chance that the walls of Jericho fell down? By no means. The Lord whom he trusted was with him; such a thing would have been altogether impossible for him in his own strength.

Gideon also learned that it was not in the strength of his army that his success lay, but in the Lord; for although he had an army of 32,000 it was reduced to 300 to conquer the Midianites, lest they should say mine own hand hath saved us. It was to be the Lord's doing, and not theirs; so the 300 went forth at the command of the Lord, and the Lord delivered the host of Midian unto their hand.—Judg. 7: 9.

David's Trust in God

David also trusted in the Lord, and did not fear the Philistine, even the champion of Gath. Goliath had defied all the men of Israel. We read the account of it in 1 Sam. 17. How *David* was despised by his brethren, being the youngest, and should have been away tending the sheep. How *Saul* sought to show his weakness against Goliath, and in order to make him as he thought fit he armed him with his armour. This *David* refused, and gives as his defence (vs. 45-47), "The Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with a sword and spear: for the battle is the Lord's, and He will give you into our hands." *David's* faith and confidence were rewarded, for he slew Goliath with a smooth stone from his sling, and cut off the giant's head with his own sword. Not only on this occasion do we read of *David's* trust in God as his refuge, but all the way through his life. *Saul*, being jealous of *David*, threw a javelin at him, which missed its mark, and when he saw that the Lord was with him, *Saul* was yet more afraid of *David*, and *Saul* became *David's* enemy continually.—1 Sam. 18: 28, 29.

Daniel's Reliance on God

Daniel and his companions also relied on God as their refuge, and did not fear what man might do unto them. When *Nebuchadnezzar* made an image of gold and commanded at the sound of the cornet that all people, nations and languages should bow down and worship, *Shadrach*, *Meshech* and *Abednego* refused to worship the image, and were cast into the fiery furnace, made seven times hotter than usual. But the fire did not hurt them, nor was the smell of fire upon them.—Dan. 3: 1-30.

When the princes and presidents under *Darius* sought to find fault with *Daniel*, they knew the only hope they had was against his God. So they got the king to establish a decree that whosoever should ask a petition of any god or man for thirty days save of

King Darius should be cast into a den of lions. Daniel stood firm, not fearing the king's threat, with the result that the Lord delivered him out of the mouth of the lions. Daniel ascribed his deliverance to the Lord, saying, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me."—Dan. 6: 4-28.

These are but a few of the many illustrations which

show how true are the words of the Psalmist, "My soul, wait thou upon God; for my expectation is from Him: He only is my rock and my salvation: . . . the rock of my strength and my refuge is in God." (Psa. 62.) "Be thou my strong habitation, where unto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress." "I am as a wonder unto many; but thou art my strong refuge."—Psa. 71: 3, 7. —H. S.



God the Present Help of His People

THE MEANING embraced in the word "persecution" has a very wide application, although stated simply "To flee," "to pursue." In the flight and the pursuit are all those component parts which are in the make-up of armies, and an actual state of war.

Worldly warfare is waged for earthly or corruptible crowns, honours, and rewards. The Christian conflict, for incorruptible crowns and approval of the heavenly king. (1 Cor. 9: 25.) Let us therefore understand that persecution is a state of war. Our conflict is not against flesh and blood only, but against "principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6: 12.

We have heard how God was a help to His people in ages previous to Christ's first advent. Let us now consider how He has been a very present help in trouble to the followers of the Lord Jesus Christ from that time onward.

In Matt. 10 a great commission was given to the twelve apostles—to go out and preach, saying, The Kingdom of Heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, free give.*

And what the Lord expects of all His disciples is stated in the following words—

"He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that loseth his life shall lose it, and he that loseth his life, for my sake, shall find it.

"He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me."—Matt. 10: 37-40.

Supreme Personal Principles

These extracts from the commission may suffice to show us the greatness and the grandeur of the work, and the devotion to high principles of the workers. The preaching, "the Kingdom of heaven is at hand," tells of the near approach of God's Kingdom and the deliverance from powers of tyranny, oppression, and persecution. The works which they were to do speak for themselves: all manner of good works, healing the sick, the maimed, the helpless, the leper, even the dead raised up. This power was freely received, and was to be freely given in behalf of the needy. They could accept only hospitality in food and lodg-

*The reader is asked to read the whole of Matt. 10.

ing from those who received them gladly, in those cities visited by them, and opposition and persecutions they were to expect everywhere. Wherever they went the disciples received such a return for deeds of kindness. Surely if men were in their right senses they would never entertain the thought, far less put it into operation, of persecuting those whose only fault was going about and doing good—continually helping all who asked their help, without money and without price.

Individual Persecutions

The Lord Jesus was Himself persecuted from the very beginning of His ministry. The Jews very soon made known their determination about him: they had determined to put him to death, and from this decided position they never altered, always being on the watch to entrap Him; and because they could not get any ground upon which to base their accusations they at last by false accusers accomplished that set purpose. They crucified the Lord of glory.—John 5: 16, 18; 7: 1, 25, 46; 8: 37, 11, 49, 50; 19: 18.

All the Apostles suffered persecution. They were imprisoned, beaten with stripes, and commanded to speak no more in the name of Jesus. (Acts 5: 18-42.) Stephen was stoned to death, because he did great wonders and miracles amongst the people and none were able to resist the wisdom and spirit by which he spake. (Acts 6: 8-15; 7: 1-50.) James the brother of John Herod killed with the sword. (Acts 12: 2.) Peter was in prison often and beaten; sometimes in chains (Acts 5: 40; 12: 4), and finally suffered martyrdom, as did also Paul, for the faith.

John was banished to Patmos. (Rev. 1: 9.) Paul and Silas were proclaimed even by demons at Philippi as servants of the Most High God, which show unto us the way of salvation; yet as this great work would stop all nefarious trade and illicit gains, therefore were they accused, beaten with many stripes, and cast into prison, with their feet fast in the stocks. (Acts 16: 17-24.) Devout and honourable men and women in Antioch were stirred up by the determined Jews against Paul and Barnabas, and they expelled them out of their coast. (Acts 13: 50). Yea, "all who will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12.

Collective Persecutions

The first great persecution of the Church as a body of believers arose out of the persecution of Stephen.

which grew and spread till it overtook the whole church. Saul (afterwards Paul) took a very prominent part in this work at Jerusalem. He simply made havoc of the church, entering into every house, and haling men and women, committed them to prison. Not content with that, he got powers from the High Priest to go to Damascus after fugitives, or any found of that way, and to bring them bound to Jerusalem. (Acts 8: 1-3; 9: 1, 2.) This persecution indeed scattered the disciples, but it by no means stayed the preaching of the Word; nay, it rather helped it, and very much. (Acts 8: 4; 11: 19-22.) Neither did it daunt the courage of the disciples, who gladly proclaimed the grand tidings they themselves had received.

The church at Thessalonica suffered all things of their own countrymen, even as they had of the Jews, who both killed the Prince of life, and their own prophets, and have persecuted us; they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, "that they may be saved." (1 Thess. 2: 14-16.) The Lord foretold still further persecutions, saying (Rev. 2: 10)—

"Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a Crown of Life."

The history of the early church tells of ten years of heavy persecution under the Roman Emperors from A.D. 304 to A.D. 314. Christians were deprived of all civil and religious rights, and under pains and penalties of fines, imprisonments and death, great efforts were made to destroy the Christian faith and mode of worship. The churches and holy books were burned; all Christians who held any public office and privilege lost them; they could not appear in any court of justice. Many lost their lives by fire, by water, by torment; they were, as of old, drawn asunder, afflicted, tormented, made to work in mines and quarries as convicts, of whom the world was not worthy.

In Daniel 7: 13, 14, at the proclamation of the Fifth Universal Empire which was not to pass away nor be destroyed, we are told that the saints would possess the kingdom. War was made with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High. Looking at the whole vision, from v. 13 to the end of the chapter, we see that while the other empires must pass away this new power and kingdom would be firmly established, and have everlasting dominion; nor would this kingdom be destroyed. And what is of special import to God's people, is the pronouncement that the saints shall share in this great government, its power, and authoritative work—

"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—Dan. 7: 18.

This reveals to us the whole plan of the campaign and the reason of the wars of persecution during all the Gospel Age. The visible powers and dominions of this world are simply representative of and directed by "the Prince of this world," and this is an evil world. (Gal. 1: 4.) He it is, this evil prince, who influences the minds of men and greatly to their hurt. (Eph. 2: 2; 2 Cor. 4: 4; 1 John 5: 19.) This great

prince has to be overthrown, he will be deposed. (John 12: 31.) The strong man will be bound. (Matt. 12: 29.) Meanwhile he is strongly, not only on the defensive, but also on the aggressive, determined, if possible, to wear out the saints of the Most High, that their faith, hope and love may become dimmed, their courage less strong, less valiant in the fight, that they might faint by the way, and so

What is Our Defence? Where is Our Refuge?

Shall we trust in horses and chariots as some do (Ps. 20: 2), or in wealth, or in man, or in princes? No, not one of these. It is better to trust in the Lord (Ps. 118: 9; 146: 3) than to put our confidence in princes in whom there is no help, or salvation. Therefore, God is our refuge and strength, a very present help in trouble.—Psa. 46: 1.

Our Refuge in Temptation

While persecution is a trial of faith and courage, temptation is a trial and test of character. It is a putting to proof, by experiment (of good) and experience (of evil), and implies adversity, temptation, trial, assay, examine. If we remember that as Christians we have enlisted under our Lord Jesus, to be His soldiers, and to fight the good fight of faith, and win the prize (2 Tim. 2: 3, 4; 1 Tim. 6: 12; 2 Tim. 4: 8), we must remember also that absolute honesty and sincerity are the purpose and aim of this trial. Jas. 1: 2 says, "My brethren, count it all joy when ye fall into divers temptations."

If indeed our life's effort is to put off the old man, and to put on the new, which after God is created in righteousness and true holiness (Eph. 4: 20 to 32), and also Phil. 4: 8, whatsoever things are true, honest, just, pure, lovely, things of good report, virtue and praise, think on these things, by so doing, no trial should take us unawares. It may, and will be, heavy and severe, yet—

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him;" and "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away by his own desire, and enticed;"

That is to say, that if any fails at the trial, the cause is in himself, not having been determined, or fully prepared, against that trial, and so failed.

Should we consider this a hard thing for us? No, because—

"There hath no temptation taken you but such as is common [or moderate (margin)] to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10: 13.

"They that are minded to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which *drown* men in destruction and perdition, for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," but even from such temptations God is the Refuge of His people; He can deliver them from the love of money as well as from other snares of the

Evil One, if they diligently seek His aid and co-operate with their own endeavours. So Paul writes to Timothy—

"But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."—1 Tim. 6: 9-12.

Our Saviour Himself was tempted in the desert by the enemy, the adversary, Satan, who offered all the wealth, dignities, and riches of this world, if only he would fall down and worship him. (Matt. 4: 1-10.) After the 40 days' fasting, the physical frame would be much reduced in strength, therefore the temptation came at the sorest time of trial. But all the temptations were successfully resisted with answers from the Word of God, and afterwards angels came and min-

istered unto Him. The Apostle encourages us with the assurance that our Lord will help us in our temptations—

"For in that he hath suffered being tempted, he is able to succour them that are tempted."—Heb. 2: 18.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 14-16.

Therefore again would we proclaim—GOD IS OUR REFUGE AND STRENGTH. A VERY PRESENT HELP IN TROUBLE.

—T. V. S.



Therefore will not We Fear

"God is our refuge and strength, a very present help in trouble."—Psa. 46: 1.

THERE have been many times in the Christian's life (both now and past) when these words have given a special comfort, because some trial of uncommon feature has come upon him. Godly men of all ages have found that the only reliable assurance and comfort with a positive foundation are in the great promises of God and their sure fulfilment—

"Therefore will not we fear, though the earth (the social arrangements) be removed."—Psa. 46: 2.

Is there any of us of to-day who has not prayed, "Thy kingdom come?" Could any think that the disciples who were taught to pray, and those whom they taught to pray, "Thy kingdom come;" or even those of the age before this, who had obtained a good report, and looked for that city which is of God, were afraid? (Heb. 11: 14-16.) Had they fear? did the disciples fear? and should we fear? Of those that have gone before we know that they did not fear; and the overcomers of this age have not feared; then why should we fear?

The removal of this earth is to be a great thing; for to upset the social arrangements is more than man can do. We see a little of this upsetting of a portion of this earth going on now; but it is a mere nothing. Though it is considered the greatest war ever known, it is a mere nothing, because it is only one of the wars concerning which our Lord spoke. (Matt. 24.) This war is like all others that have been, in that one of the many rulers is trying to overcome some of the other rulers, and thereby add fame to his own house and country. But this is only ruler against ruler. When the earth is to be removed, it will be done by that stone cut out of the mountain without hands. (Dan. 2: 34, 35, 44.) Rev. 19: 14, 15 gives us the idea of how it will be done. It will not be nation against nation, but God against the whole earth (or social arrangements). And when the "earth" is "removed," the "mountains" will be carried into the midst of the sea (Psa. 46: 2); that is, the governments will be swallowed up in the chaos that must

follow. The governments could not exist, for the people (the sea) will not be governed. Then will be the time for the Lord's Kingdom to come, and to take over the affairs of the nations and mankind, and establish a better government in the earth than has ever before been known.

Let us now return to our text, "Therefore will not we fear," and see if we can get some encouragement and confidence from our ancestors in the faith.

Faith Reassured

Take the case of John the Baptist, who was not of this age, but was the forerunner of our Lord. Did he fear? He was considered a prophet from the Lord, by some. Others only gave a sort of heed to what he said. Yet others showed that spirit of bitterness which brought about his death.

The life of John the Baptist would seem to have been rather a hard one. He was not liked because of his plain speaking and rebukes. Yet not once do we hear of John complaining of his lot, and only once does it appear that he had a faint waver, and that was when he sent some of his disciples to enquire of the Lord—If He were really the Christ, or should we look for another? But even in this instance it is more probable that his inquiry was not on his own account, for he knew all along that he must decrease while Jesus would increase (John 3: 29, 30), but for the sake of his disciples that they might be reassured that Jesus was the Messiah. And the answer the Lord gave was sufficient for John, and, let us hope, for his disciples also. That answer was enough to confirm in him that our Lord was indeed the One, the Christ of and from God. Some may say, Yes, but look at the evidence that John had to confirm him on such a mission. Perhaps we may say that John had no more evidence than we have now; that is, the evidence that was sufficient for his needs. We on the other hand have the evidence sufficient for our needs. If John showed a wavering in the hour of his trial, or if his disciples wavered, what did he do? Why, he did the right thing—he sent to the Lord and

he received the right answer. That was John's part: he believed the Lord, and thereby his confidence was established even unto death.

Grace Sufficient

Take Paul, who was in this age, and who seemed to show no fear. He had one object in view—he lived for Christ. He desired to do one thing, to preach Jesus Christ, and Him crucified. (1 Cor. 2: 2.) And in doing so he suffered very much—in shipwrecks, in prison, in beatings, and at the last he was a prisoner at Rome. Yet with all this, and mind this was going on for some 30 years, Paul seems to have delighted in his lot. He was confirmed that there was only one thing worth the having—the gift of the High Calling of God through His dear Son. But Paul had one specially severe trial, thought to be weak eyes, and he asked the Lord thrice to relieve him of this thorn in the flesh. Here Paul, like John, did the right thing. He went to the Lord. That was his part, to manifest his faith and confidence in God. And God gave him the assurance that His grace was sufficient. Therefore to the end Paul seems to have had unwavering confidence in the great promises of God.—2 Cor. 12: 7-10.

Sifted, but Preserved

Peter seems to have had a very rough time. Our Lord said that Satan had desired to have Peter, to sift him as wheat, and the Lord gave Peter a hope. He (the Lord) had prayed for him. This would not seem much perhaps on the face of it, but it meant a great deal. The Lord did not say that Peter should not be tried and sifted, but that He had prayed for him, implying that Peter should have the trials of sifting, but the Lord would be with him. We know how soon his trials began, they began in real earnest when our Lord was taken before Pilate, and we see in 1 Peter 4: 12, 13 that he afterward quite understood what a follower of Christ must expect. But with all Peter had the root of the matter in him; for when his trials came he took them to the Lord. He remembered his Lord's words, "I have prayed for you"—he was confirmed, faithful to the end. *He feared not.*—John 13: 31, 38; Luke 22: 31, 32, 61; John 21: 15-19.

Gethsemane

The greatest example we have of trust in God is our

Lord Jesus, who was pure, righteous and God-loving. He loved us because His Father loved us. He was willing to undergo fierce trials and temptations, that He might win us back to God. He showed us how to think, how to walk, how to act—to think kindly of our neighbour; to remember that whatever we have is only what we have received; to remember that if we have been enlightened more than our neighbour, we should use that knowledge for the neighbour's profit, and not to take advantage of our neighbour. We see the beautiful and unselfish character of our Lord when He gave up all—His life, His flesh—for us, to bring us back to His Father; because the Father loved us also, and gave Him to be the propitiation for our sins, and not for ours only, but for the sins of the whole world.—1 John 2: 2.

Our Lord knew all this, and was determined to see it through. Why? Because He had confidence in His God and Father. Yet with all that the thing was so weighty upon Him at the end, that He prayed the Father, "If it be possible, let this cup pass from me." To die the death of a criminal must have been a great trial indeed; but one thing we note here. He did not ask this favour from men; no, but He showed us the right thing. He asked it of God. Nevertheless, with all that trial, He showed us the next great thing, when He said—"Not as I will, but as thou wilt!" "Not my will, but thine be done."—Matt. 26: 38-42; Luke 22: 42.

The Lesson for Us

Here then is the great lesson for us in the hour of trial. Go to the throne of grace. Speak to the Heavenly Father in the name of our Lord. Tell Him you must have His help; must have it, for you know there is no other helper. And your confidence should lead you in faith through the trial, or past it, because your faith in God was such that the trial was merely a part of the road to the faithful overcoming.

We may all at this time be much exercised concerning the affairs of this world, anxious for that Kingdom to come, yet dreading the trials and troubles that we think may be our lot to go through. Now just remember, have confidence in God, and in our Lord Jesus Christ. Remember that "God is our refuge and strength, a very present help in trouble. THEREFORE WILL NOT WE FEAR."

—S. S. W. B.

Follow Peace with All Men

WE HAVE been hearing to-day some of the wonderful things that God has done for His people in the past and present; how He has been, and is, a refuge and help to them all along; and therefore we have no cause to fear, or to feel afraid; for God cannot fail in doing His part.

And now we are to consider what is our part towards God, as laid down in the lines of the subject for our consideration this afternoon; that is—

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14.

This shows that God does not do it all, but that we

have to fulfil our part, if we would have the great reward that is promised to us, of seeing the Lord.

Peace with God

But perhaps it would be as well, before taking up our text, to go back a bit, and see what is really the first thing everyone of us has to do, before he is in a position to carry out the instructions in regard to following peace with all men. The very first thing he must do is to make his peace with God, that is, to become reconciled to God; for until then no one is in

a position to be called one of God's people. As it says in Eph. 2: 12, 14—

"That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world, but now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ, for he is our peace."

But although Christ came to open the way of reconciliation to God, as in Heb. 2: 17, "To make reconciliation for the sins of the people," yet we ourselves have to do something, and that is to confess our sins, and then He is ready and willing, "faithful and just," to forgive us our sins (1 John 1: 9), and we are no longer enemies, but friends on a peace footing, and can now say, as in Rom. 5: 1—"Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ;" and, as in Eph. 2: 19—"Ye are no longer strangers, and foreigners, but fellow-citizens with the saints, and of the household of God."

Peace in the Heart

So now, having come into relationship with God, and being His people, we get given to us the peace of God, which is a gift as our Lord said (Jno. 14: 27)—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And in Phil. 4: 7—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

This peace is the feeling of calm and rest we have, after being reconciled to God. It is said that down a certain depth in the sea the water is quite still and calm, even when the waves on the top are dashing furiously, and sometimes mountains high. So it is with the Christian. The waves of trouble and tribulation may dash over him, but they cannot disturb the calm, still peace of mind that God has given to him. For He has said, that He will keep him in perfect peace, whose mind is stayed on Him.—Isa. 26: 3.

Now, having started on our new life, we have to see what the Word says about the conditions to be fulfilled, the things we have to do, and that brings us to our text: "Follow peace with all men." This, then, is one of the things we have to do, in fulfilling our part towards God.

Living Peaceably

We have seen the peace which means, that we are no longer an enemy of God, and also the peace, which God has bestowed upon us, that is a feeling that we possess. The peace in our text is different again. It is not a feeling, nor is it an amicable friendship between people who were once enemies but are now reconciled. The peace here spoken of is a *mode of life or action*. We say in our ordinary conversation, that such an one follows such and such a profession, or trade, as the case may be; meaning that he practises it; it is his occupation.

And so when we read here that we are to follow peace with all, we can see that it is to be the mode of life of the Christian. This is to be our general practice or occupation, always and everywhere—in the home, in the world, and among the brethren.

Following Peace in the Home

Take the home life first. What does it mean to follow peace, in the face of our Saviour's words—

"Think not that I am come to send peace, . . . but a sword . . . to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. 10: 34, 35.

This would seem to indicate that some believers would have great opposition in the home on account of the Truth. That being so, we should be very careful not to exhibit any tendency to anger or malice to those who are opposing us; but we should endeavour to show them that the grace of God in our hearts enables us to act in quite the opposite way to what they are doing. By so doing we will let them see that the friction does not emanate from us, but is wholly on their side.

Sometimes the members of a family are very affable and courteous and obliging to all around them, outside the home; but when inside the mask is dropped, and often surliness, and bad temper, and selfishness are displayed. How then should believers act in following peace, under these circumstances? Should they retaliate by acting in the same manner, as the other members of the family have done to them? No; that would not be following the lines of our text; that would be, as it were, putting spikes on ourselves to cause them more irritation, and we must not do that. In return for the sharp words, and biting sarcasm, we must give the soft answer, that turneth away wrath. And for the mean actions and selfishness we must give kind actions, and show an unselfish spirit, as much like our Lord as we can, by returning good for evil.

Following Peace with all Men

We come now to our contact with the world. In following peace there, we have a perfect example in our Saviour. We read of Him, that He endured much contradiction of sinners, and that when He was reviled He reviled not again; but never do we read that the contradictions and revilings came from Him. (Heb. 12: 3; 1 Pet. 2: 23.) Often the truth He preached brought much opposition, but all His words and actions were perfect, and calm, and peaceable. The hatred, and malice, and strife came from the others. They opposed Him even when He did such great and wonderful things as healing the sick, and raising the dead. They even went so far as to take counsel to kill him. But, in spite of all that was done to Him, He still went on doing good, practising peace with all, both friends and enemies. So we should follow His example. Wherever we go, and whatever we do, we should take peace with us, and not strife and turmoil. If in preaching the Truth we encounter opposition, and those opposing us cause trouble and strife, it should not be because of any unkind words or actions on our part. Let us be careful, if these things come to us, that it will only be on account of our faithfulness to the truth.

It will not always be an easy task to do, but if we want to get the greatest of all rewards promised to us, we must strive to carry out the commands in God's Word. If it be possible, as much as lieth in you, live peaceably with all men.—Rom. 12: 18.

Turn the Other Cheek

Our Saviour has given us excellent precepts on following peace, in His sermon on the mount—

"That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."—Matt. 5: 39-41.

The meaning implied in this is, that when we are treated unjustly we are not to rail back, but to even do a little more for those who are unjust to us, and thus show to the world that we are practicers of peace, and not stirrers up of strife.

Other examples again are the Apostles. When the Apostle Paul was at Ephesus, there was a tremendous uproar and confusion, but Paul did not cause it. It was the silversmiths who raised the strife against Paul's teaching of the truth. Paul himself, when he heard of the uproar, wanted to go in, and try to calm the people, but the disciples would not allow him to do so, as they feared the violence of the mob against him.

Again, when Paul was preaching in Thessalonica, the Jews moved with envy took some of the idlers about the market place, and gathered a company together, and set all the city in an uproar. It was always the opposition side that did the stirring up, to cause uproar and confusion.

But we, in the words of the Apostle Peter (1 Pet. 2: 12), are to have our conversation, or conduct, honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation. The Apostle Paul's exhortation is, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."—Phil. 2: 14, 15.

Peace with the Brethren

The same principles apply in our relations to the brethren. It may seem strange to talk about following peace with the brethren. We would think that as everyone would be trying to do so, it would not be necessary to say anything about it.

But we must take into consideration, that we are not perfect yet, and are liable to failings, on account of weakness of the flesh, and through these imperfections, someone may sometimes be irritable. If so, do not let us provoke that one to more irritation, by being irritable ourselves, but by being calm and peaceable, let us smooth out the irritation. Let us not be ever ready to take offence at some hasty word that a brother or sister may say in a moment of weakness, and retort with another hasty word, so making strife. But let us follow the Apostle's admonition—

"Having compassion one of another. Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—1 Pet. 3: 8, 9.

Is Peace the Main Thing?

Now we come to the question, Is peace the main thing? As far as our text is concerned, it would not be the main thing, as something else is mentioned, that is, Holiness, without which no man shall see the Lord. Neither in the home, nor in the world, nor among the

brethren, is peace the main thing. We read in James that the wisdom from above is *first of all pure; then peaceable*. So it would seem that purity must be first considered, and that involves duty and loyalty to God.

If in the home life we find that for the sake of peace our loyalty to God would be compromised, we must not hesitate; for our Lord said He that loveth father or mother more than me is not worthy of me.

Again, in the world: If the occasion arises, in which we are called upon to take our stand, perhaps in the way of confessing our allegiance to God, and we know that to do so would probably mean a storm of persecution, and that by failing to confess we might have peace, we must not, in spite of the persecution that may come to us, swerve from our loyalty to God. Likewise among the brethren: If we find one walking disorderly, and who will not do otherwise, then we must withdraw ourselves from that one, even if it cause us some trouble.

For let us not think that "peace at any price" is to be desired, because it is not. Sometimes peace has to be sacrificed for the sake of loyalty to God.

God First

We are told in Jude that we are to contend earnestly for the faith once delivered to the saints. Some had crept in unawares with great errors, even denying the Lord who bought them. If false teachers bring errors to us, or someone from amongst ourselves rises up saying perverse things, our loyalty to God must be first, and we must not for the sake of peace, or fear of trouble to ourselves, allow them to say what they like without protesting. Earnestly to contend means something more than quietly sitting down and doing nothing. It means to struggle for, or labour fervently; it is action, not inaction. If it has to be a question, in our lives, whether in the home, or the world, or among the brethren, of maintaining peace or doing our duty towards God, every time our duty must stand first. Although it is necessary for us to practice peace as far as we are able, yet there is something even more important; and that is, as said before, loyalty to God. And through all our trials and testings we may rest on the precious promises. Therefore—

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works."—Heb. 12: 23, 24.

—E. B.

The Cleansing of the Sanctuary

CONTINUATION of the article on the above subject (Daniel 8) is crowded out of this issue. It will D.V. be presented next month. It is intended subsequently to publish articles on the eleventh and twelfth chapters of Daniel.

The New Covenant Advocate and . . . Kingdom Herald

A MONTHLY PAPER FOR THE EXPOSITION OF BIBLE TRUTHS E. C. HENNINGES, EDITOR

YEARLY SUBSCRIPTION PRICE (including postage)

In Australia and New Zealand . . . 2/6

In other Countries . . . 3/-; 75 cents; 3 marks; Fr. 3.75

By the dozen of any issue—1/6 in Australasia; 2/- (50 cents) elsewhere

Free to the interested who are not able to pay.

Address all Communications to THE COVENANT PUBLISHING CO.
8 FINK'S BUILDING, ELIZABETH STREET, MELBOURNE
127 CANONGATE, EDINBURGH, SCOTLAND.
676 FULTON ST., BROOKLYN, N.Y., U.S.A.

Follow Holiness

"Follow . . . holiness, without which no man shall see the Lord."—Heb. 12: 14.

I FIND IT DIFFICULT to define Holiness in so many words. According to Strong's Exhaustive Concordance, "holiness" is from a root, To make pure, holy, to hallow. So that Holiness is a state of purity, sanctification, blamelessness. In a dictionary I found a meaning among others that struck me as helpful to our present study; viz., wholeness, completeness, blamelessness, soundness. Following up these lines of thought and applying them to our subject, it may help us to a practical application of the word to our walk and conduct.

How is the sense of "wholeness" applied to the mental activities? If our mind is on spiritual things, it is to be whole-hearted, complete, sound—not that fragmental, broken, incomplete, imperfect, undecided state in which there is little or no harmony with the mind of God. Holiness will be a harmonious train of thought, all in accord with the mind of God. Holiness is not one act; it is, or should be, a life of acts and thoughts all in harmony with God's revealed will.

Perfecting Holiness

In 2 Cor. 7: 1, holiness is spoken of as a thing to be perfected. In the first place there is the cleansing away of all filthiness of the flesh and spirit (or mind). Then the perfecting holiness in the fear of God. The house is to be empty, and swept, and then possessed by God.

Holiness is the opposite to the desire of the flesh. We can sometimes get an understanding of a word by a study of its opposite, as in Gal. 5: 16-26. Here we have contrasted the fruits of light and darkness, the works of the flesh, and the fruit of the Spirit. Here we get a good understanding of the one by comparing it with the other: the Flesh and the Spirit; perfection of goodness and purity, the opposite of sin and defilement and rebellion against God.

Set Apart for God

There is another use of the word "holy," in describing that which is set apart for use in the worship of God. In the temple there were many vessels and men set apart for use in the worship of God. These are spoken of as "holy," being ceremoniously cleansed and made perfect, fitted for the worship of God in the house built for his name. But while these were only types and shadows, they present to our minds the real or spiritual. As types they enable us to understand the mind of God, that we may more readily and fully follow Holiness.

How then are we to follow Holiness? The word "follow" has a wide range of meaning; viz., to go after; to pursue; to copy; to strive to obtain. It also means to practise, to perform. Here is a something that we have our eyes on, that we desire; that we are to go after; to pursue, with the hope of overtaking, that we may obtain it, that we may receive it to ourselves. But to follow holiness means more than to pursue something beyond our reach; it means we must put holiness into practice in our daily lives.

Perhaps the first essential to following holiness is to *set our minds upon it*. Our subject speaks of following, and following implies *effort*; pursuing with the hope of obtaining. So the Christian is not only to have his mind on the revealed will of God, which is good and essential, but he is to strive to bring his life and walk into harmony with that revealed will, and in so far as he succeeds will he be perfecting holiness.

God Working in Us

While it is true we must strive to follow holiness, our efforts must not be made in self-dependence, or of ourselves. For, while the believer is working out with fear and trembling, it is God who is working in him, and who accepts, notwithstanding all the imperfections, such efforts as are made in the direction of holiness. Paul writing to the Hebrews speaks of God the Father chastening His children, that they may be partakers of His holiness—

"For they [our parents] verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness.

"Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12: 10, 11.

So while we have to follow holiness, or put holiness into practice, we are after all recipients of that which God has and desires to give. If then we sincerely follow holiness God will assuredly bless our efforts with His holiness.

Having thus far considered holiness, and how it is to be followed, we are now to consider what is the effect on the individuals thus following. The answer briefly put would be, He would become holy. As the Apostle Peter says, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Holiness, then, is to be our experience, developing in us an active likeness to God's character and virtue.

Christ Living in Us

In saying this it is not in a spirit of boastfulness, for we have seen that while we are striving, it is God who is working out a victory for us. It may sound strange, but we may put it that our victory means death of self, that Christ may live in us. The more thoroughly self is overcome, the more complete our victory; for then there will be the better opportunity for Christ to dwell in us. And we may say with Paul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2: 20, 21.) While Paul was dying out, Christ was filling the life instead.

Our text, Heb. 12: 14, states that, "Without holiness no man shall see the Lord." This is the goal of the one following holiness—to see Him, and be with Him. And this necessitates being like Him; for we cannot see Him till we are like Him. (1 John 3: 2.) Would ours not truly have been a helpless case, had it not been for the grace of God, and the love of Jesus Christ our Saviour—members of a dying race, enemies

in our mind to God; for such were we all. But God, who is rich in mercy, loved us while we were lost sinners. But when we received the Gospel of His Son, and because of our faith, we were adopted into God's family. He loves us now as dear children, and it is as such that he chastens us and that we may become partakers of His holiness.

All this helps to prove the fatherly love of God—preparing His children for the time when He will take them to be with Him, as Jesus said—That they may

be with me, and behold my glory. (John 17: 24.) But as this part of the subject is to be taken further by another brother, I will leave it here, praying that we may each be successful followers of holiness, that we may see Him and be like Him, and share with our Lord Jesus those chief blessings, being made channels of blessing to our race that to-day is groaning for the deliverance that can only come with the manifestation of the sons of God.

—W. H. O.

Christian Activity on the Way

THERE IS a truism set forth by those who study nature, that activity in one form or another is the evidence of life: it is the proof that the creature exists. In the world of spiritual things activity is again the evidence of life; being the proof that the new man exists. James the Apostle tells us that works or activities are the evidence of a living faith within; but faith which is not seen in works is dead.—Jas. 2: 14-16.

In the life of the "new creature" activities fall naturally into two divisions—

1. Those which have to do wholly with ourselves;
2. Those directly concerning the people around us.

In other words, there are activities within and activities without.

Taking the first group, and viewing ourselves before we became believers, at the time when our minds were first illuminated by the message of the truth, our first notable activity in response thereto was almost involuntary in kind.

As natural beings we have always had loves and hates, and the first appeal of the Gospel was to love One Who so loved us as to die for us. The effect of this love and faith awakened in us was that we became "new creatures" in Christ Jesus.

As new creatures also we love and hate, but no longer after the manner of our former, sinful life, for there has been a complete reversal of our activities. Formerly we conducted ourselves along the lines of selfishness—"fulfilling (as the Apostle says, Eph. 2: 3) the desires of the flesh and of the mind"; but now we have been re-formed—"created in Christ Jesus unto good works." (Vs. 10.) Now our love is for righteousness, and our hatred is reserved for iniquity.

Learning to Love Righteousness

This may seem but a small activity to contemplate, and one which does not require much, if any, effort on our part. And certainly it did not in the first instance, when it was nothing more than the attitude of our minds.

But if the power of the truth automatically turns us from iniquity, and gives us zeal for righteousness, it does require an effort on our part to *preserve this attitude*; for there will be the opposition of Satan and his hosts, which is sure to be put forth against us. And if our love of righteousness be sustained, developed, and persevered with unto the end, we shall

realise that it is not by any means a thing of small dimensions.

For consider what it means to love righteousness and hate iniquity. Consider our Lord Jesus, who is in this, as in all things, our very perfection. This was the exact state of mind foretold of Him by the Psalmist (Psa. 45: 7), and applied by the Apostle in Heb. 1: 9—"Thou hast loved righteousness and hated iniquity." This was not only the attitude of our Lord's mind, but it was fully expressed in all His activities; and because He *completely* loved righteousness, and *completely* hated iniquity, "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

The Seal of the Holy Spirit

Our text requires us to understand that those who are to be His fellows or associates in glory must previously have been His fellows or associates in their love and hate. To assist in this development the Holy Spirit is given to them.

What then is the significance of the gift of the Holy Spirit? It is the *Seal of God*, being the token of our acceptance with Him. (Eph. 1: 13.) It is the *Earnest of our Inheritance*—the foretaste, the first instalment, of those things which are yet to come in fulness. (Vs. 14.) It is the guarantee of God that all His gracious promises will be fulfilled in its possessor. It points to the undefiled and incorruptible inheritance reserved in heaven for you.—1 Pet. 1: 4.

Seeing then that the Holy Spirit is connected with the love of righteousness and hatred of iniquity, and that the weight of the glory to be inherited of God depends upon its possession, let us be active in its development; let not the passion for purity of thought, word and deed with which we began our Christian course die out or be diminished. But with that zeal which receives the commendation of God, let us stand for these things, that we may become character copies of our Great Example!

Activities in Prayer and Study

Under this heading also the subjects of prayer, meditation, and Bible Study as activities in the Christian life properly belong. "Pray without ceasing," says the Apostle Paul, making known your requests unto God. (Phil. 4: 6.) This is the grand privilege of the Christian only, and should never under any circumstances be lost sight of.

David the Psalmist prayed that the meditations of his heart might always be acceptable unto Jehovah. (Psa. 19: 14.) Our thoughts or meditations reach to the very root of our being; they are the mainspring of all actions. Let our meditations, then, be of the acceptable kind, that our actions may correspond. "Meditate upon these things; give thyself wholly to them."—1 Tim. 4: 15.

The consistent study of the Word should not be lightly regarded or laid aside, for it is God's means of declaring His will to us. He has sent forth the Holy Spirit that he who meditates thereon may understand it. "Thy word is truth," and we are sanctified by the Truth. (John 17: 17.) And "This is the will of God, even your sanctification."—1 Thess. 4: 3.

Activities in Assembling and Exhorting

But let us now consider an activity which, while primarily of benefit to ourselves, has also an influence outside of ourselves—on other believers especially. You are referred to Heb. 10: 25, in which the Apostle says—

"Not forsaking the assembling of ourselves together, . . . but exhorting one another; and so much the more as ye see the day approaching."

Everyone can bear testimony to the spiritual benefits to be derived from meeting with other believers, but the words of the Apostle clearly show that each one's presence in the assembly does in and of itself—quite apart from any kind of exhortatory words that might be spoken—constitute an exhortation to them.

And consider further: The Apostle also shows that at a certain time attention should be particularly given to this activity; "and so much the more, as we see the day approaching."

But if the mere fact of our presence in the assembly is of benefit to us and an exhortation to others, it is also shown how we may engage ourselves on these occasions—"Let us consider one another, to provoke unto love and to good works."—Heb. 10: 24.

From this it is clear that matters of a purely worldly character should not then engage our attention, for that is not the purpose of the assembly; but, rather, the careful observance of the Apostle's advice will redound to the spiritual benefit of us all.

To anyone actively engaging in the foregoing; anyone hearing the word of the Gospel, believing, and becoming obedient; learning to love righteousness and

hate iniquity; being found frequently in supplication before God; meditating upon holy things; searching the Word of truth; assembling himself with the Lord's people—to all such there can be but one result; namely, their characters must become refined and beautified; they must become more and more like God's Son.

Ambassadors for Christ

This being so, such a one is fitted by His grace to represent Him in this far country to which one day He will return. And so it is said of them—

"Now then we are ambassadors for Christ, as though God did beseech you by us."—2 Cor. 5: 20.

To them is committed the message of reconciliation; "God . . . hath given to us the ministry of reconciliation." The word in their mouths is therefore, "Be ye reconciled unto God."—2 Cor. 5: 18, 20.

Having then this most wonderful commission, the Apostle continues—

"We then . . . beseech you also that ye receive not the grace of God in vain."—2 Cor. 6: 1.

Do not come to the point of being an Ambassador and then fail to use the privilege; but, as our Lord Jesus said, GO! Go ye, and teach all nations.—Matt. 28: 19.

This is the Grand Commission made alike to young and old, small and great, disciples of the Lord Jesus. You will never know while on earth the full text of the teaching, but do as Apollos did—*Preach what you know.*—Acts 18: 24, 25.

The most of us will never be able to devote all our time to this ministry, but: *Devote what you have.*

Many of us will not be able to put two sentences together so that the hearer might understand; but Go ye also and teach; teach by the printed page.

And if some of us should be so circumscribed in the conditions of our lives that we shall be able to do none of these things, then let the overflowing fulness of our hearts touch those who are near to us, and thus be a witness for Him. And in all the circumstances and conditions of our earthly pilgrimage let us preach and teach by being witnesses of the power of the Holy Spirit which He has given to us, aspiring always unto that purity of life and character which becomes the beautiful bride for God's Son—

"The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework."—Psa. 45: 13, 14.

"His wife hath made herself ready."—Rev. 19: 7.

—F. S.

Seeing the Lord

"Without which no man shall see the Lord."—Heb. 12: 14.

PRECEDING speakers to-day have told us many interesting things which will be very profitable to us if we heed them well. They have told us that the Lord was the refuge of His people in times past, and have cited illustrations of this in the experiences of His people, both as individuals and collectively, covering all time from the first to the present. In view of these things they have encouraged us to say with the Psalmist—"Therefore will not we fear." We have also been told that whereas God is very gracious toward us in undertaking to protect us and be our

refuge, He expects something from us, which of course is but reasonable.

Our part is to follow peace and to follow holiness, as we have been well told, and this means a great deal to those who undertake it in the face of the opposition that is offered by the present evil age and its sympathizers. If you have ever tried to row against a current that was too strong for you, so that notwithstanding all your efforts you were being swept down stream, you will know what it means to try in your own strength to follow peace and holiness in the pre-

sent evil world. It is an impossibility. But we have been assured that the Lord who calls on us to follow peace and holiness in these difficult circumstances also stands ready to give all the help required so that we may make a great success of the effort, and be brought off more than conquerors through Him who loved us and bought us with His own precious blood. Since the Lord thus guarantees the necessary ability, the conditions He requires us to fulfil cannot be considered out of the way.

We have also been told that we are expected to be active in the Lord's service, as His ambassadors, giving out the message of reconciliation and beseeching men to be reconciled to God. The Lord having committed the word of reconciliation to us has done so for no other purpose than that we should publish it far and near among the people of the whole world. This is one of the activities He expects of us while we follow peace and holiness. As one speaker has said, we have been re-formed, we have been created for good works which God before prepared that we should walk in them.—Eph. 2: 10.

And now we have come to the closing portion of the day's topic—"Seeing the Lord." What does the Apostle mean by this? Let us first look at several portions of Scripture which show us how different Bible characters are said to have seen the Lord.

How Job Saw the Lord

When Job was afflicted with poverty, with boils, with a wife who called upon him to curse God and die, with friends who berated him for being an evil man, or this trouble would not have come upon him, and with a rather exalted sense of his own integrity which caused him to dispute with his self-appointed accusers, he expressed the confidence that he would yet in his flesh see God. And so he did. God entered into the argument with Job, pointing out his insignificance and thoroughly humbling him, so that he was reduced mentally as well as physically to sit in the ashes. It was after this that Job was able to say that whereas he had formerly only heard of God, "now mine eye seeth thee." But if Job was now able with the eye of his mind to see God, he also saw Him "in his flesh"; for God restored his health of body, also his property and his family; so that in truth Job's expectation was fulfilled, his latter end being blessed more than his beginning. (Job 19: 25-27; * 42: 5-17.) In this manner all of God's people, ourselves included, have more than once seen God in His providential dealings, as we have

*We understand that Job 19: 25-27 is not expressing Job's expectation of resurrection from death at the second coming of Christ, but rather his confidence that he would be recovered from the boils that were destroying his skin. It should be observed that in v. 26 the word *worms* is in *italics*, this indicating that it is not in the original but has been supplied by the translators of the Authorised Version. If any word be supplied here, it should be "boils," for these were devouring Job's skin at the time he spoke. The following, compiled from the Variorum renderings, seems to express Job's sentiment—

"For I know that my redeemer liveth,
And that he shall stand at the last upon the earth:
And after this my skin hath been mangled,
Yet in my flesh shall I see God:
Whom I shall see to my joy.
And mine eyes shall behold and not another;
My reins within me are consumed with longing [for that day]."

realized Him as the Refuge and Strength of His people. Such an experience of His dealings also gives us a keener appreciation of His character and requirements.

How Moses Saw God

When Moses was in the mount with God, he desired that the Lord would show him His glory. The Lord did not chide Moses for this request; but neither did He grant it except in a partial manner. It was explained to Moses that no man could see the face of the Lord and live, but that the Lord would pass by, would cause His name to be proclaimed while Moses was being hidden in the cleft of the rock, and afterward Moses should have a view of the back of God. This was done, and we doubt not that Moses saw all that was good for him to see—all that he was able to bear without being stricken down. None but Moses was granted this privilege, and even of him it could not be said that he actually saw God, for the Apostle said that no man hath seen God at any time; the only begotten Son hath declared Him.—Ex. 33: 18 to 34: 9; John 1: 18.

How the Son Declared the Father

When our Lord's ministry was nearing its close, He said to the disciples—

"If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him."

This was a difficult saying, so Philip said to the Master—"Lord, show us the Father, and it sufficeth us." The Lord declared, in words which to this day are not understood by a great many who read them—

"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"—John 14: 7-9.

Many Christians think they see in these words great support of the trinitarian doctrine; but we are assured that they can see that only by ignoring many other words of our Lord and the apostles which show that God the Father is in the highest position, and that the Son is next to Him. Some of our Saviour's words to this effect are found in the very chapter from which the last quotation is taken—"My Father is GREATER than I." (John 14: 28.) If of two individuals one be greater than the other in any sense whatsoever, it is manifest that the two are not identical in person or in glory and honor. We may be sure, then, that our Lord did not claim to be the Father in person, as some seem to think from the language of verse 9. Another construction *must* therefore be sought for His words, if we are to treat our Lord fairly.

What He meant, in harmony with John 1: 18, was that He was declaring or revealing the Father. Our Lord was a perfect man; as such He was in the likeness of God, just as the first created man was made. Adam lost that likeness when he sinned, but our Lord never lost that likeness, for He never sinned. Therefore, anyone looking upon Him, and understanding the perfections of His character, would be looking upon a perfect likeness of the Father; and so anyone who had seen Jesus would have seen the Father, in the same way that anyone seeing a perfect likeness sculptured or photographed of a friend may say, That is my friend. The form of speech is quite usual; no

one misunderstands it except when reading John 14: 9. Quite likely it would not be misunderstood there, except for the wrong beliefs that Satan has succeeded in introducing into Christendom.

The disciples of our Saviour never saw God personally at any time, but they saw His perfect likeness in the Son. We have never been in contact with our Master as were the disciples who had the rare privilege of accompanying Him up and down the land of Palestine; therefore we cannot see the Father in Him in quite the same way they could who were in His presence. Still, by reading the inspired narratives of the Apostles, we can gather a good deal of knowledge of our Lord's character and of the Father's too. Nevertheless, this is not all, though it may be in part, what the Apostle means when he intimates that we shall see the Lord if we follow peace and holiness.

The Pure in Heart Shall See God

In His great "Sermon on the Mount," our Saviour uttered the following gracious words—

"Blessed are the pure in heart: for they shall see God."—Matt. 5: 8.

Those who are inclined to mysticism make a great deal out of this saying in their manner. They retire into their chambers for secret and silent meditation and contemplation of what they call the "divine mysteries." When they emerge, they ask us to believe that they have actually seen the Lord and conversed with Him. They have not only spoken to Him, but He has audibly spoken to them. And this privilege they say is theirs because by contemplation and meditation on divine things they have purified their hearts and so have qualified themselves for the blessing spoken by our Lord in the beatitude.

Such persons, however sincere, are self-deceived. The Lord doubtless dwells with and even in His people—not individually but by His Holy Spirit, which He has given us. (John 14: 23; 1 John 3: 24; 4: 13.) The Lord also speaks to us, not audibly, but by His Word which He has given to be our sufficient guide unto salvation. (2 Tim. 3: 15-17.) And the pure in heart may see God even now, but not personally as the mystics suppose, for no man hath seen God at any time (1 John 4: 12); and as for our Saviour, He dwells in light unapproachable, whom no man hath seen nor can see.—1 Tim. 6: 16.

The pure in heart may and should see God now as Job saw him in His providential dealings, and as the disciples saw him manifested in our Lord Jesus Christ. The pure in heart also come to see God more and more distinctly as they come to a knowledge of His loving character and purposes as set forth in His Word. But there is still another way in which they may be said to see God; that is, as they behold his likeness developed in one another under the influence of the indwelling Spirit. "Be not conformed to this age," says the Apostle, "but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 2.) As our Father in heaven is holy and perfect, so should we become holy and perfect, as much as in us lies, and thus demonstrate ourselves the children of God. (Matt. 5: 44-48; 1 Peter 1: 15, 16.) As we thus behold the Father's likeness growing in us, we should be able to see God in ourselves and in each other in a manner analogous to that in which the disciples saw

the Father revealed in the Son. But it goes without saying that our seeing the Father in ourselves and in one another in the present life is far short of what the disciples must have seen of the Father in their Master; it is far short of what even we can see of the Father in the Son by reading the Words of Scripture. We may—we must—see the Father and the Son in ourselves and in each other to some extent as we follow peace and holiness and grow in the same; otherwise we are not following peace and holiness, but something else. Yet seeing the Lord in this manner, blessed though it be, is not the full measure of the Apostle's words in our text. He means more than this.

Looking unto Jesus

In the beginning of the chapter from which our text is taken, the Apostle exhorts us to—

"Run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb. 12: 1, 2.

Can we look into heaven, where Jesus is at the Father's right hand, and see Him there as we run our race? Manifestly, No, except we do it with the eye of faith. The language would seem to indicate that the Apostle is exhorting us in this place to look back to the perfect example of our Saviour and Redeemer, who despised the shame and endured the cross; who suffered great contradiction of sinners against Himself. We are to look to that wonderful example of faithfulness and obedience in the face of great difficulties and fierce opposition. We are to consider the Apostle and High Priest of our confession, who was faithful to Him that appointed Him. (Heb. 3: 1, 2.) So contemplating the example of that perfect life, that resistance to sin and temptation, we are to take courage and gain patience for the race that we have to run, that we may be faithful to Him who has called us. Of course we do not see our Saviour personally in this "looking unto Jesus" by looking unto His example; and as this is a looking back to events already historical we can hardly take it as being what the Apostle means when in our text he says that following peace and holiness is necessary if we would see the Lord.

"We Shall See Him as He Is"

In 1 Tim. 6: 16 the Apostle intimates that no man has seen or can see our glorified Lord Jesus Christ. Here the emphasis should be placed on the word "man"—"whom no man hath seen nor can see." The reason for this is because our glorified Saviour dwells "in the light which no man can approach unto." In other words, man's organ of vision is not so organized as to permit or enable him to see either God the Father or the glorified Son, who was indeed, for a time, of human substance, a little lower than the angels, and was then freely visible to men, but who is now far above the angels, being the exact impress of the Father's substance, therefore invisible to men.—Heb. 1: 3, R.V.; John 1: 18.

Nevertheless, the Apostle who tells us that no man can see Christ exhorts us human beings to follow peace and holiness in order that we may see Him. And John assures us that "we shall see Him as He is." There must be something behind this—some other expression that will enable us to understand the har-

mony of these apparently conflicting statements, for we are sure that they must agree if we can but find the clue.

Natural and Spiritual

Some information is given by Paul in the following words. He says—

"There is a natural body, and there is a spiritual body."—1 Cor. 15: 44.

The Spiritualists distort this sentence. They wish to make it appear that the Scripture supports their assertion that man is at the same time both natural (or fleshly) and spiritual; their misquotation, therefore, of the Apostle is—We have a natural body, and we have a spiritual body. But, as if in anticipation of this, and to show that natural and spiritual do not exist together in one individual, the Apostle says further—

"Howbeit, that was not first which is spiritual, but that which is natural; and AFTERWARD that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven."—1 Cor. 15: 46, 47.

Or, as he has already said—

"The first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. 15: 45.

In drawing a sharp and clear line between the fleshly and the spiritual, thus showing that the two are quite distinct from each other, the Apostle but follows the Master, who said—

"That which is born of the flesh IS flesh; and that which is born of the Spirit IS spirit."—John 3: 6.

Further showing the absolute separateness of earthly from heavenly, the Apostle says—

"As is the earthy, such are they also that are earthy; and as is the heavenly; such are they also that are heavenly."—1 Cor. 15: 48.

But we are only earthy; whereas our Lord, who was earthy for a short period called in Scripture "the days of His flesh" (Heb. 5: 7), is heavenly. We cannot see Him; the earthy cannot see the heavenly; no man can approach unto the light in which He dwells. Saul of Tarsus, who had a miraculous vision of that light, was struck blind by it. (Acts 9: 3, 8, 18; 26: 13.) Yet we are to follow peace and holiness, in order that we may see Him.

"We Shall All be Changed"

The Apostle now gives us exactly the information we need. He says—

"As we have borne the image of the earthy we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show [explain] you a mystery; We shall not all sleep, but WE SHALL ALL BE CHANGED."—1 Cor. 15: 49-51.

Hallelujah! When we are changed from earthly to heavenly conditions, from natural, or fleshly, to spiritual, then we shall be able to "SEE THE LORD." And so John says—

"It doth not yet appear what we shall be; but we know that . . . we shall be like Him; for WE SHALL SEE HIM AS HE IS."—1 John 3: 2.

But when does this wonderful change take place? Has each faithful saint throughout this High Calling age been ushered at death into the glorious likeness and presence of the Lord? Evidently not; the Apostle's statement, "we shall not all sleep," is a clear

intimation that some of us must sleep, or remain dead for a time, as he himself expected to do. The great change from natural, or fleshly, to spiritual, or heavenly, bodies takes place at the resurrection "out from" the dead, in connection with our Lord's second presence—

"It is sown a natural body; it is raised a spiritual body."—1 Cor. 15: 44.

"We know that WHEN HE SHALL APPEAR, we shall be like him; for we shall see him as he is."—1 John 3: 2.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me AT THAT DAY; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

As our Lord was raised from death to His glorious, incorruptible, heavenly inheritance that fadeth not away, so shall we, if we have followed peace and holiness, be raised from death to the very same; for it is reserved in heaven for us who are being kept by the power of God through faith unto this great salvation, which is ready to be revealed in the last time.—1 Peter 1: 3-5.

Seeing the Lord

And now, dear Friends, what shall we say? Job saw the Lord, not in person, but in the manifestation of His providential dealings. We have seen the Lord in the same way, for He is the Refuge and Strength of His people, so that we shall not fear though we suffer many afflictions, and though the kingdoms of this world be swallowed up in the sea of anarchy.

The disciples saw God, in that His likeness of character was perfectly manifested by the Son with whom the disciples were privileged to consort during the time of His earthly ministry. To some extent we also see God in Christ, as we read the Gospel narratives and realize how wonderfully the Son declared Him whom no man hath seen at any time.

In an inferior manner, we even see God in our fellow-believers, as, by their submission to the sanctifying influences of the truth and the in-dwelling Holy Spirit, the divine likeness is being developed in them. And we sincerely trust that they have seen the same likeness in us. So it should be; for it is written that we should be holy even as God is holy, and that we have been called from darkness to light in order that we might show forth the virtues of Him who has thus called us.—Matt. 5: 48; 1 Peter 2: 9, margin.

But a greater glory—an unspeakable joy—is in store for us. If we follow peace and holiness, we shall not only become like the Lord in character, but shall become like Him in person and in substance—changed from earthly to heavenly, from flesh and blood, which cannot inherit the Kingdom to which we are invited, to spirit, which can and will inherit that kingdom. What matters it, then, that the world acknowledges us not as sons of God. The world knew not Jesus as the Son of God, and it does not so recognize Him to this day. Therefore we have nought to complain of if we are not known by the world.

Let us then keep right on, through evil report and through good report; let us persevere in encouragement and also in seasons of heaviness, which must be experienced at times. Let us follow peace, and let us follow holiness, and then, having received the Lord's approval, we shall be "changed," we shall be made "like Him," we shall SEE THE LORD.

—E. C. H.

The Field is the World

The Great Strategist

STRATEGY is defined as the art of drawing an enemy into a position favourable for battle from the strategist's viewpoint. Tactics refers to the measures adopted during battle whereby the enemy is outwitted or overpowered and defeated. Wellington is said to have selected Waterloo as the field for the great conflict with Napoleon. The Allies and the Russians are said to have displayed great strategy in drawing the Germans into France and Poland far from their bases of supplies. Strategy involves causing the enemy to make moves which he verily believes are to his own advantage, and which he only afterward discovers were anticipated and in a manner suggested by his opponent. The present war lays great opportunities before the strategists, whose operations will be watched with interest by the whole world.

But the Christian's chief interest, whether he live in a belligerent or in a neutral country, must be in that greater war which is being waged between good and evil, right and wrong, and in the greatest Strategist of all, the Lord Jesus Christ.

The Scriptures describe Satan as the "god of this world," the "spirit that now works in the children of disobedience," that "Wicked One" in whom all the world lieth. (2 Cor. 4: 4; Eph. 2: 2; 1 John 5: 19.) This mighty prince of evil must be deposed, his army annihilated, and his captives liberated. Who will do this great work? Not man, certainly, for man is the dupe of the Evil One. Besides, man dies; and no sooner has one generation learned a lesson than a new generation arises that must learn the lesson all over again.

But the Great Strategist is gradually working Satan around into a battlefield of His own selection which will be the Enemy's Waterloo. Indeed, the first great step in his undoing was taken over eighteen hundred years ago, when Jesus gave Himself on the cross, an offering for the sins of the world. Of this the Apostle says—

"... That through death he might destroy [or render powerless] him that had the power of death, that is, the devil."—Heb. 2: 14.

That act was accomplished by the Lord alone, but its value to men rests upon their acceptance of that work and their taking an oath of allegiance to the Great Strategist. Whoever is enlightened should range himself on the Lord's side in order that he may be fighting on the winning side.

Let us not become so absorbed in the conflicts of nations as to forget that other greater conflict which is going on all the time and in every country, and let us not forget that Satan is a far subtler foe to deal with than any human antagonist. Only as we put ourselves under and absolutely obey the Great Strategist can we hope to escape "the wiles of the devil."

The Beast Taken and the False Prophet

SATAN OPERATES in the minds of men, but he largely uses human instruments. By appeals to the eye, ear, and other senses, and by prospects of selfish indulgence, all laid before us by other men, whole nations and peoples are led astray, not to speak of the misguidance of individuals. The agencies of temptation

are sometimes individuals, but not always. They may be organizations; old established institutions whose wealth in men and money enables them to mould public opinion as newer organizations are unable to do.

Of these powerful institutions the Revelator specifies two—the Beast and the False Prophet; otherwise known as Babylon the Great and her daughters. They have deceived the whole world on many matters, and one of the greatest of the deceptions is on the subject of war. War between savages may be excusable on the ground of ignorance, but churches which claim to speak for the Lord Jesus Christ and who profess to train their adherents to follow in His footsteps are not excusable for encouraging the war spirit. The Church of Rome was the originator of the theory that Christians were justified in fighting for what they considered their rights, and that is the teaching of the Papacy to-day. Moreover, all of the Protestant State Churches, and many denominations not established, encourage their governments in martial enterprises. The State churches are bound to do so, when it is remembered that the head of the State is also the head of the Church.

The Beast and the False Prophet by glorifying war are fighting against the Prince of Peace and morally at least assisting the rule of sin and death. They must therefore be taken and slain. The Lord Himself will see to it that they are absolutely destroyed, that they may deceive the nations no more.—Rev. 19: 20, 21; 17: 2-5; 18: 23.

True Christianity

THE FACT THAT a large part of Europe is at war makes no alteration in the principles of Christianity. These principles are the same in belligerent as in neutral countries; they are the same now as before the war was thought of, and as they will be when the war is over. If nations must fight, it is not the province of the Christian to interfere; but neither is it his province to join in their contentions. Where compulsory military service exists he must submit to the regulations. (Rom. 13: 1-5.) But he should seek a non-combative position, as in the ambulance or hospital service. More courage is often required to maintain the Christian principles against popular opinion than to take a place at the battle front.

Praying for Peace

We are asked, Is it right to pray for peace? and we reply, Yes, for so the Apostle commanded—

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Peaceful conditions are necessary for the spread of the gospel truth, and for the enjoyment of Christian gatherings and fellowship. They are desirable also as demonstrating to men that nobility and strength of character as well as physical strength find their best expression and use in peaceful pursuits. Engineers are in great demand in war time to build bridges. But they are none the less serving the nation and displaying their skill by similar work in times of peace. Again, man's ingenuity in devising machinery for manufacturing is as honorable and

worthy of public recognition as ability in inventing new weapons.

The glamour that attends deeds done in war is largely manufactured by classes which hope to profit financially by the fruits of victory, and who consider the death of recruits and the woes of widows and orphans a mere incident—deplorable it is true, they say, but unavoidable. The last fifty years gave the western world a taste of the blessings of peace which the present war cannot destroy, and when the war is over the peace propaganda will be taken up more strenuously than ever. In the meantime, everyone who prays, "Thy Kingdom Come, Thy will be done on earth," is consciously or unconsciously praying for peace; for the Kingdom of God stands for peace on earth, good will to men.

As to praying for peace to come in Europe next week, or next year, the time may be left open, subject to God's will and overruling providence. The next interval of peace may be a longer or shorter one than the last, but whether in peace or war God has the issues well in hand, and in His own time will set up His Kingdom in power.

Annual Report

R EPORT of the year's work will D.V. appear in the next issue of the "Advocate." Drought, and War, and other circumstances have been permitted to combine their hostile influences against the spreading abroad of the Truth during the last twelve months, so that the facts and figures of the Report will not only call forth our sympathy, but will also be a test of our willingness to put our shoulders to the wheel, and PUSH.

The Cheerful Givers

"The God of Heaven, He will prosper us; therefore we His servants will arise and build." "Through God we shall do valiantly."—Neh. 2: 20; Psa. 60: 12.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."—1 Cor. 16: 2.

Voluntary Donations, as under, have been received since our last report for the spread of the Good Tidings concerning the Grace of God in Jesus, our Mediator and Intercessor under the terms of the New Covenant.

The letter "G" after a donation number indicates that the donation is sent in harmony with the "GO FORWARD" plan of laying aside something on the first day of each week, and sending the amounts monthly for the help of the Good Work.

104G, 7/-; 105, 10/-; 106G, 1/11; 107G, 7/-; 108G, 5/-; 109G, 5/-; 110G, 7/-; 111G, 5/-; 112G, 7/-; 113G, 7/-; 114G, 10/-; at Edinburgh for tracts, 2/-; total for month, £3:13:11 (\$17.95); previously reported, £54:13:4 (\$265.66); total for 11 months, £58:7:3 (\$283.61).

The "Advocate" Sustaining Fund

Voluntary donations to this fund have been received as under, since our last report. As the "Advocate" is regularly published at a financial loss, it is obliged to depend upon the loving co-operation of its friends until it shall become self-sustaining. Let the good work continue!

145G, 15/6; 146G, £1:10:0; 147G, 12/9; 148G, 5/-; 149G, 12/4; 150G, 2/-; 151G, £1; 152G, 12/-; 153, 5/-; 154G, 8/10; 155G, 8/10; 156G, £10; total for month, £16:12:3 (\$80.73); previously reported, £159:18:7 (\$776.23); total for 11 months, £176:10:10 (\$856.96).

Book List

Bible Talks for Heart and Mind, 350 pages, with useful diagrams, and list of ancient Manuscripts of the New Testament. The Book of Comfort, showing the loving purposes of God toward our race, the blessings of the New Covenant, and the special privileges of the "High Calling." Cloth Bound, gilt lettering, 2/6 (60 cents). Postage extra in Australia, 1d.; elsewhere, 5d. (10 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

The Parables of Our Lord, 440 pages, bound uniform with Bible Talks. Forty large Parables and a large number of Similitudes are explained, or the Lord's own explanations called attention to. His wonderful words of life come to us with renewed power as we seem to hear Him discoursing on the hillsides or in the market places. Price, 2/6 (60 cents). Postage extra in Australia, 2d.; elsewhere, 6d. (12 cents). Special price to "Advocate" readers, 1/6 (35 cents); postage extra as above.

The Church and Its Ceremonies, 160 pages. Part 1—The Church and its Organization. Part 2—"The Doctrine of Baptisms." Part 3—The Lord's Supper. Various difficult passages, such as "Baptized for the Dead," and "Baptism doth now Save us," are examined and explained by comparing with other Scriptures. Many are of opinion, that the Lord's Supper may be observed at any time; but this book shows that the Scriptures point to one certain, definite time for such observance, and shows what that time is. Cloth bound, 1/6 (35 cents), paper covers, 1/- (25 cents). Postage extra in Australia, 1d.; elsewhere, 6 cents (3d.). By the dozen in Australia, cloth bound, 10/6; paper covers, 7/6, postpaid; elsewhere, cloth bound, 12/6 (\$3.00); paper covers, 8/6 (\$2.00), postpaid.

Everlasting Punishment, 112 pages. A Scriptural examination of the philosophy of punishment for sin. Every Bible occurrence of *Sheol, Hades, Gehenna, Lake of Fire* and related terms, also "The Rich Man and Lazarus," etc., are fully explained. Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

The Christian's Comforter—The Holy Spirit; Various Manifestations; the Gifts of the Spirit; as Comforter and Guide; as Convictor of Sin, of Righteousness, and of Judgment; as Demonstrator of Sonship.—The Sin against the Holy Spirit.—Father, Son and Holy Spirit.—Cloth bound, 1/1 (29 cents); paper covers, 6d. (12 cents), postpaid.

Armageddon—What is it? What does it mean? Gathering the Kings to the Battle; Meaning of Symbols—Air, Vial, Beast, Frogs, Earthquake, etc.; The Marriage of the Lamb; The Five Universal Empires. Cloth bound, 1/- (25 cents); paper covers, 6d. (12 cents), postpaid.

Peace or War—Our Day and its Issues; The Second Coming of the Lord; etc. 96 pages, paper covers, 6d. (12 cents), postpaid.

Everlasting Punishment, The Christian's Comforter, and Armageddon, are supplied by the dozen, assorted, cloth-bound, 7/6 (\$1.85); paper covers, including **Peace or War**, 3/6 (85 cents); postpaid.

The Dead, Where Are They? 48 pages, 3d. (6 cents), postpaid; 1/6 (36 cents) per dozen, postpaid.

Sabbath Observance; An Answer to Seventh Day Adventism. 2d. (4 cents), postpaid; 1/- (25 cents) per dozen, postpaid.

SPECIAL GIFT OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, Bible Talks for Heart and Mind, The Parables of Our Lord, and The Christian's Comforter, to one address, postpaid, in Australia, 6/6; elsewhere, 8/- (\$1.90). Everlasting Punishment, or Armageddon, may be substituted for The Christian's Comforter, if desired.

EXTRAORDINARY OFFER.

The New Covenant Advocate (monthly) for one year, new subscription or renewal, and one copy of each of the above books in the best binding in which they are published—the complete list—to one address, postpaid, in Australia, 9/6; elsewhere, 12/- (\$2.90).

There could be no better way to introduce the Good Tidings to a friend than by sending him or her one of the above offers.