

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

Vol. 46

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No. 1

A New Year 1969

By

Metta Anderson

On this clean white page of my life's record book
The book only God understands,
I shrink as I ponder and trembling wonder,
For fear I have failed His commands.

I turn back the pages of other past years;
Must this clean one be like those?
With a trembling hand and an inward command,
I hasten those pages to close.

Forgetting the past; who wants to remember?
Today is to do as we will.
With a courage on the Eve of this New Year,
We plead His will to fulfill.

CONTENTS

	Page		Page
Detours on Road to Salvation	2	Daniel's Prophetic Times of 1260, 1290,	
Obituaries	4	and 1335 Days Solved At Last	6
Past, Present and Future	5	Thanksgiving Time Reunion	14

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 Headquarters on the Temple Lot, Independence, Missouri.
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EDITOR

Kenneth J. Smith, 209 South Crysler, Independence, Missouri 64050

ASSOCIATE EDITORS

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055
 Lovita Seibel, 1101 W. Orchard Street, Independence Missouri 64050

BUSINESS MANAGER OF ZION'S ADVOCATE: C. LeRoy Wheaton, Box 472, Independence, Missouri, 64051. Subscriptions and changes of address.

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EDITORIAL

DETOURS ON THE ROAD TO SALVATION

As the traveler of the day starts his journey, he provides himself with a map of the route that he is expecting to travel in order to arrive properly at his destination. And, as he studies his course, he finds along the way there are by-ways leading off in the haze and the beauty of the hills around him. But none of the by-ways arrive at the proper destination and thereby deny him the benefits and rewards to be found at the end of his destination. Mankind, not unlike the traveler of the day, must of a necessity study and chart a proper course along the way if they are to arrive at their ultimate destination and become **SONS OF GOD AND JOINT HEIRS WITH CHRIST.**

"Belief in Christ is absolutely necessary to become children of God," "There is no other name given whereby man can be saved." However we are as mixed up on the subject of belief in Christ as we are on many other subjects. Belief in Christ means more than merely consenting to the fact that Jesus is the Christ. Merely believing will not attain for us the destination that we have set for ourselves. Jesus gave us to believe and understand that devils believed, but it did not bring them salvation. He came into the world and instituted a plan whereby man, through obedience to this plan, might become the sons of God and joint heirs with Jesus. A true belief in Christ means not only consenting to, but application of, the plan be instituted on earth.

One writer, in attempting to teach the principle of faith, goes back to the beginning of the matter and says, "If we only have a desire for faith, if we will nourish that desire, it will take root and grow until it will become faith." So, if it be true that in our desire to advance toward God we may have a small or seemingly insignificant starting point, we need not be dismayed when our faith overnight has not grown into something wonderfully strong. Sudden conversion, or get religion quick, seldom bring deep rooted growth. It works very much like the get rich quick business out in the world. Every day of our lives we see it bringing disaster and grief often to all those that participate. The Scripture tells us the method that true growth takes, "Line upon line, precept upon precept; here a little and there a little." This principle of growth and development runs throughout all his works. The mighty oak tree does not spring to full growth overnight. But, constantly adding to that which it has at birth, it becomes strong and graceful against the beautiful heavens above. It is one of the supreme laws of God. Yet in his spiritual work, the great Evangelist of the earth would have us disregard it entirely. Our great elder brother, the Apostle Paul, said, "Grow in grace and in the knowledge of our Lord."

Therefore, at this point, perhaps we are at the first great detour on our journey toward salvation and be-

coming SONS OF GOD AND JOINT HEIRS WITH CHRIST. Unless we are determined to arrive at our true destination, we may find ourselves well down this beautiful by-way leading off into the haze and beauty of the hills of life around us. It's a by-way that is paved with the accomplishments in the eyes of men of the masterful teachings of the prominent Evangelist of the day. He teaches mankind to accept Jesus in BELIEF to which point a man then feels an air of complacency in the prescription of this masterful speaker. But, alas, this is a detour and the route comes to an end as he tells the people to go wherever they will. Men must therefore be good map readers and refer often to the great guide along the way, that they fall not into the many detours along the way in their struggle toward God.

Thus the first genuine point of accomplishment along this great route of salvation becomes belief or faith that God is and lives. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." (Acts 16:31) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) Man has only started on his journey toward God. Therefore, he must go on and partake of all the plan of Jesus in order to participate in so great rewards. Going to our great guide, we find Peter speaking thus, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) Man now has two answers as to what he should do to be saved: have faith or belief in Christ and repent. If he is to struggle properly on toward God, he must accept them both as requisites of equal value. Upon one principle still another point on the route is indicated in the great guide, ". . . He that believeth and is baptized shall be saved." (Mark 16:16) Here again, perhaps, is another detour in the route toward salvation, with popular teaching being that baptism is not really necessary to being saved. This is allowing many variations and interpretations to occur, even to the disallowing of the great example set by Jesus himself. He went down into the water and was buried with John the Baptist in the water. John being the one who had demurred at the request of baptism by Jesus because of his unworthiness. But, "Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." (Matthew 3:15) The Lord reveals to us in the Scripture just how he feels toward ANY man who attempts to alter his commands. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:19) And again, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deuteronomy 12:32) Therefore, if men are really desirous of attaining salvation in truth and becoming "Sons of God and Joint Heirs with Christ," they have arrived at another important accomplishment along the route. They must be baptized into Christ, ". . . for the remis-

sion of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) This is a complete rebirth of water and of the Spirit. Any variations from the specified command are rightly challenged by the Scriptures themselves and those perpetrating such variations come under the condemnation of "taking from". John the Baptist understood that baptism was two-fold "I indeed baptize you with water unto repentance; but he that cometh after me . . . he shall baptize you with the Holy Ghost, and with fire." (Matthew 3:11) And, Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5) To keep from straying further into another detour, we find the guide definitely details the method or mode that his baptism must take. "Therefore we are buried with him by baptism into death: and like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 4, 5)

The gospel traveler has arrived at another important point in the route he is attempting to pursue, the baptism of the Spirit. Here again the detours seemingly increase in number and variation. But, if he will cling closely to his great road guide, he will surely come through with proper understanding of the baptism of the Spirit. For it will not be found in the demonstrative activity of those who distort normal activity. We are told in the Scriptures that many spirits have gone out into the world, and we are commanded to examine the spirits. Yes, we are comforted with the information that the Spirit of God is not the author of confusion. God is the supreme intellect of the universe. We cannot look upon the wonderful harmony of all things, nature's serenity in peace or its magnitude in disturbance, without being struck, in our limited way and comprehension, with the true significance of that intelligence. Therefore it is difficult to conceive, in our imaginative way, that wonderfully intelligent Being prompting any person to become grotesque in appearance in demonstration. However, violent demonstrations of a spirit do not always mean that it is the devil from which it comes. There are three sources from which we can expect such things—God, man, and the Devil. If they are of God, they will surely be in harmony with God's law and we will know them. If they come from man, they may reflect only the state of his nervous system, or his over-developed imaginative powers. If they come from the Devil and we study them closely enough, we will discover them to lead men away from the truth and entice him to do evil. This is the object of the Devil, to entice men away from the route that he is determined to take unto salvation.

In order to make sure, the gospel traveler must cling closely to the great guide so that he might not wander off into the by-ways and highways unknown upon our map of salvation. The baptism of the Spirit is received by the laying on of hands. "Then laid they their hands on them, and they received the Holy Ghost. And

when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money." (Acts 8: 17, 18) And we turn to I Timothy 4:14 and learn that the laying on of hands was practiced not only by the apostles, but by the presbytery of the church. And in the ninth chapter of Acts we read of Ananias, who was not an apostle, using the ordinance of the laying on of hands. And the fifth chapter of James also speaks of the elders as using it. Therefore, the gospel traveler has definitely established the use of the ordinance of laying on of hands among all those who administer in the route to salvation. He finds that the gift of the Holy Spirit is for the purpose of testifying of Christ, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26) And proceeding a little farther, we find it is given for a guide unto all truth, the showing of things to come. "Howbeit when he, the Spirit of truth, is come, he will guide you into truth: . . . and he will show you things to come." (John 16:13) And the fourth object: "For as many as are led by the Spirit of God, they are the SONS OF GOD. . . . The Spirit itself beareth witness with our Spirit, that we are the children of God:" (Romans 8:14, 16) Then the last reason is that we may know we are the children of God. Are you a son of God? The traveler on the route to salvation has thus far avoided the devious by-ways and dangerous detours that enticed him along the way. "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection . . ." (Hebrews 6:1) Yes may we go on until we can truly say: we are SONS OF GOD AND JOINT HEIRS WITH CHRIST.

K. J. S.

OBITUARY

Denver Glenn Chapman, son of John and Nancy Gertrude Chapman was born May 1, 1904, at Panama, Missouri, and passed from this life September 29, 1968 at Independence, Missouri.

Brother Chapman was baptized June 8, 1913 and became a member of the Church of Christ (Temple Lot) March 7, 1946. He was ordained a priest April 25, 1948.

On September 28, 1941 he was joined in marriage to Jean Ritchison at Independence, Mo. To this union was born a daughter, Minon.

Besides his wife and daughter he is survived by four brothers, Vern W. Chapman of Kansas City, Kansas; Ed Chapman of Kansas City, Missouri; Lloyd Siebert of Kansas City, Missouri; and one sister, Lola Moore of Liberty, Missouri.

Funeral Services were held from the Speaks Funeral Home with Elders Leslie Case, and Nicholas F. Denham in charge. Interment was in the Mound Grove Cemetery.

"For we know that it is by grace that we are saved, after all we can do" (2 Nephi 11:44).

EDITORIAL NOTE

It seem there was some confusion as to who the author of the "Guest Editorial" was that appeared in the November issue. It was written by Sister Evalena Sills of Phoenix, Arizona. We heartily recommend its reading and re-reading by one and all.

Greetings from East Independence Local:

We, here, are being admonished to raise our standards, particularly in our actions and our mode of dress, to come out of the world, set ourselves apart, so as to be pleasing in the eyes of the Lord.

Bro. Sheldon is about his Father's business, after another operation. He and Bro. Joe Yates of Preston are on a trip to Canada.

Bro. and Sr. Kenneth Smith have returned from a visit with their son Jimmy and wife Rose in Texas. Their youngest son, Bobby, is attending college in Chicago on a scholarship he won. We all all proud of him.

Bro. and Sr. Wm. Anderson had a nice vacation back east with her family.

Bro. Dennis Yates is in the Army and stationed at Ft. Leonard Wood, Missouri. Captain Weyburn Yates is in the Veterinarian Corp at Ft. Lewis, Washington. Both are sons of Bro. and Sr. Curtis Yates.

Sr. Meta Rupe's son is stationed in Vietnam with communication. He is the grandson of Bro. and Sr. Wm. Anderson.

Sr. Sylvia Seibel is in the Army Nurses Corp and is stationed in Japan.

We are all being blessed with good health and pray it will continue, if it be the Lord's will. May we strive toward love and understanding so that we may be one.

Your Sister in the Great Family of Christ,

Adair McCubbin

Obituary of Dorothy Eunice (Norgard) Brown

Born: January 9, 1923

Arnold, Nebraska

Daughter of Mr. and Mrs. Adolph Norgard

Central City, Nebraska

Married April 7, 1947.

She leaves to mourn her passing, one son, George Patrick Brown, of the home; her mother, Mrs. Leona Norgard, Central City, Nebraska; a brother, Robert Norgard, Sacramento, California; and five sisters, Mrs. Shirley, Hoback, Grand Junction, Colorado; Mrs. Fannie Carlson, Mrs. Margaret Stuart and Mrs. Barbara Hedges, all of Central City, Nebraska; and Mrs. Pauline Nisson of Hampton, Nebraska; and a host of friends and acquaintances. Funeral services were held at the Sheil Funeral Home in Kansas City, Missouri with Elders Kenneth J. Smith and William Anderson in charge. Interment Services in Central City, Nebraska.

" . . . For whatsoever is not of faith is sin" (Romans 14:23).

PAST PRESENT AND FUTURE

By

Ollie Derry LeLong

The past is undeniably ours; it is what we have made it or what someone else may have helped make for us. The present is ours to handle as we may and in the handling thereof, we have the experiences of the past to profit by or to guide us. It is within our power to throw off the things that have caused us this distaste in the past and also lies within us, to a great extent, whether we profit by the past experiences or let the past repeat itself in the present. Let not the present slip into the past without a strong effort upon our part to make it better and so get within our grasp the power which is our right and privilege to control the situations of the present. If we lose our self-control, in time we lose our self-respect and oft times the respect of others. In losing our self-respect and self-control, we must then go to someone else to shape our lives for us, telling us always just what we should do and how we should do it. There is nothing like the present in which to make good and to put forth our best effort toward shaping a foundation of solid materials upon which we can safely stand in the future without fear of distaste or a tendency to go backward instead of forward. We know what our past has been and we know what our present is, but we do not know what our future is to bring forth, nor is it within our power to lift the veil and look beyond into our future.

Our future belongs to God. By this statement I do not wish to convey the thought that we should sit idly by and let come what will, as God has it within His hands to do as He wills. He wants us to work our own future and He has given us the present to do it in. He is desirous that we shape our lives by His example and by so doing our future is insured. In the enjoyment of blessings and good things we too often complain of our future after we get to it, which at the time is the present with us. But, what have we done to make it otherwise? Have we complied with every law, physical, temporal, spiritual, and otherwise? We will all agree that we have not. Who then is to blame for our condition; is it not chiefly our own self? So it is well that we have a path to look back into, although it may make a disagreeable flavor in our mouth at times, but usually when we have eaten anything that is distasteful we dare not try it again, and thus we have learned our lessons and hope to profit by them. There are people who can never get away from their past; it hangs tenaciously to them and they have not sufficient strength or will to shake it off. This is deplorable because it has destroyed faith and killed hope which should be a bright beacon to lighten our paths as we journey on into the mystic future. And, when the time comes that we meet our God, we will have no fear to go into it as it is crowned with millions of stars and presided over by a moon whose soft ray of light only bespeaks a foretaste of the morrow when the full sunlight of a gracious God will shine upon us. Let us remember

to have the love of God and that His blessings mean more than anything else.

Though I speak with the tongues of men and of angels, and have not love I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind. Love envieth not. Love vaunteth not itself; it is not puffed up; love beareth all things, believeth all things, hopeth all things, endureth all things; love never faileth. But whether there be prophecy they will fail; whether there be tongues they shall cease; whether there be knowledge it shall pass away. For we know in part and we prophesy in part. When that which is perfect is come then that which is in part will be done away. For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as I am known, and now abideth faith, hope, love, these three, but the greatest of these three is LOVE.

EVENING PRAYER

By

Nellie Walberg

Another day ended, dear Lord,
Now on bended knee, I come.
This day, like many, seems wasted,
Yet I'm one day nearer home.

My cup so empty to offer thee,
Either in word, or thought, or deed.
Please fill my soul with zeal again
Lord, I so much feel this need.

Each precious gift you gave me, Lord
Please don't let them fade away.
Tenderly nurture them in my heart.
Until the dawn of your promised new day.

Two men were heard in conversation with each other and a little bit philosophically, as one said, "There are two kinds of people in the world today—Leaders and Followers. What are you, my friend?"

This friend answered in saying, "I'd like to be a leader, but if this cannot be, I'll verily try to be a leading follower."

—From sermon by Don W. Housknecht

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

DANIEL'S PROPHETIC TIMES OF 1260, 1290, and 1335 DAYS SOLVED AT LAST

PLUS POSITIVE IDENTIFICATION OF THE KING OF THE NORTH AND KING OF THE SOUTH

The eleventh and twelfth chapters of Daniel have been the source of much speculation and research by expositors and students alike with variant interpretations uncountable. In general terms there are two leading schools of thought involved; the traditionalists and the modern critical school. The latter, arising in Germany during the last century, and spreading like a plague over the nations of the earth, has sought to destroy the authority of the Scripture as the inspired word of God. For example, in order to explain the marvelous fulfillment of Daniel 11, they assume an author of later date who was a historian rather than a prophet, and in order to avoid the condemning influence of those time prophecies which read to the end of time, they seek to lump them in the roughly three year period of the persecutions of the Jews under Antiochus Epiphines. To give this approach an appearance of truth it is necessary to avoid accurate application of these very detailed prophecies and apply them in the most general terms. The time prophecies are taken as rounded, inaccurate figures in some cases; and as only symbolical in others. **OBVIOUSLY THIS APPROACH IS UNACCEPTABLE TO THE SINCERE BIBLE STUDENT.**

The Failure of Previous Interpretations of the 1290 Years

After discussing various interpretations of both the modern critical school and the traditionalists the Pulpit Commentary offers the following revealing conclusion: "All these various solutions, all more or less unsatisfactory, prove that no solution is possible. If the fulfillment is yet in the future, circumstances may convey to us the interpretation. We must remember the vision was sealed to 'the time of the end.' Professor Fuller suggests that Babylonian discovery may at some future date throw light on Daniel's use of numbers."

An interpretation of the time prophecies of Daniel and Revelation that demands consideration at this time because it has been accepted by the Church is the surprisingly well-ordered presentation of Daniel McGregor. However, a number of errors in prophetic interpretation cast a cloud of uncertainty over the truth of his deductions. These errors can be enumerated as:

1. He assumes that Christ was born in the year zero.

There is no year zero in the civil calendar, only in the astronomical calendar which is not used in historical computations. In the civil calendar the year 1 B.C. is followed directly by 1 A.D. This error by itself throws off all deductions passing the birth of Christ by one whole year which destroy completely his results.

2. Christ was born in 6 B.C. (See Chronology by the author introducing a five year error in his interpretation of the 70 weeks.

3. The use of solar, lunar, and prophetic years in some prophecies, but a failure in others casts a cloud of inconsistency over his whole effort.

4. The general use of solar years (which he erroneously calls prophetic years) is incompatible with the definition of prophetic years found in Revelation chapters twelve and thirteen where 1260 days, 42 months, and $3\frac{1}{2}$ times are all the equivalent of 1260 days, covering the same span of time. Therefore prophetic time of 360 days in a year must be used in all prophecy, or else the Scripture is false.

5. The orderly results coinciding with desired events is taken as a specious argument for the truth of his system.

6. His failure to correctly interpret in full the beginning and end events in some of these prophecies completely annihilates the validity of his results in these instances.

The Kings of Medo-Persia

In the King James rendering there seems to be a confusion of the ruling monarch at the time of Daniel's vision, being Cyrus in Dan. 10:1, but Darius in 11:1. Also the authorized version makes it the third year of Cyrus while the Septuagint states that it was "In the first year of Cyrus." "This is at variance with all other versions. As, however, these other versions are derived from the Palestinian recension, they unitedly do not much more than counterbalance the Septuagint—Pulpit Commentary. The determining argument is found in Daniel 11:1 where the additional witness points to the first years of Cyrus as being correct after we have taken care of the statement that it was Darius.

Darius is supported by the King James, the Latin Vulgate and the Peshitta, although it is highly improbable that any king by the name of Darius existed at this point in history. The first known Darius is found as Darius Hystaspes who reigned B. C. 486-465. The Pulpit Commentary urges the following probable solution: "The two names would have been in the old Egyptian Hebrew script, a striking resemblance to each other; the fact that the last letter of both names is the same, and also the second letter, made the likeness considerable in any script; but the first letter of

'Darius' is certainly very like the first letter of 'Cyrus.' The vav would possibly be omitted, then the first two letters of either name would resemble closely the first two letters of the other, and the final letters are the same." Hence in a faded and worn manuscript it would be an easy matter to mistake Cyrus for Darius.

Dan. 11:2: "And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

There were thirteen kings in Medo-Persia, the first being Cyrus, B.C. 558-529. The next three in order are Cambyses, the son of Cyrus; Smerdis the Magian, who falsely pretended to be another of his sons; and Darius Hystaspes, who married Cyrus's daughter. The fourth was far richer than they all is the next in line, Xerxes the Great. "For his expedition into Greece he collected the largest army read of in history, consisting of more than five millions of men; besides the Carthaginians, and others, whom he excited to war against the Grecians in other quarters. But though this tremendous invasion exceedingly wasted Greece; yet it was resisted by a very small number of the inhabitants, with the most determined valor, and the most decided success. The Persian troops were shamefully routed and dispersed, incredible numbers perished, and Xerxes returned home in disgrace, and almost unattended."—Matthew Henry's Commentary.

"The expedition was an utter failure, and the battles of Thermophylae and Salamis (480 B.C.) and those of Plataea and Mycale (489 B.C.) are among the most glorious events in Greek history."—Dummelow, A Commentary on the Bible.

The Empire of Alexander the Great

Dan. 11:3: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."

The rise of Alexander was of lightning speed and marvelous success. So great were his victories against impossible odds that the only conclusion is that God gave him the kingdom. At Grannicus Alexander had an army of only 35,000 and fought against hundreds of thousands. At Issus he fought 700,000 Persian troops, while at Arbela 47,000 Greeks completely routed over a million. These three great battles placed Alexander at the head of the third world kingdom: the Grecian empire.

Dan. 11:4: "And when he shall stand up, his kingdom shall be broken." It was as a result of one of these drunken orgies that Alexander came to his death. Having sat through one extended drinking spree he entered immediately upon another. He is said to have drunk, one by one, to the health of the twenty guests present, and to have followed this, incredible as it may seem, by twice draining the Herculean cup, containing six of our quarts. As a result of this terrible debauchery he was at once seized with a violent fever, and from this he died eleven days later, in May or June, 323 B.C.

"Divided toward the four winds of heaven"—v. 4. "After his death there arose much confusion among his followers respecting the succession. It was finally agreed, after a seven days' contest that his natural brother, Philip Aridaeus, should be declared king. By him, and Alexander's infant sons, Alexander Aegus and Hercules, the name and show of the Macedonian Empire was for a time sustained; but all these persons were soon murdered; and the family of Alexander being extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings.

"They thereupon fell to leaguings and warring with one another to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to—how many? Five?—No. Three?—No. Two?—No. But four—just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven in place of the great horn that was broken." — Uriah Smith, Thoughts on Daniel and the Revelation, p. 197.

These four kings were as follows:

1. Seleucus whose territory extended from Syria to Babylon, and on to the eastern boundary of the empire.
2. Lysimachus, who had Thrace and a portion of Asia Minor.
3. Ptolemy, son of Lagus, who had Egypt, and from whom sprang the Lagidae.
4. Cassander, whose territory embraced Greece and Macedon.

"These held dominion toward the four winds of heaven. Cassander had the western parts; Lysimachus had the northern regions; Seleucus possessed the eastern countries; and Ptolemy had the southern portion of the empire. These four horns may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and Bosphorus), Syria, and Egypt."—Uriah Smith.

"And not to his posterity": v. 4. As noted above all the descendants and close relatives of Alexander were murdered.

"Nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."—that is, besides the four generals. Other kingdoms carved out of Alexander's empire are: Bithynia, Paphlagonia, Pontus, Cappadocia, Armenia Major, Armenia Minor, Bactria, and Parthia.

Dan. 11:5: "And the king of the south shall be strong." Ptolemy I, Soter, B.C. 324-283, of Egypt was a very learned monarch, bringing in scholars from all countries to reside in Egypt, expanding the famous library and spreading almost as extensively as under the greatest glory of Egypt.

SECOND PART: "And one of his princes"—Seleucus I, Nicator, the first Syrian King, was originally an officer under Ptolemy I. of Egypt. See Dummelow, a Commentary on the Holy Bible.

THIRD PART: "And he shall be strong above him." Seleucus I shall be stronger than Ptolemy I, a fact born out in history.

FOURTH PART: "His dominion shall be a great dominion"—Seleucus I became master of the greater part of the empire of Alexander the Great.

VERSE 6: FIRST PART: "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement"—K.J. "And after some years they shall come to an agreement, and the daughter of the king of the south shall come to the king of the north to make peace between them" — Peshitta. Ptolemy II., Philadelphus had just concluded a war with Antiochus Soter of Syria, B.C. 249, and had given his daughter to Antiochus Soter, hoping to preserve the peace.

SECOND PART: "but she shall not retain the power of the arm; neither shall he stand, nor his arm." On the death of Ptolemy II, Theos, Antiochus divorced Berenice and took Laodice back, his former wife. Laodice poisoned Antiochus, murdered Berenice and her child.

THIRD PART: "She shall be given up, (Berenice) and they that brought her, and he that begat her, (Ptolemy, her father), and he that strengthened her" (Ptolemy II, her father). The agreement between Antiochus, Ptolemy II and Berenice for peace was repudiated by Antiochus II when he divorced Berenice and returned to his former wife.

FOURTH PART: "But out of a branch of her roots, shall one stand up in his estate." In the place of Ptolemy who died in B.C. 247 stood up the brother of Berenice, "a branch of her roots", by name Ptolemy III, Euergetes.

FIFTH PART: "which shall come with an army, and enter into the fortress of the king of the north, and shall deal against them, and shall prevail." Ptolemy III., Euergetes, king of the south, invaded Syria, the northern kingdom, with a strong army, entered into the capital city Seleucia (the fortress) and overran nearly the whole of the Syrian empire, thus "prevailing."

SIXTH PART: "And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold." When Ptolemy Euergetes left Syria he is reputed to have carried with him no less than 2500 idols, among which were Egyptian gods which had been carried out of Egypt by Cambyses, nearly three centuries before. He also took immense booty, and undoubtedly many noble captives.

SEVENTH PART: "And he shall continue more years than the king of the north." Ptolemy Euergetes died in 222 B.C., four years after the death of Seleucus Callinicus who was killed by a fall from his horse in 226 B.C., thus he continued more years than the king of the north.

VERSE 9: "So the king of the south shall come into his kingdom, and shall return into his own land." This

describes the return of Ptolemy Euergetes to Egypt, to keep peace at home, leaving conquered Syria to Seleucus Callinicus who quickly reestablished his dominions.

VERSE 10: FIRST PART: "But his sons shall be stirred up." Seleucus Callinicus, that king of the north that was overcome . . . left two sons, Seleucus (Keraunus,) and Antiochus (the Great) . . . Seleucus, the elder of the two, being weak, and unable to rule his army, was poisoned by his friends, and reigned only two years; and his brother, Antiochus succeeded him, who reigned 37 years, and was called the Great." (Matthew Henry). It is to be noted that Clare believes Antiochus to be the great grandson of Seleucus the founder of the dynasty of the Seleucidae.

SECOND PART: "And assembled a multitude:" Antiochus fought many successful wars, began by crushing the revolt of Molo who had annihilated every army sent against him, and assembled a multitude of 62,000 foot, 6,000 horse and 102 elephants.

THIRD PART: "and one shall certainly come:" Antiochus came alone (one) as his brother had been killed.

FOURTH PART: "and overflow and pass through:" Antiochus waged war with Ptolemy Philopater for the recovery of Phoenicia and Palestine, which he conquered.

FIFTH PART: "Then shall he return, and be stirred up, even to his fortress." The king of the north Antiochus the Great returned to a fortress in Egypt, probably Raphia in Egypt where the final battle was fought.

VERSE 11: FIRST PART: "And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude." Ptolemy Philopater moved with indignation came against Antiochus the Great at Raphia with a vast army of 70,000 foot, 5,000 horse, and 73 elephants.

SECOND PART: "But the multitude shall be given into his hand." (Antiochus the Great), "advanced southward where he encountered the Egyptian army at Raphia, where he suffered a great defeat, which deprived him of all his conquests except Seleucia in Syria, the port of Antioch" (B.C. 217). The Syrians are said to have lost 10,000 men besides 4,000 prisoners"—Pulpit Commentary.

VERSE 12: FIRST PART: "And when he hath taken away the multitude," i.e., the king of Syria returned home with the still sizable remains of his multitude.

SECOND PART: "his heart shall be lifted up." The heart of Ptolemy of Egypt was lifted up. "and he shall cast down many ten thousands." Ptolemy did not pursue the advantages of this decisive victory; for being elated with his success, he gave himself up to the most disgraceful debaucheries. After the retreat of Antiochus, he visited the cities of his Asiatic dominions and Jerusalem among the rest: and being with great difficulty restrained from entering the holy of holies, he was so displeased with the Jews, that he destroyed, some say 40,000 others 60,000 of his Jewish subjects in Egypt, by a most serious persecution; and casting down

so many tens of thousands of his own subjects did, of course, weaken his kingdom and conduce to its ruin"—(Matthew Henry's Commentary). Hence Daniel records, "but he shall not be strengthened by it"—v. 12.

VERSE 13: "For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches." About 12 or 14 years later, Egypt being headed by Ptolemy Epiphanes, a child of only five years, Antiochus raised a greater army than before, and amassed very large sums of money to defray the expenses of the war.

VERSE 14: FIRST PART: "And in those times:" at the invasion of Egypt by Antiochus the Great—"there shall many stand up against the king of the south:"—"And, at the same time that Antiochus marched his army to attack the Egyptian provinces, many other enemies stood up against the king in his minority. For the conduct of his father, so disgusted the Egyptians, that they were ready to join Antiochus; and Philip, king of Macedon, made a league with him against Ptolemy, stipulating to divide his kingdom between them"—Matthew Henry's Commentary. Philip, however, became engaged in warfare with the Romans and was unable to give active assistance.

SECOND PART: "Also the robbers of thy people shall exalt themselves to establish the vision." Some think this refers to the violent among the Jews who joined with Antiochus, others translate the word for "robbers" as signifying revolters, as breaking loose from those who had acquired dominion over them. In this sense it would refer to the Jews who were seeking freedom from Ptolemy by assisting Antiochus. However, they fell before the approach of Antiochus who then turned to fight the Egyptians.

VERSE 15: "So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." Antiochus took the strong city of Zidon and prosecuted the war throughout Coele-Syria, Phoenicia and Palestine.

VERSE 16: FIRST PART: "But he: Seleucus the Great—"that cometh against him", the army of Ptolemy Epiphanes, "shall do according to his own will", being an absolute monarch with a powerful army.

SECOND PART: "And none shall stand before him." Seleucus overflowed the land of Egypt as a consuming flood.

THIRD PART: "And he shall stand in the glorious land." That is, Jerusalem: which provinces were finally recovered in the decisive battle of Pones. B.C. 198.

FOURTH PART: "which by his hand shall be consumed." There is some debate on the fate of the land of Israel. Matthew Henry states, "by his hand it was wasted and consumed; for with the spoil of that good land, he victualled his vast army. Yet some read this, By his hand it shall be perfected; as if the land of Judea, being taken under the protection of this Antio-

chus should flourish in better conditions." As is taught by Josephus, "that the Jews of their own accord, having received Antiochus, were greatly honored by him"—Bp. Newton.

VERSE 17: FIRST PART: "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him." Having been successful in arms, he now determined on more peaceful conquest as shown in the next action.

SECOND PART: "thus shall he do: and he shall give him the daughter of women, corrupting her." Antiochus gave his daughter in marriage to Ptolemy Epiphanes, the young king of Egypt, and promises Ceola-Syria and Palestine as a dowery, but neither Antiochus nor his successors fulfilled this promise.

THIRD PART: but she shall not stand on his side, neither for him." The result of this marriage was unfavorable to Antiochus. The political support he anticipated from this union was not granted him. Egypt ever employing its ancient alliance with Rome for the purpose of protecting itself against Syria. Cleopatra is said to have sent her congratulations to the Romans on their defeat of her father at Thermophylae (by which he was driven out of Europe) and at Magnesia (by which he was compelled to cede nearly all his possessions in Western Asia.)

VERSE 18: FIRST PART: "After this shall he turn his face unto the isles, and shall take many." Antiochus took many of the isles about the Hellespont,—Rhodes, Samos, Delos and etc., which by war or treaty he made himself master of."

SECOND PART: "but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him." The reproach offered by Antiochus to the Romans was the overrunning of the ports of Asia Minor, which ports had been ceded to the Romans by Philip of Macedon and were to be free. This affront or reproach was answered by the two Scipios, generals of Rome. Antiochus was driven back into Asia. "The Romans followed up their advantage; aided by Philip (Antiochus' former ally), the Roman fleet under Scipio, the younger brother of Cornelius Scipio the Great, passed over into Asia Minor, and in the battle of Magnesia in Lydia (B.C. 190) totally defeated the hosts of Antiochus. Thus Antiochus's affront to Rome was turned back upon himself.

VERSE 19: "Then shall he turn his face toward the fort of his own land: but he shall stumble and fall, and not be found." Antiochus fled to his own strongholds. Loaded with the demand by the Romans to pay all the cost of the war, estimated at eighteen thousand Eubolic talents it is related by Justin: "Meanwhile in Syria King Antiochus, being loaded with heavy tribute after his defeat by the Romans, whether urged by want of money or impelled by avarice, flattering himself that, under the plea of necessity, he might with fair excuse commit sacrilege, assaulted with an armed force by night the temple of Jove in Elymais. But the attempt having

been discovered, there was a concourse of the inhabitants, and he was slain with all his forces.

VERSE 20: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle."

A great deal of difficulty is encountered in identifying the raiser of taxes which has been variously interpreted.

A COMMON INTERPRETATION: His next successor, v. 20, a raiser of taxes, a sender forth of the extortioner, or extorter. This character was remarkably answered in Seleucus Philopater, the elder son of Antiochus the Great; he was a great oppressor of his own subjects, and exacted abundance of money from them; and when he was told he would thereby lose his friends, he said, he knew no better friend he had than money. He likewise attempted to rob the temple at Jerusalem, which this seems especially to refer to."—Matthew Henry's Commentary.

A CRITICISM OF THIS EXPOSITION: "It is difficult to understand how the writer could reckon the reign of Seleucus Philopater as only a few days. His reign of twelve years was certainly much shorter than that of his father Antiochus, but longer than that of Epiphanes his brother, or of Seleucus III, his uncle. The Greek versions do not give this clause. If we do not resort to the somewhat desperate remedy of altering the reading, we are compelled to measure the days from the taxing of Judaea"—Pulpit Commentary.

A SIMPLER INTERPRETATION: Heliodorus, the treasurer of Seleucus IV., Philopater was undoubtedly the raiser of taxes. Seleucus caused an exactor (RV), Heliodorus, to pass through "the glory of the kingdom, (Palestine, called the glorious land in v. 16); thus making Heliodorus the raiser of taxes.

SMITH'S DICTIONARY OF THE BIBLE: HELIODORUS, the treasurer of Seleucus Philopater, who was commissioned by the king, at the instigation of Apollonius to carry away the private treasures deposited in the Temple at Jerusalem. According to the narrative in 2 Macc. iii. 9ff., he was stayed from the execution of his design by a "great apparition" in consequence of which he fell down "compassed with great darkness," and speechless. He was afterwards restored at the intercession of the high-priest Onias, and bore witness to the king of the inviolable majesty of the Temple (2 Macc. iii.). The full details of the narrative are not supported by any other evidence. Josephus, who was unacquainted with 2 Macc., takes no notice of it; and the author of the so-called iv Macc. attributes the attempt to plunder the Temple to Appollonius, and differs in his account of the miraculous interposition, though he distinctly recognizes it."

"Seleucus Philopater was finally assassinated by his treasurer, Heliodorus, who then usurped the Syrian crown (B.C. 176), but the usurper was soon overthrown by Antiochus IV., Epiphanes, the brother of Seleucus Philopater, who, aided by Eumenes, King of Pergamus,

established himself upon the throne."—Standard History of the World, Vol. III.

The following year, B.C. 175, Antiochus was king, Heliodorus having reigned but "few days."

VERSE 21: FIRST PART: "And in his estate shall stand up a vile person"—"Antiochus's character; vile. He called himself Epiphanes,—the illustrious, but his character was the reverse of his surname. The heathen writers describe him to be an odd-humored man, rude and boisterous, base and sordid, sometimes herding with any infamous company, in disguise, a companion of the common sort, and of basest strangers that came to town; of the most unaccountable whims, so that some took him to be silly, others to be mad, whence he was called Epimanes,—the mad man."—Matthew Henry's Commentary.

SECOND PART: "to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." ONE EXPOSITION:—"His ascension. By a trick he got his elder brother's son, Demetrius, to be sent a hostage to Rome, in exchange for him, contrary to the cartel; and his elder brother being made away with by Heliodorus, he took the kingdom. The states of Syria did not give it him, for they knew it belonged to his elder brother's son, nor did he get it by the sword, but came in peaceably, pretending to reign for his brother's son, Demetrius, then a hostage at Rome."—Matthew Henry's Commentary.

A SECOND EXPOSITION: "He came in peaceably," "Antiochus flattered Eumenes, king of Pergamus, and his brother Attalus, and by fair promise engaged them to support him: he flattered the Syrians with a fair show of clemency, &c.; and the Romans with the assurance of being a faithful and good ally; and thus got possession of the kingdom, to the exclusion of all his rivals."—Scott, as recorded in Matthew Henry's Commentary.

VERSE 22: FIRST PART: "And with the arms of a flood shall they be overflowed from before him, and shall be broken." Reference is to an overflowing army (see vs. 10, 15, 26, 31). The reported result is that opposing forces are broken. History is silent on the fulfilment of this prophecy.

SECOND PART: "yea, also the prince of the covenant" which undoubtedly refers to Christ. Perhaps this is fulfilled by the placing by Epiphanes of the statue of Jupiter on the altar in the temple at Jerusalem, and the forbidding of the daily sacrifice.

VERSE 23: "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." Probably refers to the small kingdom Pergamum which helped to establish him in the kingdom.

VERSE 24: "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time." "The events here

indicated are somewhat difficult to identify. The histories of this period are scanty, and, with the exception of Polybius, whose work has come to us in a fragmentary condition, not very trustworthy."—Pulpit Commentary. "It is generally held to describe the first entrance of Epiphanes into Palestine or Egypt—more generally than the latter—an opinion shared by Theodotian."—*ibid.*

VERSE 25: "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him."

There is some discussion whether this is the first or second of the wars waged by Epiphanes against Egypt. "This is supposed to be a compendious account of the second of the wars waged by Epiphanes against Egypt; but it suits the first better. At this time the Romans had declared war against Perseus, King of Macedon, and Antiochus, finding that they did not conquer Macedon easily regarded the opportunity a suitable one for assailing Egypt and wresting from Ptolemy Philometer Coele-Syria, which his father had given as a dower with Cleopatra, his daughter. The state of Egypt presented an aspect eminently hopeful to an assailant. The court of Egypt was full of intrigue and treachery; the center of intrigue was the brother of the king, Ptolemy, nicknamed Physcon. The King, Ptolemy, was young; his generals, however, took up the challenge, and set on the field a large army; but the army was defeated and Antiochus advanced as far as Memphis. Ptolemy was taken prisoner by his uncle, and Physcon his brother ascended the throne. The defeat of Philometor was supposed to be largely due to treachery."—Pulpit Commentary.

VERSE 26: "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain." "The defeat of Ptolemy VI in 170 B.C. is traced to the treachery of his subjects."—Dummelow, a Commentary on the Holy Bible.

THE SEPTUAGINT: "The Septuagint rendering here is different, 'And his cares shall consume him and turn him away, and he shall pass by (and shall hiss,); and many shall fall down wounded.'" "The version of the Septuagint is more picturesque, and more in accordance with facts. Cares might well devour Ptolemy Philometor—treachery in his army and his brother occupying his throne. Certainly he was defeated, turned aside, and was compelled to accompany the victor as a prisoner, while Egypt was wasted."—Pulpit Commentary.

VERSE 27: "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." "It is not known, by what means Ptolemy Philometor came into the hands of Antiochus; he seems, however, to have been his prisoner. Thus they frequently ate at the same table, or met at the same council-board."—Matthew Henry's Commentary.

VERSE 28: "Then shall he return into his land with great riches; and his heart shall be against the holy

covenant; and he shall do exploits, and return to his own land." "Returning from Egypt after his first campaign Antiochus heard of disturbances at Jerusalem, due to the struggles of two rivals for the office of high priest. He came to the city, slew many of the Jews, entered the Temple, and carried away the greater part of its sacred vessels and other treasures to Antioch (1 Mac. 1:20-28; 2 Mac. 5:11-16)"—Dummelow, A Commentary on the Holy Bible.

VERSES 29-30: "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."

FIRST PART: "it shall not be as the former, or as the latter." "The new or third expedition shall be planned, but not as at the first time shall it be at the second . . . i.e. no success similar to the first shall attend him. This is the explanation usually given."—Holy Bible with Commentary, by bishops and other clergy of the Anglican Church.

SECOND PART: "For the ships of Chittim"—the Roman fleet based on Cyprus, or Chittim. "The ships of Chittim are the Roman ships, bearing the envoys of the Senate with C. Popilius Laenas at their head. He delivered to Antiochus the tablets on which were inscribed the wishes of the Senate. Antiochus was then on the eve of commencing the siege of Alexandria, and completing the conquest of Egypt. Having read that the Senate of Rome desired him to refrain from attacking the allies of the Republic, Antiochus said he would answer after consulting with his friends. Laenas drew a circle around him with his staff on the sand, and demanded that he should give his answer before he left the circle. Antiochus had to submit."—Pulpit Commentary.

THIRD PART: "Shall have indignation against the holy covenant." "It is not certain whether Antiochus was present personally at the plunder of Jerusalem or superintended the massacre of the Jews; but it is practically certain that at this time began the systematic attempt to put down Judaism."—*ibid.*

FOURTH PART: "And have indignation against the holy covenant." "Antiochus IV called himself on his coins Basileus Antiochus Theos Epiphanes ('King Antiochus, God Manifest')—Dummelow, A Commentary of the Holy Bible.

"In ver. 45 of the same chapter of 1 Macc. we are told that Antiochus forbade burnt offerings, and sacrifices, and drink offerings in the temple. . . . It seems to refer to an altar to Jupiter, which was erected on the brazen altar (1 Macc. 1:59). This altar is spoken of in ver. 54 as the 'abomination of desolation.'"—Pulpit Commentary. "We read much, in the books of the Maccabees, of Antiochus's barbarous usage of the pious Jews, how many he slew in wars, and how many he murdered in cold blood. Women were put to death

for having their children circumcised, and their infants were hanged about their necks, I Macc. 1:60, 61."—Matthew Henry's Commentary.

FIFTH PART: "And have intelligence with them that forsake the holy covenant." "Some of the Jews, that were false to their religion, and introduced customs of the heathen, with whom they made a covenant. See the fulfilling of this, 1 Mac. 1:11-15, where it is expressly said, concerning those renegade Jews, that they made themselves uncircumcised, and forsook the holy covenant. We read, 2 Mac. 4:9, of Jason, the brother of Onias the high priest, who, by the appointment of Antiochus, set up a school at Jerusalem, for the training up of youth in the fashions of the heathen; and, 2 Mac. 4:23, &c. of Menelaus, who fell in with the interests of Antiochus, and was the man that helped him into Jerusalem, on his last return from Egypt. We read much in the book of Maccabees of the mischief done to the Jews, by these treacherous men of their own nation, Jason and Menelaus, and their party. These, on all occasions, he made use of; such as do wickedly against the covenant, such as throw up their religion, and comply with the heathen, he shall corrupt with flatteries, to harden them in their apostasy, and to make use of them as decoys to draw in others."—Matthew Henry's Commentary.

VERSE 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate." From this point on there is an apparent shift of scene from the Syrian kings to Rome where the fast moving history quickly absorbs the rise of the Papacy and rushes through the millenia down to end of time and the coming of Christ. This shift is suddenly brought in by the clause, "And arms shall stand on his part." By this we understand that an army which had the same purpose (on his part) as Epiphanes was to arise and come against Jerusalem, to destroy Judaism. In 70 A.D. Titus took Jerusalem, destroyed the temple, and tore down the walls. The "abomination that maketh desolate" is identified by Christ as the Roman armies (the power of the beast) at the gates of Jerusalem—Matt. 25:15. The destruction of the temple, and the killing of all the priestly family by Titus ended for all time the daily sacrifice, and all temple sacrifices.

VERSES 32-33: "And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Suddenly we are in the area of Papal Rome persecution. "Whereas the Romans not only destroyed Jerusalem, and took away the daily sacrifice; but during their dominion they both crucified Christ, and persecuted his followers, and also set themselves to extirpate Christianity; and their magistrates used the most alluring promises and flatteries, as well as the most terrible threatenings, to prevail with Christians to apostatize

and worship idols. Many were thus corrupted and did wickedly: but the real Christians were enabled to resist all these temptations, and to adhere to their religion with the most heroic constancy: and through the whole extent of the Roman empire, as well as in other places, Christianity was rapidly propagated. At the same time the Christians, and the ministers of Christianity, were exposed to death by the sword and flame, and were carried captive, and stripped of their property during 'many days': for the ten persecutions of the Roman emperors lasted about 300 years, with only short intermission of rest and peace. The dispensation of the apostles, teachers, and Christians, in the primitive times, by the persecution, greatly promoted the promulgation of the Gospel. They understood, and were wise, and carried their wisdom with them, and instructed immense multitudes."—Matthew Henry's Commentary.

VERSES 34-35: "Now when they shall fall, they shall holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

"After the Christians had long fallen under the power of their persecutors, the conversion of Constantine gave them deliverance: they were no longer persecuted, but favored by the Roman emperor and his deputies. Yet this proved only 'a little help' to the cause of true religion. It added indeed much to the temporal prosperity of the church, but it greatly tended to debase the character of professed Christians. Especially, it caused many to 'cleave to them with flatteries:' for hypocrisy became prevalent among both the clergy and laity, who were intent on flattering the emperor, and those in authority, for their own interest. And indeed persecution soon revived, and Christians were permitted to fall into these calamities, to try and prove them, and to distinguish them from hypocrites, as well as to purge away their defilement and make them white.—This would continue 'to the time of the end; because it was yet for an appointed time.' The persecutions which Christians have suffered from their professed fellow Christians, began from the days of Constantine, and have continued more or less to this day; and they will continue till 'the appointed time' of the Jews conversion, the ruin of every anti-christian power, and the final and universal promulgation of the Gospel."—Matthew Henry's Commentary.

VERSE 36: "And the king shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

Compare the 'Man of Sin' and the 'mystery of iniquity' of 2 Thess. 2. "The series of predicted events also leads us to the same interpretation.—After the empire became Christian, a king (or kingdom) gradually sprang up in it, of a most absolute and tyrannical nature, 'doing according to his own will,' with the most avowed

defiance of God's laws; and requiring the most implicit obedience from men of all ranks, orders, and nations. The emperors first exercised, or excited, this power, by ecclesiastical councils, called and influenced by them: but it gradually passed into the hands of the clergy; and the bishop and church of Rome, at last carried it to the most enormous height, exalting and magnifying themselves above every god."—Scott in Matthew Henry's Commentary.

VERSE 37: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

"The Desire of women"—"By 'the desire of women,' the desire of marriage seems to be meant: and where on earth has any power or government permanently and avowedly stigmatized marriage as dishonorable, and almost idolized celibacy and virginity, except that of Rome, even from the conversion of the emperors to Christianity to this day; and except those who have retained some measure of her antichristianity?—This interpretation, which all protestant commentators, at least, have hitherto given of the words, rendered 'the desire of women' has been decidedly opposed by Mr. Faber."—Matthew Henry's Commentary.

"For he shall magnify himself above all."—Numerous statements showing the exaltation of the Pope have been given in earlier lectures. Suffice it to quote the words of one Pope: "If I then do the things of God, what can ye make of me but God."

VERSE 38: "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

DISCUSSION BY MEDE: "For together with God, in his seat shall he honor Mahuzzim; even together with that God whom his ancestors knew not, shall he honor them 'with gold, and with silver, and with precious stones and with pleasant things.'" Mahuzzim is the plural of the word, translated a fortress, a strong tower, or a rock, in very many places of the Scripture. "True Christians have, with David, but one Mahoz, the 'Mahoz of salvation:' but 'apostate Christians have their many Mahuzzim.'

DISCUSSION BY BP. NEWTON: "And who is there so little acquainted with ecclesiastical history, as not to know, that the worship of saints and angels, was established both in the Greek and Latin church? They were not only invocated and adored, as patrons, intercessors, and guardians of mankind; but festival days were instituted to them, miracles were ascribed to them, churches were erected to them; their very relics were worshipped, and their shrines and images were adorned with the most costly offerings, and were honored with gold, and silver, and with precious stones, and desirable things. And what renders the completion of the prophecy still more remarkable is, that they were celebrated and adored under the title of Mahuzzim, or bulwarks and fortresses, of protectors and guardians of mankind."—BP. Newton.

DISCUSSION BY SCOTT: "Even the dead bodies of saints were called by the fathers of the fourth century, (as Chrysostom, Hilary, Theodoret, Gregory Nyssen, and others), 'great towers of the martyrs, fortifying cities more strongly, than any impregnable wall of adamant,' and much more to this effect. Such expressions are to be found in many ancient, and even modern, liturgies and manuals of prayers, applied to the virgin Mary, and to saints and angels: and, in the 8th century, this idolatrous worship was fully established by law."

VERSE 39: "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

"And he shall make" or appoint "for his strong hold Mahuzzim, along with the foreign god whom he acknowledges; he shall multiply honor:" (i.e. to the Mahuzzim, whom he shall make), "and he shall cause them to rule over many, and shall divide the earth for a reward. Thus the v. may be tr., perhaps as lit. as the construction will admit of. The word tr. "do," in our vers., is known to have a most extensive meaning, and may well be supposed here to signify to make, or appoint; if so, the interpretation is plain. The strong holds of this antichristian power are his churches and his monasteries, which he would consecrate to saints, or angels, or to God and his saints. Having once acknowledged these Mahuzzim, as objects of religious worship, as gods-protectors; would honor them more and more, from age to age. He would invest them with a dominion, (as far as he could do it,) not only over men on earth, but even over those who have entered the unseen world; and induce immense multitudes to seek deliverance out of purgatory, for their deceased relations and friends, from their powerful intercession; and to purchase, at a vast expense, masses and prayers from the priests and monks, for that purpose.—Let it here be remembered, that this power has invested the apostle Peter with the keys of heaven itself, in order that, as his successor, the pope might claim the same authority over the eternal state of mankind at large!—And finally, he would divide the earth among them. 'St. George shall have England, St. Andrew, Scotland, St. Dennis France, St. James Spain, St. Mark Venice, &c., and bear rule as presidents and patrons of their several countries, Mede.

VERSES 40-45: dealing with "the time of the end" is yet future.

Dan. 12:1-5 takes us into the resurrection.

Dan. 12:6-7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders: . . . it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

These wonders are to occur during the scattering of the power of the holy people. The scattering of the power of the holy people began in 727 B.C. (see Chronology by the author) when Shalmaneser, king of Assyria, came against Hoshea, king of Israel and conquered Israel,

taking it to Babylon in 724 B.C. The total time of the 3½ times (a time being a year of 360 days in prophecy, being symbolical of 360 years of prophetic time) or 1260 years when added to 727 B.C., the beginning of the scattering, brings us to 533 A.D. (there being no year zero in the civil calendar. So it must be that in 533 A.D. the scattering of the holy people was completed. The power of the Jews was scattered at the destruction of Jerusalem in 70 A.D. but the Christian power continued for some centuries after that. Finally, under persecution and then the take over by Constantine of Christian authority we find the power of true Christianity slowly diminished, until all freedom was snuffed out in the decree of the emperor Justinian. "The decree of the emperor Justinian, issued in A.D. 533, recognized the Pope as 'head of all the holy churches.' (Justinian's Code, book 1, title 1. Baronius's Annals, A.D. 533).

VERSE 11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, (when he who now letteth will be taken out of the way, 2 Thess. 2:7) or 570 A.D. when the last vestige of Roman civil authority was destroyed by the Lombard victory and the ten kingdoms into which the Roman empire was divided was set up.

Adding 1290 years to 570 A.D. brings us down to 1860, the year when the Church of Christ determined to go back to the original name and to oppose the apostasy into which the Restoration had fallen. Polygamy, the Adam-god doctrine, secret orders, temple functions, secret oaths, and false priestly officials were militated against from that year and the pure doctrine of Christ and original Church organization was pushed with vigor. The year 1860 therefore marks the return of the Restoration from apostasy, or that part known as the Church of Christ with headquarters on the Temple Lot.

VERSE 12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Beginning in A.D. 570 and adding 1335 years brings us to 1905, a date which is not productive, for nothing ecclesiastically important occurred at that time, that could be said to fulfill blessedness for those who were alive at that time. Closer study of this number reveals a very probable source of error. In Hebrew, letters are given for numbers. The letters for 300 and 400 differ only in the placement of a dot. In a faded manuscript it would be difficult to know which number was meant, and context is of no aid as a rule in the case of numbers. Substituting 400 for 300 brings us to 2005, the third year of the Millenium. This we show by referring to the Chronology by the author where we learn that the date of creation of Adam was 3999 B.C. rather than 4004 of Bishop Ussher. Remember there is no year zero the Millenium is found to arrive by our calendar at 2002, proving the above statement that 2005 is the third year of the Millenium.

It is noted that those who wait to the third year of the Millenium are called blessed. Let us investigate and see why it is not to the beginning of the Millenium that the saints are to wait.

In John 5:28-29 we learn that the hour is coming when "all" shall be resurrected. In 1 Cor. 15:51-52 it is stated to be at the "last trump", which is called the "first resurrection," Rev. 20:5-6, and that those who continue on into the first part of the Millenium, are called blessed (Rev. 20:6) for those who worshipped the beast and his image were cast into the Lake of Fire (Rev. 19:20). Since these events were time consuming, as are all things pertaining to men, we can not be surprised if three years are occupied in their completion, and that those who wait till the third year of the Millenium have it said of them, "Blessed and holy is he that hath part in the first resurrection".

THANKSGIVING TIME REUNION

Phoenix, Arizona, November 29 - December 1, 1968

The Spirit of God Like a Fire is burning—W. W. Phelps, English melody.

The reality of the above words from an old hymn were literally experienced at the Fall Reunion in Phoenix, Arizona. All the past reunions we've attended have been special occasions of blessings and enjoyment, but truly this one was outstanding for its high degree of spiritual uplift. We feel incapable of adequately reporting it, but shall try to capture some of the high-lights of that truly spiritual feast.

The first day was opened with a 9:30 prayer service, as is the custom. The humble, fervent prayers included petitions for a blessing for numerous persons known to be ill and greatly in need of God's healing power; for His Spirit to attend the reunion, and for the great abundance of past and present blessings, including the attendance of our Brother Wm. Sheldon whose presence at this reunion was living testimony of God's healing power, for he had become seriously ill while enroute to the Phoenix reunion last year and of course could not get here. After surgery and illness so serious that his doctors despaired of his life, he had been healed through administration of the elders and repeated fasting and prayer by many throughout the church.

The testimonies which followed the session of prayer told of the joy of fellowship, protection from harm in dangerous situations, gratitude for having been reared in the gospel, gratitude for having found the gospel in later life, awareness that gospel ties are even greater than blood ties, gratitude for the answers to prayer—prayer for healing, for guidance, for strength to resist temptation, gratitude for the unmistakable leadings of God's spirit in their personal lives and their attempts to serve Him, and for the deep conviction that He lives, and that He works with and blesses all who draw near to Him.

The soul can split the sky in two
And let the face of God shine through.
—Edna St. Vincent Millay

It was during the prayer service on the second day of the reunion, Saturday morning, that the warming fire of the Divine Spirit was experienced in great abundance. and the truth of the two poetic lines above were beautifully demonstrated. At the close of the customary session of prayer, Elder Al Voorhies, stood, and with apparent emotion and self-discipline, stated he had been resisting God, as it were, and feeling that he could not deliver the message that he was commanded to deliver. But the urgings of the Spirit won, and Brother Al, with becoming humility and simplicity called young Victor Housknecht, and David Jones, to the office of Teacher. Having given the call very briefly, he added no words of his own, but sat down, apparently moved by an emotion not of himself.

Almost immediately Elder John Jones, father of David, asked that all kneel with him in prayer. His humble petition that God would give further revelation if this call was of Him was followed by a quiet and touching prayer by Victor's father, Apostle Don Housknecht, in which he thanked God that the burden of giving this call, which he knew to be true, had been entrusted to another rather than to him. It was clear that his reticence in giving the call himself was because of the father-son relationship which might, he thought, generate doubt in the minds of some. But the sincerity of that prayer was witness to the divinity of the call, and was like a harmonious note added to the clear tone of the original call through Brother Voorhies. Later, in testimony, Brother Housknecht stated that he himself had been given in advance, not only knowledge of the call, but also he was shown through whom it would come.

The fatherly testimony of elderly Apostle Clarence Wheaton added credence to the message of the morning when he told of his own call to the office of Teacher in 1908, and told of his succeeding calls to greater priesthood responsibility. He told how the trials and discouragements along the way in his long ministerial career were dwarfed in comparison to the joy of service in fulfilling the responsibilities of his ministry. From his own 60 years of rich gospel experience he admonished David and Victor to accept their calling, and promised "Though you will need to give up many worldly pleasures, you will have a life of joy in the service of your Master."

A testimony of Apostle Wm. Sheldon added another note to the growing harmony when he stated that, though he had had no particular previous evidence of the call, that as he sat there he had pondered the known behavior of the two young men called, and had observed the rich evidence of their spiritual lives, and that he began to realize the various ways in which God reveals Himself to men, such as discernment and wisdom, and, in this case, the quiet, unobtrusive way this call was given. Then he said, "I can testify that that which we have received is from the spirit of the Master. I rejoice in this and the assurance that all may know, and rejoice in God's communication to us through His Spirit. The holy priesthood of the Church of Christ affords

opportunity to serve God and man and the body of Christ."

With this abundance of testimony how could anyone doubt? But further witness was to come. Apostle Leon Yates rose and added a clear, harmonious note to the increasing chord of divine guidance. He said, in part: "Man does not take this honor unto himself (the priesthood) but the Spirit of the Almighty is revealed to men. I see here the workings of the Divine Spirit. I hope we recognize what has taken place here this morning. I believe it is far beyond the human emotions which are bringing tears of joy to our eyes, and I am not ashamed of tears when they are brought about by the touch of the Divine Spirit. I certainly can accept the call of these two young men."

Both Victor and David indicated an inclination toward accepting when they, in turn, stood and requested prayer, each for himself, and for the other.

Don McIndoo implied his acceptance of the call by admonishing that we never forget to pray for these two young men (as well as others who had been formerly called but had not yet accepted) that the Lord would reveal to them the divinity of their calling. Verna Jones, David's mother, testified of her strong feelings in the past that her son would one day be called to the priesthood, and Dorothy Wilson, David's aunt, later testified that his mother was told before her child was born that it would be a boy and that he would have a work to do for the Lord.

And so the evidence continued, and several others testified to a knowledge of the divinity of the call of the two young men, and their harmony trembled on the strings of our hearts like the mellow tones of a heavenly harp—like the euphony of an angelic symphony.

Sacrament Service

Such glorious experience as this would have been sufficient to justify any efforts to promote and attend the reunion, but that same divine spirit was carried to the Sacrament Service the next day, Sunday—a service which was preceded by fasting and prayer. At this communion service the keynote was struck through the reading of II Nephi 13:23-31, and 14:4, in connection with John 6:31-35. As Leon Yates read these inspired words written by holy men centuries before, they unloosed responsive tears which bathed his face and prompted the tears of many others as they listened. He reminded us that in partaking, symbolically, of the body and blood of Christ, that we are, in reality, partaking of Christ's divine **words** to the nourishment of our souls.

What hath God wrought!—Numbers 23:23

Following the partaking of the bread and wine, the highlight of the service was pertaining to the call of James E. Yates II to the office of Elder. Besides a number of favorable references to the call by others, Jim himself rose and gave, in effect, this testimony: "As you may know, I have had to work these past two days and couldn't be here, but my thoughts and prayers have been here with you. Yesterday as I was on duty at the Fire Station, and at the time I knew you would

be in prayer meeting, I went off by myself to the storage room to pray. When I came out one of the fellows had the radio on and it was playing **Sweet Hour of Prayer**. I knew that it was a sweet hour of prayer here at the church.

"As some of you know, Brother Marvin Ely spoke to me at the Grand Junction Reunion last summer. He told me, under the spirit, that I had a service to do for the Lord. Later, here in this church I was called to be an elder through Brother Jordan.

Others got a confirmation, but not I. I was looking for more witness. As I had done many times before, I prayed about it as I sat at work yesterday. Pretty soon, in walked my brother (Elder Hubert E. Yates). He had a strange look on his face and I asked what was the matter. I looked out to the car he had come in and saw my son. (Teenager, James E. Yates III) I could see that something great had affected him, and I wondered if something had gone wrong.

"'He wants to talk to you' my brother told me, and I said 'Go ahead.' Then Jimmy, my son, told me that he knew there were to be two called at this reunion, and that he knew who they were. He also told me that he had been told twice (once in a dream) that my call was right. I had not accepted this call because I was looking for further evidence which I felt I had not exactly received, and I felt it was my problem. But these words of my son seemed to be my answer. I feel that this is what I was looking for, and I feel that I must accept my call. Remember me. I feel unworthy. Pray that I may never fail Him."

Then there came additional assurance to Jim in the testimony of his uncle, Leon Yates, who addressed his remarks directly to Jim. He recalled a letter Jim had written him last summer, asking if he, Leon, had any evidence of his, Jim's, call.

"I did not answer that letter, Jim, because I was impressed not to do so. As you have said yourself, it was your problem. I knew that you had a great deal of confidence in me and I hope I am worthy of it, but I felt I should not answer that letter at that time. I wanted you, through your own efforts in prayer, to find the answer to the personal problem. I am glad that it has come to you. Be of good cheer. You have made the right decision."

As we listened to this compounded evidence of the divinity of Jim's call, we thought of the Biblical words: "What hath God wrought!" And we knew what He had wrought. He had once again called a young man to the priesthood, and had fulfilled His promise that "in the mouth of two or three witnesses shall every word be established." (II Cor. 13:1) And we were satisfied.

That evening, after a vote of acceptance by the members of the Phoenix Local, we witnessed Jim's ordination, with his father, Elder Hubert A. Yates, as spokesman, assisted by his uncle, Apostle Leon Yates.

Besides these soul-lifting experiences in our prayer services there were six stirring gospel sermons of ad-

monition and encouragement. One was preached by young Elder Paul Johnson, of Colorado Springs. The other five sermons were by our Apostles, Marvin Ely, Don Housknecht, Wm. Sheldon, Clarence Wheaton, and Leon Yates. These sermons were taped and we hope, will eventually be transcribed and prepared for publication that the whole church may benefit from them.

Many Parts Make the Whole

The whole success of the reunion was a combination of many factors, such as:

Special musical numbers at each preaching service.

Song services preceding the sermons on Friday and Saturday nights, led by Brother Sheldon's strong, beautiful baritone.

A showing of **He Lives**, a colored slides presentation with sound-track narration and appropriate music, on Sunday night before the sermon. (This beautiful missionary aid, the work of Don McIndoo, Victor Housknecht, and others, has been shown before, in Phoenix and elsewhere, and never fails to inspire its viewers).

The good spirit which the 31 guests from out of town and out of state (California, Colorado, Missouri, Nevada, and New Mexico) brought with them, and their valuable participation.

The extra activities planned for the young people, were supervised by Don McIndoo and the Kelley's, Larry and Sharon. One event: a horseback ride at Cave Creek, about 30 miles north of Phoenix, followed by a special sermon for the young folks by Elder Hubert A. Yates there at Cave Creek.

The supervised play and visit to the zoo for the younger children, in charge of Hubert Yates, the younger, and Harold Gill.

The inspiration of hearing pre-school age children, in their sweet, high-pitched voices offer prayer right along with the adults.

Two delicious meals served daily in the annex to all comers.

All these things contributed to the warm fellowship and rich experiences of the reunion—experiences which will live in memory for years to come.

What hath this day deserved?

What hath it done

That it in golden letters should be set

Among the high tides in the calendar?

From Shakespeare's **King John**

From the depths of grateful hearts we know why the events of this reunion are set in golden letters among the high tides of the calendar. It is because we sat at the Master's table and were served a spiritual banquet, and were filled. The impulse to worship Him found expression in song as our combined voices rose in glad paens of praise:

"The spirit of God like a fire is burning.
Hosannah, Hosannah, to God and the Lamb!
Let glory to them in the highest be given
Henceforth and forever! Amen, and amen!"

—Reported by Evalena Sills