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DANIEL VS. DARWINISM

—BY—

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... CONTENTS ...

1. Daniel vs. Heathenism	5
2. Daniel vs. Darwinism.....	23
3. Daniel vs. Sensualism.....	42
4. Daniel vs. Bestialism.....	61
5. This War and the Prophetic Word.....	85

DANIEL VS. HEATHENISM

DANIEL, CHAPTER 1.

The proportions and horrors of the world-war, raging to-day, have given special impetus to the study of the prophetic Scriptures.

The predictive element, like the Gulf Stream, makes its way from shore to shore of the Sacred Word; but in three books of the Bible this stream widens and deepens into very seas of prophetic import. I speak, of course, of Daniel, Zechariah and Revelation.

In times past I have led in a somewhat diligent and exhaustive study of the two latter,—Zechariah and Revelation; I now invite to a brief, but earnest review of the book of Daniel.

Dr. C. I. Scofield is wholly justified in his remark, "Daniel is the indispensable introduction to New Testament prophecy, and he is distinctly the Prophet of the 'times of the Gentiles' (Lu. 21:24) His vision sweeps the whole course of the Gentile world-rule to its end in catastrophe, and to the setting up of the Messianic Kingdom."

But, in order to a proper understanding of the book itself, one must become acquainted with its author; and this first chapter is a fine and somewhat full portrait of the Prophet in the days of his youth; and a corresponding promise of the wisdom he will exercise, the

visions he will experience or interpret, and the ages, he, by the help of the Holy Ghost, will unfold to the good student of sacred Scripture.

Remembering, therefore, the setting of this first chapter, I want us to address ourselves to the subject of Daniel vs. Heathenism.

Three phrases may suffice for our study: The Captive Lad; The Conscientious Lad, and The Competent Lad.

THE CAPTIVE LAD.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the King's seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel."

These six verses invite three remarks:

He was the subject of a captivity for which he was in no wise responsible.

For a long time the threat of judgment had hung over Judah; her true prophets had repeated it again and again to be largely disregarded. This very captivity had been foretold and the desolation, and even destruction, of Jerusalem, had been prophesied.

But, alas, for the little interest men take in pre-written history! Even the professed people of God have slight confidence in the fulfillment of inspired predictions. The reason is not far to seek! They poorly comprehend, and still more poorly believe in inspired truth. The words of Noah were as lucid as language could make them, and yet in the days that were before the flood, men went on "eating and drinking, marrying and giving in marriage, unto the day that Noah entered into the ark; and knew not until the flood came and took them all away."

When the "Prophetic Conference" was held in Los Angeles, February, 1914, and attention was called to the predictive Scriptures concerning the certainty of wars and rumors of wars, "nation rising against nation, and kingdom against kingdom" and all to be followed by "famine and pestilence and earthquakes" the Editor of the "Christian Advo-

cate"—mark the name—spoke of such teaching as "Pathetic" and declared that the Conference ought to be called "A Pathetic Conference" instead of "a Prophetic One."

In less than six months therefrom the great Old World powers had loosed the dogs of war, unlimbered their cannons and commenced the literal fulfillment of the prophetic Word.

As, in that judgment against wicked Judah, the innocent were compelled to suffer with the guilty, so in this visitation of wrath upon those potentates who have provoked battle, blood and death, the peace-loving children shall endure the hardships of privation, captivity and even crucifixion, and the world-condition for which they are in no wise responsible. Truly, "the sins of the fathers are visited upon the children," and the most pathetic thing about it all is their personal suffering and plaintive cry. The significant words of Mrs. Browning, written as a protest against the sweatshops and factory-slavery of England's children, find a fulfillment in the face of this judgment upon the nations—

"Do you hear the children weeping, O my brothers;

Ere the sorrow comes with years?

They are leaning their young heads against their mothers,

And that cannot stop their tears.

The young lambs are bleating in the meadows;
The young birds are chirping in the nest;
The young fawns are playing with the shadows,

The young flowers are bending toward the west,

But the young, young children, O my brothers!
They are weeping bitterly, in the playtime of the others,

In the country of the free."

The captivity of Daniel was the direct consequence of the sins of his seniors and sires.

His very nobility increased the ignominy of his experience. He was "of the King's seed" (vs. 3). He was born to rule; not to serve. He was bred in the expectation of a scepter, and never dreamed of slavery to heathen masters. It had been spoken by the prophet Isaiah unto Hezekiah, "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

But his seniors had so far forgotten it, or else so perfectly despised the prophetic Scriptures, that the lad grew in ignorance of his coming fate. When, therefore, about 606 B. C., the hosts of Nebuchadnezzar came upon Jerusa-

lem, he took not alone the king Jehoiakim, but "of the king's seed, and the princes," among whom was Daniel.

Our hearts bleed when men of high birth and breeding are sent to prison by the low-browed. Th slavery of the African, while transgressing the inalienable rights of man, was to him more blessing than hardship; and the greatest favor that has ever fallen out to the Ethiopian himself occurred when he was carried captive to America, and made a hewer of wood and a drawer of water for his white brethren. It brought him into a new civilization; it opened up to him the privileges of education, and Christianity; and that slavery was the first step toward his real emancipation. How different when the heathen hand was laid upon Judson, and that splendid, cultured, justly proud man, was thrust into prison at Oung-Pen-la to languish for months, and to be treated with every indignity by men who were unfit to loose the latchet of his shoes; and when John Bunyan—that winged intellect—was subjected to the foulness of Bedford's jail. I have seen a thousand canaries caged. My heart has not been touched with special pity at the sight. The little bird scarcely knows that he is an imprisoned thing; he can fly from perch to perch and feel at freedom still. But I never look upon a great eagle,

chained at the feet, without resenting it. He was hatched in a higher altitude. His wing was intended to carry him to the heights; the deep dome of heaven is his homelike atmosphere; and it is both an indignity and an outrage for him to be brought down to the earth and tethered to the same, and looked upon with scorn and contumely by every passer-by.

So with this proud lad! The experience of the deepest ignominy can never be known to the debased; its refinement of cruelties is retained for the proud, the clean, the cultured. "How are the mighty fallen! Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph"!

His Judean loyalty did not oppose the Chaldean learning. There was a time when the average American imagined that the heathen of the world knew nothing. The fact that they knew nothing of our religion, led us to conclude that their ignorance of natural science was as deep as their heathen superstition! That impression has been corrected, and we know now that even ancient Africa, as well as modern China and Japan, in spite of all their heathenism, have amassed information.

Daniel no more protested against the learning of the Chaldeans than Moses did against

that of the Egyptians. Knowledge, gained from whatever source, may be turned to good! It is worth one's while to make himself familiar even with the premises which he cannot believe, and conclusions to which he cannot consent. Sometime ago a man asked the question as to whether I would at all read a book on Higher Criticism, and seemed somewhat surprised when I told him that my library had as many volumes, published from the standpoint of the Critics, as from that of the Conservatives. Chaldean learning it is! Poor premises and false conclusions characterize it. Those facts, instead of being the reason for refusing to touch it, have always seemed to me an appeal for its study. To deny the devil is to put one's self in more danger from him; and to ignore errors is to imperil one's self the more, by their realities. Solomon, wise above his fellows, was doubtless made so by his father's injunction, who taught him, saying, "Get wisdom, get understanding, forsake her not, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." (Prov. 4:5-9.)

Truly did Swett Marden write: "The ignoramus does not utter laws on science: the dolt

never writes an *Odyssey*, an *Æneid*, a *Paradise Lost*, or a *Hamlet*." Moses was a bigger man because he was schooled in the Egyptian university; and Daniel a greater one because he added Chaldean to Judean learning; and the greatness of both of them was proven by the fact that they could thread their way through these labyrinths of false teaching and remain alike faithful to God and to His Word.

This is perfectly illustrated by our second phrase.

THE CONSCIENTIOUS LAD.

"And the king appointed them a daily portion of the king's meat, and the king's wine which he drank. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Vs. 5 and 8.

He had a conscience and was not ashamed of it. Paul, writing to the Corinthians (1 C. 8:7) declares "There is not in every man that knowledge" namely, that God is one, and beside him there is none other, "For," says he, "some with conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience, being weak, is defiled."

Daniel knew the law of the Lord against eating meat offered to idols. His conscience was more than a natural one; it was a Scripturally instructed one and was keen accordingly.

To me the greatest change that has come, in modern times, is at this particular point. I am perfectly confident that the whole educational system is now set to the tone of might, so boisterous, so physical, so brutal as to obliterate the quiet voice of conscience! From the day the lad enters the public school, and appears upon the football grounds to the time when he comes away from the University an accomplished athlete, he is made to feel that nothing so effeminate as a parley over the fine points of right and wrong, is to be given even serious consideration. The story that the great Theodore Parker tells of his tender youth, related on the campus of the modern school, would set the children to derisive laughter. He says, "When I was a little boy my father led me to a distant part of the farm one day, but soon sent me home again. On the way I had to pass a little pond; a rhodora in full bloom, a rare flower, attracted my attention, and drew me to the spot. I saw a little tortoise sunning himself in the shallow waters at the roots of the flaming shrub! I lifted the stick I had in my hand to strike the harmless reptile; for though I had never killed any creature, yet I had seen other boys do so. But all at once something checked my arm and a voice within me said, clear and loud, 'Don't do it. It is wrong.' I held my uplifted stick

in wonder at the new emotion, and hastened home and told my mother, and asked what it was within that told me it was wrong. She wiped a tear from her eye, and taking me in her arms, said 'Some men call it conscience; but I prefer to call it the voice of God. If you listen to and obey it, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear and disobey, then it will fade out, and leave you in the dark and without a guide. Your life depends on heeding that little voice.' " It might be well to remind the Center-Rush that the day a man parts company with the effeminate thing known as "conscience," he loses the first essential to success in life, and the greatest essential to life itself.

Daniel determined to conform his conduct to its dictates. On the one side was custom, and the important people with whom he was associated, and re-enforcing the demand that eat the king's meat and drink the king's wine, was the fact that the king himself had appointed it. What an appeal! There are many men who would refuse wine at the hand of an inferior; men who would disdain to drink it over the bar, passed out by some beefy, dull bartender; but when offered by the hand of the politician, or proffered by the man of large means; above all, when presented by the dimpled, jewelled hand of the social queen, who

can withstand? But conscience, if it is to be followed at all, will take no account of such circumstances! Compromise with it is inconceivable!

The man, therefore, who proposes to be politic, and when "in Rome, do as the Romans do," should know that such conduct is death to conscience. And he who silences that small voice has impoverished his soul and sustained a loss from which he can never recover. No wonder George Washington wrote: "Endeavor to keep alive in your breast that little spark of fire called conscience." No wonder Byron declared:

"Whatever creed be taught,
Or land be trod,
Man's conscience is the oracle of God."

No man has ever once regretted that he regarded it; and no man has ever once departed from its voice but lived to regret the hour.

He was thereby compelled to appear peculiar. In his refusal to eat this meat and drink this wine he was not behaving like the elite about him. Remember Daniel did not live in the day when they were teaching the evil effect of alcohol in the public schools—Daniel did not belong to a time when nineteen states of the Union had gone into Prohibition lines; Daniel had not heard of the

banishment of Vodka from Russia and of Absinthe from France, nor had he listened to Lloyd George pleading with England to dispose of intoxicating drink that she might enhance her chance of winning the great war. King George had not then spoken in favor of temperance; nor had a majority of the United States congressmen voted to abolish liquor from the land.

But God had spoken, and in the judgment of Daniel the Word of the Lord involved more of wisdom than the will of the Czar, the action of the French Republic, or the opinion of King, or Congress! It would have been unnecessary for Daniel's father to tell him that the cigarette was deleterious, and for Daniel's teacher to present a scientific statement of its component parts to prove the same. Daniel went to a higher source of authority and believed, as the Bible teaches, that his body was the temple of God, and he refused to defile it.

Such radicalism in opinion and conduct was the solitary hope of Daniel's day; and the sole hope of prosperity for Daniel's people; and such refusal to conform ourselves to the age of which we are a part, is now the only hope of the Individual Christian or of the Church of God.

But I may speak to those who are not Christian men, who do not know, and therefore, do

not concern themselves with what God has to say upon such subjects. Then see what science has to speak, for possibly you are a devotee of that. When the great Dr. Lorenz was in this country and sat down to a table where the guests indulged in drink, his own wine cup was pushed aside, untasted. His companion at his side, asked, "Are you a teetotaler?" "Yes," said Dr. Lorenz, "I am; but not a temperance agitator. I am a surgeon. My success depends upon my brain's being clear, my muscles firm and my nerves steady. No one can take alcoholic liquor without blunting these physical powers which must be kept on edge. As a physician I must not drink."

I can perfectly understand how a man who is a physical and nervous wreck, may be tempted to try temporarily the use of a stimulant; but does it not seem little short of cowardice for a man in youth, or in all the fullness of middle life, to resort to stimulants when his brain reminds him of the fact that every time he takes the same there is a reaction that reduces his powers and renders him less capable of resistance? Coffee may be a delight; but when I found it injurious, I should have counted myself a coward had I not given it up at once. Tea is, to me, a decided stimulus and the taste of it is attractive. Just on that account I dare not drink it daily

lest it lose its wonted effect and in the hour when I am jaded, this overworked servant be unable to come to my relief.

The problem of how to live at one's best and accomplish one's work most efficiently is one of the biggest of life. Strong "meats" and "drinks" have never helped to conserve it; but, ten thousand times have they defeated men who, had they resisted them, might have been Daniels indeed. If I could have the ear of the youth of the land, I know of no cause I could plead with greater import than that of conscience in clean, careful, abstemious, scientific living. Daniel will forever stand out as an example in that line.

THE ACCOMPLISHED LAD.

One is quite prepared by his previous study to receive the inspired remark concerning Daniel and his brethren, "God gave them knowledge and skill in all learning and wisdom;" and in "all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

And yet, the lad's accomplishment was not mental only.

In physical form he was a fine model. "A child in whom was no blemish, but well-favored, fairer and fatter in flesh than all the

children which did eat the portion of the king's meat." Here is a fair plea, and perhaps even a forceful argument, for the vegetarian. There can be little doubt that meat has as often weakened muscles as made them; and there is no dispute that wines are physically deleterious. False stimulants, whether in the form of highly seasoned meats or intoxicating drinks have never meant physical reinforcement.

Twenty-five years ago I knew a man, well formed in body, well developed in brain, but in his social hours he felt that stimulants were essential to physical endurance and intellectual scintillation. For full fifteen years he has been the weakened victim of this false philosophy. His body and brain have alike been involved and the competent physician to whom he made appeal, held out no promise of permanent recovery. Undoubtedly the adoption of Daniel's course would have kept his body under blessing.

In mental acumen he was unmatched! The text tells us that "God gave them skill and knowledge in all wisdom," and declares again "In all the things that the king inquired of them, he found them better than all the magicians and astrologers that were in all his realm." The amount of gray matter one develops is never determined by the amount of meat and wine he eats and drinks.

Sometimes we have come upon the early history of the man who has become great and noble, and our tears are started by the circumstances, that in the college days, he often endured the pangs of hunger; but when we come to know that an empty stomach makes an active brain, and the very circumstance often produces mental clearness, we must realize that far greater misfortune might be fallen upon than to be denied wine and even meat.

We have sometimes thought that this child of poverty, this victim of hardships, was, after all, the favored lad of the land. We are told that a patrician once said to Cicero, "You are a plebeian." To this the great Roman orator replied, "I am a plebeian; the nobility of my family begins with me, that of yours will end with you."

In spiritual discernment he was a child of the King. "Daniel had understanding in all visions and dreams." That was no natural talent: that was the enduement of the Spirit, the experience of God's power. One never reads the story of Daniel without being reminded of that of Joseph. In the interpretation of dreams he had presented a like claim, "Not of us, but from God."

But to be in touch with Him one must be His own, "The natural man receiveth not the

things of the Spirit of God, they are foolishness unto him, because they are spiritually discerned."

When one reflects upon this fact he is fitted to join with Isaac Watts in the petitions of the great hymn:

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

Look! How we grovel here below,
Fond of these earthly toys;
Our souls can neither fly nor go
To reach eternal joys.

In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to thee,
And thine to us so great?

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come shed abroad a Saviour's love,
And that shall kindle ours."

DANIEL VS. DARWINISM

CHAPTERS 2-4.

There are pulpit speakers who specialize on the book of Daniel. They delight in prophetic portions of the Word, and profess special gifts in their interpretation. In some instances that profession is not a mere pretense; but, rather, a loyalty to the plain teachings of the Word of God and a willingness to accept its prophetic portions and instruct in the same.

Hitherto I have not been guilty of Danielism. In truth, as I have faced the book with its striking series of facts, its plain references to the future, and its presentation of the finalities of this age, I have felt my insufficiency, and have remained silent. Recently, however, I heard the second chapter of Daniel read, and the Spirit began, from that moment, to work out in my mind the message of this discourse.

There are three phrases that adequately compass the chapters two to four of this book—The Development of Revelation, The Reversal of Evolution, and the Climax of Revelation.

THE DEVELOPMENT OF REVELATION.

Strange as seems the apparent method of revelation in this particular instance, if one

examines it carefully, he will find it is God's usual method. Not that God always speaks through visions and dreams, but that revelation here follows the most unchangeable lines of development; namely, it came from God himself: it came to, and through men: it was interpreted by the help of the Holy Spirit.

In these three statements we have the distinguishing features of all revelation. Let us examine them briefly.

This revelation came from God Himself. There are dreams that seem to be from the devil; the mighty majority of them are from an over-dose of meat; but in these chapters of Daniel the dreams are neither from wine, meat, nor of the Adversary, but from God. That is why we call it a "revelation." Had it not been from Him, it would have gone the way of ten thousand other nightmares—to the grave of utter forgetting.

If one would know how the Pentateuch came, he will find it in a single phrase, oft recurring throughout the pages of the same—"The Lord spake unto Moses, saying," etc. If one would know the origin of the book of Joshua, he can find it in the opening sentence—"Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua."

One who reads the Old Testament from beginning to end, is profoundly impressed with the fact that it, like the child of God, was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." In other words, "all Scripture is God-breathed." Dr. A. J. Gordon tells of his visit with Joseph Rabinowitz, of Russia, the great Christian Jew, the mighty expounder of the Messianic psalms, and preacher of the grace of God. Dr. Gordon says: "So saturated was he with the letter as well as with the spirit of the Hebrew Scriptures that to hear him talk one might imagine it was Isaiah or some other prophet of the old dispensation." One day Gordon asked him, "What is your view of inspiration?" "My view is," he said, holding up his Hebrew Bible, "that this is the Word of God; the Spirit of God dwells in it. When I read it I know that God is speaking to me, and when I preach it, I say to the people, 'Be silent, and hear what Jehovah will say to you.'" In true revelation God speaks!

This revelation came to and through man. It came to Nebuchadnezzar: it came through Daniel. The circumstance that men wrote the Bible need in no wise militate against its very deity. How else would God be expected to voice himself than through the life and by the very lips of the ones made in His own image?

I have never been able to believe with Dr. R. F. Horton, the old-world pastor, and inconsistent critic, that "all the great poets from Homer and Hesiod down to Browning and Walt Whitman, uttered, in the stress of their poetic afflatus, truths and feelings which we can only explain by attributing them to God himself" unless he meant it in a very secondary and superficial sense. They never confessed even the consciousness of God; they never claimed any special inspiration from God. The influence of their writings is not such as to give proof of a divine origin.

That God illumines the minds of all men few of us question—"there is a Light that lighteth every man that cometh into the world;" and that He lets into the minds of some, greater light than into others, and a consequent voice of higher wisdom, we need not doubt; but in the proper employment of the term, that is not "inspiration," and certainly it is not a revelation from Heaven. Inspiration establishes forever its own pretenses; and revelation is a making known of truths which God alone can uncover. In those facts we find the stability of Scripture and discover the justification of Charles Spurgeon's series of questions: "Do you imagine that the Gospel is a nose of wax, which can be shaped to suit the face of each succeeding age? Is the reve-

lation, once given by the Spirit of God to be interpreted according to the fashion of the period? Is 'Advanced Thought' to be the cord with which the Spirit of the Lord is to be straightened? Is the old truth, that saved men hundreds of years ago, to be banished because something fresh has been hatched in the nests of the wise?" No! the Word of the Lord standeth fast! The revelation from God can neither be improved nor destroyed. In spite of the fact that it records human experience and finds expression at human lips, or drips from the pen or the quill held by a human hand, it remains eternally divine. It is by man, but not from him! It is from God!

But it must be interpreted by the help of the Holy Spirit. Dr. A. C. Gaebelein says:

"The King acknowledged Daniel's God as the God of gods, the Lord of kings and a Revealer of secrets. God is owned by him in a three-fold way. The God of gods, as God the Father; and the Lord of kings, such is our Lord Jesus Christ; and the Revealer of Secrets—the Holy Spirit." And as it was God—the Spirit—who interpreted Nebuchadnezzar's dreams, so it is the Holy Spirit who indwells believers in all ages to understand and interpret the Scriptures. Of Him, Jesus Christ said: "When He is come, he will guide you into all truth."

That is why Martin Luther wrote to Spalatin, in answer to the question of the latter as to how he could best study the Bible, saying:

"Above all things it is quite certain that one can not search into the Holy Scriptures by means of study, nor by means of the intellect. Therefore begin with prayer that the Lord grant unto you the true understanding of His Word." There is no interpreter of the Word of God, except the Author of the Word, God Himself!

These chapters—2-4 of Daniel, abundantly illustrate Luther's claim. The land was filled with wise men; they were inadequate either to the discovery of the truth or its proper interpretation—being devoid of the Spirit. Had the dreams been uncovered to them, they would have misinterpreted them. The great Daniel takes pains to deny independent ability to reveal, saying, "As for me, this secret is not revealed to me for any wisdom that I have more than any living; but to the end that men might make known the interpretation to the king."

The men who attempt to interpret, ignoring the Spirit, become false teachers. How mighty is their multitude! The man who concludes that he is a specialist in Scripture interpretation and discredits the Holy Spirit is likely to give proof of the prediction of the Lord by landing himself and his followers full in the ditch provided for the blind who are leaders of the blind.

Instead of human authorship of the Bible being true, the Bible cannot even be read and understood apart from the illumination of its true Author—the Holy Ghost, who is "the revealer of secrets!"

But to pass from the development of revelation to

THE REVERSAL OF EVOLUTION.

If ever there were two men who took opposite positions on any subject, they were Daniel and Darwin; and every intelligent student of Scripture is compelled to make his choice between them. According to Darwin, the human race, involving the question of personality, government and civilization, is on the ascent. But Daniel's interpretation of the image insists that the opposite is true.

This interpretation of Daniel's presents the descent of kings: it presents the decline of nations; it portrays the catastrophe of civilization.

It presents the descent of kings! Either this interpretation is a flattery or a fact. If flattery, then Daniel is a false prophet and his interpretation ought to be flung on the dung heap; if a fact, then Darwin falls before it, for the interpretation begins with a head of fine gold, descends to a breast and arms of silver, belly and thighs of brass, legs of iron, feet of part iron and part clay; and the interpretation

is this, "Thou, oh 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."

According to Darwin, Nebuchadnezzar and his kingdom ought to have been a head of mud as compared with King George or Kaiser Wilhelm and his realm. The evolutionists have made a great deal of "the Pithecanthropos erectus," a portion of a skull found in Java, supposed to be that of a primitive man, with a cubic capacity of sixty inches. There are smaller heads in the world now, and if we are told, "They are those of imbeciles," we answer, "Was ancient man free from imbecility?" If so, it might easily be logically affirmed that we are on the down grade.

How in the world any Darwinian, denying as he commonly does, the doctrine of plenary inspiration, can place the pigmies of the twentieth century beside Moses—the man who, though he lived four thousand years ago, towered so far beyond them all by combining in one the merit of the literatist, moralist, statesman, scientist and religionist, I cannot understand. If Moses could be brought back now

and the noblest man of the hour stood beside him, I think we should see instantly the descent rather than the ascent of man.

What marvel, and yet how surely to be expected by the men who know the Sacred Scriptures, that one of the great quartette of scientists who popularized the theory of evolution and gave it a world-wide swing, should live until he saw the falsehood of some of his own premises, and the futility of certain of his own conclusions. If any one doubts this let him read Dr. Alfred Russell Wallace's last book "Social Environment and Moral Progress" and hear him say: "The great majority of educated persons hold the opinion that our wonderful discoveries and inventions in every department of art and science prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all the ages; and it is quite possible, and even probable, that the earliest steps taken in the accumulation of this vast mental treasury required even more thought and a higher intellectual power than any of those taken in our own era." At a later time Dr. Wallace remarks further: "The fact that the physical characteristics of the Australasians are substan-

tially those of the Caucasian race, in its lowest types, has led me to conclude that these interesting people may have been descended from much more civilized remote ancestors and are thus an example of degradation rather than of survival." In the same volume, speaking of certain people who are known to have antedated Christ 1500 years, he says, of a poem produced by one of them: "We cannot read this beautiful rendition without feeling that the people it describes were our intellectual and moral equals."

Dr. Joseph Clark, of Ikoko, Africa, affirms that the people to whom he ministers, are, judged by the language they employ and the traditions which they hold, the descendants of a much nobler race. Sir William Ramsey, in his great volume "The Cities of St. Paul," after a careful study of ancient oriental civilization, says; "Our survey of the Mediterranean lands reveals no sign of development. It shows us only a process of degeneration and decay." That is Daniel's position; first gold, then silver, then brass, then iron, then mud—the reversal of evolution.

Then again, it presents the decline of nations. Daniel is not speaking of the king as independent of his people, but, rather, as their representative. And he declares that the government of this man shall be succeeded by an

inferior one, and that by one more inferior still, and so on.

The thoughtful student of history can hardly misunderstand this prophecy. The great nations of the earth no more represent what the Babylonian, Medo-Persian, Graeco-Macedonian and Roman did.

The latter, divided into two parts, represented by the two legs,—Eastern and Western empires; and since that time the empires of succeeding rulers; as compared with those world-empires, have been as toes compared with legs; and Nebuchadnezzar would have disdained the limited territory of the modern king, while the Roman Empire was not compelled to fight for what might be called "elbow room!" Its scepter was supreme in the world.

The division of territory has been the decline of nations, and is the very occasion of that world-wide conflict that now weakens them more and more. Is not Phillip Mauro justified in saying that "the system of material governments which has been in vogue in the earth, is a perishing system, holding in itself the seeds of decay?" Truly "the world passeth away, and the lusts thereof." The present crumbling of states that were supposed to be civilized, and the breaking up of unions that were supposed to be cemented

forever, and the repudiation of alliances that were supposed to be insoluble, tell the tale of toes made up of iron and clay that will not cleave! The very nations that lie in the territory of the old Roman empire, and that came out of it as truly as the feet and toes continued the legs, represent national mixtures that cannot be sufficiently cemented to stand.

The weakness of these nations has long been increasingly evident. They cannot even form alliances and be faithful to the same. Look at the violation of Belgium's treaty rights! Think of the breaking of Italy out of the Triple Entente! Understand perfectly that England and Russia will have difficulty in holding together until the close of this war, and will have no prospect of long continued friendship after the war is over. Even Austria and Germany dare not now debate the inevitable questions they must face when once peace with their common enemies is secured. Turkey and Germany could only remain mutual friends by the debasement of the latter.

A few years since, exponents of "national prosperity," "universal brotherhood," "a confederacy of nations," "a climax of peace and power," were a multitude. Now there are none so stupid as to do them reverence. History is running in the mold of prophecy, and its present pages are being written in blood in fulfill-

ment of Daniel's prediction of national decline.

Daniel also portrays the catastrophe of civilization. Two years ago his picture of coming events was held in well nigh universal contempt by men occupying Christian pulpits. But about that time portentous possibilities of catastrophe began to make themselves felt. On July 7, 1913, the great British University Congress was in session in London. Chief among the speakers was Lord Roseberry. Among other things he said: "The world has need of all the character, all the honesty and all the ability which it contains, developed or undeveloped, to carry it on without danger of anarchy and chaos."

Doubtless many of his auditors dubbed him a pessimist. Now he is regarded as a seer instead. Our boasted Christian civilization is in a total collapse and the language of Dr. I. N. Haldeman is justified, "In the centers of civilization, supposed supreme, and in those nations where the kings and sovereigns claim to have received the scepters from the right hand of the Son of God himself, in those nations above all others calling themselves 'Christian', millions of armed men, drawn from every rank of life, are leaping at each other's throats like wild beasts drunken with one another's blood. Smoke and flame are going up from burning towns and cities; women are

ravished in the open sunlight, children are mutilated, and all the fabric of a civilization, woven together through the sacrifice and devotion of long and painful centuries has been torn apart and the priceless texture flung broadcast upon the cyclonic winds of an excuseless and lawless desolation. All the standards of righteousness, of sacred truth, and honor, the fealty of man to man, and all the worthfulness and sanctity of life have been trampled into the mire and slush and multiplying streams of wasted blood."

And if this were all, we might still hope that a few months, or years at most, would end these horrors, and Peace, coming back to the world, righteousness might prosper and civilization recover herself. But, alas for those more fundamental features of collapse—the social, the mental, the moral. Alas for the supremacy of "Science"—falsely so-called, predicted by the Master; for the apostasy from the "faith once for all delivered," promised by the Apostle; for the "perilous times" when men are "lovers of themselves, heady, high-minded, traitors, covenant-breakers, disobedient to parents, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." Alas for the triumph of those who "heap riches unto themselves" and "live in the wantonness of 'limitless' lux-

ury." Alas for the oppression of the poor by those in places of power; for the covetousness exceeding any idolatry that Judah ever knew. Alas for a religion that has exalted form and dispensed with power! Alas for that possible confederacy of nations that will almost inevitably result after this baptism of blood has passed, and consent to crown the Antichrist, and bring in that last, greatest tragedy of blood—the agony of the ages—the Great Tribulation!

Is this pessimism? Then make the most of it, for it is present history and prophecy being even now partially fulfilled. The nations of the world, the greatest of them—and the ones with best repute—will as surely spread their sails to the winds of pride and fleshly lusts and false faiths as ever did Babylon, or Greece or Rome! And, as the wisdom of Babylon, the culture of Greece, and the power of Rome, in turn, utterly failed the people who trusted in them, so the boasted civilization of modern times—a civilization that is called "Christian" while yet in rebellion against the true Christ, will fail to keep the nations of this hour from the judgment that their conduct has provoked and precipitated.

And yet, Daniel does not conclude in pessimism. He calmly proceeds to a brighter pros-

pect and ere our study is finished he introduces

THE CLIMAX OF REVOLUTIONS.

"For 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 another 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 break 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."

Mark two or three facts concerning this final revolution.

Unlike its predecessors, it comes down from above. "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 to pieces." Hitherto attempts to right the world have been from below. They have been led by mortal man. That man has taken hold of human affairs has been evident enough; sometimes cunning, quite as often clumsy, sometimes capable, but always insufficient. But, as Joseph Parker in his "People's Bible" says: "There are influences in the universe other than human. That is a fact

that science cannot ignore. There are other directions than upward. There are things that come down from above." There never was a falser couplet than Browning's:

"God's in his Heaven
All's right with the world."

and yet, if one changes it a bit he can make it true, utterly true:

God's in his heaven,
And will right the world.

But to do that, He will have to destroy the god of this world and compel the abdication of many of his minions. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:4-9. What a revolution!

When it is commenced it will be completed. Mark the language of Daniel: "The stone that smote the image became a great mountain, and filled the whole earth." That is the last revolution the world will ever see, and the

only sufficient one. Every nation of earth has had its revolutions. A hundred and thirty years ago France entered upon Revolution, and experienced thirteen of them in eighty years; a hundred years ago America had her's; ten years ago China's revolutions began. For twenty-five years Mexico has revolved. But they were all abortive! No sooner were they finished than there was need of another! There is coming a final revolution however, beyond which no other will ever be needed. It will "fill the whole earth."

If Martin Luther were back in the world today he would want to begin his work over again. He would find that Protestantism was almost as apostate as Rome, and his heart would break. But when this change comes it will include all needful things and the world's anguish will end; her divided kingdoms pass, her wars cease, for God will have set His own King upon His Holy Hill in Zion, and He who was rejected of men, treated as if criminally unworthy, shall at last be crowned "LORD OF ALL."

In Creasy's "Decisive Battles" he gives an interesting account of the anointing of Charles King of France, and says: "The ceremony of a royal coronation and anointment was not in those days regarded as a mere costly formality. It was believed to confer the sanction and the grace of Heaven upon the prince, who had previously ruled with mere human author-

ity. Thenceforth he was the Lord's Anointed. Moreover, one of the difficulties that had previously lain in the way of many Frenchmen, when called on to support Charles VII, was now removed. He had been publicly stigmatized, even by his own parents, as no true son of the royal race of France. The queen-mother, the English and the partisans of Burgundy called him the 'Pretender to the title of Dauphin;' but those who had been led to doubt his legitimacy were cured of their skepticism by the victories of the Holy Maid, and by the fulfillment of her pledges. They thought that Heaven had now declared itself in favor of Charles as the true heir of the crown of St. Louis, and the tales about his being spurious were thenceforth regarded as mere English calumnies. With this strong tide of national feeling in his favor, with victorious generals and soldiers round him, and a dispirited and divided enemy before him, he could not fail to conquer."

The day will yet break in which the despised Nazarene will come to his own; in which the child born for the throne, but accused by critics of bastardy, shall prove his title to the crown, when all heaven shall declare in His favor and all earth shall join in His homage, for it is written: "His Kingdom is an everlasting Kingdom, and His dominion is from generation to generation."

DANIEL VS. SENSUALISM

CHAPTER 5:1-6:28.

In our previous discussions we have studied "Daniel vs. Heathenism" and "Daniel vs. Darwinism." In chapters 5:1-6:28, we have "Daniel vs. Sensualism."

Evidently a great period of time elapsed between the close of the fourth chapter and the opening of the fifth. The old king Nebuchadnezzar was long since dead, and Nabonidus, his warlike son, coming to the throne, shared the same with Belshazzar, the heir apparent; and, as Vice-regent of the Empire, he is called "The King."

The opening sentences of this study provide another illustration of the sins and swift living to which the children of special privileges and power are both surely and sorely tempted.

Our first introduction to Belshazzar finds him the host of a great "feast to a thousand of his lords," and the whole setting of the same is thoroughly Bacchanalian.

Three words will well-nigh compass the content of these two chapters. These are Sensualism, Supernaturalism, and Supremacy.

SENSUALISM.

Sensualism was expressed by the flowing of wine. "The king drank wine before the thou-

sand." And "the king and his princes, his wives and his concubines drank." Wine-drinking has always been the curse of kings. Solomon could not forget his own experience, nor yet disregard his observation, and from the place of the throne he wrote, "Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise." And again this Inspiring Sage of the ages, declared, "It is not for kings, oh Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted." (Prov. 31: 4-5.)

If there is any one thing upon which the wise of the earth have agreed for four thousand years, it has been the deleterious effects of strong drink; and if there is any one thing to which the foolish of the earth, from the king on his throne to the most forlorn tramp—begging bread at the back door, have been addicted to the degradation of each, it is this same strong drink. We discuss in America questions of employment, and are constantly debating what we shall do for the unemployed, but we know that, with very few exceptions, the statement of Mr. Lloyd George, England's first citizen, applies to "the down and outs" of this land as perfectly as to that—"They are unemployed because unemployable. The stamina which

should be theirs was lost because of drink. They are only a sort of weak vegetable"—too weak for the serious uses of the world.

It is related that at a wedding the young bride declined to pledge her husband with wine. When her father remonstrated with her, she replied by holding up a wine glass and saying, "The color and sparkle mock me, for there I see a debauched brother, a broken-hearted mother and a saddened, darkened home—our home!" Ten thousand times ten thousand her statement would have applied to other homes as well; and the house of the king was not exempt. The words of Isaiah are: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." (5:22-24). Let kings hear it! Let the self-supposed cultured of the earth give audience to it! Let the great and the rich as well as the degraded and the poor, ponder it—strong drink and sensualism are synonyms!

Sensualism is represented in the character of the woman. We have no detailed description of these women beyond the statement that they were the king's wives and concubines; but one does not need much more. The wine-room

witnesses to the character of its own patrons. A few years since, Chief of Police Delaney ordered a raid of the Denver resorts. In a few hours forty young women were behind prison bars. Some of them were daughters of elite homes; others of them stenographers, milliners, cashiers, waitresses, etc. It was a night of weeping! Indignant parents protested that their daughters were young women of good reputations and should not have the treatment of their criminal sisters; but the consistent chief replied, "The frequenting of these wine rooms will very shortly convert your so-called respectable girl into a subject of the Market Street tenderloin. If she is decent and desires to remain so, let her desist!"

The man has not yet been born who can make constant associates of lustful, wine-bibbing sisters and maintain his royal standing. Andrea Delsarto was an artist of such high ideals that he gave to the world a face of Christ, never equalled. But the woman he chose to share life with him, by the charms of her personal beauty, and the criminal tendencies of her low ideals, carried him to such depths of dishonesty and deeds of degradation, as to compel him to confess his craftsman hand "low pulsed." Goethe said "Tell me with whom thou dost company and I will tell who thou art." And Goethe's women associates dragged

him to moral depths more godless even than was his atheistic philosophy. Solomon writes it down as a proverb, "The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honor unto others, and thy years unto the cruel." (Prov. 5:3-5 and 8-9.)

Again, the sacrilegious use of the sacred vessels was sensualism. Belshazzar must have known what sacredness attached to the golden and other vessels brought away from the Temple—the house of God—which was at Jerusalem. And when he called for them, and with them served his princes, his wives and his concubines, the spirit of sacrilege was with him, and when, while they were drinking, they praised the "gods of gold, and silver and wood and stone" consciously and intentionally he offered an insult to Jehovah—the very God concerning whom Nebuchadnezzar, his grandfather—had made a decree that "every people, and nation, and language" should worship.

And yet Nebuchadnezzar's sin is not an antiquity. It is the very same mistake into which Kant fell when he concluded that "two things there are, which, the oftener and the

more steadfastly we consider them, fill the mind with an ever new, an ever rising admiration and reverence—the Starry Heaven above and the Moral Law within." The modern theologian is more disposed to worship the stars than the God who made them, and to trust his own inner consciousness than the Holy Ghost who quickens and renews; and the praise goes to the creation or creature, rather than to the Creator. As in the old day a king sat on the throne who knew not Joseph, nor yet regarded his God, so now Belshazzar is alike ignorant of the greatest prophet of the realm, and the very God for whom Daniel stood.

This sensualism, this sacrilege, were alike an insult to God, and resulted in the writing on the wall.

SUPERNATURALISM.

The sight of the hand was its first expression. "In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw that part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

What is the interpretation of this report? Let the Rationalist answer and he will tell you

"Daniel had delirium tremens, and will cite many instances from history to prove that when men drink wine they experience visions. But the vision is wholly subjective; in other words, no hand ever appeared. Belshazzar only imagined he saw a hand." Then perhaps this same Rationalist will tell us how it happened that Daniel interpreted this vision so correctly, that that very night his interpretation became history. The longer one lives the more is he impressed with the fact that the most credulous company of people on earth are the Critics of Sacred Scripture—the opponents of the supernatural. Let me illustrate what I mean. There is an old and unscientific opinion, to the effect that the vibration in every building and structure of wood or stone or other material, has what is called its "key note;" and if a fiddler can only find that, he can play down the biggest bridge that was ever built; and they even claim that historically the first iron bridge built was at Colebrook Dale and a fiddler did play until he struck the key note and the structure swayed so perceptibly that the workmen compelled him to stop. Now upon that basis a recent writer, who boasts himself an exponent of modern thought, speaking of the falling of the walls of Jericho, in articles published by a leading magazine, says, "It is not in any sense robbing this story of its mir-

aculous element to say that God was making use here of one of His own laws and that the shouting of the people caused vibrations serious enough to topple the walls." Some shout!

It is strange how deniers of supernaturalism swallow with ease a greater supernaturalism. Bishop Wilberforce had such teachers in mind, when he spoke of those who are "borne on the wings of a boundless skepticism into the bosom of an unfathomable superstition." If a man believe in God at all he must believe that the walls of Jericho could come down before His breath a thousand times more easily than they could crumble at the shout of man. Bettex, the great German believer, says "with his accustomed superficiality the man of the world treats miracles either disdainfully dismissing them as 'silly stuff' or ascribing to God and His Son a few smaller and easier miracles, as a well-known Berlin professor does, but energetically protests against the greater and more difficult ones. Confounded he sits before Lot's wife and Balaam's ass, like one who has never seen an egg, and now takes one, opens it, and exclaims: 'What! Am I to believe that, simply by virtue of a certain degree of warmth in the incubator, there will come forth from this slimy white and yellow fluid a perfect animal that can walk and fly and cackle? Why, whence shall feathers, and

feet and claws, and the hard bill come! I shall never believe such stuff. For in the presence of this fact, as well as of thousands of others, science as a whole is as helpless as in the presence of the miracles of the Bible. But we wise people consider the miracle quite simple and natural that is repeated daily, and deny it if it occurs only once within a hundred or a thousand years."

T. Dewitt Talmage has been too shortly forgotten by the generation he served, and the land in which he won his fame. No man of modern times thought more clearly nor spoke more forcefully, and Talmage reminded his auditors of the fact that God makes no special regulation for the graduate of Harvard or Princeton, and asserts that "the scorn and criticism and anathemas of the modern man can in no wise change the fact that we have an infallible Bible, a supernatural religion, and a divine and all sufficient Saviour!" The record says, "The king saw the hand" and Daniel interpreted it as a supernatural revelation. Who can dispute either the historical fact or its prophetic import?

Supernaturalism was also in the content of the sentences. The "Mene, Mene, Tekel, Upharsin," was "Numbered, Numbered, Weighed; Divided!" Our report is a somewhat free translation: "Mene—God hath numbered

thy kingdom, and finished it." "Tekel—Thou are weighed in the balances, and art found wanting." "Peres—Thy Kingdom is divided, and given to the Medes and Persians."

That this was God's word concerning the king and his kingdom, history immediately demonstrates. Your telephone rings; you take up the instrument and put the receiver to your ear; you hear a voice, but you see no face. The language is clear, the idea conveyed is perfect; will you deny that it is a message to you because you cannot see the spokesman? Will you be indifferent to its import because it comes to you over a long distance?

Sometime ago there was a hard controversy raging between Mr. Robert Blatchford, the athletic editor of the Socialist paper in England, and Mr. G. K. Chesterton, the brilliant Daily News staff writer; and, in that discussion Mr. Chesterton said some things that might never to be forgotten by the advocates of Christianity, and among them this, "The strength of Christianity lies not in the fact that it is eloquent or successful, or well represented; it lies in the incidental fact that it is indispensable. By indispensable I mean this: It is, to all mortal appearance, impossible for man to attack Christianity without eventually ending up in positions that no sane masses of men have ever held; in positions which would

horrify a decent pagan or an unbaptized savage. Schopenhauer ends by saying that life itself is a delusion. Nietzsche ends by saying that charity itself is a delusion. Mr. Blatchford ends by saying that human goodness and badness are delusions. Christianity does not answer: a few of her apologists answer, and generally badly. But she is silent, for she is old, and has seen so many paradoxes. She knows the path you are on, and has seen many on it; she knows that on it are delightful hypotheses and luxurious negations, and that that way madness lies. She knows that as soon as you want any conceivable human reality, if it be only to say 'Thank you' for the mustard, you will be forced to return to her and her hypotheses, where she sits, guarding through the ages the secret of an eternal sanity."

Certainly; and if any man believes that he can visit the wine room and make consorts of strange women, treat sacred things with sacrilegious hands, and not see a hand writing on the wall and read in the finished sentence his own doom, the end to which he will come will compel him, as it compelled the king, to call for God's prophet, and to hear God's truth, and endure God's judgment.

Supernaturalism was in every sentence of Daniel's interpretation. "God hath numbered thy kingdom and finished it." "Thou art

weighed in the balances and found wanting." "Thy kingdom is divided and given to the Medes and Persians."

This was not history, it was only prophecy as yet. If Daniel's interpretation is not supernatural, if these sentences themselves are not from God, nothing will come of it. But if God wrote the declaration, and God inspired Daniel's interpretation, then history will run into the mould of this prophecy.

What does history say? "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median, took the kingdom." And that is not biblical history only; that is world history as well.

There is many a man upon whose sins sentence is already passed. His doom is a divinely determined fact, and yet, he does not know it. Laughter may fill his lips, wine inflame his brain, false friends may regale him with flattery, and yet in the eternal counsels of God, judgment is already pronounced, and the Executioner of the same is at hand. The fact that he does not appreciate his danger in no wise detracts from its awful reality! Some years ago a mine near Pottsville, Pa., caved in. Three miners were entombed. The rescuing gang worked strenuously for hours until at last they reached them, and lo, the men for whose lives they had feared, sat calmly about their dinner

pails, eating with relish. They knew not that anything had happened. The silent rush of sand and clay had given them no notice that they were cut off from the outside world and buried alive. Ignorance of facts and lack of fear in no wise saves men from doomed estate. Oh men look up from your wine! Cease from the prattle of consorts, take your eyes off your gold vessels and cups of silver; see the hand writing on the wall! God's hand is still capable, and His fingers can frame the sentences of judgment and his power is adequate to the execution of the same.

But we pass to the sixth chapter, and to the last word:

SUPREMACY.

Daniel's interpretation affected his political preferment. Belshazzar commanded that Daniel be clothed with scarlet, and that a chain of gold be put about his neck; and made a decree concerning him that he should be the third ruler in the kingdom. But he never lived to see it done. Darius his successor in organizing the kingdom to which he had suddenly come "set over it an hundred and twenty princes and over these, three presidents, of whom Daniel was first," and "this Daniel was preferred above all the presidents and princes, because an excellent spirit was in him; and

the king thought to set him over the whole realm."

How like the history of Joseph, this! And yet, that is only another way of saying, "How like the custom of God!" The men that Joseph befriended in prison, once liberated themselves, forgot him. God never did! God never forgets the man who is loyal to Him; and God is able, when He will, to take him from behind prison bars and put him in the place of power.

Moses may be determined upon as a victim of Egyptian wrath against the Jew, and the life of this weak, wailing infant can only be protected by the false pretenses of an affectionate mother. But God can pick him out of the cradle of rushes and pitch and put him in the palace for training and equip him to become a greater than the king. David may be looked upon by his fellows as nothing better than a ruddy, beautiful lad, and even treated by his elder brothers with contempt, and his very life may be sought by the mad Saul; but when God makes up His mind to set David on the throne, nothing can stand in the way. And when did God ever do other than He did with Daniel, viz: exalt the loyal man, put sacred trusts into the hands of the trustworthy, and bring to the place of power the man He had perfected?

Daniel's trials simply demonstrated the Di-

vine favor. The jealousy of the princes landed him in the lion's den. The method employed in doing it was a true measure of the men engaging in it. They held a secret session. It is commonly so with officials who propose to undo God's anointed.

In my whole life I have scarcely known a company of men, members of the church, and occupying official position, to remove a pastor from the pulpit by open session and frank and fair discussion. The report of these presidents to the king was false. It indicated that they had all assembled. But as Daniel was not present, nor even apprised of the meeting, they plainly lied. How many men report that "all the officers" are of one opinion; "all of the leading people of the church" think so and so; "all the members of the board" have come to this conclusion. A young man in a Western state was asked to resign and told that all the people in the church felt it were better to have a change. When he got up in prayer meeting and asked his own people to tell him frankly what was wrong and why they so disliked him, that same people rose in wrath and excluded the two men who had made the secret request.

It is interesting to note Daniel's method of meeting this indictment. He is an old man now. His hoary head is a crown of glory! I delight to watch him go into his house and

then to that window in his chamber that opened toward Jerusalem, and see him kneel upon his knees three times a day and pray. What wisdom there! How much better than assembling his friends for his defense. How much better than trying to uncover the conduct of his enemies to the eyes of the king. How much better than calling an assembly of them and charging them with falsehood and deceit, and the spirit of murder.

God's man has all the resources he needs in every time of trial; and the man who knows how to pray is the one man destined to prevail. To him the combined forces of enemies are little more than a farce. To him hungry lions have no hint of harm.

A man's conduct is always the evidence of his creed! Campbell Morgan says two small boys on the first sharp morning of autumn, took their skates and hid themselves to a pond near by. One of them said to the other: "See, it is frozen; it will hold us up." "All right" replied his chum, "You put on your skates and try it." "No, I do not want to try it; but I am sure it will hold us up; you go." He didn't really believe or he would have gone on. Daniel had no hesitancy at the lion's den. Like his three Hebrew brethren he was saying, "If it be as, my God, whom I serve, He is able

to deliver me, and He will deliver me, oh king." "But if not, be it known unto thee, that I will not serve any other God, nor worship any other than Jehovah."

The preservation of Daniel is a precious record. His deliverance was the King's delight; and the decree of Darius introduces the last truth to which I call your attention, namely,

Daniel's testimony gave victory to the Divine message. "Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

That is the only way the Divine message of truth will ever reach men, through your testimony and mine. You have often heard that strange, sweet story of Van Dyke's in which he tells of Christ, having completed his work and returned to Heaven, and as He talked with Gabriel, that arch-angel asked Him how He proposed to have his plan of salvation reach the ears of men, and Jesus answered: "I have told John, and Andrew and Peter, and James and the others, and have asked them to bear witness." "But suppose," said Gabriel, "that

they should forget; or suppose they are faithful, but in the far-off twentieth century, men who know this truth should forget to tell the same, what then?" Jesus solemnly answered, "I have made no other plan."

Brethren, Africa has a little light; but the greater portion of her people still sit in darkness and the only possible hope of salvation for millions and millions of the inhabitants of the black continent is with us! Are we bearing our testimony by our gifts of money, by our offers of self? China, Japan, India, the Isles, these are a part of "the peoples and nations and languages of the earth." How are they ever to come to a knowledge of the living God: how are they ever to know of His kingdom, of His endless dominion, except we speak by every power at our command?

Oh, the hour will break when the money we have hoarded, will burn as might coals of fire; when the gold we have refused to make speak for our Master will eat as doth the gangrene, for the hour will come when we will have to stand before Him, to give an account of our stewardship!

What are we doing today to bring the knowledge of Jehovah to "every people and nation and language that dwell in all the earth?" Daniel's example was a worthy one. The God of Daniel wants us to be alike faithful. We

have long known something of the legend which was employed in the immortal Polish romance "Quo Vadis;" of how, under the fearful persecution of Nero the Christians at Rome went through fiery trials, multitudes of them being burned at the stake, soaked in oil, securely tethered in the Roman square. The very streets themselves were lighted at night by ghastly sights of flaming men and burning women! It was reported that Peter himself, with a little band of fugitive Christians, fleeing from the persecutions, came face to face with His Master, walking toward the city, and Peter said to Him: "Lord, whither goest thou." "I am going back to Rome to be crucified again because my servant Peter has turned his back to the cross." And Peter answered, "Not so, Lord; I will go back again and gladly die for Thee." And so, as tradition tells us, with head downward, he let them nail him to the cross, trusting that his blood would be the seed of the church and that his sacrifice would send the message of truth and salvation farther than would his living speech.

Brethren there is a passage in the Scriptures which speaks of our "filling up that which is behind of the sufferings of Christ." Are we doing it, or are we so far failing to get the blessed message of His salvation to all peoples, nations and languages that our very failure crucifies Him afresh and puts Him to an open shame?

DANIEL VS. BESTIALISM

CHAPTERS 7-12 INCLUSIVE

The task of bringing the remaining chapters of this book within the limitations of a single discourse is both a delicate and difficult one. To sift from such a mass of Scripture the more fundamental points and set them in order is a work of art concerning which one feels his insufficiency; and to bring so large a portion of the book under brief discussion without losing its most important messages, is more difficult still.

The only justification of an attempt to treat Daniel in four discourses exists, on the one hand, in a desire to give to the public a treatment of this important book so brief as to secure a more popular hearing or reading; and, on the other hand, to follow the actual lines of division that belong to the book itself.

Great students of the Word of God have pretty generally agreed that the prophecy of Daniel broadly divides itself under four heads:—the Personal history of Daniel from the conquest of Jerusalem to the second year of Nebuchadnezzar, Chapter 1; The visions of Nebuchadnezzar and their interpretations, chapters 2-4; Daniel under Belshazzar and Darius, chapters 5-6, and the visions of Daniel himself, chapters 7-12.

If one undertook a verse study of these six chapters it would require many volumes, but a bird's-eye view of the same gives prominence to the following themes—The Contending Nations, Antiochus the Prototype, and The Conquering Christ.

THE CONTENDING NATIONS.

The seventh chapter opens with these words: "In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. 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 figure of the sea, troubled by the winds from heaven, has been interpreted for us by the pen of inspiration, "The waters which thou sawest are peoples, and multitudes, and nations, and tongues." (Rev. 17:15.)

The thoughts growing out of the sight of the troubled sea give occasion to make three remarks concerning Daniel's dream about the nations: 1—The prophetic vision of them was bestial: 2—Their behaviour toward one another was bestial: 3—The nations of the earth still insist upon bestial insignias.

The prophetic vision of them was bestial.

Four great beasts came up from the sea, diverse one from another. "The first was like a lion," a lion with eagle's wings. Beyond all doubt, the Babylonian empire under Nebuchadnezzar, is here described, and the coming eclipse of its glory is predicted by the prophet's words: "I beheld till the wings thereof were plucked."

The second beast, like to a bear, raised on one side, with three ribs in its mouth, is Daniel's vision of the Medo-Persian empire; its attitude denoting, as "Jamieson, Fausset and Brown" suggest, "A kingdom that had been at rest, but is now raising itself for conquest! Media is the lower side—passiveness: Persia, the upper—active; and the three ribs in its mouth Babylonia, Lydia and Egypt, territory conquered by Medo-Persia."

In Daniel's second dream the same nation is represented by "a ram which had two horns. And the two horns were high up, one was higher than the other, and the higher came up last." The history of the development of Medo-Persia is known—Media first and Persia afterwards. And yet, the latter became the more aggressive.

"After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast also had four heads; and dominion was given to it." The

prophecy of Graeco-Macedonia. In the second vision this land is pictured under the form of a "he-goat" coming from the West, and there is a perfect harmony between the significant suggestion of the leopard with wings, flying swiftly, and the "he-goat" traveling so rapidly as not to touch the ground, and in each instance striking his predecessor with such violence as to crush and grind.

Here prophecy becomes the mould of history. The battle of Marathon will forever remain one of the marvels of the past. Men sat in solemn council, and the Athenians were so divided that it finally rested with a single vote to determine whether they should make war against the Medes and Persians. The Grecian soldiers were few in number, perhaps not exceeding ten thousand and certainly not equalling twenty thousand. Their enemy easily brought against them not less than ten times that number, and when Callimachus cast his vote in favor of war, it must have represented to many, a forlorn hope.

And yet, so quickly and fiercely did the Grecian forces, under the matchless Miltiades, strike, that the very breath went from the body of the opponents. Thousands of their dead were shortly found on the field of battle; and the same men who conquered against the land force, by the swiftest march known to ancient times, if indeed, ever equalled in his-

tory, made their way back to Athens before the Persian fleet could double the cape of Lunium, and stood, so ready to give battle again, that all hope of success died out of the hearts of their opponents, and their retreat was instant.

Think of a march of one hundred and fifty miles in three days, and a battle so terrific that nearly 7,000 Persians lay upon a single battle field, while the Athenians' loss numbered but 192. That was the work of "the leopard with four wings"—the "he-goat" from the west, traveling so swiftly as not to touch the ground. Truly the Medo-Persian power was struck in fury; smitten; his two horns broken. There was no power in him to stand; but, cast to the ground, he was stamped upon, and there was none that could deliver him out of the Grecian hand.

What a marvelous piece of history follows in the next sentence, "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." This prophecy of Daniel was fulfilled when the great generals of Alexander made the division, namely Cassander, Lysimachus, Seleucus and Ptolemy; and when Persia, Egypt, Macedonia and Asia Minor divided under them the Grecian supremacy.

But Daniel's vision was not yet complete.

The text is "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." v. 7.

This is the vision of Rome, indescribable in character, terrible in power, fierce in conflict—the universal monarchy. "Jamieson, Fausset and Brown" call our attention to the fact that from that moment "all history moves within the Romanic, Germanic and Slavonic nations, and so it will continue until Christ's second advent." "Rome is but Babylon fully developed. It is the world-power corresponding in contrast to Christianity, and consequently contemporaneous with it."

Possibly one reason why God gave to Daniel these visions in a dream existed in the circumstance that the mind, when thoroughly awake and alert, is incapable of imagining creatures that fitly represented the ferocity of warring nations, and had need, therefore, to be brought into sleep that the last cord, binding imaginative faculties, might be loosened, and creatures such as the world had never seen in the flesh, but such as were destined to be seen in national character, were clearly outlined.

Their behavior toward one another was bestial. Think of the heavenly visitor's interpretation of these great beasts, that "four kings shall arise out of the earth." And, think also of his description of their destructive work, "they ground with teeth of iron; they tore with nails of brass; they devoured; they brake in pieces; they stamped with their feet"! Truly every figure of fury and force, known to that ancient time, was employed to describe what would occur. It was battle to the death; no quarter was shown anywhere. Brute beasts that had nothing in common one with another; brute beasts that by nature were foes; brute beasts that never met save in fight, were employed to depict the behavior of men toward one another, because, forsooth, they belonged to different nations; and each in turn was seized with that everlasting greed of conquest which always proposes to crush the weaker and appropriate his possessions.

Let no man imagine that this is a prophet's picture of a barbarous and untrained people; or that this is the presentation of the onslaught of one savage tribe against another, or the barbarous reign of ignorance and brutality and consequent blood;—the conflict of man, who according to Darwinian contention, had come up but a little way from the ape and orangutan. Cressy, in his "Decisive Battles,"

declares that this very territory of Asia was the "original seat of human societies, and long before any trace can be found of the inhabitants of the rest of the world having emerged from the rudest barbarism, we can perceive that mighty and brilliant empires flourished in the Asiatic continent. They appear before us through the twilight of primeval history, dim and indistinct, but massive and majestic, like mountains in the early dawn."

And yet again, let no man imagine that the days of the brute beast in man, when he comes to battle against his brother, belong to the far past.

The nations now insist upon bestial insignias. One nation selects an eagle, roused and ready to strike; another puts on an eagle's neck a double head, indicative of the fact that he can strike in more directions than one; a third selects an eagle and reinforces him by a serpent crouching upon his breast and lifting his head higher than that of his destructive confederate; a fourth, a bear, the most voracious of beasts; a fifth, the lion—an animal that demands the heart blood and quivering flesh of his victim; a sixth, an elephant, whose destructive power when once infuriated, is unsurpassed; and again, the dragon,—the creature of imagination, combining all the bestial terrors known to men.

And if these beasts were insignias only, it would not be a matter of such supreme moment; but look now at the conduct of the nations of the world, and understand that they are Insignias with significance. What hellish devices have they imagined in their intentions of mischief one against another! While theologians have been disputing whether hell was a lake of fire, warriors have invented bombs to fling into the midst of the armies of their brother men, to break suddenly into the most deadly fumes that ever collapsed the lungs of men or into the most infernal flames that ever fed upon sensitive, quivering, agonizing human flesh.

And even our own nation, so long boasting itself Christian, draws daily nearer the swirling, sucking circle of deadly shot, asphyxiating fumes and consuming flame of war. Our neutrality, entered upon by our President and his Cabinet, as they were animated by motives worthy of men set to administer the affairs of a great nation, is more and more being of once commercialized and criminalized. Ever since the days, when as a babe, leaving my mother's arms, to walk alone, and, while walking, awake to the fact that a civil war was swirling about me, have I seen my movement sweeping over my own country with such rapidity, and backed by

such corporate wealth, and quickened by such prospect of multiplied fortunes for the few whose "god is gold," as that movement which now names itself "Preparedness!" It has already impelled certain of our citizens, whose accumulated riches are their curse, to start munition factories that are daily adding millions upon millions to their plethoric purses, and at the same time giving in exchange for these millions on millions, such missiles of death as the devil's world never could devise until now.

If this spirit of war continues to grow at the pace of the past two months; if men, who are more anxious to be political leaders than they are to be patriots are to remain our spokesmen and to come into places of administrative power; if the factories, hitherto employed in the creation of the implements of peace, are to be turned now to the manufacture of the missiles of torture and death; if, worse than all, the peace-loving people are to be hoodwinked by daily newspapers, captured already by men more concerned in commercial advantage than with patriotic sentiments; if designing politicians, in order to defeat their opponents, are to have free access to the ears of the unthinking; if Mr. Edison's latest device, the moving picture, is to be made the medium of alarm, impossible without its imag-

inary lies—then, I declare before God and men that the time has come for the Christian Church to voice herself against this whole bestial business, and that, in terms that no man need misunderstand.

It is a very easy matter for men who represent vested interests, known to be enhanced a hundred fold if only national conflicts can be engendered and kept up, or politicians, out of office, and determined to return to the same at any cost, to call their more conservative—not to say Christian brethren—"traitors to the commonwealth." But it might also be recalled that our first and most binding citizenship is, after all, with another King; and our first ruler is over and above all, "The Prince of Peace."

The man who can look at the blood-soaked fields of Europe and chuckle with the thought that they are daily increasing his exchequer, is unfit for citizenship! The man who can think upon the diabolical explosives, made, as Herbert Booth says, "in devilish haste" that they may be instantly hurled against certain of our brothers who happen to be born under other flags, and of fiendish contrivances that fly through the air in the dark, that drop bombs on sleeping children, or turn loose ten thousand phrening tances upon the defenseless heads and shoulders of innocent women; the man

who can think on the deadly fumes of liquid fire, exploded in the midst of as fine a regiment of men as ever trod the face of the earth, to send the last one of them either to death or insanity in one short hour, and not revolt at it all, is far removed from the spirit of the Nazarene who never lifted His hand against another, nor assumed an attitude toward any man but that of kindness, sweetness and assistance.

I am ready to sing on every Lord's Day,

"My Country! 'tis of thee,
Sweet land of liberty!"

If we were wantonly attacked by a foe who proposed to sweep our land with the wars of destruction, in spite of exemption on the question of age, I think I should shoulder a gun and go at once to my Country's defense; but I lived too long in Kentucky and observed too closely, not to know the danger of providing yourself with a pistol, and laying into your pocket a dirk knife, and keeping up your sleeve a stiletto, just "to be ready against improbable, but possible assault!" The man who gets ready to fight will find occasion, and so will the nation; and the man who is not expecting it, will rarely experience it; and if it is foisted upon him, the God who laid His hand upon the lions and paralyzed their powers in the presence of Daniel, is still alive; and, to this

day, He knows how to make Kings become the friends of an unjustly maligned and a criminally endangered people. If I had my way I would tear from the flags of the earth these bestial insignias, and introduce instead of these birds and beasts of prey those that would speak of peace, and preach the great truth of Scripture that "all nations are made of one blood, for to dwell together upon the face of the earth."

However, as we proceed with our study of this portion of Daniel, we come suddenly upon

ANTIOCHUS—THE PROTOTYPE

Whether one reads after the Pre- or Post-Millennial writers, he finds them agreeing that Daniel directly refers to the coming of Antiochus Epiphanes; and remotely, and yet as certainly, to "the man of Sin." The latter is strikingly symbolized by the former; and Daniel so speaks of them both as almost to identify them.

From the ten horns of the four beasts "another shall arise after them, and he shall be stronger than the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and these shall be given into his hands until a time and times and the di-

viding of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (7:24-27).

This is the end of Daniel's dream! Every vision enjoyed after this seems but an interpretation of this one; and it is most interesting to study the points of parallelism between the rise of Antiochus Epiphanes, the suave, successful king of an ancient time, and yet the brutal, bloody one, and that "man of Sin," destined to come to supremacy in the last days.

Antiochus Epiphanes seems to have been Satan's special agent. He rose B. C. 173. The kingdom was refused him but he literally obtained it by "flatteries" (Daniel 11:21). He made "leagues" and wrought "deceitfully," he entered "peaceably upon the fattest places of the province," he "scattered among them the prey and spoil and riches," and after a time, "cast his devices against the stronghold." (11:24). He reigned in the wildest prodigality; he marched his armies into the Sacred City; he desecrated the Holy Temple; he sacrificed a sow to his own gods, and took

the broth and sprinkled the place with sacrilegious intent; he terribly persecuted the people of God; and so, at almost every point of character and conduct he paralleled "the man of Sin" yet to be revealed, since the Scriptures make it clear that that man of Sin will be Satan's special agent; that he will reign in turn for the same length of time that characterized the conquest of Antiochus, namely three years and a half, and that the period of it will be the time of "the tribulation."

In illustration of all this, I invite attention to Daniel's declarations. Of Antiochus it is written, "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. (7:25). And of the Antichrist—or the Beast to come—it is written: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations." Rev. 13:5-7. The parallelism be-

tween the two is so perfect in the length of reign, in the boastfulness of "the beast;" in the popularity, to be obtained with the deceived people, in the blasphemy against God, and in the tribulation to be brought upon the saints, that Daniel was undoubtedly writing of the type—Antiochus, and of the anti-type—"the man of Sin." The first came and his character corresponded to Daniel's prediction; shall we doubt that the second will come?

The great world war in which we are now engaged, if it be long continued, might easily result in a world cry for "the confederacy of nations;" and the selection of one who would come to his place of power with flatteries; but who, once safely ensconced in the same, would begin to "exalt himself above all that is called God, or that is worshipped; so that he as God" would sit "in the temple of God, shewing himself that he is God." (2 Thess. 2:4).

Antiochus was called "Theos" or God. His great anti-type will take unto himself the same title and "magnify himself beyond every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. 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." (11:36-37). We are told

that Louis XIV, in a speech once made, declared "I am France." The Antichrist when he shall come, will claim to be the exponent of all empires; yea, even to be the very God Himself.

There has not arisen in modern times a more assiduous student of the Scriptures than Philip Mauro, and Philip Mauro profoundly believes that at this moment "the program of modernism" is in perfect line with the appearance of the Antichrist. That program proposes to magnify humanity; it proposes also a corporate control of the titanic industries, and the unification of them in the interest of humanism. It believes that this unification of nations is the sole, sane, sufficient, and spiritual solution of the war problem. It would dispense with jealous and covetous Kings, Kaisers, Czars and other rulers, potent or petty; and in the interest of peace and prosperity, and to impress the great truth of the brotherhood of man, it would put one upon the throne of the entire earth, seeking thereby to bring all into a blessed fellowship.

It is a vision that is indeed both inspiring and thrilling! But never did one speak more truly of it than when Mauro said: "Such a vision is not for those who set their affections on things above, 'where Christ sitteth on the

right hand of God;’ it is not for those who have died with Him to the world and its things, and ‘whose life is hid with Christ in God.’ It is for those whose life is in the world; who boast of a living contact with it, and whose affections are set on things below.”

The reason instructed Christians cannot grow enthusiastic over such a program is that they know by prophecy,—Daniel being confirmed by many of his inspired brethren—that the day will come when all that dwell upon the earth shall worship a man whose character is such that the Book calls him the “Beast” and that he will deceive them that dwell upon the earth by the exercise of even miraculous power (Rev. 13:13-14); and that all his fair promises will but pave the way for the world’s final agony, known to Scripture as “the Great Tribulation.”

The solace of the saints concerning this program of the Adversary, into the very meshes of which versatile men and brilliant women are destined to be drawn, is that it is of short duration. When Daniel was asked how long this supremacy should last, he answered “unto a time and times and the dividing of time.” And even concerning the daily sacrifice of the transgression of desolation, the Highest declared to him that in 2300 days it should end and the sanctuary be cleansed.

But to revert again to the language of Philip Mauro, “While we should give the most earnest heed to what the Spirit has revealed on these important subjects, lest we miss the very purpose for which they have been written, we should above all things remember that believers are not taught to look for a system to rise out of the earth, but to look for a Saviour to come out of the Heaven.” (Phil. 3:20), even

THE CONQUERING CHRIST

Of Him Daniel also speaks, saying: “I saw in the night visions, and, behold, one like the 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.” (7:13-14). How marvelous to interject these two verses right into the middle of the visions and their interpretations thereof!

That very fact is full of suggestion.

He shall come shortly and suddenly. “In an hour when ye think not, the Son of man cometh,” as suddenly as a flash of lightning seen from the east even unto the west. The better interpreters of the book claim that Dan-

iel's "seventy weeks" are weeks of years, and that sixty-nine of them preceded His first advent—when He came to be cut off, that by the shedding of His blood we might be redeemed; and that the Church period is a parenthesis, the termination of which is indefinite, but beyond which a period of only seven years follows, when He shall come in power and great glory to take the throne.

The one thing we know concerning this time of the Gentiles—this period of the Church—is that it shall last until this Gospel of the Kingdom is preached to all nations for a witness. The hermit nations are no more; the testimony of the Christian Church has been given in them all, and no man can say that the day of His appearance, coming with the clouds of Heaven, is not nigh. But God forbid that we should ever so far miss the meaning of our Master's words, as to set the day for His appearance, and become like those representatives of the Dowie movement, Burnette and Taylor, who declared "Unto Judah and unto Israel and unto all the world" that before the close of 1912, Jesus the Christ, the Son of God, would come forth to take His throne."

But more foolish yet were the virgins who slumbered and slept until the cry, "Behold, the bridegroom cometh" put them to utter confusion. It is ours to be ready to behold in fact

what Daniel saw in the night vision, "the Son of Man coming with the clouds of heaven." He shall take the throne unto Himself, for "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." (7:14). And the saints shall share it with Him (v 27).

Truly, as Dr. H. Grattan Guinness says, "The glory of the kingdom of God irradiates this closing prophecy, and the people who are to inherit that glory fill its pages." These, the chief themes of the Old Testament prophecy, involve the greatest event to which all apocalyptic Scripture directs attention—the second advent of Christ, who will come in glory and majesty to raise the dead, judge the world and reign with His saints forever. And every Bible instructed man ought to join with John in crying "Come Lord Jesus, and come quickly!"

He shall bring in a better age. "His dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be destroyed." In that day nations shall cease from war, and not till then. The implements of destruction shall be beaten into those of husbandry. Jeremiah waxes eloquent as he writes: "Behold, the days come, saith the Lord,

that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our righteousness." (Jer. 33:14-16).

There are men, and their names are a multitude, who are putting their trust now in armaments, and the heaven-born word of Prophecy is deliberately displaced with the earth-born one of "Preparedness." Men are turning from confidence in Christ to the creation of new and bigger cannons; and instead of putting their trust in the Lord, who is to descend from Heaven, they are proposing to invent machines that will fly into the same, and drop the darts of death upon their opponent. In January 1916, the Journal of Minneapolis published a sacrilegious cartoon in the form of Uncle Sam, with a staff tied about his neck as if he were unable to hold it up. On the staff was a shield, out from which grinned a face, whose teeth were the prominent thing about it, while in the right hand of that representation of our national life was held a garlanded cross, and below was written "Armed to the teeth," the plain intent of which was the sacrilegious

suggestion that the Nation that had no other defense than the cross of Christ could be the easy prey of any enemy that cared to come within our borders, to overrun our land, subjugate and enslave our people.

This all means that the time may not be distant when the members of the professing church shall be compelled to make their choice between cannon and the cross. The one thing that is increasingly evident is that we cannot trust in both. They have no fellowship one with the other. The Antichrist will be the man of war, and under his administration multitudes of his opponents will perish. The Christ of God will be the Prince of Peace and under His administration men shall cease from battle and become brethren.

Some of us believe profoundly, and even increasingly, that there is more safety in the Cross than in cannon, in the Saviour who is to come out of heaven, than in airships that fly there, and in the Man of Nazareth who walks on the waters, than in crafts that steal about underneath them, seeking to strike and send down their foes. It is a time when we might do well to remind ourselves of a piece of history that comes to us out of Josephus. Alexander the Great was gone forth conquering and to conquer, and at last he turned his face toward Jerusalem, after having successfully

besieged Tyre and Gaza and reduced them to ashes. Jaddua, the high-priest (Neh. 12:2), who had been warned in a dream how to avert the king's anger, calmly awaited his approach. And as Jaddua walked into the city of Sapha, accompanied by priests and citizens clothed in garments of white, Alexander looked upon them, and seeing that they had no sword in hand, or other weapons of defense, but came to him in the name of God, and arrayed in garments that spoke of innocence and peace, he was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the priest's tiara. And when Parmenio expressed surprise, Alexander said that he had had a dream in which the God of Jaddua had encouraged him to cross over into Asia, and had promised him success. In consequence, he would not lift his hand against them; but visited Jerusalem and offered sacrifice there, heard the prophecies of Daniel, and believed that he saw in them his own victories; and realized perfectly that instead of conquering the Jews he ought indeed to placate them by conferring upon them important privileges, which he did.

America has boasted itself civilized and Christian. We are rapidly approaching the time that shall test our profession and the whole world will know and be affected and influenced accordingly. Do we trust in the cross or in cannon?

THIS WAR AND THE PROPHETIC WORD.

MATTHEW 24:4-14.

"The Crisis of the Church" is a subject to which the writer has already devoted a volume.

It is not surprising that "a world crisis" should accompany "the crisis of the Church." The good student of the Book of the Revelation knows that the second and third chapters of that volume are devoted to tracing, in prophetic outline, the history of the church, and that from chapter four to chapter twenty, inclusive, the history of great world movements is pictured in bold outline by the pen of inspiration. The careful reader has little difficulty in seeing the intimate relation between the rise, development and final apostasy of the church, and the rise, exercise of power, and final cataclysm of the nations! The thing that is made fairly clear is this, that the Laodicean church, in which the membership possessed riches, and were increased in goods, and imagined themselves in need of nothing, but presented lukewarmness in conduct, and in character were wretched, miserable, poor, blind and naked, corresponds in point of time with that cataclysm of nations which shall result in slaying too great a number for burial, and the vultures that dwell in

the mid-heavens shall settle to the earth and "eat the flesh of kings, and the flesh of chief captains, and the flesh of mighty men, and the flesh of horses and the flesh of all, both bond and free, small and great."

The one question that is now concerning more people than ever imagined they would be compelled to give attention to it, is this, "Are the Scriptures of God finding a literal fulfillment?"

That question in mind, I call attention to three things as suggested by the text of this evening. The Fullness of Prophecy, The Fullness of Affliction and The Fullness of Faith.

THE FULLNESS OF PROPHECY.

False christs are now constantly arising. The city of Rockford, Ill., once enjoyed the solitary distinction among her American sisters, of having a citizen who claimed to be the Christ. But those who have read Mrs. Eddy's writings know that she makes herself practically the author of the Christ; and those who are the followers of Bahai are looking for a great teacher to come, and have created their own Christ, and, in the fullness of prophecy, other names will be added until the cry "Lo here!" and "Lo there!" will ring through the whole world, and the pretended

christs will not be so easy to count as now. The text is "Many shall come in my name, saying, 'I am Christ'" and the ease with which the sage of Rockford secured his disciples, and the growth which has marked Mrs. Eddy's following, and the unprecedented rise of Bahai will give proof of the ease with which the Word of God shall find its fulfillment; "and they shall deceive many."

There is a greater fullness yet in the next prophetic utterance.

The world is full of war and rumors of war. The prophecy of Jesus is the fact of this moment, "Ye shall hear of war and rumors of wars." Tonight we have an evidence of both. Over one half the people of the world belong to nations now at war, including Great Britain with her provinces; Germany with her Allies Austria and Turkey; France with her confederates, Russia, Servia, Belgium, Italy and Japan; Mexico torn by civil strife, while rumors of wars, involve South American republics, Greece, and other neighbors of the archipelago; and even our own America with all her tributaries; while remaining China has only escaped war with Japan by the sacrifice of principle and property, to be plunged into a civil conflict.

It is probable that the average American little dreams the extent to which this prophecy is

having an awful fulfillment. I was both instructed and appalled by reading the report on the war of the European powers published months ago, from the pen of my friend and brother minister, Joseph W. Kemp, then of Edinburgh. He called attention to the colossal nature of the present conflict, and properly declared "it is staggering to contemplate." Quoting from the Scotchman, "It is beyond human management and even human comprehension!" Think of something like twenty-five millions of men armed for war, representing as they do, a billion people, or more than half of the human beings occupying the earth. Think of Britain's expense, over \$7,000,000 a day; France expending a kindred amount; Russia over eleven million a day; and Germany about twelve million! Truly does he remark: "The whole thing is unthinkable! The battle front is not less than sixteen hundred miles in length and increasing with every hour, as new nations are drawn into the awful carnage."

The weapons of destruction are the most hellish of which men have ever heard, involving not only the most terrific guns ever created; but the employments of warfare for land and sea, and now for the heavens above and the waters underneath, such as no century ever before dreamed. It is impossible to secure from newspapers, or for that matter from

any other source, an accurate report on the slain. It is certain that they are not less than four million, and probable that they approach five million instead. If a thousand of them were laid head to foot they would make a dead line a mile in length; ten thousand of them, over ten miles in length, a hundred thousand of them, over one hundred miles in length, a million of them over a thousand miles in length. If, therefore, four millions have perished already, for four thousand miles one could walk and look on the faces of the slain at every inch of the way.

The indications are that the slaughter is but begun, for in addition to war there are rumors of wars, and rumors all too well founded. Is it any wonder, therefore, that Secretary Bryan, perhaps as familiar with these facts as any living American, should stand appalled at the thought of the further spread of this inhuman butchery and flee office rather than face it?

Certainly the president's chair has seldom, if ever, held a superior to President Wilson. The nation is back of him and it ought to be; and yet we should not be surprised to see the whole world, when it emerges from its baptism of blood, turn its tear-stained and scarred face to William Jennings Bryan, as to the new Moses, raised up of God, to lead men

out of this wilderness of awful warfare in which they have journeyed all too long, into that Canaan where the strongholds of offensive rebels shall no longer be pounded to pieces by great guns, but left to tremble and fall at the touch of God's fingers instead, as did Jericho.

Famine, pestilence and earthquake will follow. This also saith the Lord, "There shall be famine and pestilence and earthquakes in divers places." The faint cry of famine is already coming to us from buried Belgium, and circuted Germany, and suffering Servia. That cry must, in the nature of the case, increase. When, in the history of the past, did war continue to the point where the earth did not cover her slain, and the lands escape pestilence? For ten years past earthquakes have occurred in divers places, and some of them have shaken the greatest cities, and either swallowed up or destroyed thousands of inhabitants.

And yet, the text is "But the end is not yet!" All these are "the beginning of sorrows."

THE FULLNESS OF AFFLICTION.

The fullness of affliction is set for the future, and when it whelms the earth it will express itself in three or four facts.

1. The disciples of Jesus will be special suf-

ferers. When He sat on the Mount of Olives, the disciples came unto Him, saying, "Tell us when these things shall be." And it was to them, He spake, saying, "Then shall they deliver you up to be afflicted."

One reason why I am inclined to believe that this war is not to eventuate in that last great world war of prophecy, is the fact that up to the present men are not being afflicted solely because they are subjects of Jesus Christ. On the battle field His disciples are a multitude, but they are divided one against the other, even as are the unregenerates who stand with them in the same battle line. The prophetic word, if I understand it, therefore, indicates that there is coming a day when the lines of battle are to take another course; when the unbelievers of the world will make war upon those who accept and confess Christ. In its early history the Church was baptized in blood; in its later history it shall be baptized a second time.

And yet, let it not be forgotten that the number of the nations that are now engaged in this conflict have already laid their hands heavily upon the faithful of the earth. Christ's brethren in the flesh—the Jews, and his brethren by faith—the Christians—have fared wretchedly in Russia. Belgium, through her to famous king, slaughtered the helpless black

men and the women of Africa who did not bring as much rubber and ivory as was demanded by her ruthless soldiery. England, at the point of the bayonet, forced opium upon India; and even our own America has filled her coffers with the foulest money in exchange for damning liquors imported to the uttermost parts of the earth to degrade and debase the people purchasing them, while Germany's treatment of Belgium because, forsooth, she would not provide a highway for her armies, brings before the careful student of history the occasions of such judgment as is now rolling over the whole earth. And, if Japan has taken advantage of the good nature of China to rob and bullyrag, she cannot escape; while the Turk's infamous treatment of the Armenian Christians has long been a cry to Heaven for the outstretched arm of the mighty God.

It must appear, therefore, that already the brethren and disciples of Jesus have endured much; and it may yet appear that the cry has gone up to Heaven "How long?" until at last God has heard, and that He has only begun to avenge His own; and if, in the progress of affairs the time shall break when the believing of the earth shall plead for peace, while the unbelieving continue to do battle, afflict and kill, then the hour draweth nigh when God shall interpose and put His own King upon the throne.

Truly, does it not look as though we approach the end of this age?

Let us call attention to a further indication of that fact.

False prophets and defections from the faith are common. "Then many shall be stumbled; and many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."

Truth is the most intolerant thing the world knows. Its simply cannot, and in the nature of the case, it never will, compromise with error. There can be but one right way; there can be but one correct faith; there can be but one method of salvation, "one Lord, one faith, one baptism." And yet, what do we see when we study the earth? Prophets a multitude, presenting adverse and eternally antagonistic philosophies, a sure proof that many of them are false. The so-called religious movements of America, one can scarcely count at all. The last twenty-five years has given rise to scores of new leaders, and new creeds; and the followers of each one of these are absolutely sure that they have found the way for the first time. The Bahaites, and Eddyites, and Russellites, and Theosophites, and Darwinites boast their multitude, in proof of the fact that they must be correct, forgetting the plain statement of Scripture that these "false prophets shall de-

ceive many," and the additional word, that "because iniquity shall abound the love of many shall grow cold."

The crisis of the world and the crisis of the Church are occurring in a common time.

But what is the way? Sit with Christ until He has finished, and He presents always a true philosophy; and in this text we have it in

THE FULLNESS OF FAITH.

His first declaration is, the finally faithful shall be fully saved. "He that endureth unto the end shall be saved." No man knows what his religion means until it has been tested; no woman can understand what Christianity means to her, until she has come into the crucible. The day of peace and the day of the experience of prosperity are not well adapted to the sounding of the depths of one's religion.

Letters from friends in Europe are to the effect that men and women in great numbers are now turning to God; and on fields of battle, songs of praise and multitudes of prayers are increasingly common. Thank God! "He that shall endure to the end, the same shall be saved."

Oh, my people, living in a land, yet at peace; dwelling under circumstances of divinest favor, don't drift with the current of coldness in the church, nor yet be caught by the winds

of infidelity that sweep in from the world, for only "he that shall endure to the end shall be saved."

Furthermore, the full Gospel shall be preached.

"This Gospel of the kingdom shall be preached in all the world, for a witness unto all the nations." Men have been preaching the Gospel of Grace; the time has come to proclaim the Gospel of the Kingdom, instead.

We listened to a speaker, a president of a theological seminary, recently who declared that people who looked for the second coming of Christ had no national program; their Gospel was a Gospel for the individual only, and looked only to salvation for the few.

That is a false statement of the premillennial position. Our Gospel is a Gospel for the individual. "He that believeth and is baptized shall be saved." But our Gospel is also a Gospel for the nations, for "Out of Zion shall come forth the law; and the Word of the Lord from Jerusalem, and He shall judge among the nations, and they shall beat their swords into plow-shares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

And yet that is not our program; it is the Divine plan; ours is the privilege of preaching it! It is little wonder then that God has pro-

pered those churches and those schools that stand for that Scripture truth; it is little wonder that Spurgeon's work was the most remarkable that London ever knew. It is little wonder that Tremont Temple, Boston, under the leadership of Courtland Meyers, is packed and overflowing with people anxious to hear God's Word. It is no wonder that the Moody Church, Chicago, can no longer hold the masses that throng it, and its services must be duplicated in order to take care of the crowds. It is little wonder that Mark Matthews of Seattle has built up the largest Presbyterian church in America. It is little wonder that the Bible Schools of America are coming into their own! Without exception they have known "the Gospel of the Kingdom." Not the kingdoms of this earth, reformed and fashioned after the philosophies of modern thinking, but "the Gospel of the Kingdom" in connection with the return of the King, who shall set up His throne in the earth, and administer to the uttermost parts thereof.

It is in the interest of preaching this Gospel that I have coveted for the very center of my own city a sanctuary into which thousands might be assembled on the Sabbath day and for week days as well, and for the Northwest a great school in which young men and women shall be trained in the knowledge of the Word of God, and from which they shall go forth to

tell their fellows, upon whom the trials of the last days are so rapidly falling, of a Saviour to come who shall chastise unrighteousness in judgment, who shall overthrow all evil powers, who shall sway the sceptre "from sea to sea and from the rivers unto the ends of the earth," and make "the end of this age," but a beginning of that blessed millennium of righteousness and rejoicing.

How are we to assist in these advanced enterprises?

First, give ourselves to God. Strange, under present alarming conditions, that any man should be willing to live, any woman to continue her existence, without Christ. We know not what a day may bring forth! The peace-loving people of Belgium little dreamed two summers since that today their entire land would be a scarred cemetery and thousands and tens of thousands of their loved ones would be sleeping beneath the sod; that their innocent children and helpless women should suffer butchery not exceeded by that the soldiery endure. The average man, in Germany, England and France, Russia, Austria, Servia, and Japan, not to speak of the lesser nations, never dreamed, two years since, that the fairest of their sons would be so soon slaughtered by the thousands; and yet they have been.

We are told that now there is a religious interest in all these countries. To say the least, it comes late. For our own people we crave salvation before the day of slaughter is on; and in the words of His own text, we say, "Seek ye the Lord while He may be found."

Then, having consecrated ourselves why not **consecrate our means**? America is prospered. If we remain neutral and at peace, our increased prosperity is certain. But what shall we do with it? It is impossible for the preacher to determine the conduct of his people; and yet, both his words and example have their influence. Knowing as we do that the world is in a crisis and that Christ and the Church are its only hope, we propose, God helping us, to make our investments where they will bring the biggest interest. We have come to believe that if we can create in this city of Minneapolis a great centrally located institution, our proposed "City Temple," into which the thousands shall throng to hear the Word of God, and a great school, "The Northwestern Bible School," that shall send its graduates to preach the Gospel of the Kingdom to the uttermost parts of the earth, we will have done the biggest thing within the reach of our power toward bringing back the KING, and bringing in the day when the kingdoms of this world shall have become the kingdom of our Lord and Saviour Jesus Christ!