

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.

VOL. XXI. (New Series.)

WOODSTOCK, N. B. DECEMBER 30, 1910.

(Semi-Monthly.)

NO 24

The Busy Man

If you want to get a favor done
By some obliging friend,
And want a promise, safe and sure
On which you may depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask the busy man.

The man with leisure never has
A moment he can spare,
He's always putting off until
His friends are in despair.
But he whose every waking hour
Is crowded full of work
Forgets the art of wasting time;
He cannot stop to shirk.

So when you want a favor done,
And want it right away,
Go to the man who constantly
Works twenty hours a day.
He'll find a moment, sure, some-
where,
That has no other use.
And fix you while the idle man
Is framing an excuse.—Selected

The Israelites; or the Holy People in Prophecy and History.

BY BEV B S TAYLOR, EVANGELIST.

No 2

(Continued from last issue.)

The prophecies of Daniel as to the times and seasons must be read in light of the 'Revised Version,' and we must cast aside the old errors—(a), that Jesus' ministry lasted more than one and one-quarter years, that is, as Daniel states, 62 literal weeks; (b) that he was crucified in the midst of a Sabbath week (middle of the seven-year period); (c), that we do not know the real date of his birth. The truth is, it was December 25 A M 3996 which fell that year on Friday night, inside the Jewish Sabbath. Jerusalem fell just forty years after his death on the cross—Thursday, Nisan 14th; i.e. March 17, A D 29. Add forty years. 'A day for a year,' brings us to A D 69, when the city was taken in the midst of the week of years, which extends from A D 66 to 72, inclusive. By true and accurate history, verified by astronomy, these four sad and grievous errors have forever been corrected and set at rest, so that we are now ready to translate, read and understand the four last and famous verses of Daniel, chapter 10. The following is the latest and best translation of the scholarship of the ages, Version Revised 1883.

Dan 5:24-27: 'Seventy weeks are decreed upon thy people and upon thy holy city to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.'

Verse 25; 'Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one Messiah the Prince shall be seven weeks Hebrew Shabua, and three score and two weeks; it shall be built again with street and moat, even in troublous times.'

Verse 26: And after three score and two weeks shall the Anointed One be cut off, and shall have nothing. Paragraph should begin here: and the people of the prince that shall come shall destroy the city and the sanctuary, and his end shall be with a

flood, and even unto the end shall be war: desolations are determined.

Verse 27: And he shall make a firm covenant with many for one week; and for the half of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation and that determined, shall wrath be poured out upon the desolator.

All that comes after the colon: in Vs 26 should be separated from what goes before. It should have been paragraphed into a verse by itself, for it refers to the long, subsequent invasion or flood of Palestine by the Romans, whose people did destroy the city of Jerusalem, and the temples, and prosecuted their desolations to the very end of the war, and it is this desolation only that is still running till the consummation. The first half of verse 27 deals with the chronological circumstances of the war that led up to the siege of Jerusalem, and to the destruction of the temple service three and one-half years later. It came true to the very day. The last half of the verse is just running out in these very days in which we live, the end of the Times of the Gentiles. Totten, Our Race XX 345.

This author confirms my view so fully I have quoted his passage entire.

(5) EXEGESIS OF THESE FOUR VERSES.

Seventy seven the Hebrew sabbath means primarily, Rest. Every seventh year was a year of rest, and so also every seventh day was a day of rest. See Ex 23:9 and Lev 25:1, where full details are found. These rest years were called Sabbath Years, and seven of such years make a Year of Jubilee. At the end of seven sevens—forty-nine years—the fiftieth was at the end of a Week of weeks of years. To this Daniel refers and seventy weeks would mean 490 years or seventy weeks in which week is seven years, or at the end of seventy Rest-Sabbath Years, which is the same as ten Jubilees. The coming Messiah, the Anointed One, is to come at the end of 490 years, after the end of the seventy years captivity, and after going forth of the commandment to restore and build Jerusalem. We find full details of these events in Ezra and Nehemiah, who were commissioned by the king to attend to this very thing.

The city shall be built again with street and moat (verse 25), even in troublous times, and these two writers historians and prophets, certify to the accuracy of these prophecies of Daniel, and narrate the perils and difficulties of these troublous times. I append a list of these Jubilee Years, from the decree of Cyrus to the death of Jesus which came at the acceptable year of his ministry. This year was both a Jubilee Year and a Sabbath Year 4027 A M, 28-29 A D. It has been demonstrated by overwhelming proof by this school of chronologists which I am quoting, that the active ministry of Jesus was exactly sixty-two weeks; that is 434 days—one year and ten weeks. By using this interpretation of verse 26 we avoid many errors, and bring the sacred word into perfect harmony with history, astronomy and itself. And if the Book is inspired, as we claim, it must and will fit the facts, for the truth will always dove-

tail, and error never does. The times and seasons of the Bible are accurate and perfectly true, down to the smallest fractions, and without error. It is sad to read in the Christian Witness for November 18—"An undisputed chronology cannot be constructed out data afforded by the Bible. I will give my readers light on this later on.

The latter part of verse 26, and all of 27 refer to the seven years siege of Jerusalem—from A. D. 66 to 72—and the end of the war. The city was taken in the midst of this "week of years, and "for the half of the week he shall cause the sacrifice to cease, etc. It fell on August 14 A. D. 69, exactly in the midst of the seven years siege, at the end of three and one half years. The siege began September, 4064 A. M. (36 A. D.) and the war ended with the end of A. M. 4070 (September, A. D. 72). The first walls fell in March 69 A. D.; the second in April, and the sacrifice and oblation ceased in May, because there was no priest alive, and no lamb to offer. Such is the outline of the times seen in Daniels vision. I will, in next number, append the list of Sabbath and Jubilee years covered by this seventy weeks prophecy, with well-known events, and astronomical dates, that are undisputed.

DONT HOLD YOUR BUNDLES!

Loaded to the chin with packages traps and parcels, tensely erect in a straight-back chairs sat the weary shopper in the station waiting-room at the close of a bargain day.

The place was nearly deserted there were empty rocking-chair galore, an inviting couch beckoned from a secluded corner. But the tired, rigid little soul would none of these creature comforts, and when I went to my train, I left her still sitting in the same position, with that strained, set look on her face while she convulsively clutched her lapful of bundles.

Type everlasting of those who hug their burdens of care when they might just as well let them drop down to their feet who choose the stiffest most cramped position in life, while an easy, relaxed attitude is to be had for the taking who seem almost willfully to select the hardest seats of duty ignoring the big armed comfortable rocker of rest made just to soothe racked nerve and weary brain.

Why should we go out of our way to hunt for hard times? As we go along, enough of that sort of thing will be provided for our highest development. There is no reason why we should go about as roaring lions to seek what of trial or of tribulation we may devour. There is large virtue in that necessity which bows to the inevitable, but there if none in needless self-inflictions. Inglorious ease is one thing, asceticism is another. Seeking trouble is about as bad as fleeing from it, and bearing trial needlessly is no better than shirking it.

Never trouble trouble till trouble troubles you has in it more of philosophy than of poetry. Whenever possible, rest the hands, rest the head, rest the heart. Never take up a burden that is just as well off where it is.—Sunday School Times

A SPIRITUAL CHURCH.

There is no influence so potent for good as that which comes from union with God. Such was the church at Thessalonica.

Paul says, "Ye were ensamples to all that believed in Macedonia and Achaia, for from you sounded out the word of the Lord, not only in every place your faith toward God is spread abroad. It was their holy example and living faith, which was mighty above all else in the spread of the Gospel of Christ

Let a church on the contrary, says Dr Wayland, have nothing to rely upon but its antiquity, its wealth, its conservatism, the piety of its founders, its polar distance from all excitement and irregularity, and the social position of the members of its society, and though it may have respectable position in the world it is recorded in the book that shall be opened, as a church having a name that it liveth but is dead.

But a church, the opposite of this, a church without a hoary record, without a wealthy membership not afraid of excitement and irregularity, so called, a church without social position and worldly respectability but a church baptized with the Holy Ghost and fire, such a church will take this world for God and the gates of hell shall not prevail against it; and under the influence of the blood of Jesus, it shall be without spot or wrinkle, or any such thing, being holy and without blame. How this world waits for such a church, which shall be called the pillar and ground of truth.

SICK SHEEP

There is such a class as sick sheep. They are not in perfect health. On this account it is difficult for them to eat good food. They have little or no appetite. They want their food mixed up with something else to make it appetizing. This is the first class on which the fauddists and fanatical teachers reckon and capture. They do not have a satisfying salvation and so are ever on the look for something new.

A traveler in the east was visiting a region given to the rearing of sheep and among other questions asked one of the shepherds if the sheep would follow a stranger. The reply was "Not unless they are sick." It seems that a sick sheep will follow a stranger, but a well sheep will follow only his shepherd. Is not this the reason so many are following the strange fads and notions launched by wild-eyed, long-haired men and silly women? They are not well or not cured of sin. Those who love the Lord, their God, with all their hearts; who have been saved from sin, and have real holiness fine enough satisfaction in following their shepherd. They need no third shepherd to complete their salvation or their joy. They have the Giver himself, who has shed His love abroad in their hearts. They are well and cured of sin and never run after every new quack doctor. Yes it is the sick sheep who follow strangers.

THE TEST OF YESTERDAYS WORK.

A number of years ago in a town in Germany there lived a chainmaker unknown to fame. He was [poor, but an excellent workman and very conscientious in all that he did. He might have shirked his work. He might have done poor imperfect work. But no, each link of the great chains he made must be right, and so he labored. Years pass, and on the great ocean there sails a large vessel with many passengers. On the deck is coiled the great chain, attached to the great anchor. It lies there unnoticed, unthought of. Suddenly a storm arises, and grows in intensity. So fierce does it become that the ship is in danger. She founders. Anchor after anchor is cast over, but the storm is so severe that the chains snap like cords. Then comes the captain's order: Let go the sheet-anchor! Now comes the moment of suspense. It is the last hope of safety. Will it share the fate of the others? Down into the deep it goes. In a moment the chain is out its length. The vessel quivers from stern to stern between the grasp of the two forces—the storm and the anchor.

The old German chainmaker is battling with the elements. He wins. The anchor holds. The vessel is saved. His work stood in the great moment of trial.

In the last great day every mans work shall be tried, and faithfulness, and faithfulness alone will win the crown. May we hear the voice of our ascended Lord say to each one of us: Be thou faithful unto death, and I will give thee a crown of life.—Pulpit Treasury.

Where is the worlds largest prayer meeting to be found? In Christian America, or Europe? Not so, but in 'heathen Corea. Secretary A J Brown says: I attended the prayer meeting in the Yua Mot Kol Church, in Seoul. It was a dark and rainy night. A Corean was to lead, and the people did not know that a traveler from the West would be present, but I found about 1,000 Christians assembled. No visitor, however distinguished, would bring out 1,000 American church members on prayer meeting night in any city in the United States, but 1,200 people packed the Syen Chyun Church the evening we spent there. It was worth going far to hear these Christians pray. They bow with their faces to the floor, as those who know what it is to have daily audience with God. This spirit of prayer pervades their daily lives.

The example of Christ and His disciples in their personal dealings with individuals is worthy of study and practice by those desiring to do personal work for the Master.

Christ, by a little personal talk and an invitation to His house, wins Andrew to Himself. John i, 40.

Christ wins Nicodemus, the learned Jewish doctor of the law, by showing him the necessity of the new birth. John iii, 3-5.

Christ wins the Samaritan woman by using the natural water of life, and to reveal His Messiahship. John iv 1-12

Christ wins Peter to a complete surrender to Himself by showing him his weakness and unstableness, and praying for him. Luke xxii, 32.