

The King's Highway.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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The Israelites; or the Holy People in Prophecy and History

BY REV B S TAYLOR, EVANGELIST

In order to well and clearly perceive the force of the argument from prophecy, as one of the foundation corner-stones of our holy Christianity, it is necessary to have a correct system of chronology. Many earnest men and thoughtful minds have given up the study of the prophets in disgust because they had no correct and consistent system of chronology. But the last ten years have changed all that, and today we have chronology as a science, tied to astronomy, and now the Bible dates, times, seasons and events fall into their correct and proper places, for the true system of Bible chronology is perfectly astronomical, and the reason students of prophecy have been thrown into dreadful confusion, was solely because they had no correct astronomical system. 'The God that rolls the stars along spake all the promises.'

Christian scholars have been too ready to concede error in the Scriptures, too free to say. 'The Bible is not perfect, not a book on science, not founded in absolute mathematical accuracy,' etc, etc. While the truth is, they are utterly ignorant of the fact that Moses had a splendid system of keeping time, founded on a correct knowledge of scientific astronomy and that he and the Hebrew prophets used it with perfect, scientific accuracy, and their predictions fulfilled the 'self-same day,' beyond all possibility of error, because astronomical. Hence there has sprung up a crop of infidels, inside and outside of the church, because 'the cheap and tawdry scholarship of this false and shallow age of 'higher criticism,' has failed to grasp this great truth: All true history, correct astronomy, and real prophecy perfectly agree. These three are one, because all three are from the one triune God. To help us in our grasp of the subject, I offer now a few clear-cut prominent dates that have been settled and fixed by the latest and best chronologists, and they defy criticism, because easily proven by astronomy,

2 PROMINENT DATES AND EVENTS IN THE PERIOD OF THE OLD TESTAMENT PROPHETS, DATING FROM ADAM AS ZERO

A M 1653, The flood of Noah, one year long, Noah 600 years old, 2340 B C.

A M 1770, (Circa) The tower of Babel, 2226 B C.

A M 1770, Beginning of the chaldean Empire, 2226 B C.

A M 2730, Chaldean Empire ceased, after 960 years, 1266 B C.

'Thou art this head of Gold.' Dan I, 38.

BABYLONIAN AND ASSYRIAN ERA

A M 2729, To the fourth king' 1267 B C.

A M 2730, Bel-lush, one of series of four kings, 1266, B C.

A M 2769, Ninip-pal-eser, first of five kings, 1227 B C.

A M 2789, Assur-dan, ruled Bel's people, 1207 B C.

A M 2819, Mutag-gil-nuska, his son, 1177 B C.

A M 2839, Assur-risilim, son of preceding, 1157 B C.

A M 2869, Tugulti-pal-ese, I, his son, 1127 B C.

A M 3094, Tugulti-ninip II, 902 B C.

A M 3100, Assur-bani-pal, 896 B C.

A M 3144, Shalamanzer II, son of preceding, 850 B C.

A M 3223 Pul, probably Iva-lush, 2 Kings xv 763 B C.

A M 3260, Tiglath pileser II, (2 Kings xv, 736 B C.

A M 3274, Sargon (2 Kings xv.) 722 B C.

A M 3283, Sennacherib (2 Chron xxxii 1), 731 B C,

A M 3317, Essar-haddon (2 Kings xix 37, 679 B C.

A M 3330, Assur-emit-iii, 666 B C.

A M 3371, Saracus, or Sardinapalus II 625 B C.

A M 3371, Nabopolasser, Governor of Babylon, 625 B C.

A M 3377 Nabopolasser, King of Babylon. 619 B C.

A M 3398, Nebuchadnezzar, (2 Kings xxv, 1), 598 B C.

A M 3443, Ev'l Merodach, 553 B C.

A M 3450, Lambynetus and Belshazzar, 546 B C.

After this shall arise another kingdom, Dan 2,39.

4 MEDES AND PERSIAN ERA

A M Darius the Mede began Dan ix 1, 530 B C.

A M 3478 Cyrus; Dan x i Ezra iii 6 began 538 B C.

A M 3475, Cambyses began, 521 B C.

A M 3482, Smerdis, usurper, part of the year, 513 B C.

A M 3483, Darius Hystaspes, Haggai I, began, 513 B C.

A M 3518, Xerxes, Ahasuerus of Esther, 478 B C.

A M 3538, Artaxerxes Longimanus, Neh ii, 1, 458 B C.

'And a third kingdom of Brass.' Dan 2, 39.

5 GRECIAN ERA

A M 3579, Grecians masters over Persians, 417 B C.

A M 3660, Alexander, 336 B C.

A M 3667, Alexander the Great ascended, 329 B C.

A M 3670, Alexander defeats Cyrus, 326 B C.

A M 3673, Alexander's capital at Babylon, 323 B C.

A M 3680, Death of Alexander at 33, 316 B C.

'And the fourth kingdom shall be strong as Iron.' Dan 2, 40.

6 ROMAN ERA

A M 3850, Romans conquered Greece, 146 B C.

A M 3892, Rome mistress of the world, 104 B C

A M 3980, Caesar Augustus, 26 B C

'And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms and it shall stand forever.' Dan 2, 44,

7 GREAT BRITAIN ERA, FIFTH MONARCHY

A M 4049, Britain made a Roman Province, A D 50.

A M 4419, Roman power ended in Britain, A D 402.

A M 5065, Norman conquest by William I, A D 1066.

A M 5460, Edward IV, house of York, A D 1461.

A M 4648, Charles I beheaded, A D 1649.

A M 5609, Discovery of Jupiters moons, A D 1610.

A M 5901, Beginning September 23 (Circa) A D 1902.

Taken from 'Our Race; Totten, No VI, page 60.

8 LATEST AND BEST CHRONLOGY WEL COMES AND DEFIES HONEST CRITICISM

Let me roughly group a few prominent dates;

B C.

1000, Solomon's Temple dedicated.

777, First Olympiad.

747, Nabonassan era begins.

715, Samaria, capital of Israel falls

625, Chaldee Empire begins.

604, 1st Year of Nebuchadnezzar.

593, Captivity of Jehoiachin begins seventy years.

538, 1st year of Cyrus, the Persian.

531, 1st year of Daniel, in lion's den

530, The daily sacrifice resumed.

523, The captivity ends.

520, The second of Darius, according to Ptolemy.

515, The second of Darius according to Haggai, I Ch.

514, Fall of Babylon.

486, First of Xerxes per Ptolemy.

481, First of Xerxes per Bible.

465, First Artaxerxes Longimanus, per Ptolemy.

463, The seventy weeks of Daniel's famous prophecies begin.

464, First Artaxerxes Longimanus per Bible.

455, The seventh of Aartaxerxes Bible Ezra.

456, The sixty-nine weeks of Daniel 9.24 begin.

429, Ends of Old Testament Canon

44 Julius Ceasar assassinated.

4, Jesus Christ born, two weeks before that year ends.

2, Death of Herod the Great A D

10, Jesus, twelve years old, in the Temple.

14, Death of August Caesar, Aug 19.

27, Came John Baptist, preaching, thirty years old September, fifteenth year of Tiberius Caesar.

28, Baptism of Jesus, Jan 8 Sabbath. In the Jubilee year.

29 A D, Crucifixion of Messiah. 'After 62 literal weeks.'

30, Faul converted.

69, Fall of Jerusalem, by Titus. After forty years are fulfilled.

Gods Will.

BY REV. DAVID V GWILYN, IN "THE INTERIOR OF THE KINGDOM."

God's will is ever the best. To listen to His voice implies that we are willing for him to have His way with us. Many ask for guidance after they have chosen their own path. They want to be led along the line of their own selection. They want to make the will of God bend to theirs. They go through the mockery of asking for guidance and yet they want their own way. Balaam is an impressive illustration of this. He was invited to curse the people of God. He knew from the beginning that to do so was a sin, yet he did not refuse. Three times he offered sacrifice; three times he went through the mockery of asking for guidance. He had his eye on the reward, so he wanted to bend the will of God to his own. It is so with many to-day. They want God's will to give way to theirs; they are still living under the unit principal. The real listening attitude is a desire to be coupled-together in thought and will with God. It is a real wish to go where He wishes us to go. It is to say: Lord, lead me, check me when I go too fast, urge me on when I go too slow, but let me be with thee.

Four Bible Definitions of Sin.

REV C W RUTH

We believe much confusion and controversy arises from the failure to understand the Bible teaching concerning sin. Multitudes are confounding temptation with sin. And seeing we are never exempt from temptation they conclude that we can never be free from sin. Temptation is not sin. We read that Christ 'was in all points tempted like as we are, yet without sin.' Heb 4:15. It is the yielding to temptation that is sin; there can be no necessity nor excuse for yielding to temptation, since 'God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' I Cor 10:13,

Then others are constantly confounding mistakes with sin. In their thinking every mistake is a sin, and seeing we may never reach an experience while in this world where we become infallible, they conclude that we can never live without committing sin. Such persons must learn to distinguish between mistakes and sins before they can know the real blessedness of salvation. A mistake is not a sin; and a sin is not a mistake. A mistake is a thing of the head, whereas a sin is a thing of the heart. A mistake is what you did when you knew no better; a sin is what you did when you did know better. Motive determines the morality of every act. This fact is recognized in every court of justice in the land; hence we have degrees in crime. If it was purely accidental and the result of a mistake, the person becomes an object of pity and sympathy; when it was with forethought and intent he becomes the object of censure and condemnation. No person can do better than he knows. Knowledge is the measure of our accountability to God. We hope that in the study of these four definitions of sin we may help everyone, to see that 'there is a way out of sin.'

1 'Sin is the transgression of the law,' I John 3:4. This clearly relates to the act of disobedience; a voluntary transgression of a known law. —Wesley. While all have sinned, and come short of the glory of God when in a natural and unregenerate condition, the angel of the Lord declared concerning our Saviour before His incarnation, that His name should be called JESUS; for He shall save His people from their sins. Matt I:21 Not in their sins but from their sins.

And not only does he forgive the past, and give us a new heart, and a new spirit, but has said, I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Ezek 36:27. If not saved from sin, we are not saved at all. Jesus said, If ye love me, keep my commandments. He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. I John 2:4 He that committeth sin is of the devil. . . . Whosoever is born of God doth not commit sin. . . . In this the children of God are manifest and the children of the devil. I John 3:8-10. The lowest plain of salvation is a salvation from sinning.

2 To him that knoweth to do good and doeth it not, to him it is sin. Jas 4:17 This clearly relates to what is usually termed the sin of omission. There can be no more excuse for ne-

glect and failure to do what is commanded, and that we know we ought to do, than for doing that which He commands us not to do. In either case it is disobedience, and disobedience is sin. Seeing His commandments are not grievous, and are never greater than are His promises, and the provisions of His grace, there can be no excuse for not doing. By His grace we can be, and can do, all that He command. Hence the failure or neglect, to heed His command is just as certainly disobedience and sin, as doing what he commands us not to do. All unrighteousness is sin, whether it be a deliberate act or indifferent neglect. A mere passive goodness, consisting in not doing certain crimes is not sufficient; the command is, Go work in my vineyards, etc

Whatsoever is not of faith, is sin Rom 14:23 This has to do with the violation of conscience. There are many things concerning which there may be found no explicit or direct statement in the Scripture, which every individual must determine for himself. Take for example the question of riding on a railroad train, or other public conveyance, on the Sabbath; matters of personal conduct in business; questions of dress; eating of meats, etc. When once it becomes an inwrought conviction, with the individual that it would be wrong for him to pursue such a course, his conscience protesting that it would not be in harmony with the general tenor and teaching of the Scripture, conscience must be obeyed, as the voice of God; and to ignore or violate the behest of one's own conscience, and do what we believe to be wrong, or leave undone what we believe to be our duty, is to commit sin. However we should be careful not to make our conscience the rule of action for others, as each one must have liberty in the exercise of his own conscience. Hence the Apostle Paul exclaimed, Why is my liberty judged of another man's conscience? He intimates that one man may do what another may not. One believeth that he may eat all things; another, who is well, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; FOR GOD HATH RECEIVED HIM, Rom 14:2,3 It is concerning such matters, pertaining to the individual conscience, he has said, Hast thou faith, have it to thyself before God Rom 14:22

4 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' Ps 51:5. This is what theologians term 'original sin,' 'inbred sin,' 'depravity,' etc. It was to this that the apostle referred when he said, 'It is no more I that do it, but sin that dwelleth in me.' It is spoken of in the Scripture by various terms, such as the 'carnal mind,' 'the flesh,' 'our old man,' 'the body of sin,' 'this body of death' marg, the law of sin which is in my members, the sin which doth so easily beset, etc. This does not relate to any act of sinning at all but has reference to the heart condition; a principle, or nature born in us as the result of the fall in the Garden of Eden, and is transmitted to us by the laws of heredity. In the nature of the case it can never be forgiven, as it is not something that we have done. But it may be washed and cleansed away by the blood of Jesus. Hence David prayed Purge

Continued on page four