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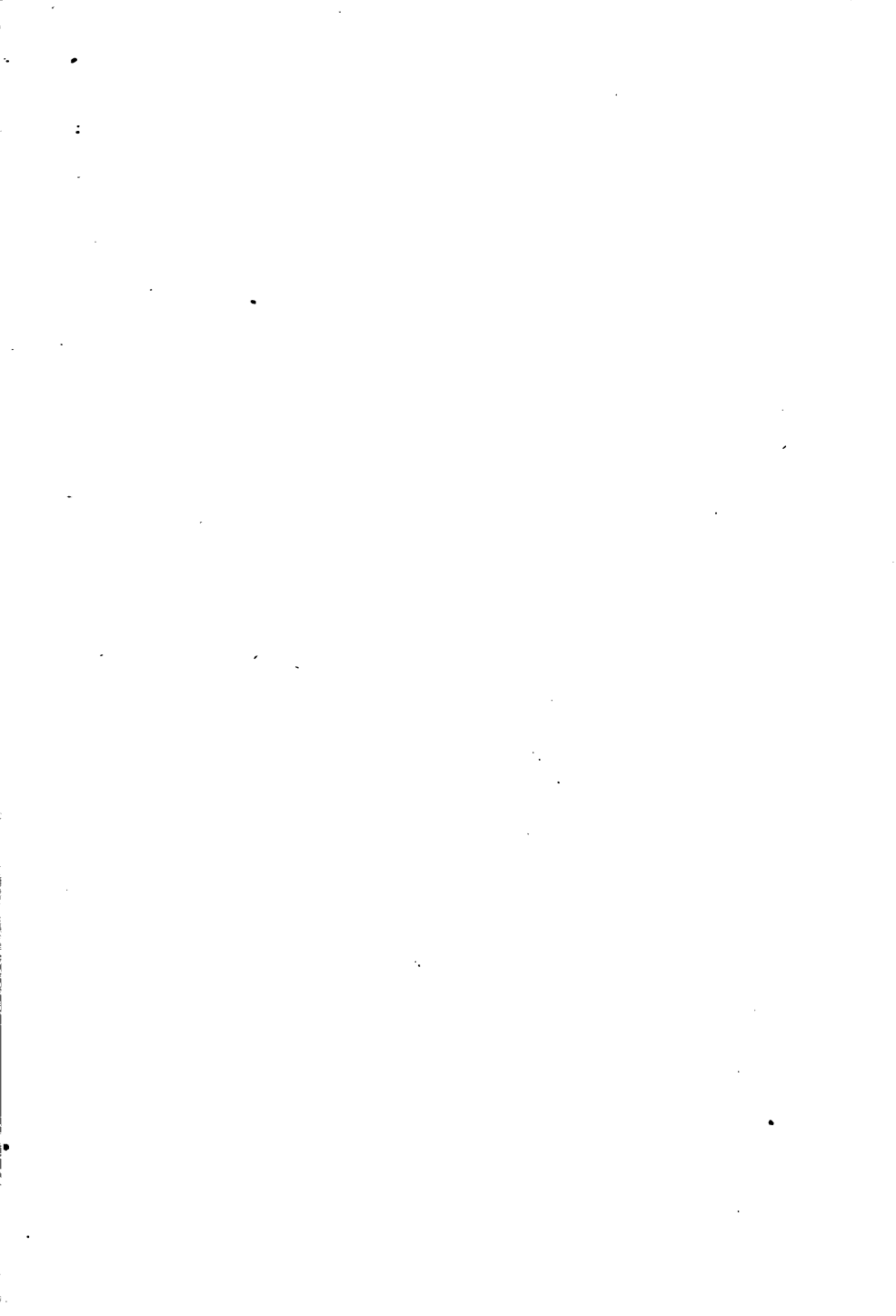
THE COMING KING

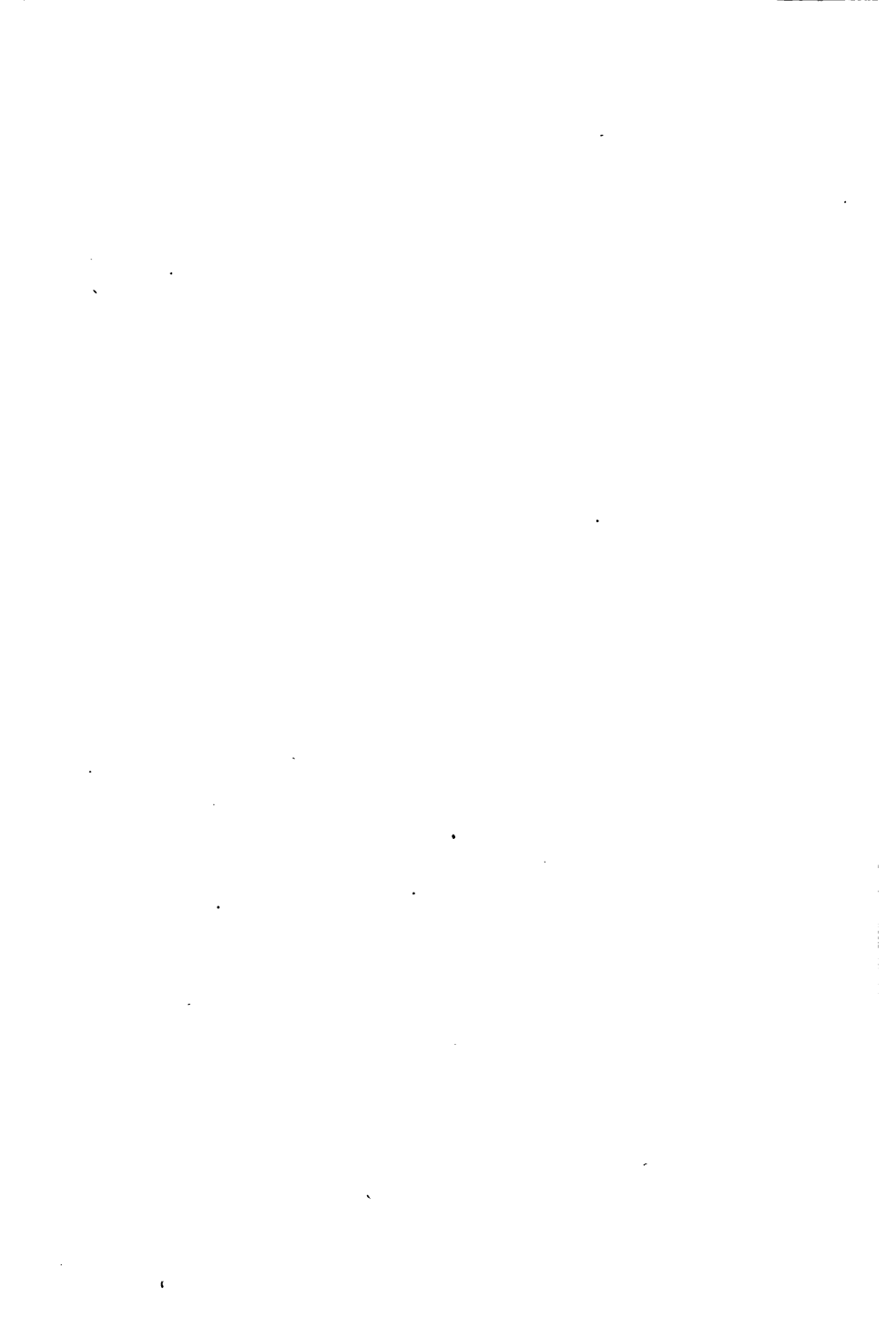
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The COMING KING

"This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." Acts 1:9-11



by
James Edson White

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INTRODUCTION

THE great plan of redemption by which man is enabled to regain the glorious and happy state which sin lost to our first parents, may well attract the attention and interest of every son and daughter of Adam.

Christ is the great central figure of this wonderful work. It is the design of this book to show His relation to this world from its creation to its final redemption, when it will again bloom like the garden of Eden of old, and become the happy home forever of those who accept the mercy which Christ offers.

The first few chapters pass rapidly over the early periods of this earth's history. They show Christ as the Creator and Redeemer. The fact that Christ is the One who has been connected with this world from the beginning as Creator, as the leader of Israel in the wilderness, the One who inspired the prophecies of the Old Testament, adds wonderful force to His work as Redeemer, and as man's Mediator and Advocate with the Father.

The primary object of this book, however, is to present the Bible view of Christ as the coming King. In its pages we look forward to the time when, not as the Leader of Israel, neither as the Man of Sorrows will He appear to this world, but as One who comes in the blaze of His own

glory and of His Father's also. He comes accompanied by all the host of heavenly angels, and "on His vesture and on His thigh" shines the inscription, "KING OF KINGS, AND LORD OF LORDS."

He comes to take possession of the kingdom which He has purchased at an infinite price; He comes to redeem and take to Himself the subjects of His kingdom who have been faithful and loyal to Him through all the ages. At that time the righteous dead will be raised from their graves, and the righteous living will be changed, and all, with immortality coursing through their veins, shall be "caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Such themes are worthy of careful consideration by every one who desires to make his home in the earth made new, where the throne of God and the Lamb will be finally located, where Christ is our King and Elder Brother; with God for our loving Father, and with the redeemed of all ages, and the angels of God as our companions, we shall dwell forever free from sorrow, sickness, pain, and death.

May this be our happy lot.

THE AUTHOR.

CONTRIBUTORS.—The author gratefully acknowledges contributions on special subjects treated in this book, from the pens of J. O. CORLISS, M. E. KELLOGG, and C. P. BOLLMAN.

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The Creator

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep.” Genesis 1:1, 2.

How great must be that mighty One, who could make an earth like ours; who could make the grass and trees, fruits and flowers, to grow and flourish; who could cause the intelligent creatures of the world in which we live, to move, and think, and love!

The way in which God created all things is in harmony with His greatness. The psalmist says, “**H**e spake, and it was done; **H**e commanded, and it stood fast.” Psalm 33:9. Hence the Creator *spake*, and His word, as spoken through Christ, made the world.

“The worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Hebrews 11:3. The world was not made of anything which we can see, but was the product of the Creator’s word.

The apostle tells us that life dwells in the *Word*, and that this life is “the light of men.” John 1:4. Men live, and think, and act because of the power of God’s word. This word, which created the worlds in the beginning, has the same power to-day which it had then.

Christ is the Word of God. The apostle writes, “The Word was made flesh, and dwelt among us.” John 1:14. The helpless Babe, born in a manger at

Bethlehem, was in reality the Being who created the world in the beginning. He was the Son of God,

the Only Begotten of the Father, and had been with God before the creation of the world.

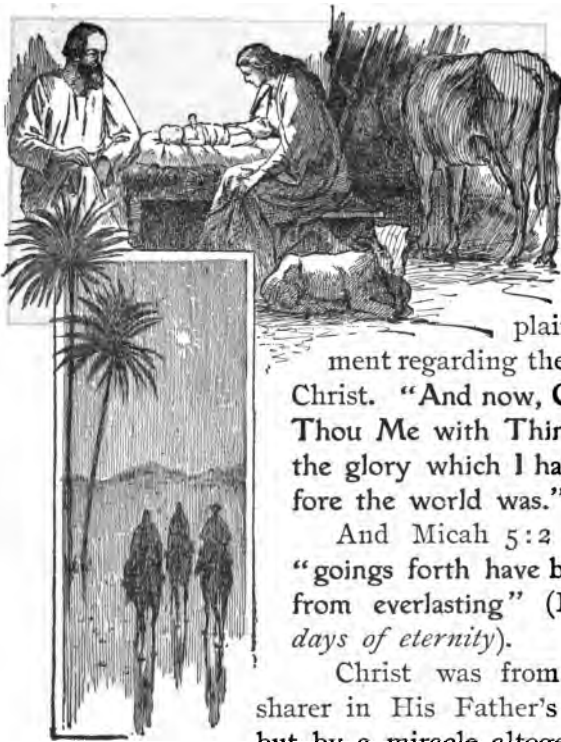
The prayer of Jesus makes plain the above state-

ment regarding the pre-existence of Christ. "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

And Micah 5:2 states that His "goings forth have been from of old, from everlasting" (Heb. *from the days of eternity*).

Christ was from eternal ages a sharer in His Father's heavenly glory, but by a miracle altogether beyond our comprehension, came to the earth to be a man among men, to carry our griefs, and to share our experiences, that finally we might share His glory. Hebrews 2:9, 14. Jesus prayed, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:24.

John also said, "In the beginning was the Word,



and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ was with the Father when the world was planned and made.

Of the part which Christ took in the creation of the world, the apostle John says, "All things were made by Him; and without Him was not any thing made that was made." "He was in the world, and the world was made by Him." John 1:3, 10.

In John 1:1 the Word (Christ) is called God. The Father himself declares, "Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom." Hebrews 1:8; Psalms 45:6. In these texts the Son is called God by the Father.

Isaiah, giving the names that apply to Christ, says, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6.

These titles, as applied to Christ, are very appropriate when we consider His exalted position as stated by Paul: "Who, being in the form of God, thought it not robbery to be equal with God." Philippians 2:6. Standing equal with the Father in the realm of heaven, and in all the created universe, it can be plainly seen that He should bear the titles of the Creator.

Of the glory of Christ, Paul writes: "Who is the image of the invisible God, the first-born of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and

for Him: and He is before all things, and by Him all things consist." Colossians 1:15-17.

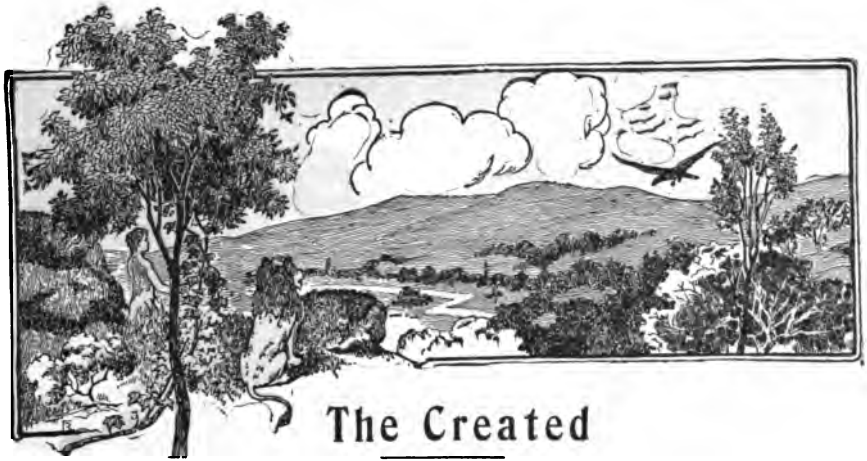
The same apostle also says, "God . . . hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds; who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1:1-3.

Jesus, the Son of God, our Redeemer, created the the heavens and the earth, as well as the other planets of the universe, and all they contain. He not only created all things, but He sustains, or holds together, all that He has created. One day follows another, the seasons come and go, because, by the word of His power, all things consist and remain. It is the word of His power that keeps the earth, the sun, the moon, and the stars in their places.

Such a Saviour may well be trusted with our all. We may rest in Him as in a faithful Creator, knowing that "there hath not failed one word of all His good promise" (1 Kings 8:56) to the children of men; and that, accepting His word, we too shall be upheld even as all things are upheld "by the word of His power."



"Upholding all things by the word of His power."



The Created

“Thus the heavens and the earth were finished, and all the host of them.”
Genesis 2:1. “In six days the Lord made heaven and earth, the
sea, and all that in them is.” Exodus 20:11,

THE first chapter in the Bible tells of the most wonderful week the world has ever known. In it this earth was made. At first it was all dark, surrounded by mists, and covered with water.

On the first day of this week, the voice of God caused the light to shine where all was darkness before. On the second day the mists were collected into clouds, and the firmament was made. On the third day the dry land appeared, and out of it God made to grow the trees, the grass, the beautiful flowers, and all vegetation.

On the fourth day He appointed the sun to shine by day, and the moon and stars to rule the night. On the fifth day He made great whales, the fish, and all the animals that live in the sea, and the birds and fowls that fly in the air.

The work done on the sixth day was most wonderful of all. On this day God made the beasts of the field, the cattle, and all creeping things. But last, and



First Day,—Light.



Second Day,—Firmament.



Third Day,—Dry Land and Vegetation.



Fourth Day,—Sun, Moon, and Stars.



Fifth Day,—Fowls and Fishes.



Sixth Day,—Man and Beast.

AT CREATION.

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:3.



Seventh Day,—The Sabbath.

AT SINAI.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

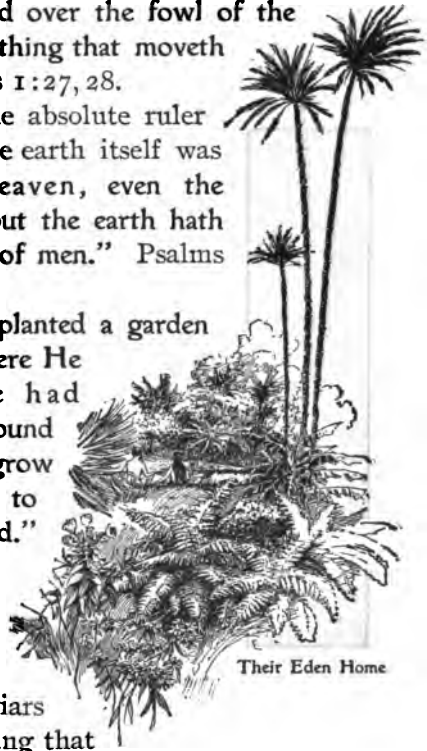
best of all, God made man, His "noblest work" because made "in His own image." "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:27, 28.

Not only was man made absolute ruler of everything in it, but the earth itself was given to him. "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalms 115:16.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Genesis 2:8, 9.

What a beautiful garden home this must have been! No curse rested upon it; no weeds nor briars grew in its soil. Everything that heart could desire, was provided for our first parents.

And God caused to grow "the tree of life also in the midst of the garden." This was a wonderful tree, for its fruit would keep one alive as long as he had the privilege of eating it. As long as he would obey God, he could eat of the fruit, but as soon as he should disobey, he would no longer have any right to it, and so would become subject to death.



Their Eden Home

In the garden was another tree, called "the tree of the knowledge of good and evil." The fruit which it bore appeared luscious, and as inviting as that which grew elsewhere. But God said,

"Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Genesis 2:17. God could have prevented man from eating of

that fruit; but had He done so, it could not have been shown whether man intended to obey Him or not. God is pleased only with willing obedience, because it is only by cheerful obedience, that we



show our love for Him. "God is love," and loving service only is acceptable to Him. So God gives to every one the power of choice, to obey Him and live, or to disobey Him and die.

Those who truly obey God do so because they love Him, and love His ways. Those who dislike God's ways will not walk in them. He who walks in God's ways grows to be like Him, and so becomes fitted to dwell with God, and to associate with sinless angels.

But we are just as free to disobey as we are to obey. God tells us, as He told Adam and Eve in Eden, what He wants us to do, and what disobedience will bring us; then He leaves us to choose what we will

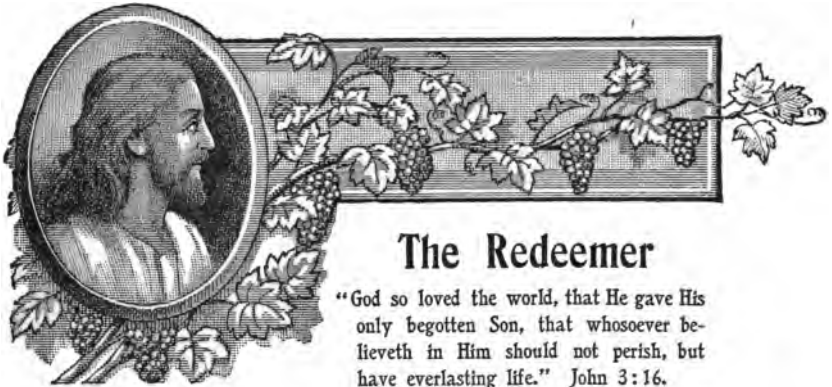
do. If God should force men to obey Him, against their will, their hearts would not be changed. If compelled to act in a way contrary to their choice, they would hate God still more; thus their service would neither benefit themselves nor be acceptable to God. For this reason, man is left free to do as he chooses.

Adam and Eve, tempted by Satan, failed to obey God. They chose to eat of the forbidden fruit, and lost their Eden home. God mercifully expelled them from the garden, and carefully guarded every avenue of approach to the tree of life, in order to prevent their partaking of its fruit, thereby perpetuating an existence in sin. See Genesis 3:22-24.

Thus deprived of this wonderful fruit, they had no hope of life. The sentence of death was even then being carried out. How changed their condition! All this because they had chosen Satan as their leader and king.

But the effects of their mistake did not cease with themselves. All the human race came under the same sentence of death. "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men." Romans 5:12.

All the race would have been lost, had God provided no way of escape from eternal death, but His love found a refuge for all who would believe. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9. If we, too, see Jesus, as the One who has tasted death for us, and flee to the refuge He has provided, we may confidently hope in His salvation.



The Redeemer

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

THE eternal purpose of God from the beginning has been that every intelligent being should yield Him obedience and loving service, because by this very loving service, man would reach the highest degree of happiness.

Man was created perfect—in the image of God. Through sin his innocence was lost, condemning him to death. Justice demanded this; but while abhorring sin, God loved the sinner still, because God never changes. Malachi 3:6; James, I:17.

The heavenly angels loved man also, so all heaven was filled with sorrow when he fell. Man had trampled upon the law of God; and death, which till then was unknown, would now follow everywhere in the track of sin. To the guilty pair there seemed no way of escape.

There was One, however, and only One in the universe, who could pay the debt. He only could redeem who had power to create. The Son of God, the only Begotten of the Father, could meet man's needs, and He offered Himself as a ransom for sinners.

But does God love the poor sinner enough to make such a sacrifice for him? What a struggle it must have been for the great God to decide to give up His

much beloved Son to die for a wretched, guilty race !

Yet He did this very thing, for His love is an "everlasting love." Jeremiah 31 : 3. So when man fell, "God *so loved* the world that He gave His only begotten Son." Not only did Christ die for us, but He has been given to us forever. He is ours, now, and through the endless ages of eternity. What boundless love is this! It is beyond all human understanding; but it is the love of God toward man.

How different is this from the thought that God is a pitiless Judge, whose desire is to destroy the sinner, and that the constant pleading of Christ alone prevents Him from doing so.

But we can now see that God and Christ are one in counsel, one in purpose, one in love, and one in their desire and effort to "save that which was lost."

It is not God who must be reconciled to man. God's character has never changed; but man through sinful thoughts, stands unreconciled to God. To teach man to love God, and so to bring him into harmony with God, was the mission of Christ to this earth. This, too, was the work of God, for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5 : 19.

Therefore, whenever Christ appeared among men, God was working through Him to redeem man. All that Christ said or did was the life of God, showing through Christ, to tell of God's love to fallen humanity.

Man had exchanged his beautiful garments of righteousness and glory for filthy rags. He was wearing the clothing of a convict, and was under sentence of death.

But notwithstanding all this, Christ left His royal robes in heaven, and came to earth to live with, and

wear the garb of, criminals. He took their nature. Hebrews 2:17; Romans 8:3. He was tempted in all points as they were. Hebrews 4:15. He was made "to be sin" for them, though He "knew no sin." 2 Corinthians 5:21.

He came to earth in human form, and placed Himself by the sinner's side, in order to show him a perfect



"All our righteousnesses
are as filthy rags."
Isaiah 64:6.

"He hath covered
me with the robe of
righteousness."
Isaiah 61:10.

life, that is, God's life in human flesh, saying by this to the sinner, "This is what God desires you to be."

If we will permit Him, He will take from us our sin-stained garments of filthy rags, and clothe us with the beautiful garments of His righteousness.

In Zachariah 3:3, 4 we read as

follows: "Now Joshua was clothed with filthy garments, and stood before the angel. And he [the angel] answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him [Joshua] he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." In this text Joshua represents the sinner both before and after he becomes reconciled to God.

Fallen man cannot earn righteousness by any works he can do. It is the free gift of God to all who will accept it. When a sinner turns to Christ, realizing that in so doing lies his only hope, he is pardoned, justified, and clothed upon by the righteousness of Christ. Christ's righteousness is then imputed to him.

Our Saviour illustrates this in the prayers of the Pharisee and the publican: "Two men went up into

the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:10-14. He

was forgiven, justified, made righteous.

Only one way could be devised to save the fallen. Man had broken God's holy law, and cut himself off from God. God's law could not be changed to save



Pharisee
and Publican.
Luke 15:10.

the sinner, and even if it could have been, this would not have reconciled man to God. To change God's law, therefore, would not elevate man; on the contrary, it would lower the standard and destroy the immutability of the word of the Creator of the universe. This could not be, and so the suffering of the Son of God must follow, or the salvation of man be abandoned.

When the eternal purpose of God is finally worked out in the wonderful plan of redemption, "not only men, but angels, will ascribe honor and glory to the Redeemer; for even they are secure only through the sufferings of the Son of God.

"Not only those who are washed by the blood of Christ, but the holy angels also, are drawn to Him by His crowning act of giving His life for the sins of the world. 'And I, if I be lifted up from the earth, will draw all unto me'*—not only earth, but heaven; for of Him 'the whole family in heaven and earth is named.'" John 12:32; Ephesians 3:15. "That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Ephesians 1:10.

The plan of redemption met immediately the sin and fall of man. God accepted the offer of Christ to die for the sinner. Christ the Creator became the promised sacrifice and Redeemer; hence He is the "Lamb slain from the foundation of the world." Revelation 13:8. Throughout the ages the sacrifice of Christ has been the hope and comfort of the faithful.

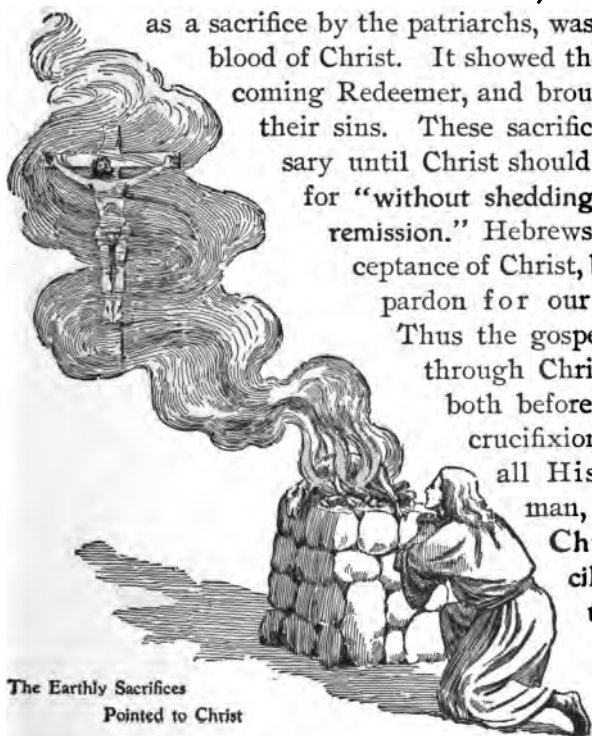
*The word "men" in our translation of the Bible is a supplied word, and is not found in the original. Words found in italics in our version indicate that these words are supplied by the translators. In some cases these supplied words are misleading, and in others actually needless. An instance of the latter is found in 2 Samuel 13:39.

To the redeemed it will be the theme of praise and adoration throughout the ceaseless years of eternity.

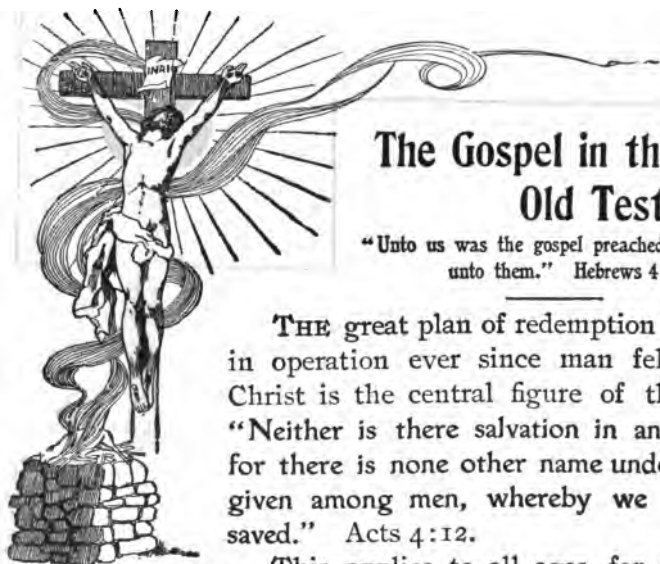
To the repentant sinner the blood of Christ, through faith, brought pardon during the ages before His death, just as surely as it does to us who are living this side of the crucifixion. Their faith looked forward to a Saviour to come; ours looks backward to the crucified Redeemer of Calvary. There has been but one gospel, one way of salvation.

The blood of the innocent lamb, which was offered as a sacrifice by the patriarchs, was a type of the blood of Christ. It showed their faith in the coming Redeemer, and brought pardon for their sins. These sacrifices were necessary until Christ should come and die; for "without shedding of blood is no remission." Hebrews 9:22. Our acceptance of Christ, by faith, brings pardon for our transgression.

Thus the gospel of salvation through Christ, is the same both before and after the crucifixion. And through all His ministry for man, "God was in Christ reconciling the world unto Himself."



The Earthly Sacrifices
Pointed to Christ



The Gospel in the Old Testament

“Unto us was the gospel preached, as well as unto them.” Hebrews 4:2.

THE great plan of redemption has been in operation ever since man fell. Jesus Christ is the central figure of this plan. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

This applies to all ages, for Christ is “the Lamb slain from the foundation of the world.” Revelation 13:8. It is a mistake to suppose that there have been two plans of salvation—one for patriarchs and Hebrews living before the cross, and another for Christians of the present dispensation.

It is a mistake to suppose that Old Testament sinners were forgiven and saved through obedience to the law without faith in the atonement and pardoning love of Christ.

It is equally a mistake to suppose that we of the New Testament dispensation are saved by the gospel of Christ while disregarding the law of God. Faith in Christ brings pardon for past sins. His abiding presence, and the transforming power of the Holy Spirit, enable us to obey the requirements of the law of God, and so prepare and fit us to dwell with the holy angels throughout eternity.

The word “gospel” means *good news*—good news

of redemption through Jesus Christ. How long has this gospel been proclaimed? Was it first given in the time of Christ? Or was it first made known to Moses or Abraham?—When God proclaimed to the first guilty pair that the seed of the woman (Christ) should bruise the serpent's (Satan's) head (Genesis 3:15), He gave them the gospel, or good news, that Christ would overcome Satan, and open a way of escape for fallen man. In this promise to Adam and his posterity, we find the gospel of the Redeemer as truly as did the shepherds on the plains of Bethlehem, as they listened to the wonderful anthem from the angel choir, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

Abel's faith in the gospel of Jesus Christ made his offering acceptable to God. The fire that came from heaven and consumed his sacrifice, was the testimony from God that his faith in Christ, and his compliance with the requirements of God, had brought him pardon and justification by faith. Hebrews 11:4.

Cain, while professedly obedient, had a heart full of rebellion and unbelief. The love of Christ had no place in his sacrifice; therefore it was rejected of heaven. With it there was no recognition of the wonderful provisions of the gospel; hence his offering brought no forgiveness, no justification, for there was no exhibition of faith.

Envy and hatred of his brother sprang up in the heart of Cain. And then followed the awful tragedy of the murder of Abel, which was the first death the world had known. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

Cain's offering of the fruits of the ground was not in accordance with God's plan. Such an offering could not in any way represent the atoning blood of Christ; for Paul says, "without shedding of blood is no remission." Hebrews 9:22.



Abel's Offering

Cain's Offering

The gospel was preached to Abraham. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Galations 3:8. Paul here quotes from Genesis 22:18: "And in thy seed shall all the nations of the earth be blessed." In Galations 3:16 Paul says this "seed" is Christ. This was the gospel of justification by faith, the same as we have it.

Moses and the children of Israel had the gospel; for Paul says, "Unto us was the gospel preached, as well as unto them." Hebrews 4:2. Here the apostle treats it as a well-known fact that their fathers had the gospel. And we have the gospel as well as they.

All the sacrifices and offerings of the old dispensation simply showed forth man's faith in the coming of a Messiah. When properly offered, they were the very strongest evidence of faith in, and acceptance of, the gospel of Jesus Christ. Without this faith, the Levitical sacrifices could be of no more avail than was the offering of Cain.

But this faith was not cherished by those who came out of the bondage of Egypt. Hence they were compelled to wander forty years in the wilderness until their carcasses fell by the way, and a generation that knew God had taken their place. Two faithful ones alone of all the vast company that left Egypt — Caleb and Joshua — finally entered the promised land.

The brazen serpent (Numbers 21:8) was an object-lesson teaching the children of Israel of the Christ to come. "Look and live," is the true test of faith in Christ. As one look at the brazen serpent, set up in view of all the camp of Israel, brought life and health to the sufferer, so one look at the crucified One of Calvary brings life and salvation to the repentant sinner.



Christ gives the connection between the raising up of the serpent in the wilderness and His own crucifixion, thus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. Later He explains the object of this: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

Through the influence of the Holy Spirit, our Lord is working upon the hearts of men. To the sinner He says, I have been tempted just as you are. There is hope, courage, and salvation in exchange for a look. *Only look and live.*



The Leader of Israel

“As captain of the host of the Lord am I now come.” Joshua 5:14.

“My presence shall go with thee.” Exodus 33:14.

WHEN the hosts of Israel left Egypt to go to the land of Canaan, they did not go alone. God said to them: “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him.” Exodus 23:20, 21.

Only one Being in the universe besides the Father, bears the name of God, and that is His Son, Jesus Christ. Hence this Angel that accompanied Israel in their wanderings was no other than Christ.

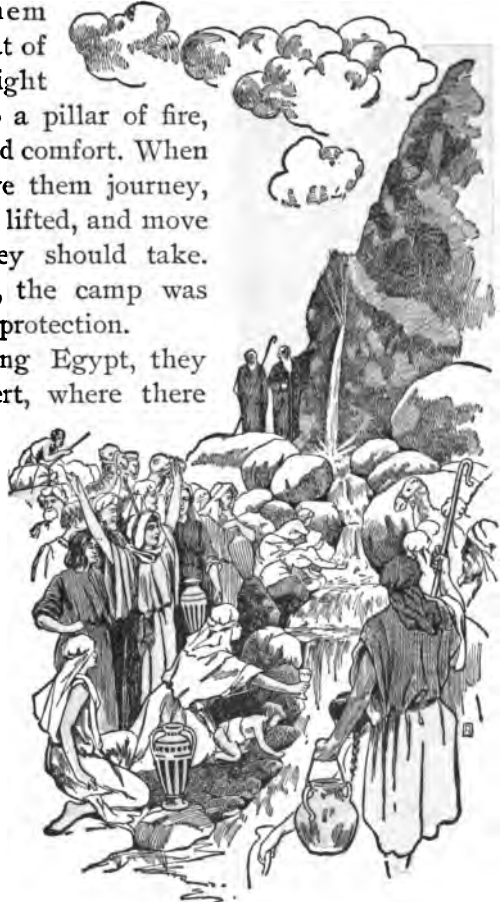
But the rebellion of the people was so great that at one time Moses feared that the Lord might leave them, and so he pleads, “If Thy presence go not with me, carry us not up hence.” And the Lord answered, “My presence shall go with thee.” Exodus 33:14, 15.

So, throughout their journeyings, the presence of

the Lord went with them as a pillar of cloud by day, which protected them from the intense heat of the desert. In the night this was changed to a pillar of fire, to give them light and comfort. When the Lord would have them journey, the pillar would be lifted, and move in the direction they should take. When it stood still, the camp was pitched beneath its protection.

Soon after leaving Egypt, they came into the desert, where there was no water.

When Moses cried to the Lord, He directed him to the rock of Horeb. When Moses smote the rock, as commanded, the waters flowed from it, and supplied all their needs. Ever after, in their wanderings, until they neared the promised land, wherever they



Moses Smiting the Rock

camped, there was the cooling stream of water in the desert, flowing from the rock.

Paul declares that this was a type of Christ, and that they "did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of

that spiritual Rock that followed them; and that Rock was Christ." 1 Corinthians 10:1-4.

We can now understand the statement of Stephen: "This [Moses] is he that was in the church in the wilderness with the Angel [Christ] which spake to him [Moses] in the Mount Sina, and with our fathers: who received the lively oracles [the law of God] to give unto us." Acts 7:38.

We have found the Angel in the wilderness to have been Christ. The Father and the Son were doubtless both in the mount. But it was the Son as Mediator between God and man, who spoke the ten commandments from Mount Sinai, in the presence of Moses and the children of Israel. Hence we see that Christ is not only the Creator, but He is also the giver of His Father's law to this world. How appropriate, therefore, that He should, when on earth, proclaim Himself "Lord of the Sabbath," and the expounder of all the precepts of His Father's divine law.

As the Hebrews reached the promised land, under the leadership of Joshua, as they were preparing to attack Jericho, the Lord appeared to Joshua in person. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand; and Joshua went unto Him, and said unto Him, Art Thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come." Joshua 5:13-15.

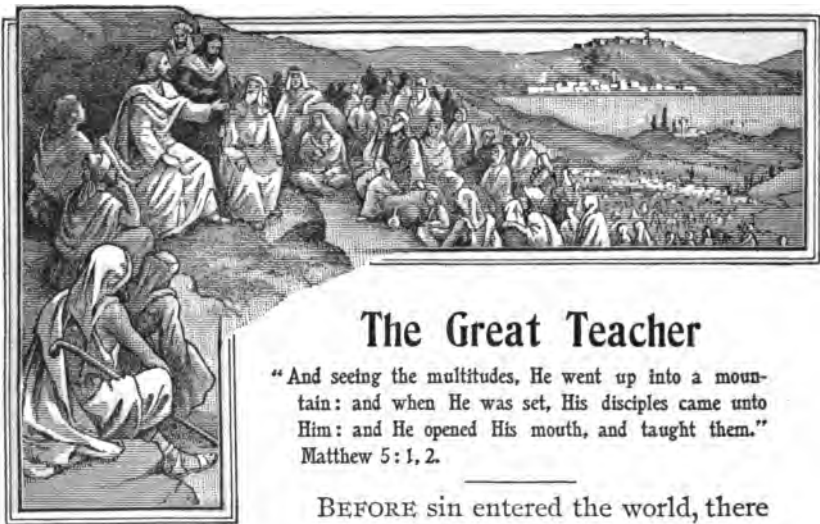
Christ is the Captain, or Archangel, of the host of heavenly angels. See Jude 9; 1 Thessalonians 4:16. At the command of Christ, "the host of the Lord" threw down the walls of Jericho.

The Spirit of Christ inspired the prophets of the former dispensation. It testified through them of Christ's sufferings at His first advent, and of the glory that should follow at His second coming. Hence the prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

We can see, therefore, that it was Christ who has given to us the Old as well as the New Testament. He spoke through the prophets of the Old Testament, the same as He has through Peter, James, John, and Paul in the New. So we have a whole Bible, filled, from Genesis to Revelation, with the wonderful gospel of salvation through our Lord and Saviour Jesus Christ, for which we will praise Him now and evermore.



The fall of Jericho



The Great Teacher

“And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them.”
Matthew 5: 1, 2.

BEFORE sin entered the world, there was nothing to hinder direct intercourse between God and man, and the Creator could make known to men His purposes and wishes. Sin separated man from God, as a sinner cannot remain in the presence of the holy God.

God still loved man after he had sinned, and at once began the work for his salvation. He purposed, at a later time, to send His Son into the world, but the people needed immediate instruction, and so, from among themselves, God raised up men to whom, in dreams and visions, or in a more direct manner, He revealed His will, that they might make it known to the people.

Noah was one of these; Moses was another; and these teachers were inspired by Christ, who from the beginning, took charge of the world which He had created, and which He purposed to redeem.

These teachers prophesied that Christ would come. The prophet Isaiah especially foretold very minutely the sufferings and death of the Saviour. See Isaiah 53.

Of all of these prophets the apostle Peter declares that "the Spirit of Christ which was in them . . . testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.



In the parable of the vineyard Christ describes the treatment these teachers received. He said:—

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son." Matthew 21:33-37.

Therefore after many other teachers had been sent into the world, Christ came Himself as the greatest teacher that the world ever knew; even His enemies said, "Never man spake like this man." John 7:46.

The public ministry of Jesus began when He was thirty years old. Before beginning to preach, He came to the River Jordan, where John was baptizing, and was baptized by him. Jesus was not a sinner, so John at first hesitated to baptize Him. But when he learned that Jesus desired to set an example for those who should follow Him, he consented.

When Jesus was baptized, as He came up out of the water, "the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, say-



“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. 6 : 7.

THE LAW OF GOD

I
Thou shalt have no other gods before Me.

II
Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

III
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV
Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V
Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.


VI
Thou shalt not kill.

VII
Thou shalt not commit adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear false witness against thy neighbour.

X
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5 : 17, 18.

ing, This is My beloved Son, in whom I am well pleased." Matthew 3:16, 17. Thus strengthened for His soon-coming conflict with Satan, the Saviour went forth to teach the ways of God to the people.

Christ bore a message of love from the heavenly Father to mankind. In the Sermon on the Mount, Jesus taught that those who are poor in spirit, who mourn because of their sins, who are meek, who long for righteousness,

the merciful, the pure in heart, the peacemakers, are blessed of God, and that those who are persecuted for righteousness' sake may rejoice even while suffering. See Matthew 5:1-11.

These promises have eased many heartaches, and lighted up with divine glory many an otherwise weary road.

Christ's teaching in regard to the law of the Father deserves careful attention: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in



The Baptism of Jesus

no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

That the Lord here refers especially to the ten commandments is evident because following these words, He quotes the sixth and seventh commandments, and shows that hatred is murder and that lust is adultery.

As explained by Jesus, the law takes hold upon the very thoughts of the heart. No one can say, therefore, that he has never broken that law, and that he does not need the blood of Christ to cleanse from sin.

It is very natural for us to love those who love us, and hate those who have injured us; but the Saviour taught a better way, even His way. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:44.

How noble is such teaching! Does the law ask too much of us?—No, indeed; obedience would produce universal happiness, for none can be happy while hating others, or seeking to injure them.

As long as God sends His blessings—His sunshine, His rain—on any one, He must love him; and if God loves him, why should not we? Jesus taught us to pray God to forgive our trespasses even as we forgive those who trespass against us. See Matthew 5:12-15. How, then, can we breathe that holy prayer, which Jesus taught us, or hope for God's mercy, while cherishing hatred against any?

But the greatest of all Christ's teachings—the one

thing that He desires us to know—is that we, poor sinners, can through Him return to God, and find mercy, pardon, and salvation. To teach this, and to teach it so that all would know it, He came to earth. No other being except the Father ever loved us as He loves us.

Jesus mingled with the poor and needy. Free from sin Himself, He associated with sinners. See Luke 15:1. Blessed record; hope of the otherwise hopeless—Jesus received sinners! He receives them still.

How Christ receives sinners He taught in the parable of the prodigal son. “A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

“And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

“And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.” And this interesting record continues:—

“And he arose, and came to his father. But when he was yet a great way off, his father saw him, and



had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Luke 15:11-24.

The prodigal son represents a sinner. He has wandered away from his Father's house; but God sends His Spirit to convict him of sin, and if he will yield to that Spirit, he will arise and return to his Father. And how will this sinful son be received?—Oh, when he is yet a great way off, if but his face is turned homeward, the Father will run to meet him. He will not receive him as a servant, but as a son. The best robe is none too good for him; the choicest food is placed before him; there is joy and rejoicing, for a sinner has returned to the Father's house.

This is the lesson that Jesus teaches in this parable. How can one wander from such a loving, heavenly Father? yet, having wandered, how can he longer stay away?

It is easy to believe that the Father loves the Son, but we should believe also that He loves us if we are trying to serve and obey Him. If it were not so, why did He give His Son to die that we might live?

Of those who received His words when here on earth, He said: "I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me. I pray for

them: I pray not for the world, but for them which Thou hast given Me; for they are Thine." John 17:8, 9.

And not only for those who listened to the words that fell from His lips did Jesus pray, but for all believers even to the end of time; for, continuing, He prayed: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21. With such a loving Teacher, whose sole purpose is to do us good, who has even given His life for us, and whose object is to make us holy and happy forever, why should we not make haste to learn the lessons He has given us?

When this great Teacher came unto His own (the Jewish people), they received Him not; they treated Him as they had treated those He had sent before Him. See Matthew 21:38, 39. Shall He be treated by us in this way? Oh, let us receive His words, that we, like those who then received Him, may become the sons of God.

He said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:29.

Only in Jesus is there rest. Let us sit at His feet, receiving His words, and being baptized with His Spirit. Then, throughout eternity, we shall learn more of the "depth of the riches both of the wisdom and knowledge of God."



IT WAS necessary, in order to carry out the plan of salvation, for the Son of God to come to this earth and die, that lost man might be redeemed. In God's own good time, therefore, Christ left his home in heaven, and the power and glory which He had with His Father "before the world was" (John 17:5), to accomplish this purpose. To the world He appeared simply as a babe born in a manger in Bethlehem. He grew to manhood, known only as a humble carpenter, working with His earthly father, Joseph.

Even when Jesus began His public ministry, though His teaching was accompanied by mighty miracles, few believed in Him. In their blindness the people could not see in Him and His work the "arm of the Lord." Their unbelief had been foretold by the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isaiah 53:1.

The words, "He was despised and rejected of men; a Man of sorrows, and acquainted with grief," were spoken many years before the advent of the Saviour, and they were literally fulfilled in His life among men. "He was in the world, and the world was made by Him, and the world knew Him not." JOHN 1:10. His mission to this earth was twofold:—

First, He came to redeem man. To redeem is to purchase back that which has been lost. By the sacrifice of Himself, He "purchased back" sinners, in order to free them from the terrible consequences of sin. By His death He secured life for all who would receive Him.

Second, He came to be an example. He lived just such a life as man must live, so that He might be a perfect guide to all who would follow Him. In order to meet man in his fallen condition, He must go to the lowest depths of poverty, temptation, sorrow, and suffering. While He was here upon earth, our Saviour passed through every experience of man. Of His poverty it is written: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8:20. Even the very poorest have some place which they call home, but our Lord was a homeless wanderer.

Of the temptations which Jesus passed through in His human nature, and of His care for the tempted, we read: "For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.



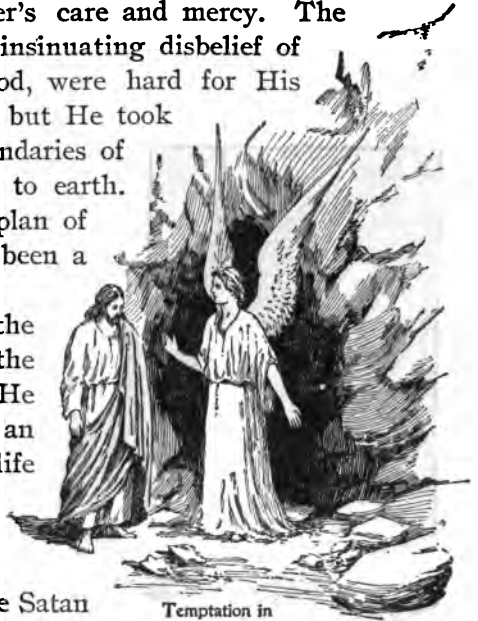
In the wilderness Christ was especially tempted upon the points of appetite and ambition. Our first parents failed on the point of appetite, and Christ won the victory where they had failed.

On the pinnacle of the temple, He was tempted to presume on His Father's care and mercy. The taunts of the enemy, insinuating disbelief of Christ's sonship to God, were hard for His human nature to bear, but He took no step outside the boundaries of His heavenly mission to earth. Had He yielded, the plan of salvation would have been a failure.

On the mount, the tempter sought to lead the Saviour to believe that He could redeem man in an easier way than by the life of suffering He was just entering upon. If He would only bow down and acknowledge Satan as the rightful owner and ruler

of the world, the evil one promised to abdicate, and Christ could take possession at once. At such a suggestion the Saviour turned to him in indignation, and gave the command which compelled the enemy to depart.

Of the inner life of Christ, the prophet said, He was "a Man of sorrows." To us, life brings more of happiness than of sorrow; more of joy than of grief. But the sorrows of a sinful world pressed so heavily



Temptation in
the Wilderness

upon the heart of Christ, that He was known as "The Sorrowful Man."

Of His sufferings we read, "He was wounded for our transgressions, He was bruised for our iniquities:



the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. His life was one of privation, and often of suffering. His experience in the wilderness, His anguish in Gethsemane, as well as the awful horrors of His trial and crucifixion,—all testify to the truthfulness of this statement. No martyr's suffering in the torture chamber can compare

with the keen anguish Christ suffered both in mind and in body. He

went to the limit of human suffering.

During His life, Jesus met every form of temptation, every experience that can come to man, for a twofold purpose:—

First, "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Hebrews 2:18. To "succor," is to give comfort and help when one is in trouble. This is just what the Lord Jesus does for those who are distressed by the presence of sin. He speaks peace to the troubled spirit, and says to the weary, anxious one, "Come unto Me," I will give you rest.

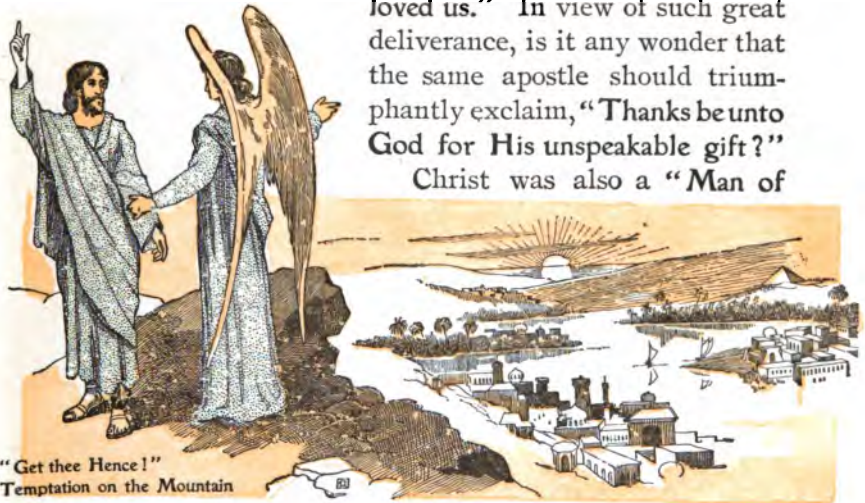
Second, that whenever we are in deep trial and temptation, we may remember that our Saviour passed

Temptation on the Pinnacle

through the same, and has promised to "make a way to escape" for us in every instance. If we will only let Him, He will bring us in triumph through every temptation. More than this, though He has passed through all these trying experiences, yet, for our salvation, He will, with us, pass through them again, and as the Apostle Paul expresses it, make us "in all these things . . . more than conquerors, through Him that

loved us." In view of such great deliverance, is it any wonder that the same apostle should triumphantly exclaim, "Thanks be unto God for His unspeakable gift?"

Christ was also a "Man of



"Get thee Hence!"
Temptation on the Mountain

sorrows" on the earth, because He was daily among those who were suffering from the plague of sin. "In all their affliction He was afflicted." These consoling words of the prophet point especially to the work of Christ. When any mourned the loss of dear friends, He sympathized with them. See John 11:33-36. When they rebelled against Him, He was sorely grieved. See Mark 3:5. When they refused to hear His words of warning, He wept over them. See Luke 19:41.

When, in the garden of Gethsemane, He was pre-

paring to meet death on the cross, He endured such agony that "His sweat was as it were great drops of blood falling down to the ground." Luke 22:44. When brought before Pilate, a legal trial was denied Him, and men were hired to testify falsely against Him. See Matthew 26:59-61. When hanging on the cross, the weight of the sins of the world was so great that He felt forsaken of His Father, and cried out in the deepest agony, "My God! My God! why hast Thou forsaken Me?" Matthew 27:46.

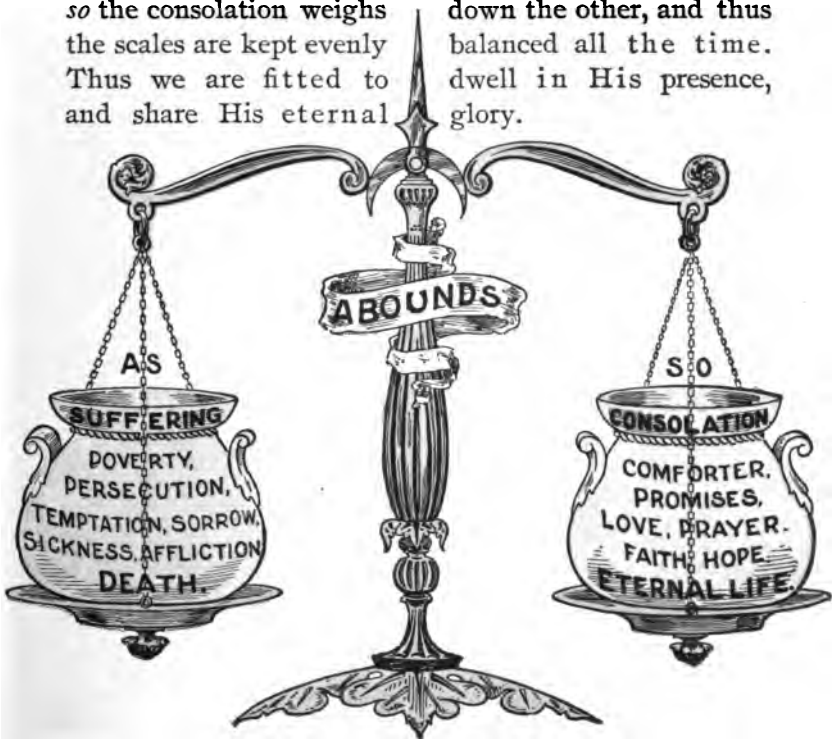
All this was borne by the Lord, not only to show how much He loved the fallen race, but that He might bestow on all who would receive Him, the fellowship with Him in suffering, and give them His own consolation and glory. To receive the Lord and follow Him, is to pass through similar experiences of trial. "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." John 15:20.

If, however, the world does all these things to the followers of Christ, the fact that He has borne it all before them, can be their consolation. In all these troubles, the assurance is given that by suffering with Him, they are preparing to reign with Him. See 2 Timothy 2:12. All who thus follow Christ, should rejoice, because they are partaking of His sufferings. See 1 Peter 4:13.

Christ endured these things; and as we are joint heirs with Him, we, too, must share with Him in His sufferings, if we expect to share His glory. See Romans 8:17. But we need not wait to the end for the consolation which comes from sharing with Christ in His

sufferings. He has sent us word that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Corinthians 1:5.

Just think of this promise: *as* suffering abounds, *so* consolation abounds. That is to say, we have enough consolation to balance all the suffering we are called upon to endure. To illustrate this, we may suppose ourselves to be like a pair of balances. On one side suffering is put in against us. This would weigh that side entirely down if nothing were put in the other side; so the Lord balances that with His consolation. We will therefore call the suffering "*as*" and the consolation "*so*." *As* the suffering weighs down one side, *so* the consolation weighs down the other, and thus the scales are kept evenly balanced all the time. Thus we are fitted to and share His eternal glory.





Christ our Sacrifice

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," Isaiah 53:6. "Who His own self bare our sins in His

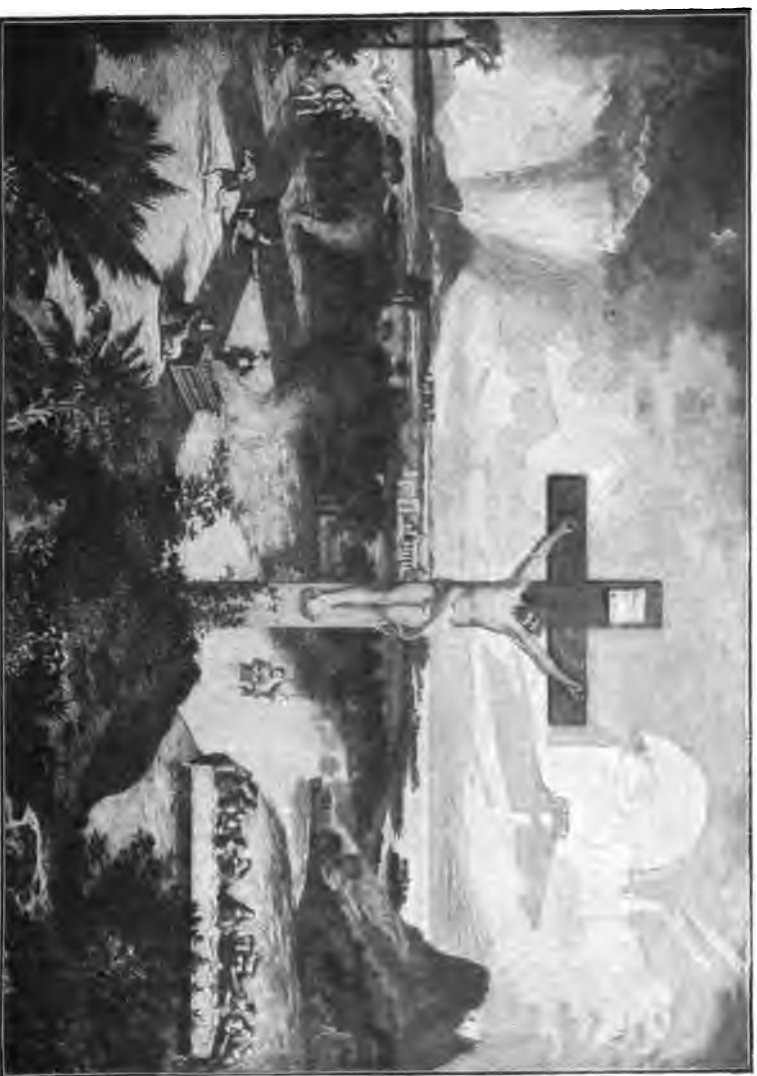


own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

WHEN the Lord made man and placed him in the beautiful garden of Eden, He put upon him a test, that he might choose whether he would obey God or not. It was a very simple test. The man was to eat freely of all of the trees of the garden except one, and that was the tree of the knowledge of good and evil. God did not give the fruit of this tree to man. He did not wish man to know evil, as that could come only by disobeying God.

The Lord had stated plainly what the result of disobedience would be. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17.

Against the express command of God, our first parents, when tempted of Satan, allowed appetite to control them. They did the very thing that God had forbidden them to do, and therefore were driven from the garden. Thus cut off from the tree of life, they became subject to death; and so all their descendants



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Christ the Way of Life

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Christ the Way of Life

THE picture on the other side of this leaf presents the plan of salvation, as connected with man, from the time when paradise was lost to our first parents until it will be finally restored to the faithful.

The great central feature is, and of necessity must be, the cross of Christ. This is the only hope of a fallen race. The shadow of the cross reaches backward to the very gates of Eden, from which Adam and Eve are being driven on account of their sin. God's displeasure is represented by the clouds which overhang them, and the vivid flashes of lightning.

But they immediately step into the shadow of the cross. This is a figure of the work of Christ, whose offering for the sins of the world availed for them as well as for us. He was the "Lamb slain from the foundation of the world." Revelation 13:8. He is the seed of the woman that should bruise the serpent's head. Genesis 3:15.

Abel offered a lamb as a sacrifice to God. By so doing he showed his faith in the Lamb of God who would take away the sins of the world. Cain did not have faith in Christ, hence he did not bring a proper offering, and it was not accepted. This led to the hatred and final murder of his brother Abel. See 1 John 3:12.

Coming closer to the cross, we see that priests were appointed to make sacrifices for the sins of the people. In the picture the penitent is confessing his sins on the head of the offering. The lamb was then put to death. This was a type of Christ, the real sacrifice, who would bear the sins of the world on the cross.

The shadow ceases at the foot of the cross. Hence the offerings and ceremonies which pointed to Christ ceased when He was crucified. At the crucifixion "the veil of the temple was rent in twain from the top to the bottom," by the hand of God, indicating that the temple service was no longer of any use. See Matthew 27:51. The ten commandments were not done away at this time, for Christ said that He was "not come to destroy the law;" for the law was to continue "till heaven and earth pass." Matthew 5:17, 18.

The decline of paganism is shown in the ruins of their temples as seen behind the cross.

The gospel memorials of baptism and the Lord's Supper are shown at the right.

In the upper right-hand corner the artist has sketched a representation of the New Jerusalem, which is finally to come down from God out of heaven to become the capital city of the earth made new. There, with Christ as our King and Elder Brother, we shall dwell forever in a glorious land freed from every taint of sin and all results of the curse. See Revelation 21.

became, in them, a dying race. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

Sin is rebellion against God; and as God cannot allow rebellion to continue forever, either the sinner must be destroyed, or some plan must be devised by which his sins could be removed from him. The plan of salvation met this need by providing that Jesus, the Son of God, should die in place of the sinner.

He who never sinned took the sinner's place, received the punishment that man deserved, and henceforth stands ready to give the believing sinner His own righteousness. This does not save the sinner from dying the natural death which comes to all as a *consequence* of Adam's sin, but it will save him who accepts of it, from the "second death," which the unrepentant must suffer for his own sins.

The plan of salvation provided that the sins of all the world should be laid upon Christ, that He should be treated as a sinner, in order that repentant sinners might be made righteous through Him and receive the reward of righteousness. For when we believe on Christ, realizing the great love that led Him to die for us, our hearts are changed; sin becomes hateful to us; we put it away, and the power of God working for us, and through us, makes us "new creatures in Christ Jesus."

As soon as this plan was devised, it provided a Saviour for man, and mercy was at once offered to him. Having given Himself thus for man in the very beginning, Christ is truly described in the Scriptures as the "Lamb slain from the foundation of the world." Revelation 13:8.

But it was not the design of God that Christ should at once give His life for man. There were few people in the world in the early ages. God desired to have many witnesses of the death of His Son. At that time, the terrible nature of sin had not been fully developed, nor could it be seen until men should become so wicked that they would not hesitate to take even the life of the Son of God. Thus their hatred and His willingness to die that they might live, would be brought into sharp contrast; the fruit of sin and the fruit of love would be placed so close together that all could see the difference. The great central event in the history of this world was to be the cross of Calvary.



The Cross of
Calvary

For the purpose of keeping before men the blessed hope that Christ would come and die for the sinner, the Lord directed that offerings should be presented to Him. These offerings were to be such as would represent Christ,—living creatures that could be slain as He was to be slain. By such offerings, the children of men could show their faith in the promised Saviour.

“In process of time” Cain and Abel brought offerings to God. “Cain brought of the fruit of the ground;” but Abel “brought of the firstlings of his flock.” God had respect to Abel’s offering, but not to that of Cain. See Genesis 4:3-7. The reason why God accepted Abel’s offering is thus told in the Scriptures: “By faith Abel offered unto God a more excellent sacrifice than Cain.” Hebrews 11:4.

What was it that made Abel's offering acceptable? —It was *faith*. That faith led him to offer a lamb, which represented the Lamb of God. The blood of the lamb represented the blood of Christ to be shed on Calvary,—the innocent dying for the guilty; and that is the *principle* upon which the plan of salvation rests.

During the long ages between Adam's sin and the advent of Jesus Christ to the world, those who believed in God offered sacrifices in faith, the same as Abel. Abraham, Isaac, and Jacob, wherever they went, offered sacrifices. These offerings were a most important part of the worship of God.

When God, through Moses, took His people out of Egypt where they had been in bondage, He again gave them laws in regard to offerings.

The lambs to be offered must be without blemish, so that they would properly represent the perfect Son of God.

Under the Jewish ritual, if one had sinned, and felt that he needed forgiveness, he brought his offering to God. Placing his hand upon the head of the victim, he confessed his sins, which were thus in a figure transferred to the offering. The life of the victim was then taken instead of his own life, which he had forfeited through sin.

When the fulness of time came, God sent His Son into the world to be the divine sacrifice for sin. The blood of animals could not really take away sin; it could only prefigure the spilt blood of Christ, which was to be shed for sin. When John the Baptist saw



Jesus coming to him, he exclaimed, "**Behold the Lamb of God, which taketh away the sin of the world!**" John 1:29.

Year after year, through long ages, men had looked over their flocks, and selected the choicest lambs for sacrifice; but now God's Lamb had come. God had looked over His great flock, and only One could be found that could redeem the world; and though He was His only begotten Son, God freely gave Him to bear the sins of the world.

Was Christ not a perfect sacrifice?—No one has yet been able to find any fault in Him. Even Pilate, who, to please the enemies of Jesus, gave orders for His crucifixion, was forced to say: "**Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: no, nor yet Herod.**" Luke 23:14, 15.

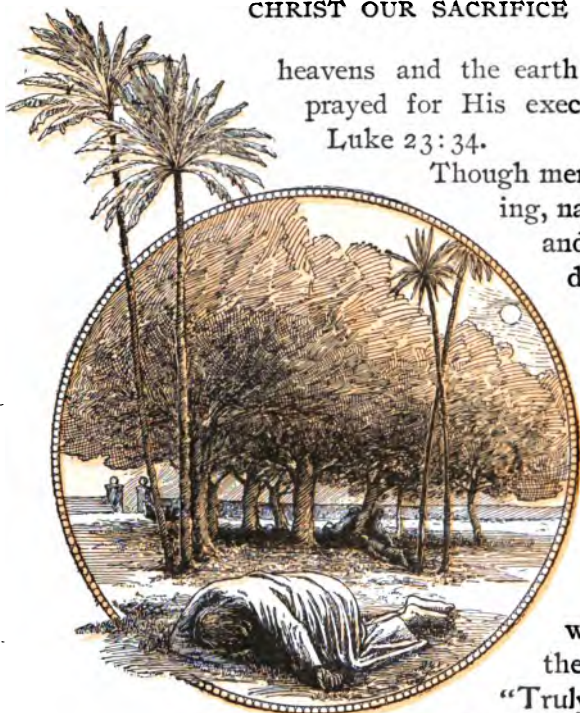
Then they led Jesus away to be crucified. Well had the prophet declared: "**He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.**" Isaiah 53:7.

Sinner, behold your Sacrifice! See Him fainting underneath the weight of the cross, on the way to Calvary! That little hill near Jerusalem was to become the greatest altar of sacrifice the world ever saw, the place where love conquered hate; the place to which every sinner can look, and say, "**Behold, what manner of love the Father hath bestowed upon us,**" that He should give His Son to die that "**we should be called the sons of God!**" 1 John 3:1.

Nailed to the cross, suffering the most terrible anguish for six hours He hung suspended between the

heavens and the earth; and yet He prayed for His executioners. See Luke 23:34.

Though men were unfeeling, nature was not; and a mysterious darkness falling upon the world, with earthquake and rending rock, drew from even the heathen Roman officer who stood by, the confession, "Truly this Man was the Son of God." Mark



In Gethsemane

15:39. The physical pain which Jesus endured, though great, was but a small part of His sufferings. To be rejected by His own people, and to be delivered by them to the Romans to be put to death, caused Him intense grief. But more than everything else it was the sense of the sins which He bore for all the world, thus separating Himself from His Father, which crushed Him, and caused Him the bitterest anguish.

It was the awful sense of sin which before, in the garden of Gethsemane, had caused Him to sweat as it were great drops of blood falling down to the ground (Luke 22:39-46); and now,—though nailed to the rugged wood, suffering great physical pain, deserted by

His own disciples, and entirely given up to His enemies, surrounded by a mob led on by the chief priests and rulers, who, even while the film of death was gathering over His eyes, taunted and derided Him,—it was the sense of His Father's displeasure that caused Him such overmastering grief, and forced from His lips the despairing cry, "**My God! My God! why hast Thou forsaken Me?**" Matthew 27:46. To be forsaken of God,—an experience which He must obtain in order to become a perfect Saviour for guilty sinners,—this broke His great, loving heart, and cut short His life.

But the great sacrifice for sin was now made; the plan of salvation is sure because now complete. Christ, the Son of God, had died for man, the just for the unjust, the divine for the human. That which the sacrificial offerings had long pointed forward to was now a reality.

The offering of a lamb is now no longer required; "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9. A worthy sacrifice has been provided by God Himself, and He will surely accept the offering which He has furnished.

This sacrifice is always ready. Wherever we are, whenever we will, we can, by faith, bring this sacrifice before God in prayer, and plead the merits of the Son of God in our own behalf. The promise is: "**Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.**" John 14:13.

He is the Prince of Life and "**His name through faith in His name,**" can bring perfect soundness to every sinful soul.



The Resurrection

I am the Resurrection, and the Life: He that believeth in Me, though he were dead, yet shall he live." John 11:25. "Thy dead men shall live, together with my dead body shall they arise." Isaiah 26:19.

SEVEN hundred years before the crucifixion, Isaiah testified that the Saviour would make His grave "with the rich in His death." Isaiah 53:9.

To make "His grave with the wicked," would have been to cast Him out without burial, with criminals.* But the Jews were foiled in this design, by one of their own wealthy rulers, Joseph of Arimathea, who, in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Saviour.

Joseph had great influence with Pilate, and begged from him permission to take the body from the cross to give it honorable burial. Pilate, who was conscience-stricken, because of the weak and wicked part he had acted, readily gave Joseph the desired permission.

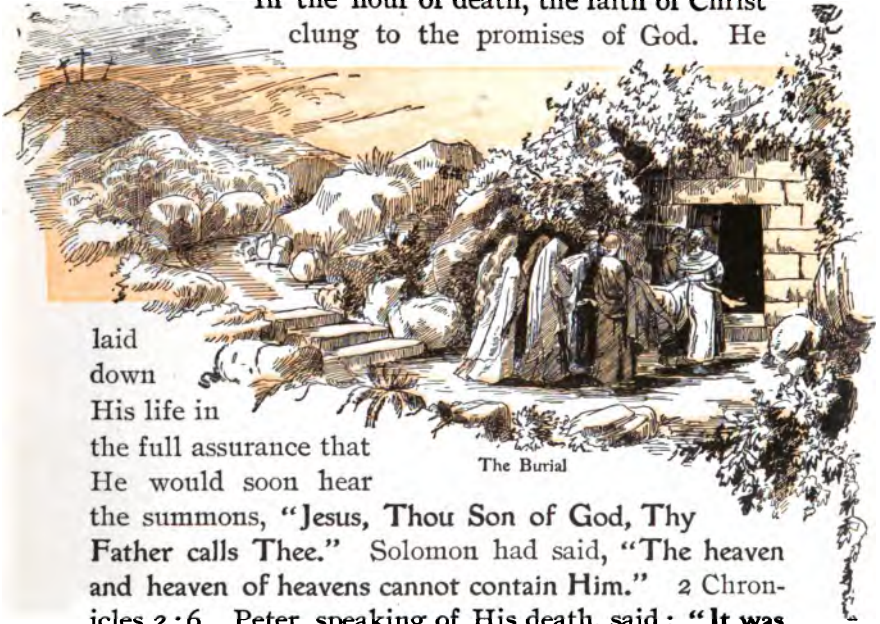
Tender, loving hands took the Saviour from the cruel cross, and bore His body to the new tomb, which had never before been used, and there He was laid, thus literally fulfilling the statement of the prophet. Although poor while in life, in death His body was laid in the new, rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown

*Bishop Lowthe translates this text as follows: "And His grave was appointed with the wicked; but with the rich man was His tomb." The design of His enemies was frustrated.



to the dead than was accorded to Jesus by Joseph and Nicodemus. Of His rest in the tomb we read in the beautiful language of David in the Psalms: "Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in hell [the grave]; neither wilt thou suffer Thine Holy One to see corruption." Psalms 16:9, 10.

In the hour of death, the faith of Christ
clung to the promises of God. He



The Burial

laid
down
His life in
the full assurance that
He would soon hear
the summons, "Jesus, Thou Son of God, Thy
Father calls Thee." Solomon had said, "The heaven
and heaven of heavens cannot contain Him." 2 Chron-
icles 2:6. Peter, speaking of His death, said: "It was
not possible that He should be holden of it." Acts 2:24.

Early on the first day of the week, a bright and powerful angel appeared at the tomb; the Roman guard fell as dead men before his glorious brightness; the stone was rolled away, and at the command of the heavenly messenger, the bands of death were broken, and the Saviour came forth a mighty conqueror.

Henceforth the resurrection of the dead was a reality.

It was to this resurrection scene that the apostles looked as the evidence of fulfillment of the promise of the future reward of all the faithful. Said Christ: "I am the resurrection, and the life: He that believeth in Me, though he were dead, yet shall he live." John 11:25.

Christ died "that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Satan claimed all who had fallen in death as his subjects. The resurrection of Christ broke the power of death. From that hour, Satan knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul, looking forward to the general resurrection, which is to take place at the second coming of Christ, describes it in the following words: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

The future reward of the righteous is placed at the time of the resurrection, for the Saviour says: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

Paul bases his entire hope of a future life on the resurrection of the dead. He says that if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible; "for

since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Read 1 Corinthians 15: 12-22, 52.

Isaiah looked beyond the grave when he testified: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of Thine hands." Job 14:14, 15. Where was Job to wait? Here is his own answer: "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13.

He who conquered the grave, will come to this earth again, and at that time, "the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isaiah 35:1, 2.



The Lord's Ascension

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.” Acts 1:9.

As the time drew near in which the Saviour knew that He must return to the Father, whence

He had come, He began to reveal to His disciples something of what the future had in store for them. The prospect of meeting trials without the Saviour to share them, brought sadness to their hearts; and lest they should become discouraged, He opened to them the thought that His going away would be an advantage to them; said He, “for if I go not away, the Comforter will not come unto you.” John 16:7.

These words were full of mystery to the wondering disciples. How would it be possible for another to do as much for them as He had done? Who, indeed, besides Jesus, could feed the hungry multitude, heal the sick, cure loathsome diseases, quiet the angry waves of the sea, and raise the dead at will?

Had they not, too, been constantly instructed by His gracious words, and were they not able, in His name, to cast out devils? Why should they desire a change? Should He leave them, as He declared He must, how would they then be able to do the wondrous things which His presence had enabled them to accomplish?

Notwithstanding all this, Jesus again assured them that even for their sake, it would be better for Him to go away. Should He remain with them personally, His presence would be confined to one locality at a time, and this would make it necessary for some who wished to meet Him to travel long distances. But the Holy Spirit, which was to come to the earth in His place, could be found by all at one time, wherever they might be.

When on earth in person, Christ was seen by saint and sinner alike; but the Spirit, which He sent to represent Himself while He is away in heaven, is never seen, but may be known through faith in Christ. The unbelieving world does not know this heavenly Visitant, because He is felt rather than seen. Read John 14:17.

To those, however, who accept Christ by faith, the Spirit becomes an indwelling power, by which the possessor is enabled to overcome the world and sinful flesh.

As the disciples had been connected with heaven through attachment to, and dwelling with, the personal Christ, so now, since He has gone to heaven, He has provided an indwelling Presence, by which all His believers may have access to Him where He is. So, then, whatever Christ was to His disciples by His personal presence, even such He is now to every one who comes to Him by faith, through the Holy Spirit, which God bestows as freely as He has given His only begotten Son.

Christ was about to leave this world, where He had spent thirty-three years of earth life, for the throne of glory, which He had once before enjoyed with the Father. But still, He did not for a moment forget those

who were to remain behind, and in His place become the light of the world, finishing His work. See Matthew 5:14-16; Hebrews 2:3; Acts 1:8.

He had before prayed that God might not take them out of the world, but rather that they might be kept from its evil. Read John 17:15. So on the eve of His leaving them, He gave the blessed promise, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

Coming near to Bethany, the disciples gathered about the Saviour. As He looked in their faces, a peculiar light seemed to cover His countenance; and as He stretched out His hands in the act of blessing them, He was taken up slowly from them. Gazing at Him in His ascent, the wondering disciples saw Him enter a cloud of bright glory, and He was lost to their sight.

In deep amazement their gaze was fixed on the point where they had last seen their beloved Lord, when suddenly a voice was heard near them. Turning, they saw two shining beings, who brought them the comforting message, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Christ had triumphed. He had come from heaven to earth to take man's nature, and been born in Bethlehem's lowly manger; He had been subject to His earthly parents; had worked by the side of Joseph at the carpenter's trade; had known weariness in His journeyings; had prayed all night on the mountainside; in pity had fed the famishing multitudes; had healed the sick and raised the dead; had been rejected of men, scourged, and crucified; and had ascended in the form of man to sit on the right hand of God. See Hebrews 8:1, 2.



Christ our Mediator and Advocate

“For there is one God, and one Mediator between God and men, the Man Christ Jesus.” 1 Timothy 2:5.

IF two persons are involved in a difficulty, and cannot agree, it is a common custom for some friend to act as a mediator or arbitrator between the two. In this capacity Jesus Christ acts between God and man. Man is estranged from God. In his sinful condition he is not reconciled to the government of God; for we read that the “carnal [natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. It must be changed before it can be subject to God’s government, and that can be done only by the power of God. Since the fall of man by sin, all men are carnal. Even the apostle Paul said, “I am carnal, sold under sin.” Romans 7:14.

In order to save man, it was necessary that a divine sacrifice should be made for the sins of the world. This was provided for by the death of Jesus Christ. But the death of Christ alone could not save man. Christ must rise from the dead, and then, in His divine and human nature blended, act as the Mediator between every repenting sinner and the Father, pleading in the sinner’s behalf the merits of His sacrifice.

Before Christ came in the flesh, this office of mediatorship was represented by the priesthood, especially

by the high priest of the Jewish nation. As the high priest was to bear upon his shoulders, graven in stone, the names of all the tribes of Israel, representing the people of God (Exodus 28:9-12), so Christ takes upon Himself the task of bearing all His people, and bringing them into harmony with the government of God.

We should not forget that God has no feeling of hatred toward the sinner; for He so loved mankind that He gave His own Son to die in the sinner's place. He is not a hard master, whose anger must be appeased. He loves the sinner, and because of that love, He gave His Son to die for him, that the sinner might be separated from his sin, which, if not removed, must forever separate him from God and happiness. Through Jesus Christ as mediator, God, though the Author of all things, and the One who has been wronged by sin, takes the first step toward a reconciliation.

So we read: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Christ, having shown by His sacrifice that God still loves the sinner, now sends out His ministers, praying us, praying all mankind, to be reconciled to God. See 2 Corinthians 5:17-20.

Christ comes to us as a friend and helper, as one who has influence and power with God. He brings to us the terms by which, if we accept them, we may be restored to favor with God. These conditions are honorable to God and merciful to us. Since Jesus has died for us, the law of God will not be lowered by our

salvation. He can **“be just, and the justifier of him which believeth in Jesus.”** Romans 3:26. Christ, in answer to our faith, gives us His righteousness, which is just what the law of God demands, to cover all our sins. So we have His death for our death, and His life for our life. Accepting this gracious offer, sinners and aliens become children and saints of God.

Christ is also our Advocate. Hence we read; **“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.”** 1 John 2:1. An advocate is one who pleads the cause of another. Every being has a case at the bar of God. **“We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”** 2 Corinthians 5:10. If we have Christ for our Advocate, why should we fear? He is the only begotten of the Father; but it is as man that He represents us and pleads for us. The Mediator, the Advocate, is the **“Man Christ Jesus.”** Read Hebrews 2:17, 18.

Behold the wonderful provisions of divine grace! The Son of God dies as a sacrifice for our sins. He is also the Mediator, pleading with us to accept the gospel of salvation, which, at so great a price He has made it possible for us to secure. With the sweat of Gethsemane upon His brow, with the blood of the sacrifice dripping from pierced hands, feet, and side, in suffering unspeakable, and with love unutterable, He appeals to us, saying, **“Come unto Me, all ye that labor and are heavy laden, and I will give you rest.”** Matthew 11:28. Then when we come to Him, He bears our case upon His heart; and when we repent, He pleads our case before the Father and obtains for us a pardon.



He Will Come Again

“Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11.

At the close of the Passover Supper, just before entering upon His night of agony in Gethsemane, the Saviour told His disciples that He was soon going away from them. This made them very sorrowful; but the Master then gave the words of comfort and assurance which have been the hope of the faithful and true through all succeeding ages:—

“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:1-3.

In these words our Saviour tells of the glorious city, the New Jerusalem, that is being prepared in His “Father’s house,”—the home of God. Already there were many mansions in this beautiful city. When Jesus should go back to heaven, He would prepare other mansions for *them*, and for all the righteous who should live after them.

Abraham looked forward to the time when he should have a home in this city. “For he looked for a city which hath foundations, whose builder and maker is God.” Hebrews 11:10.

The apostle-prophet John minutely describes this city in the twenty-first chapter of Revelation. He tells of its foundations, describes its walls and gates, and gives a very realistic account of this home of the saved.



“If I go and prepare a place for you, I will come again.”

But to the followers of Jesus, the central thought in these verses is the statement, “I will come again.” This is the consummation of the great plan of redemption. Then the “ransomed of the Lord,” the victorious of the race that were banished from their inheritance by sin, “shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah 35:10.

“The doctrine of the second advent is the very keynote of the sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer’s power and bring them again to the lost paradise.”

The Old Testament abounds in prophecies concerning the return of our Lord. Even before the flood, this grand truth, as well as that of the judgment, was understood. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

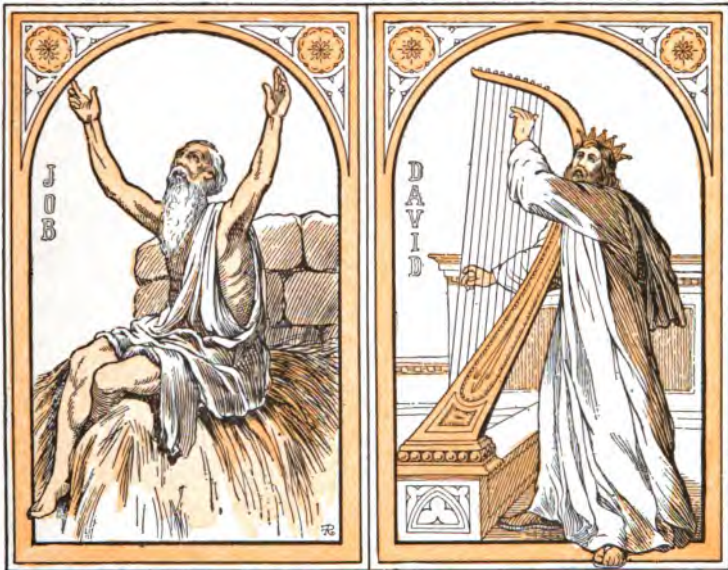
The prophet Zechariah testifies of the same event: "The Lord my God shall come, and all the saints with Thee." Zechariah 14:5. And the Saviour tells us that "the Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31.

The "saints" spoken of in the foregoing text are the hosts of angels which accompany our Lord at His second coming to earth. This is made clear by the words of our Saviour in the preceding text. It is "all the holy angels" who come with Him. Heaven will be emptied; for all its bright dwellers will accompany their Lord on His wonderful journey from heaven to earth.

The angels have a most important part to act when the Son of man "appears in the clouds of heaven." For "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31.

Then when the elect are so gathered, both the "dead in Christ" who have been raised from their graves, and those who "are alive and remain," will "be caught up together . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Then Paul exhorts us to "comfort one another with these words." 1 Thessalonians 4:17, 18.

From the depths of sorrow and affliction, the patriarch Job looked forward to the second coming of Christ for his sure and final reward. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.



"I know that my Redeemer liveth. . . .
In my flesh shall I see God."

"Let the heavens rejoice, and let the earth be
glad; . . . for He cometh to judge the earth."

Job was not alone in this consolation. David, the sweet singer of Israel, contemplating the victorious return of Christ, said, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein:

then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psalms 96:11-13; 50:3, 4.

With burning eloquence, from lips touched with hallowed fire from heaven's altar, the gospel-prophet exclaims: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." And of the righteous dead who receive immortal life at this time, he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 25:8, 9; 26:19.

The apostle Paul testifies: "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

At His first advent, our Saviour bore the sins of the world in Gethsemane and on Calvary. At His second advent, He will come bearing no sin, but as the mighty and glorious King, to take all His faithful children to Himself forever. Read Matthew 25:31.

Our Saviour Himself says of this coming, "For

the Son of man shall come in the glory of His Father with His angels; and then he shall reward every man according to his works." Matthew 16:27.

All along the ages, the saints of God, suffering for their faith in gloomy prisons, in the torture-chamber, racked upon the wheel, bound to the stake, suffering the tortures of fire and flame,—these have borne blessed testimony to their faith in the personal, literal, and soon coming of their beloved Lord, for the advancement of whose precious cause they counted not their lives as dear.

It was this hope that cheered their weary spirits and buoyed them up amid their sufferings. The wise and gentle Melancthon, companion of Luther, declared that "this aged world is not far from its end." And, as if echoing the same thought, Luther himself asserted: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown."

One of the early Christians declares that "being assured of Christ's personal resurrection, and consequently of their own, at His coming, for this cause they despised death and were found to be above it." If they must sleep in the grave, they were willing, that they "might rise free."

These godly suffering ones looked for the "Lord to come from heaven in the clouds with the glory of the Father," "bringing to the just the times of the kingdom."

Calvin, the great reformer, urges Christians "not to hesitate, desiring the day of Christ's coming as of all

events most auspicious"; "the whole family of the faithful," he declares, "will keep in view that day." He further asserts that "we must hunger after Christ, we must seek, contemplate, till the dawning of the great day, when our Lord will fully manifest the glory of His kingdom."

Baxter declares that "the thoughts of the coming of the Lord are most sweet and joyful to me." "If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made." "This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work for their redemption, and all the desires and endeavors of their souls." "Hasten, O Lord, this blessed day."

John Knox, Scotland's devoted reformer, exclaimed fervently, "Has not our Lord Jesus carried up our flesh into heaven? and shall He not return?—We know that He shall return, and that with expedition."

Latimer and Ridley, both martyrs for Jesus Christ, and for their faith in Him, rejoiced in the same blessed hope of His second coming. Among the writings of Ridley, we find the following beautiful and inspiring sentiment: "The world without doubt—this I do believe, and therefore I say it—draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, 'Come, Lord Jesus, come.'"

This blessed doctrine, then, was the hope and inspiration of the early church. The "church in the wilderness" rejoiced in it; and the godly reformers, who counted naught dear that they might win Christ, anticipated with joy unspeakable the glorious day when

their absent Lord would come again. It is no new doctrine, hatched in the foolish brain of some latter-day enthusiast, and taught by his fanatical followers. Nay, verily; but it has been the one glorious hope of the faithful, from the days of righteous Enoch, until now, when the whole creation, longing to be delivered, indeed "groaneth and travaileth in pain."

The second coming of Christ will be literal and personal, and in view of all the world. As the sorrowing disciples were earnestly looking into heaven to catch the last glimpse of their departing Lord, two shining angels appeared to comfort them with the joyful promise:—

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts I:II.

O joyful assurance! "This same Jesus" who had dwelt among them, who had eaten with them, who had taught them, who had walked up and down with them through the cities of Israel, who had preached to the poor, fed the hungry, ministered to the sorrowing, healed the sick, raised the dead, and whom John says "our hands have handled," is coming back to earth again.

"This same Jesus!" With these words ringing in their ears, the disciples returned to Jerusalem with hearts full of joy and with tongues and lips eloquent with the voice of praise. To them the future hope had become a reality. Their Saviour was not lost to them. He would come again.

How will He come?—Listen to the words of the angels: "In like manner as ye have seen Him go into heaven."

How did He go?—Personally, bodily. As He stood among them, commissioning them regarding their future labors, “**He was taken up.**” And as He rose with pierced hands outstretched in blessing, “**a cloud received Him out of their sight.**”

“**Shall so come in like manner.**” They saw Him ascend. On His return, “**every eye shall see Him.**” Revelation 1:7.

“**A cloud received Him out of their sight.**” This must have been a cloud of angels who had come to escort Him on His return to His Father’s house.

Of His coming back to earth, John says, “**Behold, He cometh with clouds.**” Revelation 1:7. Accompanying Him are all the angels of glory, whose number is given as “**ten thousand times ten thousand [a hundred million] and thousands of thousands.**” Revelation 5:11.

That there will be many deceptions abroad regarding the second coming of Christ is evidenced by His own words of warning. In answer to the questions of the disciples regarding this event, He said, “**Take heed that no man deceive you.**” He then pointed out some of the deceptions that were to arise:—

Some would come, saying, “**I am Christ,**” and many such pretenders have arisen. There were to be “**false prophets**” who would show “**great signs and wonders.**” Some would say, “**Behold, He is in the desert.**” Others, “**He is in the secret chamber.**”

There will be all kinds of theories and beliefs, to lull to sleep the souls of men. But our Lord brushes all these away with the solemn statement:—

“**As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.**” Matthew 24:27.

But the deceptions of the enemy are so plausible that "if it were possible, they shall deceive the very elect." Matthew 24:24.



"As the lightning cometh out of the east, and shineth even unto the west."

To the elect of these days our Lord has left word, "Take heed that no man deceive you." After explicit statements of what might be expected, He says, "Behold, I have told you before." Matthew 24:25. All who fail to heed these warnings, will certainly be without excuse when they stand before their Lord at His appearing.

If we study the teachings of Christ and of the apostles who have testified of His second coming, we need not be deceived. Of one thing we may be sure, the conversion of a sinner or the death of a saint cannot fill these requirements.

Close your eyes as firmly as you may, and you cannot hide the sight of the lightning's flash. The light which shines from the bolt that crashes from the cloud

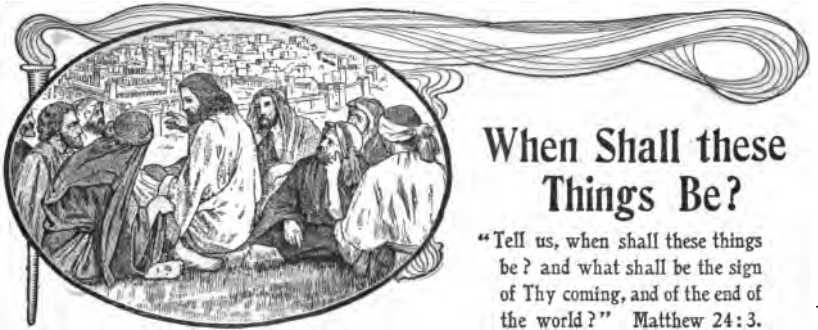
in the far east, is seen with equal distinctness at the verge of the western horizon. The appearance of the Son of man in the clouds of heaven will be as visible to the whole world as a flash of lightning.

To those who reject these warnings, the mission of Christ to earth will not be one of peace. Of these the psalmist writes, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Psalms 2:9.

Paul says of that day, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9.



"Thou shalt dash them in pieces like a potter's vessel."



When Shall these Things Be?

“Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?” Matthew 24:3.

In the Saviour's teachings, He had instructed His disciples in regard to His second advent to the world. But they had but a vague idea when it would take place. They expected Him to set up a temporal kingdom on earth, and probably connected this event with His second coming.

As Jesus was departing from the temple, after His triumphant entry into Jerusalem, His disciples directed His attention to its glory. It was the pride of the Jewish nation, and they supposed it would stand forever. It was a wonderful building; its construction had required the labor of thousands of men for more than forty years. Josephus, in his description of it, said that the stones were fifty feet long, twenty-four feet broad, and sixteen feet thick. See Mark 13:1. *Antiq. b. 15, c. xi.*

What must have been the astonishment of the disciples as Jesus turned to them sorrowfully, and said, “See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Matthew 24:2.

All the traditions the disciples had held, and their own beliefs, seemed slipping away from them. They remembered the instructions of their Lord in regard to His second coming, the end of the world, and the setting up of His kingdom; and now He had added

to this the plain statement that Jerusalem and the temple would be utterly destroyed. What could it mean? Had they misunderstood Him?

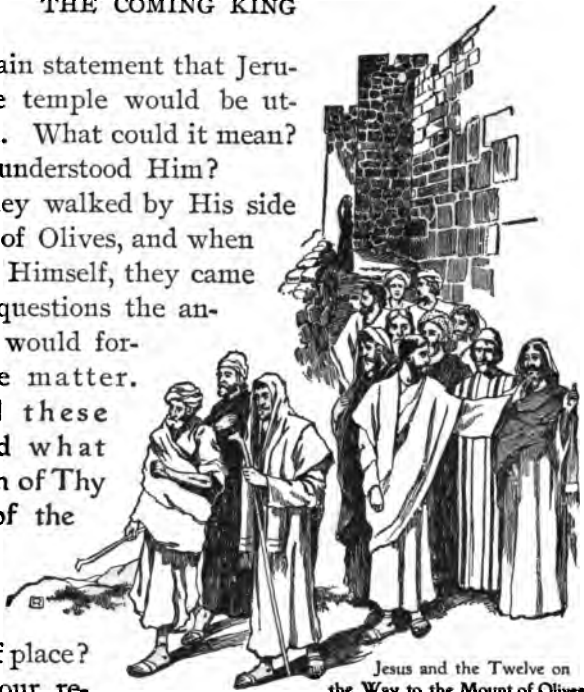
Silently they walked by His side to the Mount of Olives, and when He had seated Himself, they came to Him with questions the answer to which would forever settle the matter.

“When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?”

Were their questions out of place? Did the Saviour rebuke them for unseemly curiosity?

—No! He knew that their motives in asking were sincere, and He proceeded carefully to instruct them in regard to the events referred to in their questions.

The Saviour was always ready to give full and careful explanation and instruction to all who really desired to understand the truths taught by Him. To be sure, He often spoke in parables, many of which were not readily understood by the hearers, but to all who were interested sufficiently to ask for an explanation, He made His meaning simple and plain. Hence, to the inquiring disciples, the Saviour gave as recorded in Matthew 24, the prophecy in regard to the events that were to take place on this earth.



Jesus and the Twelve on
the Way to the Mount of Olives

In these words of instruction are embodied the full and complete answer to their questions. Neither was it given for the benefit of these disciples alone. It was given to the disciples, that it might be handed down by them to all who would believe on the Saviour in all ages until He should finally come and take the faithful to Himself. It applies to our time, and with much greater force as we are nearing the closing scenes in the events recorded in this wonderful lesson.

It is asserted by some, however, that the second advent is a subject with which we have nothing to do; that all knowledge of this great event is kept as a secret with the Almighty; that He may come in one year, or His coming may be a thousand years in the future. If this is the case, then why did the Saviour take pains to make such definite statements in regard to it? Why did he give such positive waymarks to show when the day of His coming should be near, "even at the door?"

If we can know nothing in regard to this important event which so intimately concerns us, we are forced to accept one of two conclusions: Either the Saviour undertook to make an explanation to the disciples which He should not have entered into, or, trying to explain the matter, He failed to make it clear enough to be understood. Of course we cannot admit either one of these propositions, and hence are forced to believe that the Saviour considered that this subject was important, and intended that we should understand it.

The Lord has given us the most minute description of the events to transpire on this earth, and has

also given accurate signs to show when His coming is near, "even at the door." And although we may not know the day and the hour, yet our information is so definite that we may "see the day approaching," and be prepared to meet our King, at His appearing, with joy, and not with grief.

Our Lord knew that the truths in regard to His second coming would be misunderstood. It is the one subject above all others upon which the enemy of all souls desires to keep us in ignorance. The knell of his doom is perceived ringing through every promise of the coming of our Lord.

More than this, there is no subject that so turns the hearts of men to God and converts souls to Christ, as the earnest proclamation of Bible truth in regard to the soon coming Saviour. Of course Satan will do all in his power to blind the eyes of men to this truth, and to divert their attention from the events clustering around it.

Christ knew that errors would abound in regard to this subject, and prefaces His instruction with the warning, "Take heed that no man deceive you." Matthew 24:4. Now, in our study of this subject, let us be sure that our ears are open to receive the teachings of God's word,



If the jar is full, you can pour nothing into it until the jar is first emptied. If our hearts are filled with our own ideas, and what we have learned from others, how can God's truth come in unless we empty our hearts completely, and ask Him to fill us with His word?

and that we are not blinded by any ideas that we may have received, or by any theory we may have held in regard to it.

The question of the disciples was evidently two-fold; *first*, When will the destruction of Jerusalem take place? and, *secondly*, What shall be the sign of the second coming of Christ, and of the end of the world? The Saviour's instruction, found in the twenty-fourth chapter of Matthew, deals with both these important questions.

The destruction of Jerusalem, the signs preceding it, the terrors accompanying it, and the relation which the followers of Jesus should sustain toward it, were fully explained to the listening disciples.

But to those living in the last days, the instructions given at this time are of the most vital importance. Plainly laid down and carefully explained are the waymarks and milestones which mark the approaching end of this world's history. And clearly are we told of the changeless nature of these evidences.

"Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35.

"Watch ye therefore: . . . lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.



“O Jerusalem, Jerusalem.”



Destruction of Jerusalem

“There shall not be left here one stone upon another, that shall not be thrown down.” Matthew 24:2.

ANCIENT Jerusalem was spoken of by David as “beautiful for situation, the joy of the whole earth, . . . the city of the great King.” Psalms 48:2. Its greatest attraction was the temple. Situated upon the hill of Zion, more anciently called Mount Moriah, it could be seen at a great distance. Built of great blocks of the whitest marble, finished with the most precious woods, and garnished with the most costly metals, the temple was regarded with wonder and awe by both Jew and Gentile.

Not only was Jerusalem the capital city of the nation, but Jehovah had chosen it as the center of worship for all people. “For the Lord hath chosen Zion; He hath desired it for His habitation.” Psalms 132:13.

At the feast of the Passover and other national memorials, the tribes gathered to Jerusalem from all the land of Palestine. There those who had sin-offerings to make brought to the Lord their sacrifices. “There, for ages, holy prophets had uttered their messages of warning. There, priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There, daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There, Jehovah had

revealed His presence in the cloud of glory above the mercy-seat."

But Israel had been a rebellious nation. God's messages of warning had been disregarded, His prophets had been imprisoned and slain, and His holy law that might have been their bulwark had been perverted and made "of none effect" by their "traditions."

Jesus loved Jerusalem and would have saved the city and the nation, but they had rejected His mission, despised His warnings, and both were doomed. Hence, shortly before His crucifixion, while denouncing the Pharisees, He closes with the sorrowful exclamation:—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." Matthew 23:37, 38.

The Barren Fig-Tree

Shortly before this time occurred the incident of the withered fig-tree. One author has aptly said, "The cursing of the fig-tree was an acted parable."

Immediately after His triumphant entry into Jerusalem, Jesus quietly withdrew from the temple, and, with His disciples went to Bethany. "Now in the morning as He returned into the city, He hungered. And when He saw a fig-tree in the way, He came to it, and found nothing thereon, but leaves only." Matthew 21:18, 19.

The Levitical law permitted any one in need of food to take from the growing grain, or the fruit of

the trees, that which was necessary to satisfy hunger. It would have been perfectly lawful for the Saviour to take of the fruit of the fig-tree to supply His need, if there had been fruit upon it.

In the highlands about Jerusalem, it was true that



"He found nothing thereon, but leaves only."

"the time of figs was not yet." Mark 11:13. But in that orchard of bare trees there was one tree covered with leaves.

Now the fig-tree is peculiar, in that the fruit develops before the leaves appear. Whenever the leaves were fully grown there should be ripened fruit. Hence, when Jesus saw a fig-tree covered with leaves He had a right to expect figs upon it. But when He came to it, He "found nothing thereon, but leaves

only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away." Matthew 21:19.

The lesson from this "acted parable" is obvious. One tree in the orchard made great pretensions to thrift. It was covered with leaves, while the others were bare. Christ made it and its pretensions a symbol of the Jewish nation.

The Jews were different from the nations around them. God had chosen them as His peculiar people, they laid great stress upon their birthright, and claimed righteousness above all others. But they had lost the characteristics of true godliness, and had become proud, hypocritical, greedy of gain, and cruel to those less successful than they. Their religion had degenerated to formal service in their synagogues and in the temple.

Their outward claims to holiness were symbolized by the great show of leaves on the fig-tree of the parable, and like this tree they bore no fruit toward God. The graces of humility, love, and benevolence, which to God are of great price, were lacking.

The other trees in the orchard were yet bare and made no pretensions to fruit-bearing. They represented the Gentiles, who laid no claim to righteousness, made no pretensions to holiness. Their "time was not yet." They were waiting for the season that would bring them the light of the gospel and hope in God.

"And in the morning, as they passed by, they saw the fig-tree dried up from the roots." Mark 11:20. This circumstance fitly represented the doom of the Jewish nation.

A Lesson for this Generation

The lesson contained in this parable of the fig-tree was not given for the Jews alone. It stands as a warning to all professors of godliness, to all Christians, to all churches, and for all time. This application is well expressed in the following words:—

“In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling.

“The prophets of God were hated by apostate Israel because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy because the prophet was faithful to rebuke the king’s secret iniquities. So to-day the servant of Christ, the reprover of sin, meets with scorn and rebuffs.

“Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ’s day. Christ did not fulfill men’s expectations; His life was a rebuke to their sins, and they rejected Him.

“So now the truth of God’s word does not harmonize with men’s practices and their normal inclination, and thousands reject this light. Men prompted by Satan, cast doubt upon God’s word, and choose to exercise their independent judgment. They choose

darkness rather than light, but they do it at the peril of their souls.

“Those who caviled at the words of Christ, found ever-increasing cause for cavil, until they turned from the Truth and the Life. So it is now. God does not propose to remove every objection which the carnal heart may bring against His truth. To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God’s word remain such forever. From them the truth is hidden. They walk blindly, and know not the ruin before them.”
—“*Desire of Ages*,” pp. 587, 588.

Higher criticism seeks to take from us our faith in God and in the definiteness and reliability of the Bible. The open infidelity which is honey-combing even denominational colleges and theological seminaries is turning upon the religious world a ministry of theological dreamers and speculators. The old gospel is at a discount. The congregations do not want the plain truths of the Scriptures. The prediction of Paul is being fulfilled in our day:—

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. 4:3, 4.

Like the Athenians of old, many of the modern churchgoers desire little but “to tell, or to hear some new thing.” To this class the Old Testament is obsolete, the Ten Commandments are abolished, the prophets are out of date, the Revelation something hidden, and the teachings of Christ and the apostles mere parables and figments of speech.

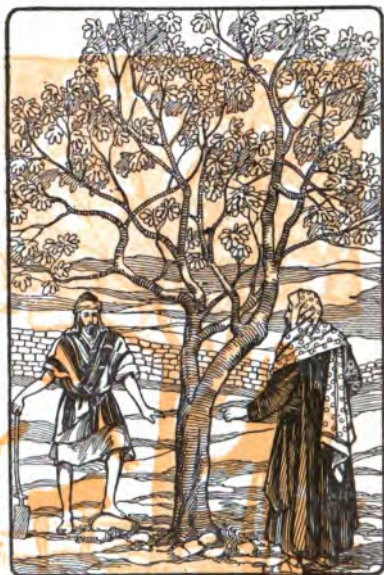
Another Fig-Tree Parable

For a moment let us consider another fig-tree parable given by our Saviour, which lends emphasis to the foregoing lessons:—

“A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?”

“And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.” Luke 13:6-9.

For three years Jesus had labored for His people,—the house of Abraham. But each year brought little or no fruit. Of His mission it is said, “He came unto His own, and His own received Him not.” John 1:11. The great heart of Israel did not respond. Their religion remained mere outward show. There was no fruit,—“nothing but leaves.” The test and waiting had not availed to save them, and their coming doom was prefigured by the withered, blasted fig-tree of Bethany.



“These three years I come seeking fruit, . . . and find none: cut it down.”

The City that Was Doomed

Jesus loved His people with an unchanging love. It was with the deepest sorrow and agony of soul that He realized that they were, by the hardness of their impenitent hearts, sealing the doom of Jerusalem and their nation.

At the time of the triumphant entry into Jerusalem, the joyous throng supposed they were escorting the Messiah to His seat on the throne of David,—that He would then take His place as king, deliverer, and temporal ruler of Israel.

As the procession arrives at the brow of the hill overlooking Jerusalem, “the joy of the whole earth,” its great beauty comes into full view, bathed in the rays of the setting sun. The stately grandeur of the temple attracts all eyes. The shouts of the multitude are hushed, and they turn their eyes upon the Saviour, expecting to see Him, too, wrapped in admiration for the beauties of the city and the glories of the temple. But they were surprised and dismayed to see Him swayed by an agony of sorrow and weeping. And in anguish He exclaims:—

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—” He does not conclude the sentence, but in sorrowful tones adds, “but now they are hid from thine eyes.” Luke 19:42.

“Had her people walked in the counsel of God, Jerusalem would have ‘stood forever.’ She might have become the queen of kingdoms, free in the strength of her God-given power. There would then have been no armed soldiers waiting at her gates, no Roman banners waving from her walls. From Jerusalem the

dove of peace would have gone to all nations. She would have been the crowning glory of the world."

"At least in this thy day." "They had rejected their Saviour, and were about to crucify their Re-



"If thou hadst known . . . the things which belong unto thy peace!"

deemer. And when the sun should set that night the doom of Jerusalem would be forever sealed."*

Forty years afterward the Roman army, under Titus, after a prolonged siege, took Jerusalem, slaughtered its inhabitants, laid low the temple, and destroyed the city.

The House Left Desolate

As Jesus left the temple for the last time, His closing words to the multitude were, "Behold, your house is left unto you desolate." Matthew 23:38.

* "Christ our Saviour," p. 69.

Our Saviour's last discourse in the temple was one of stern rebuke to the scribes and Pharisees. For three years He had labored earnestly and untiringly to arouse the leaders of Israel to repentance.

But at this time the utter hopelessness of the effort seems pressed upon Him with a crushing force. He knows that this is the last opportunity He will have to bring these truths to the people. He says, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matthew 23:39. His voice will never again be heard in the temple.

He realized that in a few days would be enacted the disgraceful scenes of His arrest, condemnation, and crucifixion. Yet He promised that after His voice should no more be heard among them, He would still send faithful witnesses to instruct and warn them. Yet they would pursue toward them the same course that they had toward Him.

"Behold," He says, "I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias son of Barachias, whom ye slew between the temple and the altar." Matthew 23:34, 35.

The spirit of the impenitent persecutors of old was actuating the people of that day. In the face of all the light of the past, they, by their present course gave sanction to all the evil work of the past, and would thus be held accountable.

As the Master was departing, the disciples came to show Him the wonders, and strength, and beauty of the temple. "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

The iniquity of Israel and the utter destruction to come upon the nation for their sins were foretold in Micah 3:10-12. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."*

But the disciples could not understand how those

Bishop Newton writes that "we read in the Jewish Talmud" that "'Terentius Rufus, who was left to command the army at Jerusalem,' did with a plowshare tear up the foundation of the temple. . . . Eusebius, too, affirms 'that it was plowed up by the Romans, and he saw it lying in ruins.' The city also shared the same fate."—"Dissertations on the Prophecies,"* London, 1840, p. 372.

Josephus testifies that "as soon as the army had no more people to slay, . . . Cæsar gave orders that they should demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency,—namely, Phasaelus, Hippicus, and Mariamme, and so much of the wall as enclosed the city on the west side. This wall was spared in order to afford a camp for such as were to lie in garrison: as were the towers also spared in order to denominate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued. But for all the rest of the wall, it was so completely leveled with the ground, by those that dug it up to the foundation, that there was left nothing to make those who came thither believe it had ever been inhabited."—"Wars of the Jews," *Whiston's Translation, Book 7, chap. 1, page 1.*

massive walls could be thrown down. Portions of this wall were very ancient, and had withstood the siege of Nebuchadnezzar. And they had been so added to and strengthened that they seemed impregnable to any weapons of siege and warfare known at that day. This foretold destruction was a hard saying to them. They could not comprehend it.

When Shall These Things Be?

Soon after Jesus' departure from the temple, "as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

"With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke."* The Lord had told them of His second coming, and they associated this with the foretold destruction of Jerusalem.

From the form of their question, and the logic of subsequent events, it is evident that the disciples had but a vague conception of the nature of either event. It is a fact that they did not understand the true mission of Christ to earth until taught by the Holy Spirit after His ascension. They could not divest themselves of the popular opinion that Christ would soon set up a kingdom upon earth, as shown by the following references:—

Shortly before the triumphant entry of Jesus into Jerusalem, James and John, through their mother Sa-

* "*Great Controversy*," p. 25.

lome, asked that when His kingdom should be set up (referring to His supposed temporal kingdom on earth) one might have the seat of authority on His right hand, and the other on His left. See Matthew 20:20; Mark 10:35-38.

Although at this time such a spirit was rebuked by our Lord, yet at the institution of the Lord's supper, this ambition still possessed the disciples. "And there was also a strife among them, which of them should be accounted the greatest." Luke 22:24.

At the end of the forty days in which Jesus was with His disciples after the resurrection, the establishment of an earthly kingdom was still their paramount thought. As He stood with them on the mount of Olives, they asked the very last question they ever addressed to Him on earth: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6.

So strong a hold did the early education of the disciples have upon them that it was not possible for Jesus to give them all the important truths which He desired them to receive. This condition is expressed in the words of His memorable talk with them at the Passover Supper: "I have yet many things to say unto you, but ye cannot bear them now." John 16:12.

For this reason He was cautious in His answer to the question, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

Their minds were still clouded, and He did not answer their question by considering separately the destruction of Jerusalem and His second coming. Had He told them fully of the impending destruction of Jerusalem, the utter ruin of their nation, and the ter-

rible events accompanying, they could not have endured it. Hence, in His instruction, He blended the two events, leaving them to study out the application. But to them as to us He sent the infallible guide, the Holy Spirit, so that no error need be made. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

In the same manner He has left us to grasp the truths of His great prophecy which meet their fulfillment down through the intervening years to the end of time.

As we study our Saviour's words we can but conclude that much of this chapter is twofold in its application. Dire calamities to the Jews were foretold, and startling events were to warn them of the impending destruction of the nation. To us the Jewish nation is a type. God's dealing with them is an object-lesson to us. All these things prophesied of the Jews are to have a broader and more complete fulfillment as we near the end of time, in which all the earth will be involved. This method of interpretation is aptly expressed in the words of another:—

"When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of the earth's history."—"*Desire of Ages*," p. 628.*

* "The experience of the people of that generation who rejected the message concerning His first advent, and were then led on step by

In both these great events Satan was to come in with all the powers of cunning and deception in which his centuries of evil had made him the master. "Take heed," said Jesus, "that no man deceive you," and, "Behold, I have told you before." Matthew 24:4, 25.

He also said, "Many shall come in My name, saying, I am Christ; and shall deceive many." Vs. 5. Between the time of these words and the destruction of Jerusalem many false messiahs appeared, claiming to work miracles, and proclaiming that the deliverance of the Jewish nation was at hand.†

step to crucify the Lord of glory, and who thus brought the end of their nation in their own time, was typical of the experience of the generation who should reject the message of the second advent, and thus crucify the Lord afresh, and bring the end of the world in their time. The prophecy concerning these two generations, connected by a very brief outline of the ecclesiastical history of the intervening centuries, constitutes what is usually designated our Lord's great prophecy. Viewed from this standpoint, it will be seen that the answer of Jesus to the inquiry of His disciples is a continuous prophecy covering step by step, in consecutive order, the whole period of time until He should be manifested in glory; but that it gives a more full outline of the experiences of those two generations, one of which rejected His first advent and as a consequence witnessed the end of their nation, while the other should reject His second advent and in consequence witness the end of the world. So closely related are the experiences of these two generations, that the prophecy which leads up to the destruction of Jerusalem has a secondary fulfillment in those events in the last generation which lead up to the destruction of the world."—"Two Great Crises," by W. W. Prescott, in *Review and Herald*, April 15, 1909.

† "After the introduction of the new era, Judea continued a Roman province. . . . Never was a people so turbulent, so excited with expectation of a deliverer who should restore the ancient kingdom, so fired with bigotry and fanaticism, as were the wretched Jews of this period. One christ came after another. Revolt was succeeded by revolt, instigated by some pseudo-prophet or pretended king."—*Ridpath's "History of the World," Vol. I, p. 840.*

"Very soon after our Saviour's decease appeared Simon Magus

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.” Vss. 23-26. From the secret seances of Spiritualism, from the temples of Christian Science, from the Mormon desert, and through many other manifestations already extant do we now see such open and blasphemous fulfillment of this prophecy as was never dreamed of in the days of the Jewish nation, and greater deceptions are to follow.

“And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.” Matthew 24:6, 7.

After the ascension of Christ, and before the destruction of Jerusalem, there was a period of unrest among the nations. There were plots and counter-plots, there were preparations for, and rumors of, wars. But “the end is not yet.” Not until the armies of Rome were actually encamped before Jerusalem were

(Acts 8:9, 10), ‘and bewitched the people of Samaria.’ . . . He boasted himself likewise among the Jews, as the Son of God. Of the same stamp and character was also Dositheus the Samaritan, who pretended that he was the Christ foretold by Moses.”—“*Dissertations on the Prophecies*,” Bishop Newton, London, 1840, p. 375.

Josephus states that in A. D. 46, a magician named Theudas “persuaded a great part of the people to take their effects with them, and follow him to the River Jordan. For he told them he was a prophet; and that he would, by his own command, divide the river, and afford them an easy passage over it.” But the Roman soldiers fell upon the company, and slew many of them. “They also took Theudas alive, and cut off his head, and carried it to Jerusalem.”—“*Antiquities of the Jews*,” Book 20, chap. 5.

At a later date an Egyptian false prophet arose who gathered in the wilderness a body of thirty thousand men. Josephus stamps him as a cheat, but his professed object was to take Jerusalem by force of arms, and so relieve the Jews from the Roman yoke.—See Josephus’ “*Wars of the Jews*,” Book 2, chap. 13.

the disciples to realize that the time was at hand for the fulfillment of the Saviour's prophecy concerning the destruction of the city. Then, in response to the warning given them, they forsook the city and fled to the mountains.

But these "wars and rumors of wars" were largely confined to conflicts between insurgent Jews and their enemies. The portion of the Lord's great prophecy which applied to that period had little to do with anything outside the events which affected the Jewish nation.* While there were serious outbreaks which resulted in the slaying of scores of thousands of the Jews, there were no such world-wide preparations for

*The condition of the nations which fulfill this feature of the prophecy is thus stated by Bishop Newton:—

"It is said, moreover, that 'nation shall rise against nation, and kingdom against kingdom.' Here, as Grotius well observes, 'Christ declares that greater disturbances than those which happened under Caligula, should fall out in the latter times of Claudius and in the reign of Nero.' That of 'nation against nation' [or race against race] portended the dissensions, insurrections, and mutual slaughter of the Jews and those of other nations who dwelt in the same cities together; as particularly at Cæsarea,' where the Jews and Syrians contended about the right of the city, which contention at length proceeded so far that above twenty thousand Jews were slain, and the city was cleared of the Jewish inhabitants.

"At this blow the whole nation of the Jews were exasperated; and dividing themselves into parties, they burned and plundered the neighboring cities and villages of the Syrians, and made an immense slaughter of the people. The Syrians, in revenge, destroyed not a less number of the Jews, 'and every city,' as Josephus expresseth it, 'was divided into armies.'

"At Scythopolis the inhabitants compelled the Jews who resided among them to fight against their own countrymen, and after the victory, basely setting upon them by night, murdered about thirteen thousand of them, and spoiled their goods.

"At Ascalon they killed two thousand and five hundred, at Ptolemais two thousand, and made not a few prisoners. The Tyrians put

war, such arming of the nations, such war-clouds in the horizon, as we see among the world powers of today. This condition is fully discussed in other chapters in this book.

“And there shall be famines, and pestilences, and earthquakes, in diverse places.” Matthew 24:7.

In Jerusalem a great store of provision had been laid up against the time of siege for which the Jews were preparing. But in their internal dissensions these stores were destroyed. The city was, in consequence, not well provisioned when the armies of Rome besieged it. A terrible famine ensued, which was more disastrous from the fact that the city was at that time filled with people from all parts of Judea who had come up to celebrate the Feast of Tabernacles. So fierce was the famine that battles for bread were common, and the eating of human flesh was resorted to.†

many to death, and imprisoned more. The people of Gadara did likewise, and all the other cities of Syria, in proportion as they hated or feared the Jews.

“At Alexandria the old enmity was revived between the Jews and heathen, and many fell on both sides, but of the Jews to the number of fifty thousand. The people of Damascus, too, conspired against the Jews of the same city, and assaulting them unarmed, killed ten thousand of them.”—“*Dissertations*,” pp. 377, 378.

During this time there were factional troubles at Rome. Albert Barnes, in his notes on this text, states that “Four emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths in the short space of eighteen months.” These assassinations resulted for a time in violent wars and much bloodshed.

†“In the reign of Claudius Cæsar,” says Dr. Keith, “there were different famines. They continued to be severe for several years throughout the land of Judea. Pestilence succeeded them.”

Josephus mentions a serious famine in Jerusalem, and that Helena, queen of Adiabene “sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus to bring a cargo of dried figs.”—“*Antiquities of the Jews*,” Book 20, chap. 2.

Other famines occurred during this time of stress for the Jewish nation, but they were confined to narrow limits, and were insignificant when compared with the recent famines in India, Russia, China, etc. More died in the famine of India in 1897 than perished from war, famine, earthquake, and pestilence in all the world during the forty years preceding the destruction of Jerusalem.

Grim pestilence, which always accompanies famine, stalked abroad in the sorely smitten Jerusalem. But this visitation is not to be compared with the more recent epidemics of the black plague, the cholera, yellow fever, etc., among some of the crowded nations of to-day.

Wonderful signs were seen in Jerusalem before its overthrow,* and "the earth trembled." But this was as the rocking of a cradle compared with the earthquakes at Lisbon, San Francisco, Messina, and other

*"Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices were heard crying, 'Let us depart hence.' The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by immense bars of iron fastened deep in the pavement of solid stone, opened at midnight, without visible agency.

"For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, 'A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people.' This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, 'Woe to Jerusalem! woe, woe to the inhabitants thereof!' His warning cry ceased not until he was slain in the siege he had foretold."—"Great Controversy," p. 30. See *Josephus*, "Wars of the Jews," Book 6, chap. 5.

recent syismic convulsions, and more especially the great coming earthquake in which the whole earth is to be involved. See Revelation 16:18.*

The more complete fulfillment of this prophecy is well set forth in the following forcible language:—

“The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God’s mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts and revolutions, the ‘battle of the warrior, with confused noise,

*There were earthquakes in various places, “particularly that in Crete in the reign of Claudius, mentioned by Philostratus in the life of Apollonius, and those also mentioned by Philostratus at Smyrnia, Miletus, Chios Samos,’ in all which places some Jews inhabited; and those at Rome mentioned by Tacitus; and that at Laodicea, in the reign of Nero, mentioned by Tacitus, which city was overthrown, as were likewise Hierapolis and Colosse; and that in Campania, mentioned by Seneca; and that at Rome in the reign of Galba, mentioned by Suetonius.”—*Newton’s “Dissertations,”* page 379.

Another earthquake which occurred in Judea is thus described by Josephus:—

“For there broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, with continued lightnings, terrible thunderings, and amazing concussions and bellowings of the earth. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshadowed some great calamities that were coming.”—“*Wars of the Jews,*” *Book 4, chap. 4.*

and garments rolled in blood' (Isaiah 9:5),—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and Satanic wrath. The world will then behold, as never before, the results of Satan's rule."—*Great Controversy*, p. 37.

In the twenty-fourth chapter of Matthew the apostle gives our Saviour's account of a series of events to transpire from the days of the apostles on through to the end of time. To the student of God's word, these scenes are to be waymarks to show where we stand in this world's history, and we should give them careful consideration.

The first event predicted is the destruction of Jerusalem and the temple. That His followers might be prepared to meet this dire calamity, the Saviour gave them warning and instruction:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet [see Daniel 9:26, 27], stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matthew 24:15-18.

Luke in his account of this same prophecy says: **"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke 21:20, 21.**

This quotation from Luke shows conclusively that the "abomination of desolation," spoken of by Daniel and Matthew was the armies of some enemy that would surround the city, besiege it, and finally destroy it.

Dr. Adam Clarke writes: "This 'abomination of desolation' refers to the Roman army; and this abomination standing 'in the holy place' is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them; and in reference to this very event they are understood by the Rabbins. The Roman army is called an 'abomination,' for its ensigns and images, which were so to the Jews."—*Commentary on Matthew 24.**

Josephus says, "The Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there." *Wars, b. vi. c. 6.*

The Saviour tells His followers what to do when the armies of Rome shall invest Jerusalem: "Then let them which are in Judea flee to the mountains." But how can the Christians escape after being completely surrounded by the enemies of their people?

At first glance this would seem impossible, but the Lord made no mistake.

In the twelfth year of the reign of Nero, Jerusalem was surrounded by a powerful army led by Cestius Gallus, the president of Syria. But in God's mercy



Roman Ensign

*All references from the commentary of Dr. Adam Clarke are taken from the original edition published in 1836

the siege was abandoned for a time, and the investing army was withdrawn.

Upon this point Josephus says, "He [Cestius Gallus] might have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed."—*War*, *b. ii. c. 19*.

Upon the authority of Eusebius, Clarke, in his commentary on verses 13 and 16 says that "at this juncture, after Cestius Gallus had raised the siege, and Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country." "It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city; and, had he persevered in the siege, he would soon have rendered himself master of it; but, when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape."—*See Eusebius, Hist. Eccles. lib. iii. c. 5*.

The Saviour further says, "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matthew 24:17, 18. Like Lot in leaving Sodom, their flight must be hurried, or it would be too late, and they would be overwhelmed in the destruction coming upon the doomed city.

In the walled cities of the East, the roofs of the houses were usually flat, and of such a uniform height as to make possible a continuous passage to the very gates of the city.

It was customary to walk and sleep on these housetops. When the time came for God's people to escape, the need of haste was so great that if any were on the housetop or in the field, they must not take time to secure anything from their houses, but must flee immediately to a place of safety.

"But pray ye that your flight be not in the winter, neither on the Sabbath day."

Matthew 24:20. This instruction was given forty years before the Romans over-

ran Judea. In view of

the coming desolation, the followers of Christ were to pray earnestly for two great mercies:—

1. That they be not compelled to flee in the winter, for the cold of that season

would bring great suffering to the refugees from Judea.

2. That God would so overrule events that they would not be compelled to flee upon the Sabbath day, or else be overtaken in the destruction which was to follow.

For forty years this prayer was to go up to God. It shows the regard Christ had for the Sabbath. In this we find a fitting rebuke for the little respect that is paid to this institution,—an institution which had



"Let him which is on the housetop not come down"

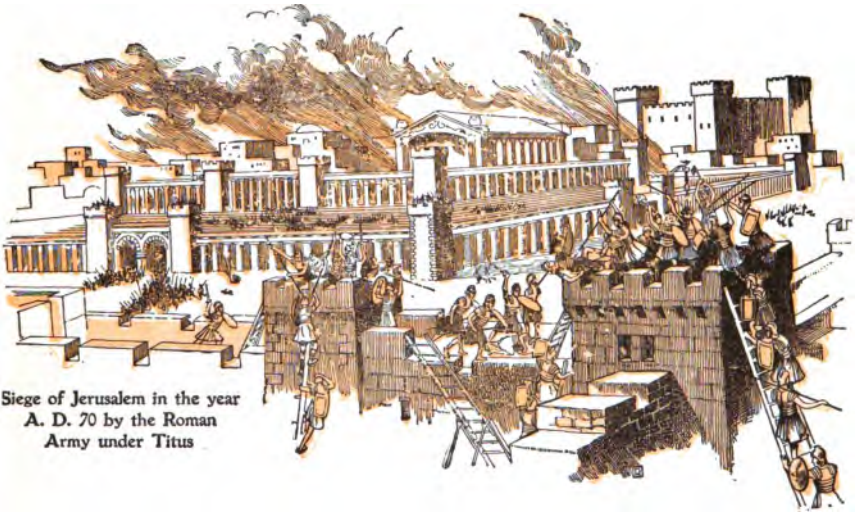
Josephus says that after Cestius Gallus had raised the siege of Jerusalem and withdrawn his army, that "many of the principal Jewish people forsook the city as men do a sinking ship."

its birth at creation, and which was given to commemorate that event.

Soon after the flight of the Christians, the army of Vespasian, under Titus, entered Judea, and besieged Jerusalem, until the city was destroyed and the temple burned with fire.

Terrible distress and calamity came to the Jews as the result of this siege. Moses foretold this one thousand five hundred years before. He said:—

“The Lord shall bring a nation against thee from



Siege of Jerusalem in the year
A. D. 70 by the Roman
Army under Titus

far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand.” “And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy

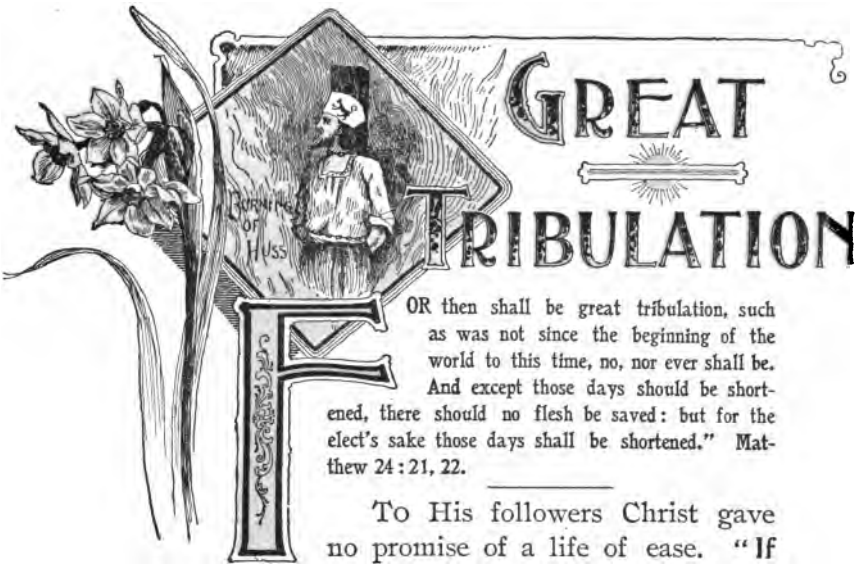
sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee." Deuteronomy 28:49, 52, 53.

The Roman ensign was an eagle, and the Romans spoke the Latin language, which the Jews did not understand, thus fulfilling the first part of the above prophecy to the letter. To the other horrors of war was added that of famine. Josephus says that mothers would snatch the food from their children in their distress, and that many houses were found full of women and children who had died of starvation. Human flesh was sometimes eaten; and the same author tells of a lady of rank who killed, roasted, and ate her own son, thus fulfilling the latter part of the prophecy of Moses.—*See War, b. v. c. 10; b. vi. c. 3.*

Christ had said: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." "And they shall fall by the edge of the sword, and shall be led away captive into all nations." Luke 19:43; 21:24.

The siege of Jerusalem was protracted for months. When finally taken, the inhabitants were butchered without regard to age or sex. Josephus states that eleven hundred thousand perished at this time, and that ninety-seven thousand were carried away captive. How accurately this fulfills the Saviour's prophecy, quoted from Luke 21:24.—*See War, b. vi. c. 9.*

We also read that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. This will be when the work of the gospel is finished.



OR then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:21, 22.

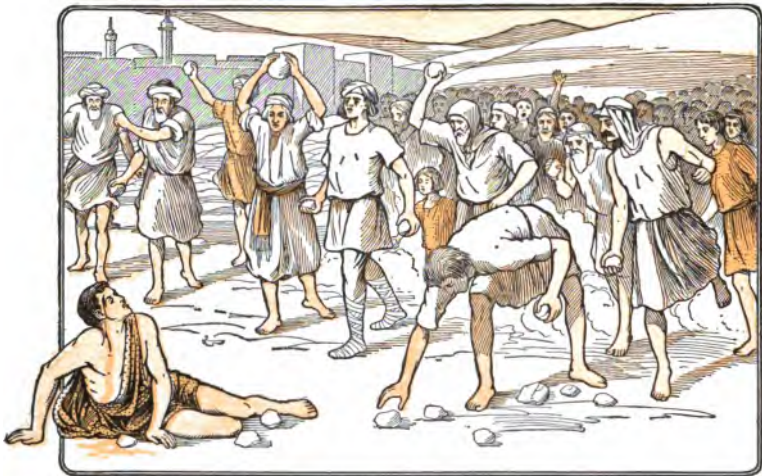
To His followers Christ gave no promise of a life of ease. "If they have persecuted Me," He said, "they will also persecute you." John 15:20. "Ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved." Matthew 10:22. To His opposers He said, "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Matthew 23:34.

Christ declared to His disciples that following the destruction of Jerusalem, the elect were to pass through a period of terrible persecution. This prediction began to meet its fulfillment very early. With the exception of John the Revelator, all the apostles died for their faith. And even he endured painful tortures and banishment, and addressed the persecuted church as their "companion in tribulation, and in the kingdom and patience of Jesus Christ." Revelation 1:9.

Paul's description of the trials endured by the

church before his day, fitly illustrates what a later church was to meet. Thus he writes:—

“And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.” Hebrews 11: 36, 37.



“They were stoned”

At the time of the establishment of the Christian church, idolatrous Rome had extended its rule over the greater portion of the civilized world. The emperor of Rome was the supreme pontiff of paganism, and in the Roman Pantheon were statues of the recognized gods of the empire. It was inevitable that at that critical period there should be conflict between paganism and Christianity. In such a struggle, the followers of Christ could employ only the invisible weapons of spiritual

power. Against them was arrayed the mightiest empire the world had ever known.

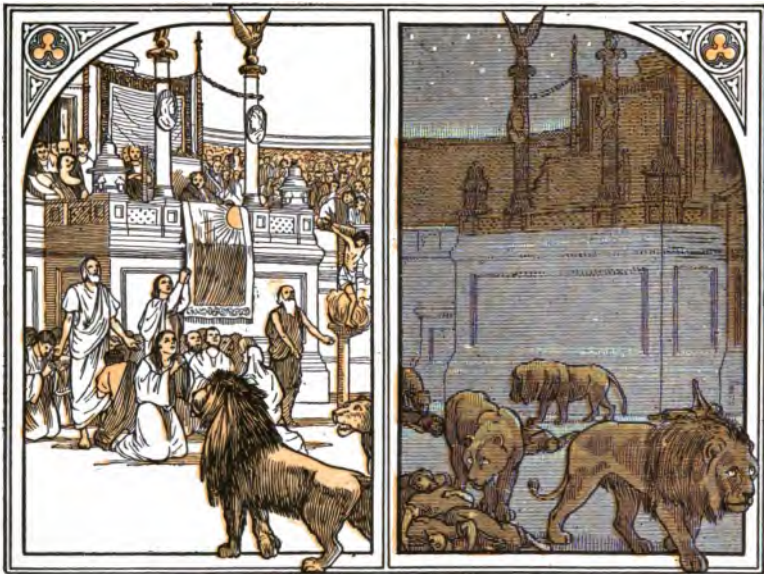
In those days of pagan supremacy, it was a crime against the government for any one to worship gods other than those recognized by Rome. The penalty for such worship was severe, as indicated by the following statute: "Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished, if to the lower, punished with death."

As most of the Christians were from the lower walks of life, and as they advocated a new religion,—a religion uncompromizingly opposed to the corrupt and licentious practices of paganism,—the death penalty was often inflicted on them.

During the reign of Nero, the Christians suffered severe persecutions, and many were hunted down and cruelly tormented. The most terrible of the pagan persecutions, however, was waged during the reign of Diocletian. In 303 A. D. he "issued a decree that every church should be burned, that every copy of the Scripture should be consigned to the flames, and that every Christian, of whatever rank, sex, or age, should be tortured, and thus compelled to renounce Christianity. No pen can describe the horrors of this persecution, the dismay with which it crushed all Christian hearts, or the fortitude with which the disciples of Jesus bore the scourgings, fire, and death."—*Dr. J. C. S. Abbott, "History of Christianity," p. 298.*

"Among the authentic records of pagan persecutions there are histories which display, perhaps more vividly than any other, both the depth of cruelty to

which human nature may sink, and the heroism of resistance it may attain. . . . The most horrible recorded instances of torture were usually inflicted, either by the populace, or in their presence, in the arena. We read of Christians bound in chairs of red-hot iron,



Daytime

In the Arena

The Night After

while the stench of their half-consumed flesh rose in a suffocating cloud to heaven; of others who were torn to the very bone by shells, or hooks of iron; . . . of two hundred and twenty-seven converts sent on one occasion to the mines, each with the sinews of one leg severed by a red-hot iron, and with an eye scooped from its socket; of fires so slow that the victims writhed for hours in their agonies; of bodies torn limb from limb, or sprinkled with burning lead; of

mingled salt and vinegar poured over the flesh that was bleeding from the rack ; of tortures prolonged and varied through entire days. For the love of their divine Master, for the cause they believed to be true, men, and even weak girls, endured these things without flinching, when one word would have freed them from their sufferings." *W. E. H. Leckey, "History of European Morals," Chapter III, 1877 edition, Vol. I, pp. 467, 468.*

Terrible as these accounts may seem, the church was overtaken by a danger graver than persecution. Enlarged by numerous accessions of only partially converted heathen, its religion espoused by high officials and finally even by the emperor himself, the church at length rode high on a wave of popular favor. The strength of the church of Christ is a spiritual strength, dependent on the purity of its teachings and practices. Only the purest of motives usually actuate men when they choose to suffer in behalf of an unpopular truth. But when a church becomes popular and numerically powerful, there will flock around its standard many who have no true conception of Christian humility.

In later years, the church that had been persecuted rose to a height of importance that led political leaders to seek the favor of its support. At length, this support having been granted, the State was obliged to perform the dictates of the Church. Thus the power of civil government was placed in the hands of a church in which the purity of Christ's teachings had been corrupted. Believing that they held the true and pure doctrine, and that those who did not believe as they did would be eternally lost, those in responsible positions in the church came to regard it as their

duty to compel all, so far as was possible, to accept the tenets of their faith; and these same religious leaders often sought to punish and even to destroy those who dared oppose them.

Jesus had foretold what would come. After telling His disciples of the hatred and opposition they would encounter in the world, He said: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:1, 2.

The great apostle Paul testified regarding his motives in persecuting the Christians prior to his conversion: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests [the religious leaders]; and when they were put to death, I gave my voice against them." Acts 26:9, 10.

As the church lost the power of its early purity, schisms began to appear. Various factions arose, differing on matters of but minor importance. Early in the fourth century there began the famous controversy over the nature of the Trinity. Two great parties arose, known respectively as the Arians and the Athanasians. Other controversies characterized that troublous period. Councils were held to determine which party was orthodox, and to pass decisions on what was heresy. In the settlement of these disputes, both sides at times resorted to violence, even to the shedding of blood.

By the thirteenth century the power of the church

had so risen that she was able to force sovereigns to use the arms of their nations, in repeated attempts to extirpate so-called heresy. Under the threatened penalty of excommunication, of deposition, and of confiscation of their kingdoms, unhappy sovereigns were forced to march their armies against cities and villages where lived those who were branded as heretics. Often, rulers were compelled to lay waste their own territories and to massacre thousands of their loyal subjects, because of differences of religious belief and practice. In some lands, instruments of torture were invented to use in attempting to induce men, women, and even children under suspicion of heresy, to declare their faith in all the dogmas of the dominant church.

During the centuries of "great tribulation" it is estimated that many millions of people were put to death for no other reason than that they held tenaciously to doctrines that they firmly believed to be right. Fittingly has this period been termed the "Dark Ages." Religious intolerance was the spirit of the times. When one religious party was in the ascendancy, it oppressed all others, and when one of the oppressed parties, by some turn of affairs, gained the supremacy, too often it in turn persecuted all who disagreed with it.

Inasmuch as the elect—the true followers of Him who bade the impetuous Peter to sheathe his sword—cannot make use of carnal weapons to propagate His doctrines, it follows that they must have been among those who were hunted and oppressed. Had these conditions continued indefinitely, the true believers would in time have all perished. "Except those days should be shortened," said our Saviour, "there should

no flesh be saved." But He gave assurance that "for the elect's sake those days shall be shortened." Matthew 24:22.

About the middle of the eighteenth century, there came about a general change of sentiment, and an era of religious toleration began. Thus it is evident that this portion of the Saviour's prediction has been accurately fulfilled.

Among those whom the apostle John in prophetic vision saw with the redeemed, were those "that were beheaded for the witness of Jesus, and for the word of God." Revelation 20:4. Though reviled and despised during their lifetime on earth, these noble martyrs in the cause of Jesus will have an eternal reward.





DARKENING OF THE SUN

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light.” Matthew 24:29.

This prophecy met a remarkable fulfillment in the mysterious dark day of May 19, 1780. The unprecedented darkness of that day extended through all New England, and the Atlantic Coast, from the South to unknown regions of the North. It brought great alarm and distress to many people, who thought that the day of judgment had come. The fear produced by this phenomenon was shared alike by man and beast.

No better account of this day can be given than found in the statements of eye witnesses as recorded in many of the libraries of the East.

Unprecedented for Its Great Darkness

“The 19th day of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known, as THE DARK DAY.”—From “*History of the Town of Hampton, New Hampshire*,” by Joseph Dorr, Salem, Mass. Printed by the Salem Press and Printing Co., 1893. Vol. I, page 217. (Boston Pub. Library.)

"Black Friday"

"There appears to have been an absence of clouds for the most part, though light rain occurred. Though known as the 'Black Friday of New England,' the area covered by darkness also extended west of that section."—"*Encyclopedia Americana*," *The Americana Company, New York, 1903, Art. "Dark Day."*

A Strange Darkness

"This strange darkness increased until by noon the people had



In the Morning

to light candles to eat their dinners by! Lights were seen in every window, and out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torchlights were in keeping with the marvelous and changed appearance of everything.

"Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness; multitudes rushed into the meeting-houses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker!

"At this time the legislature of Connecticut was in session, and when the growing darkness became so deep that at midday they could not see each other, most of them were so alarmed as to be

unfit for service. At this juncture, Mr. Davenport arose and said:—
“‘Mr. Speaker, it is either the day of Judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought and that we proceed to business.’”

“The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be distinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock, and even little children with strained eyes, sat silently



In the Afternoon

watching for its beautiful beams to appear. But they were disappointed; the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars *that night*. Children never had more tender blessing than these mothers gave them *that night*. They slept soundly for the most part, but the parents chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God!

“So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer.”—“*History of the Town of Antrim, New Hampshire.*” By Rev. W. R. Cochrane. Published by the Town. Manchester, N. H. Mirrow Steam Printing Press. 1880. Pages 58, 59. (N. H. Library.)

Verbatim Account From a Diary

"May 19th, 1780 Was a Thunder shower in the morning and was followed by an uncommon darkness such as is not remembered it was so dark That one could not know a man but at a small distance and Were obliged to keep a light in the chimney to see to go about and the night was Extraordinary dark until one o'clock that a person could not see their hand when held up nor even a white sheet of paper the day and night was cloudy the clouds in the day did not seem thick and was of a lightening up color our almanack makers have given no account of the matter the cause unknown The works of the Lord are great and marvellous past finding out until he Graciously pleases to Reveal them."—"*The Diary of Matthew Patten of Bedford,*" N. H. From 1754 to 1788. Published by the Town. Concord, N. H. The Rumford Printing Company, 1903. Page 414. (N. H. State Library.)

The Effect on the Animal Kingdom

The effect on both domestic and wild animals was the same as if night had come. One writer of that time gives the following description of this feature:—

"Fowls retired to their roosts, mounted them, tucked their heads under their wings, going to sleep as quietly and assuredly as if it had been sunset rather than noon. As the appearance of twilight prematurely came on, cattle lowed and gathered at the pasture bars, waiting to be let out that they might return to their barns and make ready for another night's repose, apparently forgetful of the short lapse of time since they had gone out to their daily feeding. Sheep huddled by the fences, or in the open fields in circles. Frogs peeped as they were accustomed to do as soon as the sun went down. The day birds sang their evening songs, as their habit was, woodchucks whistled and bats came out of their hiding places and flew about. Near fences and buildings many birds were found dead, probably having flown against these objects in the darkness and been killed by the contact."

Time and Extent of Darkness

"The time of the commencement of this extraordinary darkness was between the hours of ten and eleven in the forenoon of Friday, . . . and it continued until the middle of the following night, but with different appearances at different places. As to the manner of its approach, it seemed to appear first of all in the south-west. The

wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction. . . .

"The extent of the darkness was also very remarkable. It was observed at the most easterly parts of New England; westward to the furthest part of Connecticut, and at Albany; to the southward, it was observed all along the seacoasts; and to the north as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known."—"*Our First Century (1776-1876) Great and Memorable Events*," pp. 89, 90. (*Boston Pub. Library.*)

Supposed the Judgment Day Had Come

It was the impression with many of the people that the day of judgment had come. Special services were held in churches, sins were confessed and wrongs righted, and an effort made to prepare, so far as possible, for the great event which was felt to be impending. The poet Whittier thus speaks of this memorable day:—

" 'Twas on a May-day of the fair old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth, and the heaven of noon,
A horror of great darkness."

"Men prayed and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

Men Filled with Awe and Alarm

"Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."—"*The Universal Cyclopaedia*," New York, D. Appleton & Co., 1900; *Art.*, *Dark Day*.

"'The dark day of New England,' so familiar to old and young, came May 19, 1780. . . . Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle

came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . .

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting-houses to call on God to preserve them. . . .

"At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper."—From "*History of Weare*," *New Hampshire, 1735-1888*. By Wm. Little, Lowell, Mass. Printed by S. W. Huse & Co., 1888, page 276. (Boston Pub. Library.)

"Men Prayed and Women Wept"

"Friday, May 19, 1780, will go down in history as 'the dark day.' . . . Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things. . . .

"Dr. Nathaniel Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy.

"Such texts as these were used: Isa. 13:10; Eze. 32:7, 8; Joel 11:31; Matt. 24:29, 30; Rev. 6:12.

"Devout fathers gathered their families around them in their homes and conducted religious services; and for a few hours Christians were stirred to activity, and non-professors earnestly sought for salvation, expecting 'To hear the thunder of the wrath of God break from the hollow trumpet of the cloud.'"—From "*The Essex Antiquarian*," Salem, Mass., April, 1899. Vol. III, No. 4, pp. 53, 45. (Boston Pub. Library.)

The Cause Unknown

Efforts have been made to explain the cause of this extraordinary dark day, but none of them have been able to stand the test of scientific investigation. We can only conclude that, like the great darkness which enshrouded Egypt, it was "an act of God" in fulfillment of our Saviour's prophecy. The explanation is simple when we treat it from that standpoint. Our Lord said that "the sun shall be darkened and the moon shall not give her light." This was to be an evidence that the end is near. Jesus foretold it, and on May 19, 1780, the prophecy was fulfilled.

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night.

"The causes of these phenomena are unknown. They certainly were not the result of eclipses."—*The Guide to Knowledge, or Repertory of Facts,* Edited by Robert Sears, New York, 1845. Page 428. (Astor Library.)

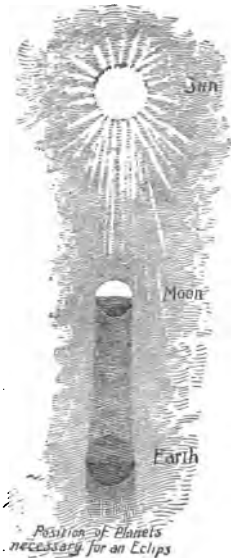
"The Primary Cause"

"The primary cause must be imputed to Him that walketh through the circuit of heaven, who stretcheth out the heaven like a curtain, who maketh the clouds His chariots, who walketh upon the wings of the wind. It was He at whose voice the stormy winds are obedient—that commandeth these exhalations to be collected and condensed together, that with them He might darken both the day and the night—which darkness was, perhaps not only a token of His indignation against the crying iniquities and abominations of the people, but an omen of some future destruction that may overtake this land like a deluge, unless a speedy repentance and reformation should

immediately take place."—*Dr. Samuel Stearns in an article addressed "To the Public," in the Worcester Spy of June 29, 1780.*

Not Caused by an Eclipse

This dark day was not caused by an eclipse, as may be seen by the accompanying diagrams. The design at the left shows the position which the sun, moon, and earth must maintain for an eclipse of the sun. The moon must be between the earth and the sun. But upon this day the position was almost reversed, the earth being nearly between the sun and the moon. But if an eclipse at that time had been possible, it would have remained for a short period only, while this darkness continued through half a day and half a night.



“An eclipse of the sun can occur only at new moon. The reason is obvious. To produce it the sun, the moon, and the earth must be in a straight line, the moon being in the center.”—*American Encyclopedic Dictionary, Art. "Eclipse."*

“That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time, for the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing star—much less a mountain—that darkened



the atmosphere, for this would still leave unexplained the deep darkness of the following night.

"Nor would such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition."—*Article by R. M. Devens, "Our First Century," 1776-1876. "Great and Memorable Events," pp. 89-96. (Boston Pub. Library.)*

Not Caused by Forest Fires

"That the smoke of burning forests cannot be the cause may be rendered very certain. . . . Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May (1780). Any person can judge of this who has seen large tracts of forest on fire. That thirty or forty miles of burning forest, should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation."—*"A Brief History of Epidemic and Pestilential Diseases; With the Principal Phenomena of the Physical World, Which Precede and Accompany Them." In two Volumes. By Noah Webster. Hartford. Printed by Hudson and Goodwin, 1799. Pages 91-93, Vol. II. (Lenox Library, New York.)*

Darkness of the Following Night

"The moon shall not give her light." Although the moon was in the full, the first half of the following night was remarkable for the density of its darkness.

"The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not, without extreme difficulty, retrace the way to their own dwellings."—*"Sketches of the History of New Hampshire," by John W. Whiton, 1834, p. 144. (N. H. Library.)*

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the Universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the the blackest velvet."—*Article by R. M. Devens, "Our First Cen-*

tury," 1776-1876. "Great and Memorable Events," pp. 89-96. (Boston Pub. Library.)

The Appearance of the Moon

John the Revelator was given a view, in vision, of some of the scenes foretold by our Saviour as signs of His soon coming. He says, "The sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12. Upon this feature Milo Bostwick writes:—



"And the moon became as blood."

"My father and mother, who were pious, thought the day of judgment was near. They sat up all night, during the latter part of which they said the darkness disappeared,

and then the sky seemed as usual; but the moon, which was at the full, had the appearance of blood."

Is the Event Important?

"What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. This was the question asked by the disciples on the Mount of Olives. It was this question which Jesus answered in succeeding verses. His answer considered:—

First, the destruction of Jerusalem with its accompanying signs and horrors.

Second, a long period of "great tribulation" to, and persecution of, the church of Christ, commonly called the Dark Ages, in which the "mystery of godliness" was to be largely supplanted by the "mystery of iniquity," which Paul said was already working in his day.

Third, a group of signs of the end which were to immediately follow the period of persecution of the church of Christ, and which were to usher in the coming of the Lord of glory. Jesus said:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matthew 24:29, 30.

And to His true followers He says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The "great tribulation," brought about by the persecution of the church of Christ, practically ceased in the middle of the eighteenth century. The dark day, the first of the signs given by our Lord to foretell His soon coming, occurred in 1780, so it comes in the proper order of events as foretold.

Are These Things Important?

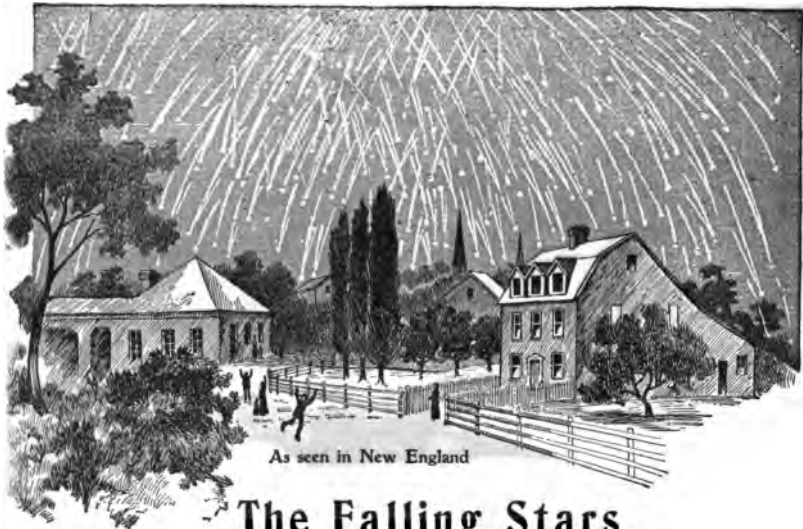
In infinite mercy our Saviour has seen fit to draw aside the curtain which hides the future. The disciples asked "When shall these things be," and what "signs" shall precede them. In His answer He describes the road His followers must travel and sets

signboards at the parting of the ways. He plants milestones by the side of the road so that we may know how near we are to our journey's end.

Are these things real? Are they important to us? Ancient Israel received warnings by the hands of the prophets of God, but they rejected the warnings and persecuted the prophets. Hence God could not work for them, could not protect and save them. They were afflicted by nations around them, they were taken captive to Babylon, and at last Jerusalem was utterly destroyed, and they were obliterated as a nation.

Now God calls upon the true Israel to fall into line for the closing scenes of earth. He has clearly marked out the way, defined the time when "it is near," and warned us regarding the dangers to be met. He says, "Take heed that no man deceive you."

There is no truth of the Bible which Satan hates with such vindictiveness as he does that pertaining to the second coming of Christ. Hence he employs every ingenuity of men and evil angels to destroy the faith of mankind in the reality and nearness of this event. At the coming of Christ the reign of Satan ends. Jesus will come when the number of His people who are watching and waiting for Him is made up. It is Satan's master work of the ages to so distract and deceive the world that God's plan may be delayed as long as possible. But the delay cannot long continue. The forces of the world are lining up. Reader, on which side will you stand?



As seen in New England

The Falling Stars

“And the stars shall fall from heaven.” Matthew 24:29.

The next sign foretold by our Saviour was that of the falling stars. This was literally fulfilled in the great meteoric shower which occurred November 13, 1833. This wonderful exhibition of celestial fireworks began between two and four o'clock in the morning, and continued until daylight. It extended over North America, and as far south as Mexico and the island of Jamaica. No better description can be given of this phenomenon than found in the publications of the time in which it occurred:—

“A Distant Shower of Fire”

“About half-past 4 o'clock on the morning of Wednesday the 13th Nov. inst., brilliant objects were seen to pass by the window, at first taken to be sparks from the chimney or some building perhaps on fire, but on further examination, they were found to be what are commonly called *shooting stars*.”

“On going into the street, where the prospect was bounded only with horizon, the heavens presented one of the most extraordinary,

sublime, and beautiful prospects ever beheld by man. Imagination can picture nothing to exceed it. These luminous substances, numberless as the stars themselves, were seen flying in every possible direction, through a clear, unclouded sky, leaving long luminous trains behind.

"In any direction, the scene could not be compared more aptly to anything than a distant shower of fire, whose particles were falling sparsely to the earth. Frequently one larger and more luminous than the rest would shoot across the heavens, producing a flash like vivid lightning. Towards the approach of daylight the sky began to be obscured with clouds, and these substances appeared less frequent, but did not disappear till long after the light of the morning had arisen, and were seen as long as stars were visible."—*New Hampshire Patriot and State Gazette. Semi-weekly. Vol. I, No. 104. Concord, Saturday, November 16, 1833. (State Library.)*

Seen in United States, Mexico, and West Indies

"But the year 1833 is memorable for the most magnificent display [of falling meteors] on record. This was on the same night of November [13] also, and was visible over all the United States, and over a part of Mexico, and the West India Islands. Together with the smaller shooting stars, which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees.

"These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them seen in North Carolina appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light.

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—"The American Cyclopaedia," *New York. D. Appleton and Company, 1881, Article, "Meteor."*

Newspaper Reports

"All our exchange papers, from every direction, contain accounts of the splendid exhibition in the atmosphere witnessed on Wednesday morning last."—*Dover Gazette and Strafford Advertiser, Vol. VIII, No. 51. Dover, N. H. Tuesday morning, Nov. 19, 1833. (State Library.)*

"The Meteoric Phenomenon witnessed in this country on the 13th instant, was also seen at Halifax the same morning. Many persons rose from their beds supposing there was a fire near their dwellings."—*Portland Evening Advertiser, Nov. 27, 1833. (Portland Pub. Library.)*

Seen in Mississippi and at Lake Huron

"Having been engaged in running the standard lines for the general survey of the Chickasaw Nation in Mississippi, I was at the house of Major Allen, on the night of the falling stars. Major Allen is the government agent, and resides nearly in the center of the Nation. About an hour before daylight, I was called up to see the falling meteors. It was the most sublime and brilliant sight I had ever witnessed. The largest of the falling bodies, appeared about the size of Jupiter or Venus, when brightest. Some persons present, affirmed that they heard a hissing noise on the fall of some of the largest. The sky presented the appearance of a shower of stars, which many thought were real stars, and an omen of dreadful events."—*Extrad from a letter to Prof. Denison Olmstead, of Yale College, from Prof. Thomson, "formerly of the University of Nashville, Tenn." Printed in a pamphlet and bound in a volume with the title "Bowditch Pamphlets." (Boston Pub. Library.)*



Falling Stars as Seen at Niagara

MICHILIMACKINAC, Jan. 6, 1834.

To PROF. OLMSTEAD:—

Sir:—The Meteoric display described in your letter of the 13th November, was observed, at the same time, on this island, and the adjacent shores of Lake Huron. The appearances coincided, generally, with these you mention. The sentinels at post in the garrison,

which is situated on a cliff, saw the lake illuminated, as it were, with falling stars.

I am Sir, very respectfully your obedient servant,

HENRY R. SCHOOLCRAFT.

Appearance at Sea

"We have been informed by Capt. Jackson, who was at sea that night, at the distance of nine miles from land, that the heavens were illuminated with the meteors, during nearly the whole night, as far as the eye could reach, in every direction, presenting a spectacle of uncommon magnificence and sublimity, attended with frequent explosions resembling the discharge of small arms. We learn also that a meteor of extraordinary size was observed at sea to course the heavens for a great length of time, and then exploded with the noise of a canon."



Falling Stars as Seen on a Mississippi Plantation

non."—*Charleston Courier*. (Portland Pub. Library.)

Stars Fall as "Untimely Figs"

The course of this meteoric shower was foretold in prophecy: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely [unripe] figs, when she is shaken of a mighty wind." Revelation 6:13.

Professor Olmstead, of Yale College, says that "the meteors . . . appeared to emanate from a point in the constellation Leo, near a star called Gamnea Leonis, in the bend of the sickle."

Of the literal fulfillment of the foregoing text, Henry Dana Ward writes:—"Here is the exactness of the prophet. . . . They fell not as *ripe* fruit falls; far from it; but they flew, they were *cast*, like the

unripe fig, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."

"Compared with the splendors of this celestial exhibition, the most brilliant rockets and fireworks of art, bore less relation than the twinkling of the most tiny star, to the broad glare of the sun. The whole heavens seemed in motion, and little need have been borrowed from a morbid sensibility, to imagine that the opening of the sixth seal was indeed at hand, when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime."—*New York Commercial Advertiser*. Quoted in the *Eastern Argus* of Nov. 18, 1833.

Signs of the End

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of Nov. 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snow storm, or to the rain drops in a shower."—"The Encyclopedia Americana." *The American Company, New York, 1903. Article, "Meteors or Shooting Stars."*

"We pronounce the Raining Fire which we saw on Wednesday morning last an awful *type*—a sure forerunner—a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the *sixth seal shall be opened*.

"That time is just at hand described not only in the *New Testament* but in the *Old*; and a more correct picture of a *fig-tree casting its leaves when blown by a mighty wind*, it was not possible to behold.

"Many things *now* occurring upon the earth tend to convince us that we are in the "*latter days*." This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell."—*The Old Countryman, New York, printed in the New York Star and quoted*

in the *Portland Evening Advertiser*, Nov. 26, 1833. (Portland Pub. Library.)

The Day of Judgment

"During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead.

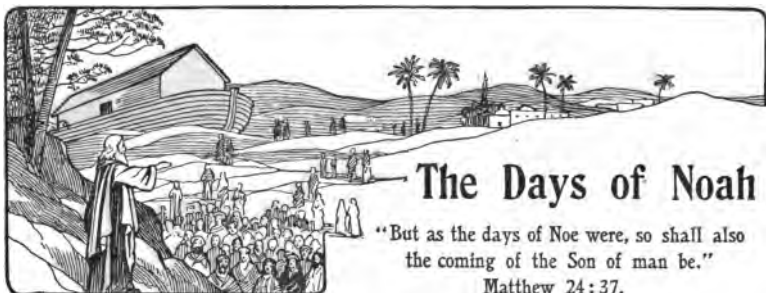
"Meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired under the influence of fear occasioned by so sudden and awful a display."—"*Great Events of the Greatest Century*," p. 229.

Testimony of Eye-Witnesses

The great fall of meteoric stars upon Nov. 13, 1833, was so remarkable as to attract the attention of many thousands of people of all classes, from the scientist to the humblest tiller of the soil. Some persons of world-wide fame have described the scene and the impression it made upon them. Among them was the famous colored orator, Frederick A. Douglas. In his book, "*My Bondage and Freedom*," he describes the falling of the stars in the following manner: "I witnessed this gorgeous spectacle, and was awe struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the *harbinger of the coming of the Son of man*; and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the stars shall fall from heaven, and they were now falling. I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth."

Lucy Reese lived at Point Lookout, Ga., Nov. 13, 1833. She says: "I was fourteen years of age at the time the stars fell. It seemed to me like a shower of rain. The people were greatly frightened, and there was much reading of the Bible because they thought the judgment had come."

To the student of prophecy there can be no question as to this event forming another link in the chain of prophecy already fulfilled. It is another milestone to tell us where we are in the rapidly passing events of this world's history.



The Days of Noah

“But as the days of Noe were, so shall also the coming of the Son of man be.”

Matthew 24:37.

The people living before the flood were a long-lived, clear-headed race; but they had departed from God, and their ability to work iniquity was very great.

So far did they go in sin, that “**God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence.**” Genesis 6:5, 11.

Finally the Lord declared, “**My Spirit shall not always strive with man,**” and the fiat went forth, “**I will destroy man whom I have created from the face of the earth.**” Genesis 6:3, 7.

Still He gave them opportunity to repent. For one hundred and twenty years Noah gave God’s warning to the world. Without doubt many at first believed the teachings of Noah; but as the years rolled on, and no change came, they joined those who were scoffing at his big boat on dry land. They could see no change in the earth to indicate that its destruction was impending, and so put the matter out of their minds.

But when the world had been warned, and the ark was finished,—when the great procession of beasts and birds, led by the angels of God, had taken their proper places in the ark,—the angel shut the door, and mercy departed from the unbelieving, wicked people.

Noah and his family were all that were safe,—shut in by the power of God. The rain fell,—something which had never occurred on the earth before. The lightnings flashed, and the thunders rolled. The fountains of the great deep were broken up. All outside perished; but the ark rode the stormy billows in safety, protected by powerful angels of God.

In our text the Saviour declares that the scenes of wickedness and the condition of the earth will be the same just prior to the second coming of Christ as they were before the flood.

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 24: 38, 39.

As the hopes, cares, and busy activities of life filled all the heart and claimed all the attention of the world before the flood, so will it be when the end is near. As wickedness, strife, and violence filled the earth then, so also will they increase as we near the time for the coming of the Lord.

We have only to look abroad in the land to see these specifications fulfilling everywhere. The eager chase for wealth, and the mad hurry and rush of worldly and business enterprises, were never before seen as now, while the increase of wickedness and crime on all hands is appalling.

God sent Noah to warn the world of its impending doom. He is now sending His servants throughout all the world with warnings of the last great calamity in store for it.

But as in the days of Noah they "knew not" that the flood was coming, so those who refuse the light at the present time will know not of the great destruction by fire which is near.

Speaking of this time, Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The people before the flood walked in their own way and scoffed at Noah. In the last days they will be pursuing the same course, and scoffing at the message of the final overthrow. "Where is there anything in nature to show that these terrible things are coming?" "Day and night, summer and winter, seed-time and harvest, come and go just as they always have since creation."

No; they have not. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7.

A few more days, and the cup of iniquity of the world will be filled to the brim, and the angel of mercy will again leave the earth. Finally the fires of the great day of God will break forth, and destroy the earth by fire, as it was destroyed by water nearly four thousand years ago.



Iniquity Shall Abound

“And because iniquity shall abound, the love of many shall wax cold.”

Matthew 24 : 12.

ONE of the signs given by our Saviour of the approaching end of the gospel age is that “iniquity shall abound.” To the same intent the apostle Paul wrote to his son in the gospel, “Evil men and seducers shall wax worse and worse.” 2 Timothy 3 : 13.

With infidelity and worldliness honeycombing the churches, with drunkenness, vice, and crime rapidly increasing upon every side, it should require only a glance at the facts to convince any one that these Scriptures are having their fulfillment in our own day, and that we are therefore living in the very time to which Christ and the apostles referred. These things have long been recognized by even the most liberal element in the church.

In a sermon preached by Henry Ward Beecher as long ago as Nov. 15, 1868, occurs this statement : “The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah.”

Three years later, namely, in 1871, Rev. David McAllister, representing a more conservative element in the church, said in a sermon in Philadelphia : “The dishonesty, the profanity, the drunkenness, the licentiousness, of a large proportion of our public men are simply notorious.”

That conditions have not improved since the foregoing statements were publicly made by two prominent ministers nearly a third of a century ago, is shown by more recent developments. No period of our history has anywhere nearly approached the first decade of the present century in revelations of municipal, state, and national corruption and graft.

And let no one think that the deplorable conditions alluded to have been recognized by only an individual minister here and there. The religious press has united with the pulpit from time to time in an endeavor to arouse the people to a sense of the danger of being overwhelmed by the rapidly rising tide of corruption.

In March, 1872, the *Watchman and Reflector* said: "Bank robberies, ring despotisms, official corruptions, domestic tragedies, garrotings, burglaries, suicides,—these come in upon us like tidal waves, so constant and regular in their visitation that we are no longer startled by them."

What would this editor have said had he been writing in 1896, in which year there were in the United States alone 10,662 murders, an average of more than twenty-nine murders each day in the year.

Nov. 4, 1874, the *Christian Union*, a paper that certainly can not be accused of pessimistic tendencies, said: "It is not to be denied that corruption, in both private and public life, is lamentably frequent; that crime of every grade abounds; and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

More recent developments in Philadelphia, Harrisburg, New York, Albany, Chicago, San Francisco, and other cities of our land show plainly that conditions have not improved in this respect since the closing years of the third quarter of the nineteenth century,

but rather have grown worse. The words of the apostle are true whether applied to church or world, "Evil men and seducers shall wax worse and worse."

But abounding iniquity in the form of crime is not alone seen in municipal, state, and national corruption. Vice stalks unabashed even in public places in many of our cities. Intemperance is one of the great and crying evils of our time. Yet its enormity, as it really exists, is seldom appreciated. Nor do we confine these evils to our own borders; no sooner are heathen peoples brought in touch with civilization than they are also contaminated with the white man's vices.

"Years ago," says the *Methodist Protestant* of Sept. 14, 1910, "the missionaries went to Hawaii and Christianized it. Then the saloons went there and they are heathenizing it again. They are in full control there now, and conditions are yearly growing worse."

There is a cry in the land against the oppression of the rich. There is a demand for bread for the poor. There is reason enough for all this; but there is a terrible slavery worse than that which is caused by the oppression of monopolists and money kings,—the slavery of vice, of perverted appetite. Habit forming drugs—alcohol, tobacco, opium, cocaine, etc., are doing their deadly work on every hand.

As far back as 1887, it was shown by the report of the Commissioner of International Revenue that for that year there was expended in the United States \$600,000,000 for tobacco, and \$900,000,000 for liquor. By an examination of the accompanying statistics some idea may be had of the enormous expenditure of material, labor, and money in the manufacture and consumption of these poisonous products. If liquor and tobacco were wiped out of the land it would result in

a saving sufficient to educate all the children, support all the churches and foreign missions, and to almost buy all the staple groceries consumed by all the people.*

The influence of debasing appetites is truly awful, especially upon the young; and what can we expect from the rising generation, brought up under existing conditions. The liquor dealers are alive to their own selfish interests, and are looking to the youth to supply them with patrons in the near future, and are sparing no pains to create in them a love for various alcoholic liquors, as an offset to the various temperance measures which are cutting into their business.

In countries outside the United States the same evils prevail, and in still greater extent.

*TOBACCO

1908—Total product in the U. S.—718,061,380 pounds, valued at \$74,130,185.

1909—Number of cigars manufactured in U. S.—7,783,311,453.

1909—Number of cigarettes manufactured in U. S.—6,105,441,179.

Total male population in the U. S. in round numbers 45,000,000. Therefore there was in 1909 manufactured in the United States a sufficient number of cigars and cigarettes to supply every man and every boy, even if only an infant in arms, with 173 cigars, and 135 cigarettes.

* WINES, BEERS, AND DISTILLED LIQUORS

1909—Number of gallons of fermented liquors produced in the U. S.—1,068,347,482. Number of gallons imported, 6,907,105. Grand total, 1,075,254,587 gals.

In 1908 the number of gallons of alcoholic liquors of all kinds consumed in the United States was 2,006,233,408, or something over 22 gallons for every man, woman, and child.

In 1907 out of a corn crop of 2,553,730,000 bushels, 36,000,000 bushels were used in the manufacture of 144,000,000 gallons of distilled liquors, or, stating our population in round numbers as 90,000,000, an average of 1.6 gallons for every man, woman, and child.

* In the World At Large

In 1905 the wine production of the world, according to the French publication *Moniteur Vincola*, was 3,775,060,000, or nearly two and one-half gallons for each human being.

In 1899 the world's production of beer was five and a quarter billions of gallons, or nearly five gallons for each member of the human family at that time. Doubtless the production of beer has fully kept pace with the increase of population and probably more.

In England there is consumed annually *thirty-five gallons* of malt liquor per capita, as compared with *eleven gallons* in the United States.

Ireland, where a large number of the people "are scarcely able to secure a livelihood" ("International Encyclopedia,") spends annually about £11,000,000, or \$55,000,000, in drink.

In Russia the greatest item of revenue is that derived from brandy.

In Belgium there is a dramshop for every six or seven persons, and the working classes spend annually about 55,000,000 francs, or \$11,000,000, for alcoholic drinks.

In France it is said that "drunkenness is the beginning and ending of life in the great French industrial centers." It is estimated that at Lille, one-fourth of the men, and one-eighth of the women are confirmed drunkards.

Mr. Labaree, a missionary to Persia, writes: "There is scarcely a community to be found where the blighting influences of intemperance are not to be seen in families distressed and ruined, property squandered, character destroyed, and lives lost."

The Encyclopedia Britannica informs us that Germany and Prussia use annually about twenty gallons of beer and two and one-third gallons of spirits per capita.

But turning from the terrible records of intemperance and crime which are flooding the earth, all naturally expect to find in the professed followers of Christ an element free from these taints of sin and folly, waging an unceasing warfare against evil and iniquity of every kind.

But on this point we find the word of God speaking plainly: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

These denunciations are made against those who have a form of godliness. They are called Christians, but have either never known the power of true godliness, or are backslidden in heart and life.

A church which allows among its members such sins as those mentioned by the apostle, cannot be standing in the light which surrounds God's true church on earth. The inevitable conclusion is that such churches have fallen, that they occupy the position of Babylon, as described in so many places in the Book of Revelation, for "Babylon" means "confusion." The refusal to follow the precious light of God's word has brought confusion and iniquity into many churches of the day. Yet in them there are many honest souls who deplore these evils. To such the message comes with the sound of a bugle call: "**Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**" Revelation 18:4.

What is the condition of the popular churches of to-day? Let their own leaders tell.

Rev. Geo. F. Pentecost, in the *Christian Statesman*, of Jan. 8, 1876, says: "A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline either by their wealth or their social position."

Says Robert Atkins, in a sermon preached in London: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort."

If Mr. Pentecost and Mr. Atkins were speaking to-day they might well deplore not only a lack of spirituality in the church but open infidelity even in a

large section of the ministry. In 1909 the New York Presbytery ordained and sent out as a missionary a man who upon his examination denied the virgin birth and the resurrection of Christ. The matter was brought to the attention of the General Assembly in the following spring, but the only action taken was in the form of a very mild resolution suggesting greater care in the examination of candidates for the ministry!

The "higher criticism" as everybody knows, discredits a large part of the Bible. Under the hand of the higher critic the Bible becomes not an inspired book, given by the Creator, but a book written and compiled by different men who of course put into their productions the best thought and light of the various ages in which they lived and wrote, but who had no more divine enlightenment than may come to any man who concentrates his mind upon the study of moral themes. The man who in speaking to a large audience attains to unusual heights of thought and eloquence is just as much inspired as were the prophets or the apostles, says the critic, and some would go so far as to say even as the Lord Himself. In fact, the higher criticism destroys the Bible of our forefathers and gives us in its stead a man-made code of ethics supplemented by homilies inspired only by circumstances and not by the Spirit of God. Is it any wonder that under such conditions iniquity abounds, that spirituality is at low ebb, and that the church is filled with "lovers of pleasures more than lovers of God"?

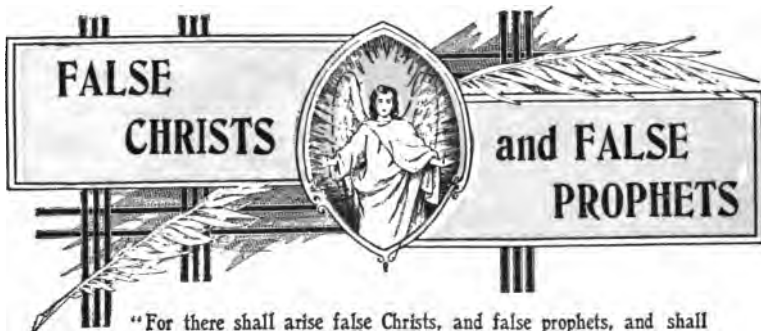
H. Mattison, D. D., in "Popular Amusements," says: "You Methodists, who were once poor and unknown, but have grown rich

and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class meetings, seldom pray in your families or in prayer meetings, as you once did; and you are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or are allowing your children to indulge in them."

Contrasting Methodism as it appears to-day with Methodism of half or three-quarters of a century ago, Prof. S. C. Bartlett, of Chicago, says in the *New York Independent*: "Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of' it. Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

Rev. Dr. Buckley, Editor of the *New York Christian Advocate*, made a statement some years ago of similar import. He said that to enforce the Methodist Discipline would be to cut their membership in half. Some years later the Discipline was modified in certain particulars, but we submit that even in its modified form it is not enforced, and could not be enforced, so far have the Methodists departed from their former simplicity.

The late Mr. Moody uttered the following scathing words in a sermon delivered in Baltimore: "Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helps along their vanity. It grieves the Spirit; it offends God. They have got so far now that for twenty-five cents, young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way."



“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matthew 24:24.

Christ not only foretold what He would do in the future, but He also forewarned His disciples of what the enemy would do to deceive them and cause their destruction. False Christs and false prophets were to arise, and by the use of miraculous powers, which they possessed, and which were of satanic origin, would deceive the people.

In every age since the ascension of Christ there have arisen men, who, either as false Christs or as false prophets, have deceived the people. Said Christ, “Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them.” Luke 21:8.

Many false Christs and false prophets arose among the Jews, between Christ’s ascension and the destruction of Jerusalem. (See chapter, Destruction of Jerusalem.)

Mohammed, though not pretending to be a Christ, was, nevertheless, a “false prophet.” He was the originator of the Mohammedan religion. This religion has been established both by persuasion and by the sword, and twice did the followers of Mohammed almost sweep

Christianity from the earth. They now number about two hundred millions, and a high authority declares that "no other faith offers so stubborn a resistance to the spread of Christianity."

The prophecy of Christ, however, makes these words of warning in regard to false Christs and false prophets, apply with peculiar force just at the time when His second coming is near. The prophecy shows that as the attention of the world will be called to the nearness of the Lord's coming, Satan will bestir himself to furnish false teachers who will claim that their work is the coming of Christ. Hence, the doctrine is widely taught that Christ will never literally come again, that His coming is only a spiritual coming. Others teach that the world is to be converted before the coming of the Lord.

The Mormons, who established themselves in the desert of Utah, come within the compass of Christ's warning words: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth." Matthew 24:26.

Modern Spiritualism is evidently the work of lying, seducing spirits. Many of the devotees of this great delusion claim that the second coming of Christ is seen in the dissemination of the doctrines of Spiritualism.

Spiritualists, almost universally, deny the atonement of Christ, and teach that every man is his own Saviour. Of these the apostle says: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2:1. Spiritualists have claimed that they were Christ,—that all good men are Christ. They invite

us to their secret seances, but Christ has told us if they say, "**He is in the secret chambers, believe it not.**"

Christian Science is presented to us as the coming of Christ. A writer in the *Christian Science Journal* of October, 1897, referring to the fact that there was an expectation in the minds of many persons that Christ would come in 1866, asks: "Was it a coincidence that Christian Science should have been discovered in the year 1866? . . . There is no reason for expecting that the beginning of the new dispensation should be so very different from the years preceding it, that is, from the standpoint of mortal man. Are not all God's works performed through the still, small voice? It was in this manner, and in this year of 1866, that Rev. Mary Baker Eddy discovered Christian Science, which, from the testimony of Jesus and the apostles, we feel sure is the second coming of Christ."

But Christian Science is not the second coming of Christ. It will be more than a still, small voice, for "**the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.**" 1 Thessalonians 4:16. Christ will then be "**revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.**" 2 Thessalonians 1:7, 8.

Christ has Himself declared that He will come as He went away, in the clouds of heaven; that "**every eye shall see Him;**" that His brightness and glory shall be like the lightning shining from the eastern to the western horizon. If we believe His words, we shall not be deceived by the numerous cries of "**Lo, here,**" or "**Lo, there.**"



Parable OF THE Fig-Tree

“Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.” Matthew 24: 32, 33.

In Matthew 24:3, the disciples asked the question, “What shall be the sign of Thy coming, and of the end of the world?” Most carefully does the Lord answer this question. He first reviews the great events which were to take place on the earth. Jerusalem was to be destroyed; the elect, or true people of God, were to pass through the most terrible period of persecution which had ever come upon God's people. The nations of the earth were to be rent with wars, and perplexed and distressed with the rumors and alarms of war. Great calamities were to come upon the earth, such as famines, pestilences, and earthquakes. These were to become more frequent and desolating until the final plagues of God should end in its destruction.

As the days of this world's history should draw to a close, our Saviour promised that unmistakable and striking signs would appear in the heavens. The sun would be darkened; the moon would refuse to give her light; and the stars would fall from heaven.

These were to be tokens of Christ's coming; for

He says: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Within the lifetime of people now living, the heavens have been ablaze with the glory of these very signs which were to immediately precede the second coming of Christ.

But it is Satan's chief purpose to lull the world to sleep, so that these signs and the warning message of God's servants will have no effect.

The Saviour knew that this would be the case, and so He sounded the warning: "Take heed that no man deceive you." Verse 4. There are two ways in which we may be deceived in regard to the coming of the Lord. One is to believe that He has come when He has not, and the other is to deny the signs that He has given to show that His coming is near, and so be found unbelieving and unprepared at His coming.

The signs foretold by our Saviour were given that men might know of His coming. He says, "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, "He," Christ,] is near, even at the doors." Matthew 24:32, 33.

When the trees begin to bud and put forth leaves, we *know* that summer is near. No one will presume to deny it. It is a sign that never fails. To those who will heed this warning, Christ states that the signs He has given are just as positive evidence that His coming is near, "even at the doors."

“These things” to which Christ refers as signs of His near coming, are given in Luke 21:25, 26: “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”

We are living in an age when “all these things” have been fulfilled, or are transpiring all around us. Let history respond to the great prophecy of our Saviour, as found in the 24th chapter of Matthew:—

Jerusalem was destroyed within forty years of the giving of this prophecy. See Luke 21:20, 21. The great tribulation of Matthew 24:21, 22, is in the past. The sun was darkened May 19, 1780. The falling of the stars occurred Nov. 13, 1833. Wars and rumors of wars are becoming more frequent and startling. Distress and perplexity are spread upon all nations, and the enormous standing armies are taxing the resources of the world.

The awful tidal waves, and the more frequently recurring cyclones and earthquakes, show that God’s restraining hand is being removed, and the prince of the power of the air is permitted to work out his evil purposes in the destructive elements of wind and water. Famine and pestilence are abroad in the land. Says Christ:—

“Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” Matthew 24:32-34.

GOSPEL TO ALL NATIONS



“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14.

“Ethiopia shall soon stretch out her hands unto God.”

No great judgment has ever been brought upon the earth without a warning being given to those concerned. Before the flood the world was warned by Noah. Jonah was sent to Ninevah. Angels from heaven carried the message of impending doom to Sodom and Gomorrah. Isaiah and Jeremiah foretold the Babylonish captivity of the Jews, and the Saviour warned the Jews of the final overthrow of their city and nation.

The text in our chapter heading contains the statement that before the coming of Christ and the setting up of His everlasting kingdom, the gospel, or good news pertaining to it, shall go to all the nations of the world. It is a world-wide message.

This text does not state that all the world will be converted. The Scriptures clearly show that but few will accept the message; but all will have the opportunity of hearing it, and preparing to meet their Lord if they desire to do so. In the great judgment-day the unprepared will stand without excuse; for to earth's remotest bounds this gospel will be proclaimed, and

this fact will be a witness against those who refuse to hear the message, and against those who reject it.

Already this gospel of the soon coming of our Lord has gone to nearly all nations of the earth. Believers in it are to be found among all denominations and in many pulpits. Missionaries are going to all lands. The Bible is printed and circulated in almost every known language, and God has forces already at command with which to close this message of Matthew 24:14 in a very short time. All this is but another evidence that the coming King is at the door.

“But of that day and hour knoweth no man.” Matthew 24:36. We may not know the **“day and hour,”** but Matthew 24 gives certain signs that precede that event, and, **“When ye shall see all these things, know that it is near, even at the doors.”** Verse 33.

Hence we may know when our Lord's appearing is **“near, even at the doors;”** but we cannot know the exact time, for this the Lord has kept in His own hands.

But, says one, the apostle Paul writes: **“Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”** 1 Thessalonians 5:1, 2.

This is taken to prove that the matter has been fully settled, and so there is no need of giving it any further attention. But notice carefully what Paul says further on this subject: **“But ye, brethren, are not in darkness, that that day should overtake you as a thief.”** Verse 4.

There is a class, however, upon whom this day will come as a thief. **“For when they shall see**

Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." Verse 3.

Those who are studying God's word, will not be left in darkness. Hence in Mark 13:35 the Lord commands us to "watch." For what?—For evidences in His word that His coming is near, so that His people may know, and be prepared to receive Him "with joy" when He appears.

But to those who are not watching, who cry "peace and safety," and say that we can know nothing about it, the King *will* come as a thief. and their end will be destruction.

Of this class are those spoken of by the Saviour: "And if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew 24:48-51.

It is important that we know when the coming of the Lord is near. Especial preparation is necessary for that event; and if we neglect the warning given, that great day will overtake us as a thief, and we shall share the recompense of the ungodly.

But by those who have been watching and waiting for their Lord, that day will be hailed with joy, and the glad cry will go up, as they see the sign of the Son of man in the clouds of heaven, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.



One Taken Another Left

“Two women shall be grinding at the mill;
the one shall be taken, and the other
left.” Matthew 24:41.

When our Lord returns to this earth, He will find two classes of people. One class will have complied with the overtures of the gospel, and so will be accepted. The other class will have refused the offers of mercy, and will be rejected.

Some will doubtless be deceived as to their true condition up to the very coming of Christ to earth. He says: “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” Matthew 7:22, 23.

There will therefore be a class of professed Christians who will be rejected of the Lord. The testimony on this point is plain: “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” Matthew 7:21.

We may belong to the church; our profession may be as high as heaven; but these things will not be considered in the great judgment-day. The question that will decide destinies for eternity is, Have you done “the will of My Father?”

The Bible is God's written will to us, It is His
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explanation to us of the only way by which we can be saved. In the judgment-day our actions will be compared with the Book of Instruction, and our cases will be decided accordingly. If we have accepted the overtures of mercy as offered through Christ, and have done the will of the Father, an "abundant entrance" to the final reward will be granted us. If we have chosen our own way, or have followed the teachings of men instead of the word of God, the sentence will be, "**I never knew you: depart from Me.**"

Those who do the will of God belong to the kingdom of God. All who do not obey God belong to the kingdom of Satan, no matter how moral and upright they may be outwardly. Of such Christ says, "**He that is not with Me is against Me; and He that gathereth not with Me scattereth abroad.**" Matthew 12:30. There is no neutral ground.

A profession of religion and membership in the church will not save us, nor make our influence right here upon the earth. The Jews had a profession the highest the world has ever known, and their church requirements were very rigid; but their principles of service were wrong, and they crucified the Lord of life.

The Jews claimed that they were the children of Abraham; that they were heirs to the promises made to him, and so, of course, that they were perfectly safe. But John the Baptist told them not to make that claim, as it would not hold; for their hearts were not right before God, who, the Saviour declared, was "**able of these stones to raise up children unto Abraham.**" Matthew 3:9. The securing of eternal life is an individual work, regardless of birth, church relationship, or any profession we may make.

Neither does God judge from outward appearance. It is not our acts alone that will be taken into account. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7. Our character must be right before God can give us the final reward. Our thoughts and desires often influence our character more than do our words and actions.

The force and application of the words of Matthew 24:40, 41, are very clear: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

No matter how close the association may be, God knows those who are truly His. Two men may work side by side in the field, in the shop, or in the office. Both may have their names on the same church record. The one may have made his peace with heaven, while the other, by disbelief of the truth sent from the Lord, will stand among the rejected.

The old custom of grinding the family supply of flour is also taken to show the closeness of the final test. Two women join together to do their grinding, as shown in the picture at the head of this article. The one may be a member of God's kingdom on earth, and so be fitted for the wonderful home Christ is preparing, while the other may still belong to the kingdom of the enemy.

The godly character of our most intimate associates will not save us. Each individual must make his own peace with heaven. For "though these three men, Noah, Daniel, and Job, were in" the land, "they should deliver but their own souls." Ezekiel 14:14.



The Revelation

“Surely the Lord God will do nothing,
but He revealeth His secret unto His
servants the prophets.” Amos 3: 7.

THE fulfillment of this text may be verified from the Bible, from the days of Moses to the prophecies of John on the Isle of Patmos.

The world was warned of a flood through one hundred and twenty years of the preaching of Noah. For many years Israel was warned of their impending captivity to the Babylonians. Years before the birth of Cyrus he was called by name as the one who would overthrow Babylon and bring liberty to the Jews. The length of the Jewish captivity was foretold, and also the time of the return of this nation to Jerusalem. Daniel gave the date when Christ would begin His ministry, the time of His death, and the time when the apostles should begin their mission to the Gentiles. The Bible abounds in other instances fully as remarkable as these.

It is not reasonable to suppose that the most important event in all the history of the world,—the second coming of Christ,—would be overlooked, and the world be left in darkness regarding it. The reading of our text forbids such a supposition. As we search we find that both Old and New Testaments

abound in prophecies concerning this momentous event. Dr. Blichersteth, of England, affirms that one-eighteenth of the New Testament is devoted to this subject.

The Book of Revelation

Especially to the Christian era belongs the Book of Revelation. Its prophecies reach from the days of John's exile to the coming of Christ, the resurrection, the New Jerusalem, and the earth made new.

By some this book is considered as one of the hidden mysteries of God. But such a view cannot be harmonized with the opening verses of the first chapter. Let us read them:—

“The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.” Revelation 1:1, 2.

Such is the purpose of this book. It is given to reveal to God's people the most important events which were to transpire during the time known as the Christian era. The very name of the book expresses its mission. Certainly that which is revealed in God's word should not be considered as hidden and obscured. Moses declares that “Those things which are revealed belong unto us and to our children forever.” Deuteronomy 29:29.

And that the mission of the Revelation should not be belittled or misunderstood, the promise is given, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which

are written therein: for the time is at hand." Revelation 1:3. We cannot avoid the conclusion that the teachings of this book are of the utmost importance, and especially to us who live so near the coming of our Lord.

But to impress our minds more fully, the last chapter states, "These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Revelation 22:6, 7.

It is true that much of the book of Revelation is symbolic. So also are many of the important prophecies of the Old Testament. Our Saviour taught in parables, and so pronounced was this method of teaching that on one occasion it is said that "without a parable spake He not unto them." Matthew 13:34.

Yet to those who desired to understand them these parables were made plain. They were obscure only to those who rejected the messages which were thus brought to them. To the followers of Jesus in all ages these parables have been an unfailing source of edification and comfort.

God's word was given for the instruction of His people, and as a guide until our Lord shall take them home to their final great reward. But the truths contained in the parables and symbols of the prophecies are not, and can not be, plain to the mere casual reader. The wealth of the wisdom of the Bible is compared to a mine, in which we are to "search" and "dig" as for "hid treasures."

To the earnest student an unfailing interpreter is promised. "When He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come." John 16:13.

The Angels in Prophecy

In all time angels have been actively employed in carrying forward God's work in the earth. As such they are many times introduced in the prophecies. But in the Revelation they are especially presented in various ways and with different missions.

In chapters one to three, seven angels are represented as bringing special words of comfort, warning, and reproof to the church of Christ. These angels represent the faithful ministers who fail not to proclaim all the gospel to the church of God.

In chapter 7:1, four angels are shown "holding the four winds of the earth." In symbolic language the blowing of the winds signifies war and strife among nations. The "four corners of the earth" embrace all the kingdoms of the world. In this verse the "four angels" symbolize the various agencies by which God restrains the war spirit of the nations until the number of His people are made up and "sealed" for His kingdom.

In chapter 8:2, 6, seven angels are presented to the prophet as proclaiming seven awful calamities which were to come upon the world.

In the fourteenth chapter three angels are introduced which have special messages to proclaim to the world just prior to the coming of the Lord. These messages apply to the times in which we live, and will be considered in succeeding chapters.



The First Angel's Message

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14: 6, 7.

IN the visions of earlier chapters, many angels were presented to the prophet. Hence, when his attention is directed to the first of a new series, he naturally speaks of it as “another angel.”

The messages of this chapter may be considered as “the three angels’ messages of Revelation 14.” We are justified in so numbering them, for of the last it is said, “the third angel followed them.” The one preceding was therefore the *second* angel, and the one preceding that the *first*.

“The Everlasting Gospel”

The world through all ages has had but the one gospel of salvation through our Lord and Saviour Jesus Christ. It is as old as the plan of redemption, and will continue in force until the mission of the gospel is accomplished, and the number of the saved is made up.

The three messages of this chapter are to prepare a people to stand “**faultless before the presence of His glory**” in the kingdom of God. See Jude 24.

Hence the preparation for so great an event demands a revival of vital godliness, and a perfection of character which can be brought about only by a powerful proclamation of the "everlasting gospel." This is to fit a people for translation.

Angels do not come in person as teachers and preachers. This work has been intrusted to men. Hence the angels in this chapter must be symbolic, each representing a body of religious teachers who proclaim the truths of the message they represent.

"The Hour of His Judgment"

It is this feature which gives definiteness to the message. It is this which arouses the world. One author on the prophecies writes, "The burden of this angel was to be the *same gospel* which had been before proclaimed, but connected with it was the additional motive of the *proximity of the kingdom.*"

This message could not have been given in the early days of the church, for it embraces the "judgment," and that takes place during the closing days of earth's history. In the days of Paul the judgment was not in progress, for he reasoned before Felix of "righteousness, temperance, and *judgment to come.*" Acts 24:25.

Neither can "the hour of His judgment" be deferred until Christ shall appear. The judgment begins during the sounding of the first angel's message. Two others are to follow, and the mission of the three is to *prepare* a people for the coming of their Lord. He will not come until the work of these messages is completed. Each message requires time in its proclamation, for they are all world-wide. The judg-

ment is in progress during the proclamation of all three of these messages, for it is ushered in by the first. Hence, it begins years before our Lord appears in the clouds of heaven.

Upon whom, then, will this judgment begin? Surely not upon the living, for they are still in the valley of decision. Their future still depends upon their acceptance or rejection of these three testing messages.

It must, therefore, begin with the "great majority," the vast army of the dead. These are the only ones whose race is run, whose life-work is finished, whose record is complete, whose probation is ended. It is the investigative judgment now in progress in the courts of heaven.*

And when the work of the three messages is finished, and all have decided for or against the truths proclaimed therein, the probation of the living will cease, and their cases will come up before the great tribunal of heaven for judgment. From this time the characters of all will be forever fixed. Then the fiat will go forth, "**He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**" Revelation 22:11.

All this takes place prior to the second coming of Christ. That is the next event, as brought out in the verse which immediately follows: "**And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.**" He comes to bring the reward previously decided in the judgment.

*For full explanation of the investigative judgment see following chapter on "The Sanctuary."

A World-Wide Message

This message was to go to "every nation, and tongue, and people." This feature was accurately fulfilled in the great advent movement of 1840-1844. It was a world-wide, two-fold message, embracing a revival of the "everlasting gospel," and the proclamation of "the hour of His judgment."

In many places godly men arose, preaching a revival of a pure gospel, connecting with it the soon coming of the Messiah, which coming they associated with the work of the "judgment," as contained in the message in this text. It is a noticeable fact that this wonderful movement sprang up almost simultaneously in many countries, often without connection or understanding between those who carried the message.

Of the great advent movement in America, U. Smith writes:—

"But the strongest and most conclusive evidence that the message belongs to the present time will consist in finding some movement in this generation through which its fulfillment has been, or is, going forward. On this point we refer to a movement of which it would now be hard to find any one who is wholly ignorant. It is the great advent movement of the present century. As early as 1831, Wm. Miller, of Low Hampton, N. Y., by an earnest and consistent study of the prophecies, was led to the conclusion that the gospel dispensation was near its close. He placed the termination, which he thought would occur at the end of the prophetic periods, about the year 1843. This date was afterward extended to the autumn of 1844.

"We call his investigations a consistent study of the prophecies, because he adopted that rule of interpretation which will be found lying at the base of every religious reformation, and of every advance movement in prophetic knowledge; namely, to take all the language of the Scriptures, just as we would that of any other book, to be literal, unless the context or the laws of language require it to be understood figuratively; and to let scripture interpret scripture. True, on a vital point he made a mistake, as will be explained hereafter; but in principle, and in a great number of particulars, he was correct. He

was on the right road, and made an immense advance over every theological system of his day.

"When he began to promulgate his views, they met with general favor, and were followed by great religious awakenings in different parts of the land. Soon a multitude of colaborers gathered around his standard, among whom may be mentioned such men as F. G. Brown, Chas. Fitch, Josiah Litch, J. V. Himes, and others, who were then eminent for piety, and men of influence in the religious world.

"The period marked by the years 1840-1844 was one of intense activity and great progress in this work. A message was proclaimed to the world which bore every characteristic of a fulfillment of the proclamation of Revelation 14:6, 7. The preaching was emphatically such as might be called the everlasting (age-lasting) gospel. It pertained to the closing up of this age, and the incoming of the everlasting age of the King of righteousness.

"It was that gospel of the kingdom which Christ declared should be preached in all the world for a witness unto all nations, and then the end should come. Matthew 24:14. The fulfillment of either of these scriptures involves the preaching of the nearness of the end. The gospel could not be preached to all nations as a *sign* of the end unless it was understood to be such, and the proximity of the end was at least one of its leading themes. . . .

"Perhaps no movement ever exhibited greater activity than this respecting the soon coming of Christ, and in no cause was ever more accomplished in so short a space of time. A religious wave swept over this country, and the nation was stirred as no people have been stirred since the opening of the great Reformation of the sixteenth century."—"*Daniel and the Revelation*," pp. 591, 592, 594.

Of the extent of this work in England, Mourad Brook, an English writer, is quoted as saying:—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' while in this country [Great Britain], about seven hundred of the Church of England are raising the same cry."

D. T. Taylor speaks as follows in regard to the diffusion of the advent sentiments in other parts of the world:—

"In Wurtemberg, there is a Christian colony numbering hun-

dreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek Church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the *norm* of their faith is simply the Holy Scriptures'—are characterized by 'the expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class.

"It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine has been received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turk's Islands, it has been received to some extent among the Wesleyans.

"Mr. Fox, a Scottish missionary to the Telooogo people, was a believer in Christ's soon coming. James McGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and premillennialists; he has also preached it at South Africa at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millenarians.

"Joseph Wolff, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman empire, in Greece, Arabia, Toorkistan, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yeseedes, Syrians, Sabians, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc.; and of his extraordinary labors, the *Investigator* says, 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'"
—"*Voice of the Church*," pp. 342-344.



**"God was pleased to send His message through the children."
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"In Scandinavia also the advent message was proclaimed, and a wide-spread interest was kindled. Many were roused from their careless security, to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the State church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the State could not restrain them, and they were permitted to speak unmolested.

"The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age, and while their lives testified that they loved the Saviour, and were trying to live in obedience to God's holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, employing the very words of Scripture, 'Fear God, and give glory to Him; for the hour of His judgment is come.' They reproved the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath to come.

"The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many were led to search the Scriptures with new and deeper interest, the intemperate and immoral were reformed, others abandoned their dishonest practises, and a work was done so marked that even ministers of the State church were forced to acknowledge that the hand of God was in the movement. It was God's will that the tidings of the Saviour's coming should be given in the Scandinavian countries; and when the voices of His servants were silenced, He put His Spirit upon the children, that the work might be accomplished."—*"Great Controversy," pp. 366, 367.*

An American Reformer

It is to Wm. Miller that America looks as the father of the advent movement of 1840-1844. He was born at Pittsford, Mass., Feb. 15, 1782. Hence at the "disappointment" of 1844 he was 62 years of age.

His early years were spent in work on his father's farm at Low Hampton, N. Y., to which place the Miller family removed in 1786. His opportunities for an education were limited, yet by the light of a pitch-pine torch at the primitive fireplace, he stored

his mind with historical and other knowledge which became the foundation of his future active and important life-work.



As Mr. Miller grew to manhood, he was highly respected for his intelligence and sturdy integrity. He filled numerous positions of trust and responsibility among his fellow townsmen. He enlisted in the war of 1812, and received a captain's

commission. His regiment saw considerable active service, and during the war there was much to admire in Mr. Miller as a soldier.

In his early manhood Mr. Miller became associated with a class of men who, though good citizens as the world goes, were deeply affected with skeptical principles and deistical theories. Ever a student, he read the popular infidel works of his day, and at length avowed himself a deist. But in 1816, at the age of

34 years, he began a careful reading of the Bible. He soon became convinced of the authenticity of the Scriptures, and of the divinity of Jesus Christ. At last he accepted Him as his Saviour.

Of this experience he wrote: "I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. . . . The Bible now became my chief study, and I can truly say, I searched it with great delight."

His method of study carries a lesson to every Bible student. Of this, one who was actively engaged in this wonderful religious awakening of 1844, and conversant with Mr. Miller's experience, writes:—

"Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment.

"When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures. As he studied, with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words, 'The entrance of Thy words giveth light; it giveth understanding unto the simple.'

"With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were ex-

pressed were defined in other scriptures; and when thus explained were to be literally understood. 'Thus I was satisfied,' he says, 'that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein.' Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of Heaven were guiding his mind and opening the Scriptures to his understanding."

"His attention was especially directed to those scriptures which refer to the second coming of Christ. As a result he became convinced "that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace, and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. Furthermore, all the signs of the times and the condition of the world correspond to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close." —*"Great Controversy," pp. 320, 323.*

The 2300 Days of Daniel 8:14

As Wm. Miller pursued the study of the Book of Daniel, he came to the text, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. Believing this "sanctuary" to be the earth, he sought earnestly for a starting point for the 2300 days, but for a long time without success.

The prophet Daniel had also been left in perplexity regarding this same period. The angel, even Gabriel, had been bidden of God to "make this man [Daniel] to understand the vision." Verse 16.

The vision of the eighth chapter embraces many symbols, and Gabriel begins his work of explanation. He makes everything plain and clear so far as he goes. He proceeds through all the symbols referring to the kingdoms of this world as given in the first twelve verses. This explanation is found in verses 13-26. At this point Daniel could endure no more.

The strain upon him was too great, and "he fainted, and was sick certain days."

The prophet further states, "I was astonished at the vision, but none understood it." Verse 27. This failure to understand can refer only to the unexplained portion of the vision, regarding the 2300 days, as the rest of the vision had been fully and clearly explained, as can be verified by a reading of the chapter.

Daniel's heart was burdened for his people Israel. He knew that the seventy years allotted to their captivity, as foretold in Jeremiah 29:10, were about finished, but feared lest their sins had utterly separated them from God. He was also perplexed regarding the unexplained portion of the vision of the eighth chapter. So in a very earnest manner he seeks his God in his trouble and perplexity. He says, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Daniel 9:3.

At the conclusion of this prayer the angel Gabriel stood by his side, and said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9:22, 23.

In chapter 8:16, Gabriel was commissioned to make Daniel "understand the vision." But one part of the vision remained unexplained. God's purposes will be carried out. So in the ninth chapter Gabriel again appears to Daniel, and says, "I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and *consider the vision.*" This must

be to call the attention of the prophet to the unexplained portion of the previous vision, which referred to time. So we may expect the explanation from Gabriel to begin with *time*. What are his first words?

“Seventy weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.” Daniel 9:24-27.*

Gesenius, in his Hebrew Lexicon, says that the original here translated “determined” means properly *to cut off*.† In plain words, seventy weeks, or 490 days are cut off from the 2300 days of chapter 8:14.

The 2300 days, the 70 weeks, and similar periods brought into the eighth and ninth chapters of Daniel, must be considered as prophetic, each day standing for a year. Great events in the history of God’s people, as well as with the nations of earth, are embraced within this period of the 2300 days. To compress all

*Says the learned Dr. Hales, in commenting upon the seventy weeks, “This chronological prophecy was evidently designed to explain the foregoing vision, especially the chronological part of the 2300 days.”—“*Chronology*,” Vol. II, p. 517.

†“Seventy weeks have been cut off upon thy people, and upon thy holy city.”—*Whiting’s Translation*.

Dr. Gill, on Daniel 9:24, says: “That is, such a space of time is fixed upon; *cut out*, as the word signifies.”

this within the scope of 2300 literal days would be impossible. If we follow the rule of symbolic prophecy, allowing a day to represent a year, the difficulty vanishes, and the time thus computed corresponds exactly with history.*

Chronology of the Periods

Of the 2300 days of Daniel 8:14, we find in chapter 9:24 that 70 weeks, or 490 days, were cut off and set apart for the people of the Jews. This seventy weeks is again cut up in verses 25, 27, into three periods of seven weeks, sixty-two weeks, and one week, the sum aggregating seventy weeks as before. Hence, the 2300 days, the seventy weeks, and the seven weeks of verse 25, all begin at the same time.† When is this?—The

*“The explanation of these prophetic periods is based on what is called the ‘year-day principle;’ that is, making each day stand for a year, according to the Scriptural rule for the application of symbolic time. Ezekiel 4:6; Numbers 14:34. That the time in these visions of Daniel 8 and 9 is symbolic is evident from the nature and scope of the prophecy. The question calling out the answers on this point was, ‘How long the vision?’ The vision, reckoning from 538 B. C. to our own time, sweeps over a period more than 2400 years in length. But if the 2300 days of the vision are literal days, we have a period of only a little over six years and a half for the duration of the kingdoms and the transaction of the great events brought to view, which is absurd. The year-day principle numbers among its supporters such names as Augustine, Tichonius, Primasius, Andreas, the venerable Bede, Ambrosius, Ansbertus, Berengaud, and Bruno Astensis, besides the leading modern expositors. (“See Elliott’s *Horæ Apocalypticæ*,” Vol. III, p. 241; and “The Sanctuary and its Cleansing,” pp. 45-52.) But what is more conclusive than all else is the fact that the prophecies have actually been fulfilled on this principle,—a demonstration of its correctness from which there is no appeal. This will be found in the prophecy of the seventy weeks throughout, and all the prophetic periods of Daniel 7 and 12, and Revelation 9, 12, and 13.”—*“Daniel and the Revelation,” pp. 197, 198.*

†Weeks of years were familiar with the people of the East, as we learn from Gen. 29:18-28.

answer is plain: "From the going forth of the commandment to restore and to build Jerusalem." Verse 25.

In Ezra 6:14 we read that "they builded, and finished it [the house of the Lord], according to the commandment . . . of Cyrus, and Darius, and Artexerxes king of Persia."

The first decree, by Cyrus, embraced only the rebuilding of the temple. See Ezra 1:2-4.

The second decree, by Darius, confirmed the decree of Cyrus, which had been hindered, and provided liberally for the construction of the temple, but no more. See Ezra 6:1-12.

But the prophetic period must date from a "commandment to restore and build Jerusalem." This complete decree was issued by Artexerxes, B. C., 457, and included the full rebuilding of the temple, the city of Jerusalem, and the restoration of the government of the Jews. See Ezra 7:12-26.

The Response of History

Will the dates with which we have been dealing correspond with history? Let us see:—

In Daniel 9:25, we are told that there were to be "seven weeks," or forty-nine literal years in which "the street shall be built again, and the wall, even in troublous times." In regard to this period Prideaux says:—

"In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine* years after it had been commenced by Ezra in the seventh year of Artexerxes Longimanus."—"Connection," Vol. 1, p. 322. This brings us to B. C. 409.

We also find in verse 25, that "seven weeks, and threescore and two weeks" were to extend to "the Messiah the Prince." These sixty-nine weeks stand for 483 literal years. Beginning as before at B. C. 457, they end in A. D. 27.* Of this time we read:—

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke 3:21, 22; margin, A. D. 27. After this, Jesus came "preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" Mark 1:14, 15.

"*The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come; and with His own lips He announced the termination of that period which was to be marked by His manifestation.*"—"*Daniel and the Revelation,*" p. 202.

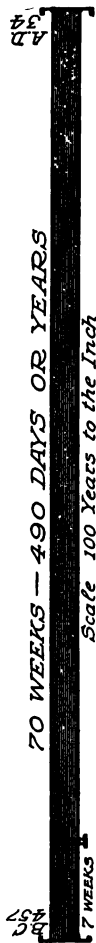
"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27.

*There seems to be a discrepancy of one year in this date. But if we should begin with the first day of B. C. 457, and end with the last day of A. D. 26, we would have just 483 years. But as the Jews on their return did not reach Jerusalem until the autumn of B. C. 457, the time from which this date was taken, the 483 years would carry us to A. D. 27, the year in which Jesus was baptized.

In Luke 3:23 we read that Jesus "began to be about thirty years of age" at the time of His baptism. How can this be harmonized with the date of A. D. 27, as given above? By a mistake, the date of the Christian era did not begin until Jesus was three years of age. Hence He was thirty years of age in the year A. D. 27, when He was baptized.—See "*Hale's Chronology,*" Vol. I, pp. 83, 84.



This bar represents in two sections, 490 years and 1810 years respectively, the 2300 days, or years of Dan. 8:14. These year-days began B. C. 457 and ended in A. D. 1844. The 70 weeks of Dan. 9:24 and the 7 weeks of verse 25, also begin at the same date, namely, B. C. 457, and form a part of the 2300 days from which they are cut off, or "determined upon" Daniel's people, the Jews.



This bar represents the 70 weeks, or 490 years allotted to the Jewish people. The first 7 weeks of this period were devoted to the rebuilding of the temple and the restoration of Jerusalem. These 70 weeks expired in A. D. 34 at which time the apostles ceased their exclusive ministry to the Jews and turned to the Gentiles.



The third bar represents the one week of Dan. 9:27, in the midst of which Christ was cut off or crucified. This week of years begins at our Lord's baptism and His anointing by the Holy Spirit, A. D. 27. This week covers our Lord's personal ministry. His crucifixion in "the midst of the week," and His further ministry of three and one-half years to the Jews through His apostles. The close of this week brings us to A. D. 34, which is also the close of the 70 weeks or 490 years cut off from the 2300 days of years and allotted to the Jews. The remaining 1810 years being added to A. D. 34 bring us to A. D. 1844 when the work of cleansing the heavenly sanctuary by the Investigative judgment began.

This was the last week of the seventy, or the last seven years of the 490.

In the midst of the week He was to "cause the sacrifice and the oblation to cease." All the offerings in the temple service were typical of Christ, "the Lamb of God, slain from the foundation of the world." At His death, type met antitype, the real offering for sin was made, and the sacrificial services of the temple were of no more avail. At the death of Christ an unseen hand rent the vail of the temple from top to bottom.

The "midst of the week" would be three and one-half years. In the autumn of A. D. 27, Jesus was anointed to His ministry by the descent of the Holy Ghost at his baptism. In the spring of A. D. 31, at the time of the Passover, just three and one-half years after His baptism, He was crucified.

"And He shall confirm the covenant with many for one week." This is the last week of the seventy, and the last seven years of the period allotted especially to the Jews. It terminated A. D. 34.

During the first three and one-half years of this week, the covenant with Israel had been confirmed by the ministry of Jesus Himself. During the last half of the week, it was confirmed by the disciples. Their instruction had been, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. This instruction was heeded by the disciples until A. D. 34. Then the public action of the Jews closed the door of the gospel to them as a nation, and opened it to the Gentiles.

"At that time, through the action of the Jewish Sanhedrim, the nation sealed its rejection of the gospel, by the martyrdom of Stephen

and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, 'went everywhere preaching the word.' 'Philip went down to the city of Samaria, and preached Christ unto them.' Peter, divinely guided, opened the gospel to the centurion of Ceserea, the Godfearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings 'far hence unto the Gentiles.'—*"Great Controversy," p. 328.*

The End of the 2300 Days

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Having fixed beyond all controversy the dates connected with the seventy weeks, it becomes an easy matter to settle the ending of the 2300 days. Subtract the seventy weeks, or 490 years, from 2300, and the remainder will be 1810. As the seventy weeks ended in the autumn of A. D. 34, we have only to add 1810 to 34, which brings us to the autumn of 1844, the time emphasized by Mr. Miller and others who joined him in giving the first message as "the hour of God's judgment."

A Characteristic Dialogue

The following dialogue is characteristic of Mr. Miller's method of meeting objectors:—

"Having heard that a physician in his neighborhood had said 'Esquire Miller,' as he was familiarly called, 'was a fine man and a good neighbor, but was a monomaniac on the subject of the advent,' Mr. Miller was humorously inclined to let him prescribe for his case.

"One of his children being sick one day, he sent for the doctor, who, after prescribing for the child, noticed that Mr. Miller was very mute in one corner, and asked what ailed him.

"'Well, I hardly know, doctor. I want you to see what does and prescribe for me.'

"The doctor felt of his pulse, and could not decide respecting his malady; and inquired what he supposed was his complaint.

"'Well,' said Mr. Miller, 'I don't know but I am a monomaniac'

and I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?'

"The doctor blushed, and said he thought he could.

"Mr. Miller wished to know how.

"'Why,' said the doctor, 'a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving.'

"'Well,' said Mr. Miller, 'I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall, therefore, sit down with me two hours, while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it.'

"The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

"The doctor finally consented; and, at Mr. Miller's request, opened the Bible and read from the eighth of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did.

"Mr. Miller then inquired how long the vision of those empires was to be.

"'2300 days.'

"'What!' said Mr. Miller, 'could those great empires cover only 2300 literal days?'

"'Why,' said the doctor, 'those days are years, according to all commentators; and those kingdoms are to continue 2300 years.'

"Mr. Miller then asked him to turn to the second of Daniel, and to the seventh; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they began.

"Mr. Miller told him to read the ninth of Daniel. He read down till he came to the twenty-first verse, when Daniel saw 'the man Gabriel,' whom he had 'seen in the vision.'

"'In what vision?' Mr. Miller inquired.

"'Why,' said the doctor, 'in the vision of the eighth of Daniel.'

"'Wherefore, understand the matter and consider the vision.' 'He had now come, then, to make him understand that vision, had he?'

"'Yes,' said the doctor.

"'Well, seventy weeks are determined; what are these seventy weeks a part of?'

"'Of the 2300 days.'

"'Then do they begin with the 2300 days?'

“‘ Yes,’ said the doctor.

“‘ When did they end?’

“‘ In A. D. 33.’

“‘ Then how far would the 2300 extend after 33?’

“‘ The doctor subtracted 490 from 2300, and replied, ‘ 1810. Why,’ said he, ‘ that is past.’

“‘ But,’ said Mr. Miller, ‘ there were 1810 from 33 ; in what year would that come?’

“‘ The doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them replied, ‘ 1843.’

“‘ At this unexpected result the doctor settled back in his chair and colored ; but immediately took his hat and left the house in a rage.

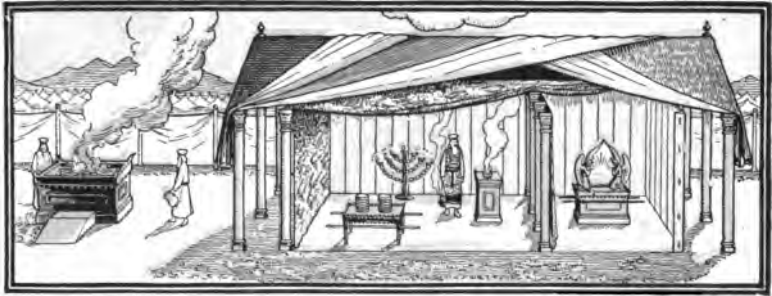
“‘ The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

“‘ Why, Mr. Miller,’ said he, ‘ I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about A. D. 1843 ; and I am unprepared, and must go to hell.’

“‘ Mr. Miller calmed him, and pointed him to the ark of safety ; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing, *as great a monomaniac* as Mr. Miller. He afterward acknowledged that, till he made the figures 1843, he had no idea of the result to which he was coming.”

By a reading of this dialogue, it will be seen that at first Mr. Miller placed the ending of the 2300 days at 1843. But in so doing he failed to notice the shortening of the first year, in B. C. 457. He later saw the omission, and accepted the change which it brought. From that time forward he placed the date in the autumn of 1844. (See foot-note on page 179.)

“‘ In explaining Daniel 8:14, ‘**Unto two thousand and three hundred days ; then shall the sanctuary be cleansed,**’ Mr. Miller adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent.”



Altar of Burnt Offering

Holy Place

Most Holy Place

The Sanctuary

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8: 14.

WHAT is the sanctuary, and what is its cleansing? When Israel was encamped before Sinai, the Lord said to Moses, “Let them make Me a sanctuary; that I may dwell among them.” Exodus 25:8.

The apostle Paul, referring to the same time and the same religious system, writes, “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” Hebrews 9:1.

This earthly sanctuary is often spoken of as the tabernacle, or tent. It was a portable structure, erected according to divine instruction. In the days of Solomon this tabernacle gave place to the beautiful and permanent temple at Jerusalem.

This sanctuary, whether inclosed in the tent built in the wilderness of Sinai, or in the temple at Jerusalem, was divided into two apartments, called the holy and most holy places. Each apartment had its furniture prepared for the special service to be carried on therein. Regarding this furniture the apostle says:—

“For there was a tabernacle made; the first [or
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first apartment], wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary [margin, the holy]. And after the second veil the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat." Hebrews 9:2-5.

All these things were real to the prophet Daniel, for he was a Jew of the royal line, and before the captivity was familiar with the temple at Jerusalem, its furniture, and the service of the sanctuary; and with these he would naturally connect the words of the angel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

"It will be safe for us," as one writer has aptly said, "to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term *sanctuary* as addressed to him?" "His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their 'beautiful house,' which, as Jeremiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause His face to shine upon His sanctuary, which was desolate. By the word *sanctuary* Daniel evidently understood their temple at Jerusalem."

It is written of both Jew and Gentile that "all have sinned and come short of the glory of God." Rom. 3:23. It is also true of all that "the wages of sin is death." Romans 6:23. But a Saviour had been promised, and the service in this earthly sanctuary had to do with the forgiveness of sins.

"The blood is the life" (Deuteronomy 12:23), and the shedding of the blood of the sacrifice signified that the sinner was worthy of death. Hence the Lord said to Israel, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood." Leviticus 17:11, 12.



"The sinner confessed his sins upon the head of the offering."

How forceful, then, are the words of Paul to the Hebrews: "Almost all things are by the law purged with blood; and without shedding of blood is no remission." Hebrews 9:22. But since "it is not possible that the blood of bulls and of goats should take away sins," the offerings in the earthly sanctuary were only typical of the offering to be made by Christ, and of His work in the heavenly sanctuary.

During the old dispensation the sinner confessed his sins upon the head of the offering, and the sacri-

vice was slain, and some of the blood carried into the sanctuary. By this blood, and in some offerings by the eating of the flesh by the priests, the sins were in a figure transferred from the individual to the sanctuary. This was an every-day work. Paul says that **“the priests went always into the first tabernacle [the holy place], accomplishing the service of God.”** Hebrews 9:6. By this daily ministry the sanctuary became the resting place of the sins of the people, and was **“defiled”** thereby.

Cleansing the Earthly Sanctuary

The ministration in the most holy place was performed only once a year. Aaron was warned not to come **“at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not.”** Leviticus 16:2.

Paul writes that **“into the second [the most holy place] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.”** Hebrews 9:7.

Upon **“the seventh month, on the tenth day of the month”** the high priest entered into the most holy place **“to make an atonement for the children of Israel for all their sins once a year.”** Leviticus 16:29, 34.

Paul says that the earthly sanctuary was **“purified”** by this yearly service. It was **“cleansed”** from the defilement of sin which had been confessed by the people throughout the year. By a sin offering, by his confession, and by the ministry of the priest, the guilt, or sin, of the penitent was transferred from the transgressor to the sanctuary. Thus, day by day, until the last day of the ecclesiastical year, the sins of the

people were carried into the sanctuary, which thus became the receptacle of guilt.

“But this,” remarks one writer, “was not the final disposition of these sins. The accumulated guilt was removed by a special service, which was called the cleansing of the sanctuary. This service, in the type, occupied one day in the year; and the tenth day of the seventh month, on which it was performed, was



Confessing Sins upon the Scape-goat

The Scape-goat in the Wilderness

called the day of atonement. On this day, while all Israel refrained from work and afflicted their souls, the priests brought two goats, and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the



mercy seat. And this was the only day on which he was permitted to enter into that apartment.

“Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head (Leviticus 16:21), he was to send him away by the hand of a fit man into a land not inhabited, a land of separation, or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. See Leviticus 16:30, 33. By this process, sin was removed,—but only in figure; for all that work was typical.”

The Sanctuary in Heaven

At Sinai the Lord gave Moses the most definite and minute instruction as to the construction of the earthly sanctuary or tabernacle. “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” Exodus 25:9. It was to be as nearly a reproduction of the heavenly sanctuary as the circumstances of earth and the conditions under which it was to be used would allow. Paul says that the earthly sanctuary and its ministration were “the patterns of things in the heavens.” Hebrews 9:23.

In prophetic vision John saw this heavenly sanctuary: “I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened.” And again, “The temple of God was opened in heaven,

and there was seen in His temple the ark of His testament." Revelation 15:5; 11:19. And Paul speaks of it as "the true tabernacle, which the Lord pitched, and not man," and as "a greater and more perfect tabernacle." Hebrews 8:2; 9:11.

The priests of the earthly tabernacle served only "unto the example and shadow of heavenly things." Of Christ as Priest of the new dispensation, Paul writes: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:5, 1, 2.

In the old dispensation of types and shadows the blood of animals was shed in atonement for sin. Of the new dispensation we read that "every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer." Hebrews 8:3. This offering was His own blood, for we read:—

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle [the temple in heaven], not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:11, 12.

The ministry in the heavenly sanctuary did not begin until Christ came and in Himself provided an offering. Paul explains that "the way into the holiest of all was not made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both

gifts and sacrifices, that could not make him that did the service perfect." Hebrews 9:8, 9.

While the service in the earthly sanctuary cleansed the sinner typically, relying upon the ratification by the coming sacrifice, "the Lamb of God," Paul asserts that "much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Hebrews 9:14.

At the death of Christ the service of the earthly sanctuary ceased to avail for sin, in testimony of which the veil of the temple was rent in twain. When He ascended to His Father the service in the temple in heaven began, with Christ as both Priest and Sacrifice. Upon this subject Paul writes:—

"And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself." Hebrews 7:23-27.

Cleansing of the Heavenly Sanctuary

By confession, through all the years of Christ's ministration, the sins of God's people have been transferred to the sanctuary above. Of every sin and every repentance a faithful record has been kept "in the

books" of heaven. In this sense the heavenly sanctuary is "defiled" and must at some time be cleansed as was done once a year in type in the earthly sanctuary. This final "cleansing" is a thorough investigation of the life-work of all who have ever started in the service of God. It is a work of judgment. It is to decide who have been faithful to their profession, and are worthy of the final great reward.

"In the typical system," says Uriah Smith,— "which was a shadow of the sacrifice and priesthood of Christ,—the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement,—a removal or putting away of sin from Israel. It prefigured the closing work of the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus, 'My reward is with Me, to give every man according as his work shall be.' Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7: 'Fear God, and give glory to Him; for the hour of His judgment is come.'"

In the earthly, typical ministration, the work of cleansing the sanctuary was performed once a year. In the antitypical service Christ our High Priest enters "once for all." This is the important work introduced in our text, "Unto two thousand and three

hundred days; then shall the sanctuary be cleansed."

The date at which this period begins is considered in the previous chapter, which places its close in the autumn of 1844. From the evidences presented it is plain that the cleansing of the sanctuary in heaven, which is the investigative judgment, began at that time. It was then our Saviour entered upon His ministration in the most holy place of the sanctuary above. It is the beginning of the end. Its investigations will continue until the case of every individual is settled for time and for eternity.

To adopt the admirable statement of "Thoughts on Daniel and the Revelation," our position is that "one year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. In the type, the cleansing of the sanctuary was the brief closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary, the high priest entered into the most holy place to minister in the presence of God before the ark of His testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner, enters into the most holy place to make a final end of His intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject without doing despite to the unequivocal testimony of God's word."

The Disappointment of 1844

To those who are looking for the soon coming of our Lord, the disappointment of Wm. Miller and those

who, with him, expected Christ to come in 1844, is a subject of considerable interest.

It is evident that God's hand covered some feature of the sanctuary question, and behind that hand they could not penetrate. Some link in their chain of reasoning was defective. But of this they were certain,—the time had passed, and their Lord had not come as expected.

Again and again the leaders in this movement went over the prophecies in their endeavor to discover some error in the computation of the time. But no inaccuracy could be found, and the date could not be changed. Nor were they alone in their interpretation of the time feature of the prophecies. Others agreed with them in this respect, but had various theories as to the nature of the event.

Dr. Geo. Bush, Professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald* for March, 1844, says:—

“Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. . . . In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others, who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines.”

"Your results in this field of inquiry do not strike me as so far out of the way as to effect any of the great interests of truth and duty." "Your error, as I apprehend, lies in another direction than your *chronology*." "You have entirely mistaken the *nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending. . . . The great event before the world is not its *physical conflagration*, but its *moral regeneration*. Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire of the Ottoman power, and His kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of the gospel, in the ample outpouring of His Spirit, and the glorious administration of His providence."

The doctrine of a temporal millennium as advocated by Dr. Bush was considered a harmful delusion by Mr. Miller, and as such was strenuously opposed by him. Both men were correct in their dates, and both were mistaken in the event. Christ did not appear in the clouds of heaven in 1844, neither was the "*moral regeneration*" of the earth, as anticipated by Dr. Bush, ushered in at that time, for constantly since then have "evil men and seducers waxed worse and worse, deceiving, and being deceived."

The grievous disappointment of the Adventists in 1844 does not militate against the genuineness of the message they had borne. There is sometimes victory in defeat. No people ever suffered a more crushing disappointment than did the disciples at the crucifixion of Christ. They expected Him to take the throne of David, when in fact He stood in the very shadow of the cross. By His crucifixion their hopes were dashed to earth. Yet after His resurrection they discovered that His death was the crowning victory and glory of His mission. It was essential to the whole plan of salvation.

Earnest, God-fearing men, directed by the Holy

Spirit, proclaimed the message of 1844. In the light of their disappointment earnest believers sought carefully for their error in the interpretation of the prophecies. In their researches they were led to see that the sanctuary to be cleansed was not the earth as they had supposed, but was "the true tabernacle" in heaven, "which the Lord pitched, and not man," with Jesus Christ our Mediator as High Priest.

It then became plain that the cleansing of the sanctuary was not the purifying of the earth, but the investigative judgment of which the yearly day of atonement in the earthly sanctuary was a type.

They also found that the ark of the Most Holy place was the receptacle of the "tables of the testimony," the law of God. Directing their study to this law, they found that the Bible taught clearly that the law is immutable, changeless, and perpetual in its obligations. Thus their very disappointment resulted in throwing a flood of light on Scriptures not previously understood.

But let none harbor the thought that the Advent movement of 1844 was the work of a few irresponsible fanatics. On the contrary it was a movement which stirred the world. It was symbolized by an angel flying in the midst of heaven "having the everlasting gospel to preach," and proclaiming, "Fear God, and give glory to Him; for the hour of His judgment is come." It embraced in its promulgation some of the brightest minds of the age. In England and America, often in the most conservative churches, there were more than one thousand ministers enlisted in the proclamation of "this gospel of the kingdom," and the Spirit of God gave witness to the word spoken by them.



The Second Angel's Message

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8.

THIS message closely follows that of the first angel of this series of three, but does not displace it. The work of the first angel continues during the sounding of the second angel. In like manner the first and second continue their work through the sounding of the third, thus forming a great three-fold message.

When Christ came to earth, He, by His teaching, swept away the darkness and blindness of the religious system of His day, and brought to light "the mystery of the kingdom of God." Mark 4:11. See also, Romans 16:25; Ephesians 4:9, 10; 1 Timothy 3:10; Colossians 1:27.

But only twenty-three years after the crucifixion, Paul saw an evil coming into the church which he denominates "the mystery of iniquity." He says:—

"Let no man deceive you by any means: for that day [the second coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth

and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God. . . . And now ye know what withholdeth that he might be revealed in his time. *For the mystery of iniquity doth already work: only he who now letteth* [Greek, restrains] *will let, until he be taken out of the way.*"
2 Thessalonians 2:3-7.

These words can refer only to the great apostasy which, beginning in the days of the apostles, came into full swing in the fourth century. By this apostasy the religion of Christ was perverted, and the "mystery of godliness" was, during the centuries of the Dark Ages, hidden under the pall of the "mystery of iniquity."

As a result of this "falling away" from the pure gospel, pagan forms, observances, and doctrines were brought into the church, thus combining Christianity and paganism, the result being a confused, mongrel system of religion, Christian in name, but pagan in its nature. As a further result pride and ostentation took the place of the simplicity of early Christianity, and little true godliness was found in the church. The word of God was, so far as possible, withheld from the people, being taken away from such as possessed even portions of it, and dignitaries of the church impiously assumed the authority and prerogatives of God.

This apostate church is symbolized in the Revelation by a fallen, impure woman. Of her we read, "And upon her forehead was a name written, *Mystery, Babylon the great, the mother of harlots* and abominations of the earth." Revelation 17:5.

The word Babylon signifies *confusion* and is derived from "**Babel**; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Genesis 11:9.

If this church which had departed from God was "**Babylon**, . . . the mother," who are the harlot daughters? But one answer can be given: They must be professed churches of Christ which hold to the errors of their Babylonish "**mother**." They in turn become "**Babylon**" when they reject the advancing light of God's word.

During and after the Reformation the bodies which came out of the "**mother**" church, not at first seeing the light which God had for them, brought into their creeds many errors from the black pool of darkness from which they had sprung.

As time passed godly men saw some of these errors, and stepped out into new light as it was revealed to them. Then a new denomination would be formed, and, unfortunately, a new creed would be made. Few are the instances where a denomination has advanced beyond its creed. Hence, new light meant a new denomination, and then, again, a new creed. And so the work of reformation resulted in the formation of the many denominations which constitute the churches of to-day. How aptly does the term "**Babylon**" apply to such a mixed multitude.

But the time came when God would call out a people which should be especially His, and to which He could reveal, point by point, all His precious truths, unfettered by creeds, and which would lead back, step by step, to the old paths, and reinstate in

its completeness the "mystery of godliness," which had been so long obscured.

This was the mission of the first angel's message of Revelation 14:6, which proclaimed the "everlasting gospel." This is the gospel of the ages, stripped of all the combined errors of heathenism and a false Christianity. It is to fit a people for the second coming of Christ. It is to prepare a people for translation when He shall come.

Those who sounded the first message did not seek to found a new church, or promulgate a new creed. They labored for all churches alike, and sought to awaken the people by preaching a pure gospel. Upon this point William Miller himself wrote:—

"In my labors I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches."

"As his work tended to build up the churches," writes one who participated in this movement, "it was for a time regarded with favor. But as ministers and religious leaders decided against the Advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loth to separate from them; but as they saw the testimony of God's word suppressed, and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of

God's word they could not regard as constituting the church of Christ, 'the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection."

During the proclamation of the first message great light had gone to the world. The "everlasting gospel" had been preached with power. Those who were earnest and sincere were reached by this message. "Pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship; and love and joy reigned supreme. If the doctrine did this for the few who did receive it, *it would have done the same for all if all had received it.*"

Of our Saviour's mission He said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22.

To those not spiritually blind the beneficial results of the message of 1840-1844 could be seen in the churches wherever it was proclaimed. But the leaders soon rejected the light and turned from it. When a person deliberately turns from the light, a loss of spirituality—a moral fall—must follow. And, as in the days of our Saviour, those who did this "had no cloak for their sin."

"About this time," writes one who was acquainted with the religious conditions of that period, "a marked change was apparent in most of the churches throughout the United States. There had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year [1844] there were evidences of a sudden and marked declension in nearly all the churches of the land."

There were godly men who at that time held their membership in the churches of all denominations who felt keenly the rapid lowering spiritual vitality among professed Christians, and sounded vigorously the alarm. Mr. Barnes, author of the widely used commentary which bears his name, in a meeting of the presbytery of Philadelphia, was reported as saying:—

“There are *no awakenings, no conversions*, not much apparent growth in grace in professors, and none come to my study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. *Thus it is with all denominations.*”

In the month of February of the same year, Professor Finney, of Oberlin College, said: “We have had the facts before our minds, that, in general, the Protestant churches of our country, as such, were apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborative fact,—the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively, church-members are becoming devotees of fashion, joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally *are becoming sadly degenerate*. They have gone very far from the Lord, and He has withdrawn Himself from them.”

“We have never witnessed,” said a writer in the *Religious Telescope*, “such a general declension as at present. Truly, the church should awake, and search into the cause of this affliction; for affliction everyone that loves Zion must view it. When we call to mind how few and far between cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, ‘Has God forgotten to be gracious? or is the door of mercy closed?’”

While many who deplored the lack of godliness in the churches did not understand the cause, it was

apparent to those who had taken their stand for the truth. Hence, in all parts of the land they raised the cry of the second angel's message, "**Babylon is fallen.**" Those who rejected the light sustained a spiritual fall. Those who accepted the demands of the message, soon connected with it the movement brought to view in Revelation 18:1-4, and sounded the call, "**Come out of her, My people.**" As a result "about fifty thousand severed their connection with the denominations where they were not allowed to hold and proclaim their views in peace." Babylon had fallen.

Like causes produce like results, and to-day though a new generation is upon the stage of action, Babylon, both mother and daughters, still clings to her errors, and the frown of God still rests upon her. It is true there are found in the various churches many who are truly pious and who deplore the low spiritual condition; but as a whole Babylon is unchanged; and shorn of a large part of the spiritual power that once was hers notwithstanding her errors, we see her tending more and more toward the world, and exemplifying less and less the spirit and fruits of true religion.

The Lord "would have healed Babylon, but she is not healed." Jeremiah 51:9. And ere long, under the closing work of the three angels, when they shall be joined by "another angel" "having great power," the message will again go forth in still greater power than in 1844, "**Babylon the great is fallen, is fallen.**" "**Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**" See Revelation 18:1-4.



The Third Angel's Message

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14: 9-12.

“The third angel followed them.” That is, he follows the angels of verses six and eight. This is the last of the series of three messages given in this chapter. From this time forward to the close of probation these three messages blend in a last warning to the world of the great final crisis which is so near at hand. When these three angels shall cease their work, probation ends, and the angels brought to view in chapter sixteen begin to pour out the seven last plagues upon an impenitent and doomed world.

The message of the third angel embraces three distinct features:—

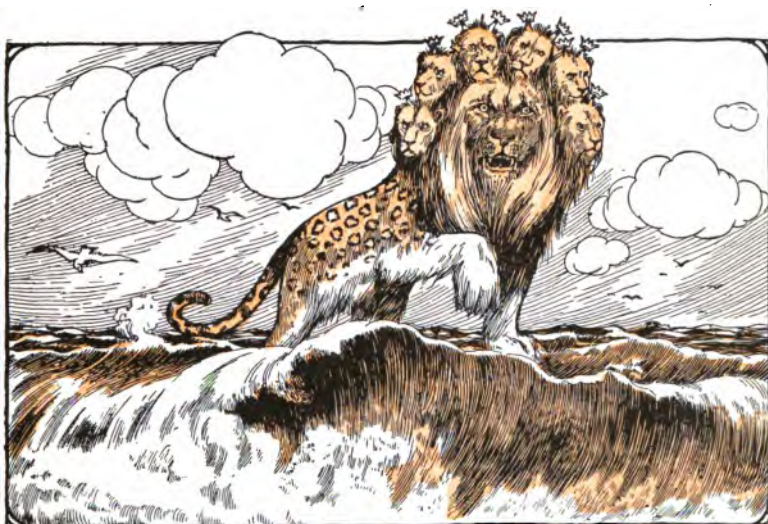
First, a warning against turning from the true God to the worship of a specious counterfeit, called the beast, and of an image, or likeness of the beast.

Secondly, is recorded the terrible punishment that

will be meted out to those who, notwithstanding the warning, do worship the beast and his image.

Thirdly, a company is pointed out who reject this false worship and remain loyal to God.

The rise of this beast and its evil work are thus



“And saw a beast rise up out of the sea.”

described in Revelation 13:1-8: “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. . . . And there was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name. . . . 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. And all that dwell upon the earth shall

worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

In prophecy the seas, or waters, are used as symbols of peoples and nations of the earth. See Revelation 17:15. A beast represents a worldly power or kingdom. See Daniel 7. Usually a political, or civil power is thus symbolized, but sometimes a beast represents a power both civil and religious, or a government in which church and state are united.

The beast of our text must symbolize a power in which the religious element predominates. It binds upon its followers a system of worship contrary to God's commands, for the wrath of God and awful punishments are pronounced against those who participate in that worship.

In all the Bible there is but one power brought to view which can meet the foregoing specifications. It is the power which had its rise in the apostasy of the early centuries.* It is papal Rome,—the embodiment of the “mystery of iniquity” referred to by Paul in 2 Thessalonians 2:7. It is “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” described by John in Revelation 17:5.

This power assumes the authority to forgive sins, and claims for its head the names and attributes of deity. These prerogatives God has reserved to Himself, and their assumption by any man or people is the acme of blasphemy.

Rome, under its papal phase, became also the most relentless persecutor of the faithful followers of Jesus

* See chapter, “Great Tribulation,” pp. 116-118 of this book.

that the world has ever known. The blood of over fifty millions of martyrs witnesses to this fact.

And John tells us that all the world, except the few who remain true to God, shall yet bow in worship before this power.*

The Image of the Beast

An image is a similitude or likeness of some original after which it is modeled. An image of the papal beast must be a body composed of, or derived from, other professedly religious organizations which hold to distinguishing errors promulgated by the system designated as the beast. In fact, the image does practically the same evil things done by the beast of which it is a likeness.

The beast of the third angel's message is the same as Babylon of Revelation 17:5, the fallen daughters of whom, bearing the same family name, and doing a similar work, are brought to view in the second angel's message of Revelation 14:8. Both these scriptures refer to the same great apostasy.

When the second angel proclaimed his message the various churches of Christendom were closely identified with Babylon, all holding errors derived from the "mother church." When the light of that message was rejected, those churches became the fallen, harlot daughters of their Babylonian mother. Having thus fallen they become more and more like their mother, until by an unholy alliance with the civil power they develop an image, or likeness of the beast against the worship of which the third angel utters his solemn and awful warning:—

* See chapter, "The Second Angel's Message," pp. 198, 199 of this book.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10. Fearful the fate of him who allows himself to be led into error by this deceitful power.

A Company Tried and True

The attention of John is then called to another company whose members have not joined in the great apostasy of Babylon. Of them he says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

This company did not share in the moral fall of Babylon as announced in the second angel's message, and as repeated in Revelation 18:2. The announcement made in this text is followed by a "voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Vs. 4.*

The feature which distinguishes and separates this people from Babylon is evidently "the commandments of God." These they hold in reverence and obey, while others regard them lightly and openly trample upon them. The inference of the text is plain; Babylon has rejected the law of God, by rejecting some of its precepts. "For whosoever shall keep the whole

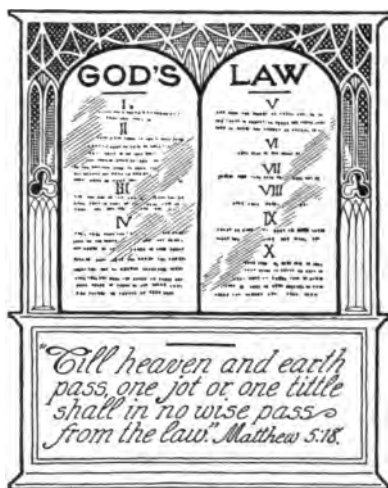
*For an explanation of the moral and spiritual fall which did take place at, and subsequent to, the message of the second angel, see references in chapters of this book, "The Second Angel's Message," pp. 202-204, and, "Iniquity Shall Abound," pp. 140-147.

law, and yet offend in one point, he is guilty of all." James 2:10.

It is a lamentable fact that the binding claims of God's law, as recorded in the twentieth chapter of Exodus, are being held more and more lightly as the years go by. This is true not only of the rank and file of professed Christians, but of ministers, and even more forcibly of instructors in the schools of theology. Thus open and defiant rebellion against God is the answer by the professed Christianity of to-day to the message of the second angel of Revelation 14:8, — "Babylon is fallen." And Babylon sinks lower and still lower continually until in the language of Revelation 18:2, she becomes "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And with mighty power and with telling effect the message is repeated, "Come out of her, my people."

Christ or the Law,--Which Must Yield?

From the standpoint of the sinner, when Adam fell two ways were open for the salvation of the race. Either God's law must be amended to meet the changed condition of man, or One who is equal with the Author of law must bear the guilt of man's trans-



gression and thus open a way of escape to the penitent sinner.

The first proposition was not possible, for God cannot deny Himself. The principles of His law are as broad as the universe and as unchangable as the Creator Himself. *God was right*, and *His law was right*. God could not change; He says, "I am the Lord, I change not." Malachi 3:6. Neither could He change His law without stultifying Himself and destroying the principles of His own government. Such a change would be to bring evil into the whole universe which He had created. To cut off every possibility of such a thought He states plainly, "My covenant will I not break, nor alter the thing that has gone out of My lips." Psalms 89:34.*

God's "covenant" is His law. This application is made plain in the account of the giving of the law on Sinai: "And He wrote upon the tables the words of the *covenant*, the *ten commandments*." Exodus 34:28. And again, "He declared unto you His *covenant*, which He commanded you to perform, even *ten commandments*; and He wrote them upon two tables of stone." Deuteronomy 4:13.

The Ruler of the universe is very jealous for His law. It represents His government. David recognized this when He wrote, "Thou hast magnified Thy word above all Thy name." Psalms 138:2.

In all the creation of God but one being beside Himself bears the name of God, and that is His Son,

* While the covenant here introduced may refer in its restricted sense to the covenant made with David, yet the statement is true in a broader sense of the covenant of God's law which He makes the foundation of every other covenant or promise.

Jesus Christ. As God's word, or law, could not be changed, Christ, taking the place of sinful man, must suffer in order to save him from the penalty of sin. Thus the alternative was met squarely. God could not change His law; man must be saved; hence the



Mt. Sinai. "He declared unto you His covenant."

death of Christ. If any other way could have been provided, Infinite Wisdom would have searched it out. In the death of Christ, God's law was vindicated, and a way of escape was opened for mankind.

But notwithstanding the death of Christ in vindication of the divine law, from the pulpit, from the rostrums of theological schools, and in the columns of religious papers it is taught that the Old Testament is obsolete, and God's law abolished!

And yet, thirty-five years this side the crucifixion, Paul writes to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Timothy 3:15-17.

It will be remembered that the New Testament was not written in the days when Timothy was a student. All the Scripture which he had to study was the Old Testament. Yet Paul tells this young minister that what he had studied embraced all the elements necessary to furnish him "unto all good works." The Old Testament contains all the truths of the gospel. The New Testament elaborates and makes clearer these truths, and presents an actual dead, risen, and living Saviour as foretold by the prophets of the Old Testament. We thank God for the Old Testament; we thank Him for the New Testament; we thank Him for a whole, complete, harmonious Bible.

Of those who would discredit and destroy the divine law, David wrote, "It is time for Thee, Lord, to work; for they have made void Thy law." Psalms 119:126.

And our Saviour, in His sermon on the mount, speaking of the unchanging nature of that law, says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

Again Paul in his argument to the Romans upon the binding claims of the law, sums up with the statement, "**Wherefore the law is holy, and the commandment holy, and just, and good.**" Romans 7:12.

The following quotation from "Great Controversy," pp. 583, 584, vividly portrays the condition of this world as it rejects the law of God:—

"In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few.

"Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia.

"No error accepted by the Christian world strikes more boldly against the authority of heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made?

"Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government?

"It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard

to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth."

The Punishment of Law-Breakers

When Christ comes He will vindicate the law, and terribly punish its enemies. The third angel declares that they "shall be tormented with fire and brimstone."

Of their punishment the prophet Isaiah writes, "For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. . . .

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isaiah 34:2-9.

In Revelation 18 John recounts the sins of modern Babylon, her final doom:—"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Vs. 8.

Why this awful destruction? "They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned." Isaiah 24:5, 6.



SABBATH REST

“Remember the Sabbath day to keep it holy.” Exodus 20: 8.

EARNEST warnings are given in Isaiah 58. To the watchmen God says, “Cry aloud, spare not, lift up thy voice like a trumpet, and show *My people* their transgressions, and the house of Jacob their sins. Yet they seek *Me* daily, and delight to know *My* ways, as a nation that did righteousness, and forsook not the ordinances of their God.” They fast for “strife and debate,” and “smite with the fist of wickedness.” See vs. 2-4. But God calls them to repentance.

“And they that shall be of thee.” From those so sternly reprov'd a company of different tendencies will be developed. They “shall build the old waste places,” they shall “raise up the foundations of many generations,” and shall be called, “The repairers of the breach, The restorers of paths to dwell in.” Vs. 12.

What “paths” will they “restore”? What “breach” will they “repair”? What “foundations” that have lain unimproved for “many generations” will they

“raise up”? These questions are answered in the following verses:—

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.”
Vss. 13, 14.

The lessons of this chapter are plain. In verses 1-7 a class of professed followers of God is introduced, but they have forsaken the ordinance of their God, and their religion is largely a man-made form. Of them this same prophet writes, “They have transgressed the laws, changed the ordinance, broken the everlasting covenant.” Isaiah 24:5.

What ordinance of God’s law has been so treated? Chapter 58:13, shows plainly that it is the Sabbath commandment. This Sabbath was instituted at creation to commemorate that great work:—

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Genesis 2:1-3.
To sanctify is to set apart to a holy or religious use.

And when the great moral law of ten commandments was given at Sinai, the Sabbath of the Lord was made the heart of that law.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11.

But we now see almost the whole Christian world observing the first day of the week instead of the seventh—the Sabbath of Jehovah. They certainly have forsaken the Sabbath “ordinance,” or, as expressed in Isaiah 24:5, “changed the ordinance, broken the everlasting covenant.”

But a people will arise who shall “build the old waste places,” and “raise up the foundations of *many generations*.” There will be a company that will respect the law of God, and honor His Sabbath.

For nearly fourteen centuries (“*many generations*”) has Papal Rome pressed its counterfeit Sabbath upon the world, presenting it as the badge of its authority. So successful has been its work that nearly the whole Christian world has accepted this symbol of Papacy, and rejoices in it. Neither the Reformation nor the advancing light upon God’s word has broken its hold.

To evade the claims of the divine law, while enforcing the observance of the false Sabbath, this power reconstructed the ten commandments to suit its purpose. On the following page, in parallel columns, are given the law of God as spoken on Sinai, and the same as amended by the Papacy.

THE LAW OF GOD

As Given by Jehovah

"I will not alter the thing that is gone out of my lips."

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

• Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

[See *Exodus 20: 3-17.*]

As Changed by Man

"He shall think himself able to change times and laws."- *Daniel 7: 25.*

Douay Bible.

I.

I am the Lord thy God: thou shalt not have strange gods before me.

II.

Thou shalt not take the name of the Lord thy God in vain.

III.

Remember that thou keep holy the Sabbath day.

IV.

Honor thy father and thy mother.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not bear false witness against thy neighbor.

IX.

Thou shalt not covet thy neighbor's wife.

X.

Thou shalt not covet thy neighbor's goods.

[See *Butler's Catechism*, p 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.

In the amended version of the law it will be seen that the second commandment is omitted in order to allow the worship of images; the fourth is so changed as to remove from it every vestige of the true Sabbath; and the tenth is divided to make up the number ten, because of the omission of the second.

The vision of Daniel was literally fulfilled, that this power shall "think to change times and laws." Daniel 7:25. And truly it can be said, "They have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:5.

And as the Protestant churches were formed as the result of the great Reformation of the sixteenth century, they brought with them many of the errors of the dark ages, prominent among which is the Sunday Sabbath. And while denouncing the Papacy they have clung, and are clinging, to the first day Sabbath which the Papacy puts forth as the evidence of its authority, as shown from the following quotations from their own publications:—

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.—"*Abridgment of Christian Doctrine,*" p. 58.

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*Doctrinal Catechism,*" p. 351.

Are the foregoing claims true or false? F— 1-

the Sunday-keeping Protestant churches relate themselves to this question?

The following by Rev. Isaac Williams, B. D., represents the sentiments of the Protestant Episcopal Church of Europe and America:—

“There are some points of great difficulty respecting the fourth commandment; and wherever there is any difficulty in Scripture, we may be sure that it is intended to draw our attentive consideration to it, as a matter of great importance and profit.

“In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but then surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first.

“There is another difficulty on this subject; we Christians, in considering each of the commandments, turn to what our Lord says in explanation of them; for in the Sermon on the Mount, He says, that ‘not one jot or tittle of the law shall fail,’ that He has come ‘not to destroy, but to fulfill the law;’ and then He shows in the instances of the sixth, seventh, and third commandments, how He will require them to be fulfilled by Christians, not in the letter only, but in the spirit, in the heart and thoughts, far more strictly than the Jews thought it necessary. . . .

“How is it that the observance of the seventh day is done away with, although there is no warrant in Holy Scriptures for doing so? . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.”—“*The Church Catechism*,” pp. 333-336.

There is no point of difficulty, as suggested above, respecting the fourth commandment when we surrender our will to God and obey His law. The only difficulty to be met is where men cling to the first day Sabbath of the Papacy, and then attempt to justify such a course. In the foregoing quotation the same stand is taken that is taken by the Catholics, and, acknowl-

edging that they have no Bible proof for the Sunday Sabbath, the whole responsibility for the observance of the day is placed upon the church.

But there *is* a serious difficulty to be met by those who assume such an attitude. In the days of Christ the Jews had accepted tradition to the extent of making void the precepts of Jehovah.

At one time the Pharisees asked Jesus, "Why do Thy disciples transgress the tradition of the elders?" He answered, "Why do ye also transgress the commandment of God by your tradition?" He then states the condition of those who do this: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

This principle holds good in this generation as well as in the days of Christ. By their own statement Sunday worshippers stand condemned as holding to a man-made institution contrary to God's command, simply and only "because the church has enjoined it." Christ says that "in vain" do such "worship Me."

In a book by Rev. Amos Binney and Rev. Daniel Steele, D. D., issued by the Methodist Episcopal Publishing House, under the heading, "The Sabbath," occurs the following statements:—

"By this [the Sabbath] is meant,

"1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, *because that in it* God Himself had rested from His work. Genesis 2:1-3. Not that *God's rest* was necessitated by fatigue, Isaiah 40:28; but He rested, that is, *ceased to work*, on the seventh day as an *example* to man; hence assigned it as a *reason* why man should rest on that day. Exodus 20:11; 31:17. God's *blessing* and *sanctifying* the day, meant that He separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be the worshippers of that God who made the world in six

days and rested on the seventh. Exodus 20:8, 11; 31:16, 17; Isaiah 56:6, 7.

"2. The Sabbath is indispensable to man, being promotive of his highest good, physically, intellectually, socially, spiritually, and eternally. Hence its observance is connected with the best of promises, and its violation with the severest penalties. Exodus 23:12; 31:12-18; Nehemiah 13:15-22; Isaiah 56:2-7; 58:13, 14; Jeremiah 17:21-27; Ezekiel 20:12, 13; 22:26-31. Its sanctity was very distinctly marked in the gathering of the manna. Exodus 16:22-30.

"3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Exodus 20:8-11.

"4. This seventh-day Sabbath was strictly observed by Christ and His apostles previous to His crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42, 44; 17:2; 18:4.

"5. Jesus, after His resurrection, changed the Sabbath from the seventh to the first day of the week; thus showing His authority as Lord even of the Sabbath, Matthew 12:8; not to *abrogate* or *break it*, but to *preside over* and *modify*, or give new form to it, so as to have it commemorate His resurrection, when He ceased from His redeeming work as God did from His creation work. Hebrews 4:10.

"When Jesus gave instructions for this change we are not told, but very likely during the time when He spake to His apostles of the things pertaining to His kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25.

"6. That the Sabbath was actually changed from the seventh to the first day of the week appears from the example of the apostles, who, after the resurrection of Christ, celebrated the first day as the Sabbath. John 20:19, 26; Acts 20:7; 1 Corinthians 16:2. Hence this is called *the Lord's day*. Revelation 1:10."—"Binney's Theological Compend," pp. 169-171.

No just criticism can be offered to the first four of the propositions here quoted. They are logical, and unequivocally sustained by the word of God. No observer of the Seventh-day Sabbath could state them more clearly. But from that point the arguments are illogical, the positions untenable, and the statements untrue as to fact.

Jesus did not, as affirmed in proposition five, change the Sabbath, either before or after His resurrection.

No shred of evidence can be found, either in the words of Christ or the history or teaching of the apostles, to substantiate such a proposition.

God's law *could not be changed*. All efforts to do so are but man-made, and do not affect its validity. But more; if it had been or could have been changed the record of such change would of necessity have been as clear and positive as the record of making it and the commandment enforcing it.

The author of this proposition undoubtedly gave the best argument he had, namely, "This [the announcement of the change of the Sabbath] is *probably one of the many unrecorded things which Jesus did.*" Reader, are you willing to meet your God and Judge over His broken law with as flimsy an excuse as this for disregarding the Sabbath of the fourth commandment?

At the close of the fifth proposition a contrast is drawn between Christ the Redeemer and God the Creator, which in fact does not exist, since Christ is Creator as well as Redeemer. One text makes this truth plain: "He was in the world, and the world was made by Him, and the world knew Him not." JOHN 1:10.

As to the example of the apostles brought out in proposition six, the texts quoted contain no proof whatever that the disciples observed the first day of the week as the Sabbath. Let us examine them:—

First Text, John 20:19

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled *for fear of the Jews*, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

This was at the close of the day of the resurrection. The disciples did not believe that Jesus had been raised, so this could not have been a meeting to commemorate that event. They were not holding a religious meeting, as some have supposed, but were simply together in their own hired room where they lodged and took their meals, as we learn from Acts 1:13. See Mark 16:11; Luke 24:37. The statement is often made that Jesus came to this "meeting" with a benediction because of their assembling on this first new Sabbath. But this is not the case. He "upbraided them with their unbelief" in His resurrection. Mark 16:14. In the plain words of the text they had retired into that upper room because it was for the time being their home, and under the circumstances they spent more time there than they had formerly done "for fear of the Jews," and not to commemorate the resurrection of their Saviour, in which they did not believe.

Second Text, John 20:26

"And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

It is claimed that this was the Sunday after the first meeting. But the veriest school boy will tell you that eight days from Sunday is Monday. "After eight days" may have been Tuesday or any other day so far as the wording of the text goes. It certainly could not have been seven days,—the next Sunday.

Third Text, Acts 20:7

"And upon the first day of the week, when the dis-

ciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

This text is presented as a link in the chain of evidence showing that it was the custom of the apostles to meet on the first day of the week for religious worship. Hence, in some "unrecorded" way, this day *must* have become the Christian Sabbath in the place of the seventh day of the fourth commandment.

Not stopping to question the soundness of the argument, we ask, When did this meeting occur? It was



Paul Preached Till Midnight

Ready to Depart on the Morrow

a night meeting, for "there were many lights in the upper chamber, where they were gathered together." Vs. 8. And it was "upon the first day of the week." Vs. 7.

When did the "first day" begin? "And the evening and the morning were the first day." Genesis 1:5. This is the way God started the weekly cycle for this

earth. The Jews knew of no other way. When the sun sets one day that day is ended and the next one begins. "From even unto even, shall ye celebrate your Sabbath." Leviticus 23:32. Hence there could not have been a night meeting on the first day of the week except on the night following the seventh.

This was Paul's farewell meeting with the church at Troas. He preached all night, and on Sunday morning started on his long walk of nineteen miles to meet the ship which had gone before to Assos. This shows conclusively that Paul did not attach any sacredness to the day.

The following diagram will explain Paul's movements at this time:—

FIRST DAY OF THE WEEK, OR SUNDAY

In the evening, or dark part, Paul preached all night.	In the morning, or light part, Paul went on foot to Assos.
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"AND THE EVENING - - - - AND THE MORNING
WERE THE FIRST DAY." GEN. I:5.

It is easy to see that the time of Paul's meeting at Troas was simply a matter of convenience, and not because the day was the Sabbath.

We are not alone in our understanding of the circumstances of this text as the following quotations will show:—

"The sole doubt will be what evening this was. . . . For my own part I conceive clearly that it was upon Saturday night, as we falsely call it, and not on the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was. . . . Therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day, the day ever beginning and ending at evening."—*William Prynne, in "Dissertation on the Lord's Day Sabbath," pp. 36-41, A. D. 1633.*

"It was in the evening which succeeded the Jewish Sabbath."—*Conybeare and Howson's "Life of Paul," p. 626, people's edition, 1878.*

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath. . . . On Sunday morning, Paul and his companions resumed their journey."—*Prof. McGarvey, "Commentary on Acts."*

Fourth Text, 1 Corinthians, 16:2

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

It is claimed that this text refers to a collection to be taken at the public meetings held upon the newly made first day Sabbath. But unfortunately for this argument such an interpretation does violence to the text. "Lay by him in store" cannot possibly mean to put away from you into the contribution box.

Upon the proper rendering of the text Mr. J. W. Morton, former Presbyterian missionary to Hayti, bears the following testimony:—

"The whole testimony turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his lexicon, translates the Greek term, 'With one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it 'apud se,' with one's self; at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house; at home. The German of Luther, 'bei sich selbst,' by himself; at home. The Dutch, 'by hemselven,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence; at home. The Spanish of Filipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso,' with himself. The Swedish, 'near sig self,' near himself."

Fifth Text, Revelation 1:10

"I was in the Spirit on the Lord's day."

It is assumed that the "Lord's day" in the text is Sunday, and so Sunday must be the Sabbath. But this is assuming the point that should be proved. What

day is the Lord's day?—"The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isaiah 58:13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. Why is Christ Lord of the Sabbath?—Because He made it. "All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the *world was made by Him.*" John 1:3, 10. See also Col. 1:16.

It was the word spoken by Christ which created the world. Then it is Christ of whom it is said, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

It was Christ who made the earth "in six days." It was Christ who "rested the seventh day." It was Christ who "blessed the Sabbath day and hallowed it." And for these reasons He is "Lord also of the Sabbath." Nowhere in the Bible is any other day than the Sabbath of the commandment called the "Lord's day." This text proves that, far away on the Isle of Patmos, the beloved disciple observed and revered the day which the Lord made at creation, and has always called His own; and which He requires all men now to regard and observe as "a delight, the holy of the Lord, honorable," because it is His holy, blessed, sanctified day.

In a book by Rev. J. Q. Bittinger, published by the Congregational Sunday-school and Publishing Society, the following statements occur:—

“Christ’s endorsement of the Decalogue must be accepted as revealing His view of the permanency of the Sabbath. This endorsement is several times repeated. In the opening part of the Sermon on the Mount He uses this language: ‘Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.’ The ‘law and the prophets’ is understood as denoting the Old Testament. . . .

“But any lingering doubt of Christ’s position on the Sabbath is put to rest by His own express words—‘The Sabbath was made for man,’ not for man in any limited period or in any stage of his history, but for man universally and always. The Sabbath can never cease to be a memorial of divine rest. . . .

“Many works of beneficence were done on the Sabbath, which brought the day into prominent discussion. The Gospels, accordingly, abound in frequent reference to the subject. A different state of things existed when the Epistles were written.

“There did not seem to be any special occasion for calling attention to the Sabbath. The day was kept. Its validity was not questioned. . . . Paul, in his Epistle to the Romans is expounding the doctrine of justification by faith. Why should he canvass the Sabbath question? And yet in this discussion the law necessarily forms a prominent feature. Is there any reason for believing that he did not hold the law intact? or that he emasculated it by taking from it a single precept? ‘Do we then make void the law through faith? God forbid: yea, we establish the law.’ Romans 3:31. Subsequently he cites some of the provisions of this law, and sums up the whole in the exact language of the Great Master,—‘And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.’ . . . (Romans 13:9.)

“In ancient writers frequent mention is made of religious assemblies on Saturday. Athanasius says, ‘They met on the Sabbath, not that they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath.’ . . .

“The obligation of the Sabbath law comes to us from the Old Testament, and in the New this obligation is not annulled. Neither the Old nor the New leave any standing ground for those who maintain that the Sabbath was a temporary arrangement, to serve a special purpose, or to meet a special emergency. But we find it ordained from the first, imbedded in the Decalogue on an equal footing with the other commands, accepted and obeyed by Christ and His disciples, and maintained by the entire Christian church, as perpetually obligatory upon man. Not a word is said, or even hinted, that the day was annulled or set aside.”—“*A Plea for the Sabbath and for Man*,” pp. 87, 88, 90-92, 96, 97.

Be it remembered, that the preceding quotation is taken from the pages of a book advocating the observance of Sunday as the Sabbath. Yet after the clear statements of such grand truths, by some legerdemain, presto change, no one seems to know how, the Sabbath of the law, so strenuously maintained throughout, is transferred from the seventh to the first.

With a law which can not be done away, with a Sabbath instituted for the express and only purpose of celebrating the great work of creation, and with this Sabbath imbedded in the very heart of an immutable law, and with no evidence that any change was made by Christ or the apostles, how can arguments for another day be maintained in the same book? How can modern Sunday keepers be satisfied with the excuse of the Papacy, "because the church has enjoined it?" The first day Sabbath is frankly acknowledged to be a man-made institution, therefore those who observe it come under the Saviour's stern rebuke, "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

The following statements are from the pen of W. W. Everts, D. D., Presbyterian, regarding the Sabbath:—

"To guard the inviolability of His laws, God had signally punished Saul, Nadab, and Abihu. How then could He have been pleased with the substitution of the first for the seventh day, if not provided for in His new revelation? How could the apostles have encouraged by precept and example the observance of the Lord's Day, if set apart without divine authority, while warning the churches against the bondage of merely human appointments? . . .

"But clear apostolic example abundantly justifies the universal substitution of the first for the seventh as the Christian Sabbath. This change may have been one of the things pertaining to the king-

dom of God, concerning which Luke tells us Jesus spoke to His disciples after the resurrection."—*The Sabbath: Its Permanence, Promise, and Defence*," pp. 50-52.

Such argument is vain and even self-condemnatory, revealing as it does some sense of the sacredness and unchanging character of the divine law. How dare men, with the open Bible in their hands, reason thus? In vain do we ask to be cited to this "apostolic example" which so "abundantly justifies the universal substitution of the first for the seventh as the Christian Sabbath." The authors of books published by different denominations of Sunday keepers, as previously quoted, unite in the acknowledgement that there is no Bible authority for the change of the Sabbath.

Yet notwithstanding the admitted fact that there is no Bible evidence of any change, and notwithstanding evidence is all against the supposition that any such change was ever made by divine authority, men are so wedded to the false Sabbath that in sheer desperation they tell us that it "*may be* one of those unrecorded things which Luke says Jesus told His disciples."

As evidence that the apostles regarded Sunday as sacred, we are cited to the fact that they held religious meetings upon that day. But how many meetings did they ever hold upon Sunday so far as the record goes? Only one, namely, Paul's farewell meeting at Troas, upon the dark part of the first day corresponding to our Saturday night. No sacredness was asserted as belonging to the day. It was only a casual meeting, as we might meet Wednesday night for prayer and social meeting, or on any other day which the conditions would make convenient or necessary.

In addition to this lone meeting at Troas it is some-

times urged that Christ "uniformly met with His disciples upon the first day of the week after His resurrection." But how often did He so "meet with them."—Not once as that term is generally understood; a meeting presupposes appointment or previous arrangement. But these so-called meetings were rather appearances. Upon the day of His resurrection, Jesus "appeared first to *Mary Magdalene*." Mark 16:9. "After that He appeared in another form unto two of them, as they walked, and went into the country." Verse 12. "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Verse 14. These appearances all occurred upon the same first day, namely, the day of the resurrection, and not one of them was upon the occasion of a religious meeting, but incidentally as the disciples were following their usual bent, not even believing that the Saviour was risen.

Example of the Apostles

The weekly Sabbath, whenever referred to in the New Testament, always means the seventh day, or Saturday. Sunday is invariably spoken of as "the first day of the week." But the fact that Christ rose from the grave on Sunday, is offered by many as a reason for observing that day as the Sabbath.

But Matthew about six years after, in writing of the resurrection, says: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came *Mary Magdalene* and the other *Mary* to see the sepulchre." Matthew 28:1. Here a sharp distinction is drawn between the Sabbath and "the first day."

Mark, about ten years after the event, writes: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. Mark had not yet heard of any change in the Sabbath.

Luke, writing twenty-eight years after the resurrection evidently knew of no change, for he says: "And they returned [from the burial of Christ], and prepared spices and ointments; and rested the Sabbath day *according to the commandment* [See Exodus 20:8-11]. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

The gospel of John was written sixty-three years after the resurrection. In chapter 19:42 he speaks of laying the body of Jesus in the sepulchre on "the Jews' preparation day," which was Friday. Chapter 20:1 passes over the intervening Sabbath and speaks of Sunday, the resurrection day, as "the first day of the week." He mentions it as we would any ordinary working day, on which they would be at perfect liberty to bring the spices and ointments prepared on Friday, and do the work necessary in caring for the body of their Lord as was the custom for their dead.

When Constantine made his famous decree, more than three hundred years after Christ, that all people in cities and villages should rest from work on the first day of the week, even he did not call it the Sabbath, but called it the "Venerable Day of the Sun;"

from which heathen festival, the name "Sunday" originated.

It was not till at least one thousand five hundred years after Christ that Sunday began to be called the Sabbath.

And in nearly all the old family Bibles occurs the accompanying table in which Saturday is called the "seventh day, or the Sabbath."

So, clear down to the time when our old family Bibles were printed, it was accepted that the word Sabbath signified the seventh day, or Saturday.

DAYS OF THE WEEK

1st day of the week	Sunday
2nd day of the week	Monday
3rd day of the week	Tuesday
4th day of the week	Wednesday
5th day of the week	Thursday
6th day of the week	Friday
7th day of the week	or Sabbath, Saturday

"Paul, as His Manner Was"

If the example of the apostles be appealed to as evidence as to their understanding of this Sabbath question, we may be permitted to introduce the apostle Paul. In one of his famous tours through the Gentile churches, he came to Thessalonica, in Macedonia, "**where was a synagogue of the Jews.**" Here he, "**as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.**" Acts 17:1, 2.

At Antioch Paul preached to both the Jews and Gentiles on the Sabbath. Acts 13:14. At the close of the discourse the Gentiles asked him to preach the same things to them the next Sabbath. Verse 42. And the next Sabbath nearly the whole city came out to hear him. Verse 44.

At Philippi Paul met the people on the Sabbath, and there preached to them. Acts 16:13.

When Paul came to Corinth he made his home

with Aquilla and Priscilla. "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue *every Sabbath* and per-



Paul at Corinth

Worked at His Trade During the Week

Preached the Gospel Every Sabbath

suaded the Jews and the Greeks." Acts 18:3, 4.

How long he continued his work at Corinth we do not know. It must have been many weeks, considering the work accomplished and the movement of other apostles as directed by Paul from that place.

Rev. J. Q. Bittinger, Congregationalist, in his book, "A Plea for the Sabbath," as previously quoted, speaking of the Sabbath in the days of the apostles as recorded in the Epistles, says, "There did not seem to be any special occasion for calling attention to the Sabbath. The day was kept. Its validity was not questioned."

Certainly apostolic example is with the Sabbath of

Jehovah, given to commemorate the finished work of creation. So long as it remains a fact that God created the earth in six days and rested the seventh, just so long will it be that God's Sabbath memorial cannot be changed.

One more quotation will be added from first day authors. It is from the pen of A. W. Weston, of the Disciple Church:—

“The Lordian supper was instituted by the Saviour, whereas the Lordian Sabbath [Sunday] was not. . . .

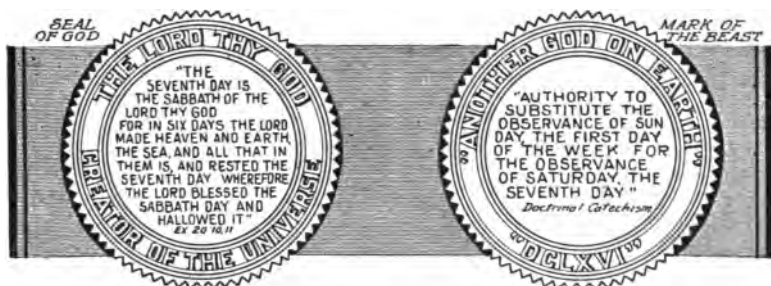
“There was vastly greater propriety that the institutions designed for man to honor Christ, should originate with man himself. . . .

“We are not of those who think that either the value or the authority of the day depends upon divine command. . . .

“It [the Sunday Sabbath] is the day of all days, immensely, immeasurably, infinitely superior to the Sabbath in every lesson which it teaches.”—“*Evolution of a Shadow*,” pp. 188, 190, 191, 200.

These statements have the appearance of the climax of defiance to the law of Jehovah, reaching closely to the borders of blasphemy. But the writer has only stated in plain terms the real position of others who reach the same conclusion in milder words.

Some day Jehovah will wonderfully surprise those who by specious words and defiant acts trample upon His holy day while offering in its stead a man-made institution. In thunder tones as at Sinai, He will demand of them, “Who hath required this at your hand?” “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10.



A Sealing Message

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7: 2, 3.

THE sealing work here introduced has its consummation at the close of probation. Then the last message of salvation has gone "to every nation, and kindred, and tongue, and people;" but it has been rejected by the many. Those who accept this message and are sanctified by it, are sealed for the kingdom. Then the door of mercy is closed, probation is ended, and the decree goes forth:—

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22: 11.

The seal brought by the "angel ascending from the east," is to be placed upon the "foreheads" of the "servants of our God." It must, therefore, represent some message sent to them, the acceptance of which separates them from the world and marks them as God's peculiar people. The climax is reached when their obedience to this sealing message has fitted them for translation when Jesus comes. This work of sealing

is the culmination of the three-fold message of Revelation 14. It brings out a company staunch, tried, and true, of whom it is said, "**Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**" Vs. 12. Their unquestioning obedience presents them to God as "**more than conquerors through Him that loved us.**" These characteristics become the badge or seal of their service to God.

What is a Seal?

The word *seal* in the original is defined as "a signet ring; a mark, stamp, badge; a token, a pledge." Webster defines the word as "an engraved or inscribed stamp, used for making impressions in wax or other soft substances, to be attached to a document, or otherwise used by way of authentication or security."

One author states that a seal is used "always in connection with some law or enactment that demands obedience, or upon documents that are to be made legal, or subject to the provisions of law. The idea of law is inseparable from a seal."

Most legal documents are not binding unless they bear the seal of the notary. The decrees of kings and governments require the seal of state to make them valid and obligatory. The seal attests the authenticity and authority of the document to which it is attached.

The Seal of God

A record of God's law is found in the statute book of His word,—the Bible. On Sinai it was graven on tables of stone by the finger of God. Where in that code do we find the seal of the Lawgiver, giving His

name, disclosing His identity, and stating His authority?

The first three commandments contain the name of *God*; but they do not designate who He is. Paul says, "there be gods many, and lords many." 1 Corinthians 8:5. Idolaters can claim these precepts as the law of their gods of wood and stone. The heathen of Africa can claim them for the gods of their fetish worship. There is nothing to designate the true God in these three precepts.

Passing over the fourth commandment, the fifth contains the words, "Lord God," but does not in any way define them. The last five precepts do not contain the name of God at all.

Turning back to the fourth, we find the desired information: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

One writer states that in the fourth commandment "the Author of this law has designated who He is, the extent of His dominion, and His right to rule; for every created intelligence must at once assent that He who is the Creator of all, has the right to demand obedience from all His creatures. Thus with the fourth commandment in its place, this wonderful document, the decalogue, the only document among men which God ever wrote with His own finger, has a signature; it has that which renders it intelligible and authentic; it has a seal. But without the fourth commandment, it lacks all these things."

The Scriptures speak plainly as to this claim regarding the fourth commandment. The Lord said to Israel, "**Verily My Sabbaths ye shall keep: for *it is a sign between Me and you* throughout your generations;**

that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. In Bible parlance the terms *sign, token, mark, and seal* are synonymous.

But let us not think of this instruction entirely as pertaining to the literal Israel that was overthrown at the destruction of Jerusalem. Paul says to the Romans, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:28, 29.

To the Gentiles of Galatia the apostle writes, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

And in his epistle to the church at Ephesus he says that "the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel." Ephesians 3:6.

Only by taking the place which the Jews would have occupied if they had remained faithful, can the Gentiles share in this "promise made to Abraham," and by this promise alone are we saved. The position that God has made one mode of salvation for the Jew, and has given a new gospel for the Gentile, is absolutely untenable. The believing Gentiles are "grafted in" to the stock of Israel and thus partake "of the root and fatness of the olive tree." Read Romans 11:16-24

The effects of this sealing message are summed up by U. Smith in the following words:—

"Having now ascertained that the seal of God is His holy Sabbath, having His name, we are prepared to proceed with the applica-

tion. By the scenes introduced in the verses before us, namely, the four winds apparently about to blow, bringing war and trouble upon the land, and this work restrained till the servants of God should be sealed, as though a preparatory work must be done for them to save them from this trouble, we are reminded of the houses of the Israelites marked with the blood of the paschal lamb, and spared as the destroying angel passed over to slay the first-born of the Egyptians (Exodus 12;) also of the mark made by the man with a writer's inkhorn (Ezekiel 9) upon all those who were to be spared by the men with the slaughtering weapons who followed after; and we conclude that the seal of God, here placed upon His servants, is some distinguishing mark, or religious characteristic, through which they will be exempted from the judgments of God that fall on the wicked around them.

“As we have found the seal of God in the fourth commandment, the inquiry follows, Does the observance of that commandment involve any peculiarity in religious practice? — Yes, a very marked and striking one. It is one of the most singular facts to be met with in religious history that in an age of such boasted gospel light as the present, when the influence of Christianity is so powerful and widespread, one of the most striking peculiarities in practice which a person can adopt, and one of the greatest crosses he can take up, even in the most enlightened and Christian lands, is the simple observance of the law of God. For the fourth commandment requires the observance of the seventh day of each week as the Sabbath of the Lord; but almost all Christendom through the combined influences of paganism and the Papacy, have been beguiled into the keeping of the first day. A person has but to commence the observance of the day enjoined in the commandment, and a mark of peculiarity is upon him at once. He is distinct alike from the professedly religious world and the unconverted world.

“We conclude, then, that the angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men in reference to the Sabbath of the fourth commandment. The agents of this work on the earth are of course ministers of Christ; for to men is given the commission of instructing their fellow-men in Bible truth; but as there is order in the execution of all the divine counsels, it seems not improbable that a literal angel may have the charge and oversight of this work.

“We have already noticed the chronology of this work as locating it in our own time. This is further evident from the fact that, as the next event after the sealing of the servants of God, we behold them before the throne, with palms of victory in their hands. The sealing

is therefore the last work to be accomplished for them prior to their redemption."—"*Daniel and the Revelation*," pp. 442, 443.

The Mark of the Beast

As the seal of God is the badge of entry into God's everlasting kingdom, so the mark of the beast subjects those who bear it to the awful punishments of the last day. Of such it is written:—

"If any man worship the beast and his image, and receive his *mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10.

The worship of the beast and his image must be a heinous sin in the eyes of Jehovah, for the penalties against it are the most severe of any recorded between the lids of the Bible. The receiving of the mark must take place at the same time that the servants of God are sealed, namely, in the last days.

What is this Mark?

This symbol of a mark is taken from an ancient custom as described by Bishop Newton: "It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand or on their forehead, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer."—"*Dissertations on the Prophecies*," Vol. 3, p. 241.

According to Prideaux, Ptolemy Philopater com-

manded that all Jews of Alexandria who applied for citizenship, should have the mark of an ivy leaf (the badge of his god, Bacchus) impressed upon them with a hot iron.—“*Connection*,” *Vol. II, p. 78*.

The original word for mark is defined as “a graving, sculpture; a mark cut in or stamped.”

This ancient custom of placing a significant mark upon individuals is used as a type of a moral mark which will be so indelibly impressed upon the characters of the rebels against the law and government of God that it will be plain in the sight of all earthly and heavenly intelligencies, and separate them from the righteous as plainly as the distinguishing brand of the ancients separated those who received it from their fellows.

What is the Mark of the Beast

Commentators generally agree that the beast here mentioned is the Papacy. The mark of the beast must be some form or observance by which the authority of that power is acknowledged. To what characteristic of that power does this mark respond?

Daniel in describing the Papal power under the symbol of the little horn, says: “**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.***” Daniel 7:25.

The Papacy has in past ages been the ruling factor in many earthly governments, and has not only *thought to change* their statutes but has actually done so at will. So this attempted change of law cannot refer to human statutes. But when this power reaches forth its sacriligious arm to change the precepts of Jehovah

it encounters a power it cannot subvert. It can *think* it has accomplished the change, but in point of fact God's law stands intact. This power can lead nearly the whole world to follow in its errors, but the words of the Saviour, "one jot or one tittle shall in no wise pass from the law," set bounds beyond which no earthly power can actually pass. Whatever claims may be set up to the contrary are only futile imaginings. God will search them out by and by.

Paul refers to this power as "that man of sin, . . . the son of perdition; who opposeth and *exalteth himself* above all that is called God, or that is worshiped." 2 Thessalonians 2 : 3, 4.

An earthly power might assume *equality* with Jehovah by claiming for its precepts equal authority with the precepts of the Creator. But here we have a power presented which exalts itself *above* God. It asserts its power to change the law of God, and demands and enforces, so far as possible, its changed law in opposition to God's original law.

The "mark of the beast" is given to those who "worship the beast." The "seal of God" is placed upon those who worship God. How shall it be determined which power the people are worshipping?—This is distinctly shown by the law they are keeping.

By an examination of the law of God side by side with the law as changed by the Papacy (See page 220) this feature is made very clear. Hence when the question is asked, "What constitutes the mark of the beast?" the answer is plain, "The mark of the beast is the change which the beast has attempted to make in the fourth commandment."

Daniel did not say that this power would make a

new law, but that it would "think to change" some law already in existence. God has but one unchanging law,—the ten commandments. This law the Papacy has endeavored to change, by substituting in the fourth commandment the first day Sabbath of the Papacy for the seventh day Sabbath of Jehovah.

By this attempted change the *seal* of God has been stripped from His law, and the *mark* of the beast has been substituted. The evidence of God's authority as Creator was removed, and the badge of the power of the Papacy to change was put in its place. This power does not claim that God instituted or commanded this change in the Sabbath, but that it was made by the "church," and history substantiates their claim. A few statements from reliable Catholic writers will make plain this claim to authority:—

"The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you Protestants, without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Corinthians 16:2; Revelation 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of saints, and the like, they might have good cause, indeed, to laugh us to scorn; for where was it written that these were Sabbath days in which those meetings were kept? or where is it ordained that they should be always observed? or, which is the sum of all, where is it decreed that the observance of the first day should abrogate, or abolish, the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of these is expressed in the written word of God."—"*Treatise of Thirty Controversies.*"

In the face of the foregoing claims the Sunday-keeping Protestant churches are silent. Many acknowledge that there is no Bible authority for the

change, but accept it solely "upon the authority of the church." For many years the Catholics have widely published an offer of one thousand dollars to any one who would, from the Bible, produce evidence that the Sabbath has been changed from the seventh to the first day of the week, but no one has taken it. The Sunday Sabbath is a man-made institution, and the Papacy boasts of the change as the badge, or "mark" of its authority, as shown by the following:—

"*Ques.* What does God ordain by the commandment ?

"*Ans.* He ordained that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Ques.* What is this day of rest ?

"*Ans.* The seventh day of the week, or Saturday ; for He employed six days in creation, and rested on the seventh. Gen. 2 : 2 ; Heb. 4 : 1 ; etc.

"*Ques.* It is, then, Saturday we should sanctify, in order to obey the ordinance of God ?

"*Ans.* During the old law, Saturday was the day sanctified ; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday ; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."—"*Catechism of the Christian Religion*," by Stephen Keenan (Boston, Patrick Donahue, 1857), p. 206.

Jehovah has given His Sabbath as the badge of His authority as Creator. The little horn power of Daniel 7:25, which we have identified as the Papacy, not only ruthlessly tramples upon this divine institution, making God's chosen Sabbath the busiest day of the week, but it has erected in its place a counterfeit institution to which it points as evidence of authority to command men under sin. As in the fourth commandment as given by the Creator we find the seal of God, so in that precept as applied to the false Sabbath by an apostate power, we find the badge of the Papacy, the mark of the beast.



The Coming King

“ Then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds

of heaven with power and great glory.” Matthew 24 : 30.

THERE IS no one truth of Scripture to which so much prominence is given as that of the second coming of Christ. The New Testament is especially eloquent upon this subject, over three hundred references to it being found upon its pages.

There is a reason for this prominence. The coming of Christ is the consummation of the Christian's hope ; the event which changes the Christian's experience from mortality to immortality, from the sorrows, labors, privations, and agonies of the present life, to the joys and everlasting felicities of the life to come.

Other hopes are set before us in the Scriptures ; but the hope of the coming of Christ is the crowning hope of all, in that it brings the realization of all other hopes. Thus Paul, writing to Titus, represents Christians as ever “ looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Titus 2 : 13.

Christians should not only look for the appearing of Christ, but they should love to contemplate it. What man was a more true and devoted follower of

Christ than the Apostle Paul? To him, in life and in death, the coming of Christ was a joyful theme, a "blessed hope." As he drew near to the end of his laborious life, and was soon to stand by the headsman's block the thought of the coming of his divine Master filled all the chambers of his soul with gladness. Condemned to death by an unrighteous judge, he looked forward to the glad time when the righteous Judge would come to judge the world in righteousness. See 2 Timothy 4:6-8. Like Abraham he believed that the Judge of all the earth would do right. See Genesis 18:25.

This righteous judgment, so full of hope and promise to the children of God, brings to those who have slighted the gracious offers of salvation and have followed their own evil ways, no ray of hope, no joy, no blessedness, nothing but destruction. The heart that will not be moved to repentance by the love of God, can be reached in no other way. God has no reserve power by which to save such.

Jesus declares that His coming will be to the wicked like the flood which destroyed the unbelieving and wicked antediluvians, who mocked Noah and rejected his message of warning. Read Luke 17:26, 27.

Says Paul: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our

testimony among you was believed) in that day." 2 Thessalonians 1:7-10.

To the wicked, the day of the Lord's appearing will be one of terror and distress. It is said of them in that day: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

In the preceding chapters we have shown that the relation of our Saviour to this earth has been varied, to meet the needs of a fallen humanity, and bring back the world to allegiance to God.

As Creator, the word of God as spoken by Him, called the world into existence.

As the great central figure of the plan of salvation, He was the "Lamb slain from the foundation of the world."

The Gospel of Christ was the hope of the patriarchs and prophets of the Old Testament, and He, in person, was the Leader of ancient Israel.

He was the greatest Teacher that the world ever knew.

He became the Man of Sorrows on earth, taking the nature of man and living as a man, passing through all the experiences that a man must meet, that He might be able to reach mankind in whatever condition they might be.

He bore the sins of the world in Gethsemane, and

died on Calvary, that pardon might be made possible to all who would accept the offering made at so great a cost.

Raised from the dead on the third day, He made the great coming resurrection day possible.

As our Mediator and Advocate, He pleads His blood in behalf of the repenting sinner, and by it brings to him forgiveness, justification, and righteousness.

As High Priest, He now presents His own sacrifice, His own blood, as a perfect atonement for the sins of His people on earth, and thus the claims of His Father's law are fully met, sinners are saved, and the justice of God vindicated.

But the time is very near when our Saviour will lay off His priestly garments, assume His kingly crown, put on His royal robes, and take to Himself the kingdom which He has redeemed from the power of the enemy. He is soon coming to earth to raise the righteous dead of all generations, change the faithful living from mortality to immortality, and with those redeemed by His great sacrifice, reign forever. To this great event the children of God have ever looked forward as the culmination of the hopes and desires of the ages.

When He comes, it will be the same One who once walked the earth a stranger; the same One who died on the cross for sinners; the same One who ascended to heaven in the sight of His astonished and sorrowful disciples. "This same Jesus!" Do you believe it? Jesus said, "I will come again." The angel said, "This *same* Jesus" will come again, "*In like manner* as ye have seen Him go." He went away

bodily; He will return in the same manner. "For the Lord Himself shall descend from heaven." 1 Thessalonians 4:16. He was borne away in a cloud; He will come in the same way. "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. Angels escorted Him to heaven; they will also return with Him. "The Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31.

But He will not come in His own glory alone. When He comes to receive to Himself His faithful ones, He will then appear in all the glory of heaven. He will "come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. His own glory is above the brightness of the sun. Read Acts 26:13. The glory of the Father can be no less, and the glory of a single angel is described as follows:—

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Revelation 10:1.

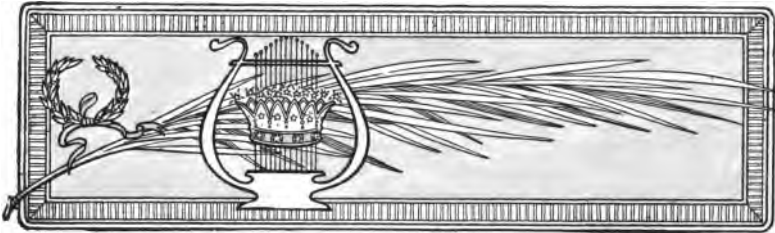
When Jesus comes as King, accompanied by ten thousand times ten thousand, and thousands of thousands of these resplendent beings, shining in all the glory of Himself and His Father, He will indeed be "wrapped in a blaze of boundless glory."

How different such a coming from that witnessed at His first advent. He came then a stranger to His own professed people; He will come again to be "admired in all them that believe." Then He came in weakness; now He comes in power to scatter His enemies. He was then a babe in Bethlehem's manger, wrapped in swaddling clothes, and lived to wear a

crown of thorns; now He comes a king, wearing a crown of glory, and attended by all the shining angels. Then He came to bear the burden of sin, to suffer and to die; now He comes without sin, nevermore to die, but bearing crowns of life for all His people. Thank God that this time—

“He comes not an infant in Bethlehem born,
 He comes not to lie in a manger;
 He comes not again to be treated with scorn,
 He comes not a shelterless stranger;
 He comes not to Gethsemane,
 To weep and sweat blood in the garden;
 He comes not to die on the tree,
 To purchase for rebels a pardon;
 Oh, no! glory, bright glory environs Him now.”

And we shall see Him. What a thought! See Him as He is; He whose head and hairs are white like wool, as white as snow; whose eyes are as a flame of fire; whose feet are like unto fine brass, as if they burned in a furnace; whose voice is as the sound of many waters, and whose countenance is as the sun shineth in his strength. See Revelation 1:14-16. But this is too much for our understanding. We must wait for the glad day of His actual coming, when our eyes may behold Him in all His splendor; for “It doth not yet appear what we shall be: but we know that, *when He shall appear, we shall be like Him; for we shall see Him as He is.*” 1 John 3:2.



The King's Reward

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

THE blessed Lord said to His disciples, "I will come again, and receive you unto Myself." John 14:3. To have Christ and be with Him eternally, is no small reward. But this promise was not for the disciples alone. When "Paul the aged" was in prison, waiting for his death sentence to be carried out, he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto *all them also that love His appearing.*" 2 Timothy 4:6-8.

A crown of righteousness is a part of the great reward which the King will bestow. This is called by some writers a "crown of life." James 1:12; Revelation 2:10. Another says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

But in order for this crown to be received by all for whom it is intended, some must be called from the dead; for many who now sleep in the dust have

been righteous. The Lord, however, has made provision for all these. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first.*" 1 Thesalonians 4:15, 16.

Thank God that though good men may die, the grave cannot hold them when the Lord comes and calls for them. No, indeed; for "all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. Not only this, but at the very instant when they come out of their graves the gift of immortality is theirs. This is the Lord's promise: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible [immortal], and we shall be changed." 1 Corinthians 15:51, 52.

Glorious change indeed; no more sickness, sorrow, pain, or death, "for the former things are passed away." Revelation 21:4. "Death is swallowed up in victory" (1 Corinthians 15:54), and all things are made new—a new life, a new home, a new occupation, a new song—and best of all, these may be enjoyed throughout the eternal ages.

Is all this worth looking after? Who does not desire such a reward? Oh, to be able to receive it! But in order to have this, each one must be "counted worthy" of it. When the Lord comes, only the "dead

in Christ" arise at His call. 1 Thessalonians 4:16. The rest of the dead do not rise till a thousand years afterward. See Revelation 20:5. This shows that the righteous are separated from the wicked when the Lord comes. But even this is done in a moment, in the "twinkling of an eye." There is no time for the judgment, then. No; before the Lord comes, He looks over the cases of those who profess to know Him, and decides who are faithful; all the rest are left out, and when the King comes, the faithful alone are raised to life. After these are taken to dwell with Him, the wicked have their resurrection, and are brought forth to be punished. John 5:29.

After the decision has been made as to who are worthy to come up in the resurrection of the just, then the Lord comes to give them the reward of everlasting life. Let us remember, then, that we must be ready to meet the Lord before this decision is rendered; for if we wait until the Lord is seen coming, it will be too late. We shall then be obliged to cry, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

The Lord gives us a solemn warning on this point. He says to all: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so that day come upon you unawares*. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35. Snares are placed in concealment, where they will take birds and beasts that are not looking for them; as they move along carelessly, not thinking of any danger, suddenly, in an instant, they are ensnared, never to escape. In just

the same way will the Lord's coming overtake those who are not prepared for it. "Watch ye therefore," the Saviour said, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

We have seen that our resurrection, our immortality, our being with Christ, our crown of inheritance, all depend upon, and are to be given at, His second coming. How important, then, that coming is. If the coming were to prove a failure, all would be lost. But that can never be. All through the dim ages of the past, as the saints have fallen one by one by the stroke of death, angels have marked their places of rest. And when the command of the returning Lord shall be heard, Go, "gather My saints together unto Me," with what joyful haste will the angels fly to meet those who have burst the tomb at the sound of the voice of the Son of God!

Oh, glorious awakening! Perhaps the first sight to greet the vision of those opening eyes in the dawn of eternity will be the face of an angel, radiant with glory. It must surely be an awakening of song, when death is thus "swallowed up in victory," and the sweet voice of Him who is our Redeemer is heard to sing, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." Hebrews 2:12. Then will the very heavens ring with the jubilee of that assembled throng.



“And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Revelation 21:2.

CHRIST, when about to leave His disciples, comforted them with these words: “In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14:2, 3.

There is a glorious city being built in heaven for the faithful. Mansions are being prepared in it for the overcomers. This wondrous city was already under construction when Christ was on earth. On His return to heaven, He promised to continue this work; and as the years passed, new mansions were to be added to meet the demands of the saints, even down to the very time when the King shall come and claim His own. Then, at the resurrection of the just, these mansions shall be given them.

Then the resurrected saints and the living righteous will be caught up “in the clouds, to meet the Lord in the air.” See 1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17. Borne from earth to the mansions prepared for them in the city of God, they will there

live and reign "with Christ a thousand years." Revelation 20:4.

During this thousand years the saints will "judge the world," as stated by Paul in 1 Corinthians 6:2, and as recorded in Daniel 7:22. At the end of the thousand years the wicked dead will be raised. See Revelation 20:5, 6. The New Jerusalem will come down to earth from heaven. See Revelation 21:2, 10.

For a thousand years Satan will be confined to this earth. During this time his subjects will all be dead, and he can deceive them no longer, for there will be none alive to be deceived, so the earth will be a dreary prison for him. This is called the binding of Satan. Read Revelation 20:2.

But with the resurrection of all the wicked who have ever lived, a field opens again in which Satan can work, and he is thus "loosed out of His prison." Revelation 20:7. Thus having opportunity once again to deceive "the nations" (verse 8), the earth no longer confines him as in a prison.

The glorious new Jerusalem is before him. He once before waged war with heaven (Revelation 12:7), and he now determines to marshal his forces and, if possible, capture the city. It is a desperate undertaking, but it is his last opportunity, and he hopes to win. This hope he presents to the vast throng of the resurrected wicked. In this multitude are the great warriors of every age. He deceives them with the vain hope of success in his enterprise.

The earth rings with the preparation for war. When all is ready, the mighty army is gathered "to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and

compassed the camp of the saints about, and the beloved city." Revelation 20:8, 9.

But as they are about to wage impious war upon Christ and the redeemed host, fire comes "down from God out of heaven," and devours them. Verse 9. Thus will end the kingdom of Satan, and the reign of wickedness in all the universe of God.

This purifying fire will cleanse the earth, and it will be made perfect and lovely as on the day when it came from the hand of the Creator, and He pronounced it "good."

Peter, speaking of this event, says that "the elements [the atmosphere surrounding the earth] shall melt with fervent heat, the earth also [shall melt] and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

The earth will melt with the burning of that day. The "works" of man "that are therein shall be burned up;" but from it will come a new earth, glorious in all the beauty that an all-wise Creator can give it. The "heavens," or atmosphere which surrounds it, will be made "new," freed from all the poisonous elements which now contaminate it.

The New Jerusalem has been preserved through these terrible scenes by the power of God. When the holy city comes "down from God out of heaven," our Saviour precedes it and prepares a place for it. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zechariah 14:4.

It is reasonable to suppose that in this wonderful valley, so miraculously prepared, the New Jerusalem will descend. It is the largest city the world has ever known, and requires spacious grounds.

The mount of Olives is surrounded by memories the most sacred. It is close by Jerusalem, in which was the temple where God was wont to meet His faithful people. Here the Saviour loved to go with His disciples. Whole nights He spent upon its sides in prayer, and from it He ascended to heaven when His mission to earth was finished.

When He returns, accompanied by the New Jerusalem, how appropriate that His feet should first rest upon the spot from which He ascended. How appropriate that the New Jerusalem, the capital city of the new earth, should rest upon the spot where the earthly Jerusalem once stood.

Hallowed by the presence of Christ, and transformed by His power, this spot of earth is purified and made ready without the action of the fires of the great burning. So while the surrounding earth is being melted and made new, the city of our God remains unmolested, the peaceful home of Christ and the redeemed throng.

God has seen fit to give us a minute description of this glorious city. It lies foursquare, and it is twelve thousand furlongs, or fifteen hundred miles, around it. This makes three hundred and seventy-five miles on every side. It has a wall about two hundred and fifty feet high, built of jasper. This wall has twelve foundations, made up of the rarest and most beautiful stones. In this wall are twelve gates, each one made of a single pearl. The mansions are made of transparent gold.

The river of life issues from "the throne of God

and of the Lamb," and runs through the main street of the city. The river flows beneath the tree of life, which grows on either side. From the description given in Revelation 22:2, we understand that this wonderful tree has two trunks—one on each side of the river. Its branches join at the top, forming a beautiful arch over the river.

"And the leaves of the tree were for the healing of the nations." Verse 2. Sin has dwarfed and enfeebled mankind; but the leaves of this tree will restore the race to its original condition before the curse of sin rested upon it. Thus all effects of the curse will be removed.

The fruit of the tree ripens every month, and it bears **"twelve manner of fruits."** Revelation 22:2. And as the saints come up **"from one new moon to another"** (Isaiah 66:23), it is reasonable to infer that this tree will be found loaded with a different variety of fruit each month. The fruit of this tree perpetuates the life of those who eat of it.

The New Jerusalem is the city residence of the saved. In it are mansions for all. Outside the city, to earth's remotest bounds, the nations of the saved dwell in peace, plenty, and happiness.

But they are not idle. They have their occupations and individual interests as we have now. Read Isaiah 65:21-25. They will **"build houses"** to suit their own tastes, and they will live in them forever. **"They shall not build, and another inhabit."** They will attend to farming pursuits; for **"they shall plant vineyards, and eat the fruit of them."** **"They shall not plant, and another eat."** There will then be no mortgages to foreclose, nor rents to pay, nor taxes to be collected.

Their occupation will be varied by frequent visits to their city home in the New Jerusalem; for "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23. But there will be order in this new realm, and there will be those who will govern the various provinces of the empire of Christ; for it is stated that "the kings of the earth do bring their glory and honor into it." Revelation 21:24.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. Forever made free from death, the saved will live an eternal life, in duration as the life of God, with whom "they shall reign forever and ever." Revelation 22:5.

Lost in amazement as we contemplate these wonderful themes, we can only join with Paul in exclaiming, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2:9.

SIGNS OF THE TIMES



FAMINES

“And there shall be famines.” *Matthew 24:7.*

ANYTHING which cuts off the supply of food from any part of the world produces famine in that part of the world. There are many causes that may result in breaking “the staff of bread,” among which prominent are drought, excessive rains, floods, frosts, ravage by insect pests, desolation of war, etc.

History records more than three hundred and fifty famines since the memorable seven years’ famine in Egypt in Joseph’s day. Among the most prominent of modern times may be mentioned the following:—

In 1775 in Cape Verd, 15,000 persons perished of hunger.

In 1814, 1816, 1822, 1831, and 1846, occurred notable famines in Ireland, occasioned by the failure of the potato crop. In 1847, the English Parliament voted \$50,000,000 to purchase food for the starving people of Ireland.

In 1837–38, 800,000 persons perished in Northwestern India.

In 1865–66, in Bengal and Orissa about 1,000,000 persons perished.

The Famines of India

The following facts touching famines in India are gathered from an article from Edward Russell, entitled, “Soldiers of the Common Good.” It was published in *Everybody’s Magazine* for June, 1906.

During one of India’s more recent famines eight million souls perished in a single year from hunger. This number equals about one-eleventh of the present population of the United States. These souls were not mercifully cut off from a happy life by earthquake, or tornado, or revolution, nor even by some disease doing its work in a short time, but they died after the prolonged agonies of famine. Men, women,

and little children perished while daily watching each other grow gaunt and lean and sunken-eyed, watched until with parched throats and gnawing pains they sunk upon their crouched haunches, the bones all but protruding from their attenuated limbs, and died in the streets already cumbered with the dead, for the reason that there were not enough left with strength to give them burial.

A single famine in India claimed more victims in a year than have perished in all the battlefields of the world in centuries.

We shudder at the thought of the French Revolution with its Reign of Terror, but it would take 3,500 Reigns of Terror to kill as many people as died in India in one year from lack of food.

In 1877 more than 5,000,000 people perished from famine in the



Sufferers in the Bombay House of the Society for the Propagation of the Gospel.

presidency of Madras alone out of a population of about 30,000,000.

In the Northern India famine of 1837, 1,000,000 perished. In 1860, in the same region, 200,000 died of famine. In 1866 one-third of the population perished. In 1869, in the same famine-stricken region, the mortality was 1,000,000, and again in 1878 a million and a quarter died from the same cause.

In the great famine of 1897, 3,000,000 people received government aid, which alone kept them from starvation.

In 1900 began the "black famine," which continued two years, during which time many died, while 6,200,000 people were kept from actual starvation by government aid and by relief afforded by outside charities.

Between the years 1891 and 1901 there was an actual decrease in

the population of India of 8,000,000 because of famine. Under normal conditions there would have been a like increase; therefore during that period of ten years there was, because of famine, a loss of 16,000,000 souls to the country in point of population.

Such famines as these referred to are becoming worse, notwithstanding the large charities that flowed into the stricken regions from nations having enough and to spare.

One sad thing about famines, not only in India, but wherever they prevail, is that such conditions are almost invariably rendered

worse by "man's inhumanity to man." In India and in Russia, for instance, even in fruitful years the taxgatherer leaves many of the peasants only a scant subsistence. Under such conditions even a partial failure of crops means an increased death rate and untold suffering to thousands, even when it does not reach actual starvation.

In India caste renders conditions, hard at best, even more intolerable and hopeless. This monstrous system holds India in its relentless grasp and closes the door of hope to thousands who might otherwise rise above their native environment, and even lift others up with them. Caste renders anything like general progress extremely difficult if not altogether impossible.

Caste forbids that one shall ever rise above the station to which he is born. One may, by breaking

caste,—that is by disregarding the rules of the system,—sink to a lower caste, but to rise is impossible.

The Sudras, the lowest laborer's caste, earn but \$2.24 per month. From this meager sum they feed and clothe themselves.

Why is the World Interested?

There are few so selfish and unfeeling as not to have a degree of sympathy for those who are in want and suffering. But even aside from this natural feeling for the unfortunate, the civilized world is



Sparrows

These saucy little fellows were brought to the United States from England that they might destroy caterpillars. But they have become so impudent and aggressive that they have driven away our native birds, are a pest in the cities, and a menace to growing crops. Their increase is enormous, and the *Strand Magazine* estimates "that in ten years, provided all lived, the progeny of a single pair would be 275,716,983,698 sparrows, all with a greedy mouth, and all a menace to the land."

interested in the condition of the people of India. Owing largely to the frequency of famine there, India is and always has been one of the plague centers of civilization.

Every famine in that seemingly so far off land is a menace to the health of the civilized world. Epidemics invariably follow famines. Fevers, smallpox, cholera, the plague, lurk in the poisonous water supplies, the undrained cesspools, the germ-laden dust, the defective sanitation attendant upon the unburied dead of the famine period. These epidemics always reap a second crop of death in this benighted land. In the year 1900 following the famine, 809,179 died of cholera, 85,796 of smallpox, and 522,704 of dysentery. From India these highly contagious diseases are carried to every foreign port, there to break out afresh. No land is immune, no household is even comparatively safe from the menace of India's pestilence-breeding famines.



The Rabbit Pest

In Australia and New Zealand, the rabbits have become a menace to farmers. Some parts of California, Colorado, Idaho, Oregon, and Utah are also overrun with these pests, which sometimes make crop raising practically impossible.

Not in India Alone

But it is not to India alone that we can look for the fulfillment of Christ's prophecy as recorded in Matthew 24:7. Three hundred thousand died of starvation and attendant diseases in the reconcentrado camps of Cuba during her war with Spain. Russia and China have had their still more recent famines, and many districts of these countries are always on the verge of starvation. Only a few years since, the United States and other lands liberally contributed to assist in caring for the famine sufferers of Japan.

While famine is not a direct evidence of the last days, its increasing frequency, together with the failure of food crops, shows that our world, like a feeble old man, is wasting away to its final death. In many localities that once produced abundantly, continual cropping has taken the fertility from the soil, until it has become wholly unproductive, and hence is abandoned to weeds and briars.

But still more alarming as it applies more directly to our immediate needs, some of our most important food crops are failing, often without apparent cause. The falling off of the wheat crop in the leading wheat-producing States is startling, and grave fears are aroused in

regard to the future of this staple bread product. For years the papers of our land have been calling attention to the decrease of the grain crop of the United States. The *New York Tribune* several years ago noted that in the three great wheat-producing States of Ohio, Illinois, and Michigan, "the average wheat crop has run down to less than twelve bushels an acre and it cannot be long till the wheat culture there must be abandoned as unprofitable," and to quite an extent it has been.

As recently as November, 1909, Mr. James J. Hill in an



article in *World's Work* said:—

"The armed fleets of an enemy approaching our harbors would be no more alarming than the relentless advance of a day when we shall have neither sufficient food nor the means to purchase it for our population."

Again in the same article Mr. Hill says:—

"The startling feature of this changed aspect of demand and supply is that it is immediate. We have to provide for a contingency not distant from us by nearly a generation, but already present. The food condition presses upon us now. The shortage has begun. Witness the great fall in wheat exports and the rise of prices."

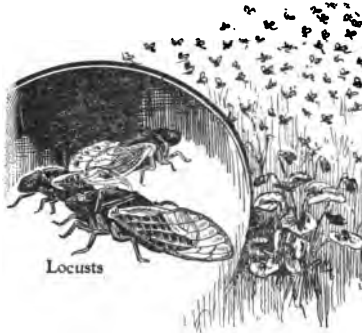
The abundant wheat crops of a few of the Western States and Western Canada are filling the gap caused by the falling off in the older wheat-producing States; but these may in turn soon show the same record as the others. California, which for years was our greatest wheat producing State, is showing a marked decrease in production.

Everything indicates that the world is growing old, and is in her dotage. The prophet Isaiah, speaking of the last days, says, "The earth shall wax old like a garment." Isaiah 51:6. The truth of this

The gypsy moth has become a terrible pest in Massachusetts. Notwithstanding the rigorous war upon it by the State, they are only successful in confining it to about 220 square miles of territory. They have not been able to exterminate it, or appreciably to diminish its ravages.

prophecy is brought to our minds in a hundred different ways, and especially in the uncertainty and falling off of crops which a few years ago were regarded as sure.

The cause of crop failures are not always the same. Sometimes it is loss of vitality of old mother earth herself; sometimes it is a



lack of sufficient rain; and sometimes it is the invasion of insect enemies to vegetation. During the last two decades, scores of new insect pests have arisen, at times practically exterminating products of the soil that were previously abundant. The scourge of the locust and the grasshopper has

been felt in some of our grain-producing States. The prophet Joel says of such pests: "The land is as the garden of Eden before them, and behind them a desolate wilderness." Joel 2:3.

Speaking of these insects, Professor Riley says, in the International Encyclopedia: "Insignificant individually, but mighty collectively, locusts fall upon a country like a plague or blight. . . . The morrow comes; the fertile land of promise and plenty has become a desolate waste."

Again the prophet Joel says: "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten. . . . Alas for the day! for the day of the Lord is at hand; and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:4-20.

To the Bible student the events transpiring around us are significant, and point to the day near at hand when the earth and the things that are therein; have waxed "old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Hebrews 1:11, 12.



“And there shall be famines and pestilences.” Matt. 24:7.

IN fulfillment of this prophecy we may expect to find in history records of fearful destruction of human life by plague and other pestilences. Our Saviour has given these things as signs of the latter days, and from them we may know that the end draws on apace.

Pestilences have prevailed more or less throughout the entire history of the world, but it is a notable fact that they have increased both in frequency and virulency since the beginning of the Christian era.

It is true that medical science has by the quarantine and improved methods of sanitation done much to restrict the ravages of some of the pestilences which formerly terrorized Christendom, but as some of the older diseases have been measurably controlled new ones have arisen, so that the world in its present condition is not likely ever to emerge from the overhanging shadow and menace of pestilence.

Tuberculosis, cancer, and pellagra, while they have never been epidemic to such an extent as to be called pestilences, are becoming very serious menaces to the health and life of a very large part of the human race.

Tuberculosis though known for many centuries, being described by Hippocrates more than four hundred years before Christ, has become alarmingly prevalent only in modern times.

Cancer is second only to tuberculosis as an enemy of the human race. It is constantly upon the increase, and so far medical science has been unable to devise any measures either for its cure or prevention.

Pellagra, sometimes called Italian leprosy, is a loathsome disease. Authorities are not agreed as to its cause and no cure has ever been discovered for it. It is always fatal and no quarantine can be made effective against it. It has been known in America for only a few years, but already it numbers its victims by thousands and has spread over a considerable portion of the United States.

The four most dreaded pestilences, because the most wide-spread

in their scope, and the most rapid and virulent in their operation, are bubonic plague, small pox, yellow fever, and cholera.

Black Death or Bubonic Plague

The black death, or bubonic plague, as it is called, is among the oldest and most fatal of pestilences. In its presence human skill stands paralyzed. No cure has ever been found for it.

The first accounts of this plague date back to 253 A. D. From 542 to 565 it raged in Egypt and Italy. In 543 it reached Constantinople, where it carried off 10,000 persons in one day. Between the years 664 and 683 it visited England four times.

Proust makes the statement that "between the eleventh and fifteenth centuries at least thirty minor epidemics of this disease appeared in different parts of Europe."

In the fourteenth century, it traveled over Europe generally, reaching England in 1349. Hecker estimates that during this visitation 25,000,000 persons died. London was visited in 1400, 1406, and 1428.

In 1428, 80,000 died in Dantzic.

In 1472, 40,000 died in Paris between sunrise and sunset,—one day.

In 1563, 1,000 a week died in London, 200,000 died in Moscow, and 50,000 at Lyons.

In 1576, Venice lost 70,000.

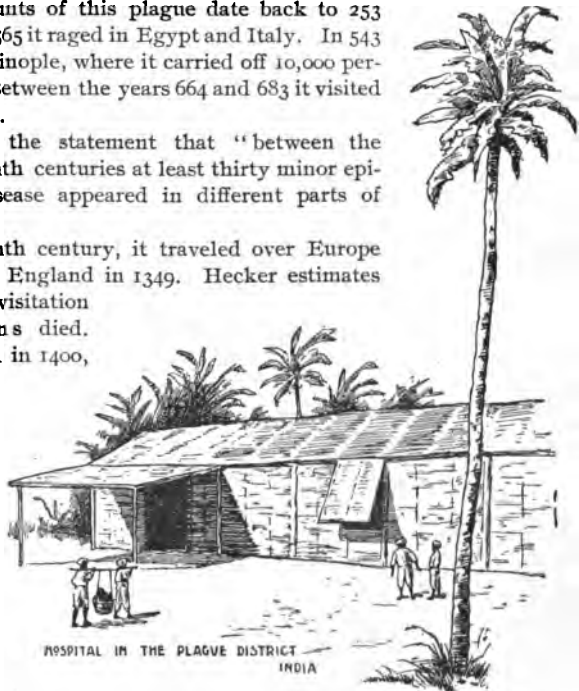
In 1603, 38,000 died in London, and 1,000,000 in Egypt.

In 1656, Genoa lost 60,000.

In 1664 was the great plague of London. The total deaths were 68,596. The infected houses were marked with a red cross and the legend, "God have mercy upon us."

In the eighteenth century, the plague visited Constantinople, and spread along the Danube.

In 1743 it appeared in Sicily, in 1744 in Hungary, then successively in European Turkey and Moldavia.



HOSPITAL IN THE PLAGUE DISTRICT
INDIA

It was in Constantinople in 1802-3, Armenia and Bagdad in 1807, Russia in 1808, Turkey and Egypt in 1828, Russia in 1834-35.

In 1853-54 it spread over Europe, Asia, and Africa.

It appeared in Europe on the Volga in 1878-79.

Since that time it has broken out many times in different places, but modern sanitary science has confined it to some degree.

In December, 1899, the plague appeared in Honolulu. There it became such a menace to the health of the people that a portion of the city was burned for the purpose of eradicating it. In 1900 two cases reached the port of New York, and the same year it found lodgment in San Francisco, where it retained a foothold until several years after the great earthquake and fire of 1906.*

The time was when this plague could have been stamped out, or at least brought under control. But the apathy of the world to this menace will surely bring it to other lands. Already have many cases been reported in South America, Hawaii, San Francisco, and some of the eastern cities of the United States. In some unhealthful season we may expect this plague to find its way to our very doors. Until intelligent, untiring effort is put forth to guard India against both famine and pestilence no country in the world is safe from the plague which it breeds.

Deaths From Plague

During the years 1896-1905, the deaths from plague in India are officially reported as follows:

1896	2,219
1897	47,991
1898	89,265
1899	102,369
1900	73,576
1901	234,672
1902	445,293
1903	201,893
1904	888,678
1905	est. 1,300,000

The increase from year to year is alarming. Unless effective measures for controlling this plague are taken, it will not be long confined to India. Already it is a menace to the world, and may soon reach our doors.

Smallpox

Smallpox is one of the oldest pestilences of which we have any account. The contagion exceeds in virulence any other disease, and may be communicated at any stage of its course. It appeared in Europe in the year 520. It is generally believed that the Saracens introduced smallpox into many parts of Europe in 770.

In 1517 it was carried by adventurers to the West Indies.

It reached Mexico in 1520, and Brazil in 1563.

The last great epidemic in Europe and America began in 1870 and abated in 1873.

*Bubonic plague is communicated to human beings largely if not entirely by flea bites. Rats afford a breeding place for fleas and also furnish a means of transporting them from one section of a city to another, or even of carrying them to distant cities. Rats themselves suffer from this disease, which is carried from them to human beings by fleas. Any ship coming from an infected port is likely to bring the plague, even though there may be on board no known case of the disease. It may carry infected rats and fleas. Some years ago the plague reached San Francisco in this way, and found a lodgment in Chinatown. It was exceedingly hard to eradicate, and it is believed by some authorities that its seeds still linger there. It is also stated that the grey ground squirrels so abundant in that State have become infected and are therefore a serious menace to the lives of the people even in the rural districts.

Yellow Fever

Yellow fever is typhus in its nature. It is most prevalent in a hot climate, and is especially virulent where sanitary conditions are disregarded. Frosts and a low temperature check its action; but the germs of the disease often lie dormant until the return of warm weather, and then come into fresh activity. For twenty-five consecutive years Philadelphia had its epidemic of yellow fever each summer, the germs remaining dormant during the winter.

It appeared in Charleston, South Carolina, and in Philadelphia, in 1793, and spread thence to New York and the ports of New England, as far north as New Hampshire. It has also prevailed to some extent in the Southern States and in other countries, since the dawn of the present century.

Cholera

This is also a modern disease, for the attention of physicians was not called to it until the year 1817. At this time it broke out in British India, resulting in great loss of life to both Europeans and natives. During the next three years it raged in Ceylon, spreading thence to China on the east and Persia on the west.

In 1823 it prevailed in Asia Minor and Russia in Asia, and was very severe in India.

In 1831-32 it reached England. The scourge next attacked France, Spain, and Italy, and finally crossed the Atlantic and invaded both North and Central America. In the course of twenty years the whole world was visited by the pestilence.

The outbreak of 1847 covered a much wider area than that of 1832, Russia, the whole of the American continent, and the West Indies being sorely smitten.

The third outbreak, in 1850, originated in India, passed to Europe in 1853, and attacked the armies in the Crimea, especially at Sebastopol.

In 1865-66, a fourth, but less violent, visitation yielded to sanitary measures.

In 1891-92, there was cholera in Russia and Germany.

But the most severe scourge of recent years was in Russia and Italy during the summer and Autumn of 1910. Between June 25 and October 7 there were 332,881 cases and 153,581 deaths in Russia alone. The mortality covers fifty per cent.

The Last Plagues

In the fifteenth and sixteenth chapters of Revelation we read of seven terrible plagues which will visit the dwellers on this earth. These plagues immediately precede the end of this dispensation; for

with the seventh plague comes the last great earthquake, which accompanies the appearance of Christ to this earth. See Revelation 16 : 17-20 ; 6 : 14-17.

Seven angels have charge of these seven great calamities. "And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. . . . And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Revelation 16 : 2, 10, 11.

This description seems to apply to some such pestilence as the "black plague," but in an aggravated form. This plague does not cease when the next one follows ; for in verses 10 and 11 it is spoken of as still doing its terrible work while the fifth plague is falling.

Truly there are terrible scenes yet to be enacted, and the pestilences and calamities which are becoming so frequent are but the forerunners of more awful events still before us. Quarantines serve now to check the spread of pestilences, but the time is coming when this will not be so.

The time of "the Lord's anger" is drawing near. His forbearance and mercy will spare a world in which wickedness is rife, until His people are all made up, and then the judgments of Jehovah will fall. To the righteous of this time the prophet appeals ; "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment ; seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2 : 3. These plagues are poured out upon the wicked alone. See Revelation 16 : 2, 6, 11.

When the plagues of God were poured out on Egypt, the dwelling-place of the children of Israel was free from them. In this last great outpouring of the plagues of God's wrath, the dwelling-places of His people will also be free, for the almighty God will spare and hide them. For the divine promise by the mouth of the prophet is :—"He shall cover thee with His feathers, and under His wings shalt thou trust : His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalms 91 : 4-10.



San Francisco, 1868

“And there shall be famines, and pestilences, and earthquakes, in divers places.” *Matthew 24:7.*

EARTHQUAKES occur in direct fulfillment of our Saviour’s prophecy as quoted in this text. Like the other calamities which have come upon the earth, we may expect that they will become more frequent and destructive as we near the end. History informs us that such has been the case, as shown by the following significant and important facts:—

From B. C. 1700 to A. D. 96, a period of 1,796 years, we read of only sixteen earthquakes, making an average of one in 112 years.

From A. D. 96 to A. D. 1850, a period of 1,754 years, about the same length of time as given in the first period, there were 204 earthquakes, giving one to every eight years.

From 1850 to 1865, a period of fifteen years, there were fifteen earthquakes, or one for each year.

From 1865 to 1868, a period of three years, there were fifteen earthquakes, or an average of *five* for each year.

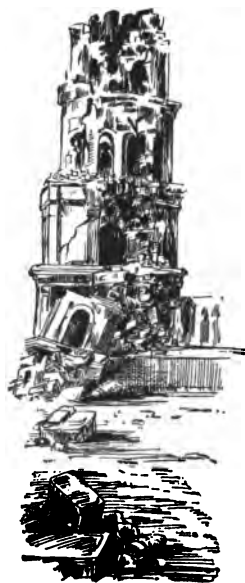
Professor Fuchs states that in the year 1885 there occurred 97 earthquakes, and that there were 104 during the year 1886.

Prof. Harry Fielding Reid, of John Hopkins University, special expert in charge of U. S. Geological Survey, in a private letter to the author of this book, under date of Nov. 19, 1910, states that the list of felt earthquakes for 1903, published in Germany, and the lists of 1904 and 1905, published by the International Seismographical Association, each record in the neighborhood of four thousand earthquakes, and of course they are not complete.

Chamber’s Encyclopedia says, “It is estimated that 13,000,000 people have perished by earthquakes.”

The *Christian Statesman* of July 17, 1875, says:

[277]



Wreck of Cathedral Tower at Manila, in Earthquake of 1880

**Table of Earthquakes
in the United States
from 1872 to 1885.***

1872	18
1873	27
1874	20
1875	33
1876	20
1877	33
1878	29
1879	19
1880	29
1881	52
1882	41
1883	39
1884	42
1885	51

14 years, 453

Average, 32.4 per year.

*Statistics are not available to bring this table up to date, but in the light of Prof. Reid's statement on page 277, we cannot doubt that the increase in the number of recorded earthquakes since 1885 has been very large.

"The continual occurrence and great severity of earthquakes have distinguished the period in which we are now living above all others, since the records of such phenomena began to be generally perceived."

D. T. Taylor, in "The Coming Earthquake," states that in the single year of 1868, over 100,000 persons perished by earthquakes. In January, 1869, there were eleven earthquakes, two of them great and destructive.

Referring to the great earthquake of 1868, Zell's Cyclopaedia says that in the Sandwich Islands and on the west coast of South America, it was one of the most destructive recorded in history. From Callao to Iquique the whole coast of Peru was destroyed. Immense tidal waves swept the coast. It is calculated that 30,000 persons perished in South America in this earthquake.

The catalogue of the British Society mentions more than 600 earthquakes between the years 1606 and 1872.

Among the most violent in the United States may be mentioned the one which occurred in the years 1811-12, the facts in regard to which are taken from "Great Events of the Greatest Century."

This earthquake was felt along the Mississippi River, from the mouth of the Ohio to that of the St. Francis, a distance of about three hundred miles. Thence it swept eastward, and died along the shores of the Atlantic. This may be described as a series of earthquakes; for the first shock was felt in December, 1811, and the last in February, 1812, thus covering a period of over two months.

The water of the Mississippi River, which was tolerably clear before, changed to a reddish hue from the mud thrown up from the bottom. Wide fissures opened along the shore, and, closing again, threw water and mud higher than the tops of the trees. Boatmen pushed off from the shore to avoid the peril



Lisbon Earthquake 1755

This was the greatest earthquake of which history gives any account. "It laid the city of Lisbon in ruins, killing 50,000 people in that city. It shook the whole Spanish coast and demolished 2,000 houses in Mitylene and the Archipelago. Property valued at more than \$27,000,000 was lost. This was followed by pestilence, which carried off more than 150,000 people in Constantinople."

on the land, and many of them were overwhelmed in the surging, foaming waters, which sometimes rose and fell several feet in a few moments. Others were carried inland by the rising waters, and were left high and dry when they receded.

Severe shocks have been felt in California, prominent among which were those of 1865 and 1868, the latter being particularly destructive.

A severe earthquake visited Charleston, S. C., in 1886, in which forty persons lost their lives, and \$5,000,000 worth of property was destroyed.

Disastrous Earthquake in California

There have been other earthquakes causing greater loss of life,



San Francisco Fire

but one of the most destructive to property ever known was the great California earthquake of April 18, 1906.

This earthquake was confined to the coast counties of Central California, with San Jose as the center of disturbance. The principal damage done by it was in Napa and Sonoma Valleys, north of San Francisco, and the Santa Clara, Pajaro, and Salinas Valleys, south of San Francisco, together with the hills of the Inner Coast Range, extending from San Francisco to Monterey. The principal cities and towns affected were San Francisco, Oakland, Santa Rosa, and San Jose. The smaller towns of Santa Clara, Los Gatos, Gilroy, Palo Alto, Santa Cruz, Monterey, Watsonville, Pacific Grove, Salinas, Hollister, Redwood City, Mountain View, and Healdsburg also suffered severely.

The damage to property in San Jose amounted to about five millions of dollars. Nineteen lives were lost in that city. At Agnew's Asylum, a few miles to the north in the same county, 110 patients perished in the collapse of the buildings.

Santa Rosa, a city of about ten thousand people, suffered severely. About fifty lives were lost, and the destruction of property was very heavy, fire following the earthquake.

In the Sonoma Valley nearly all the towns were destroyed. Not one building was left standing in Sebastopol. Leland Stanford University at Palo Alto suffered severely, the damage being estimated at \$4,000,000.

But the most terrible destruction both of life and property was at San Francisco, the metropolis of the State. As nearly as can be estimated, the property loss was \$350,000,000, while the loss of life has been placed at only 452. That it was not greater was owing, no doubt, to the fact that the earthquake occurred at an early hour in the morning, before the people were astir, and before the offices and business houses in the down town sections, which suffered most severely from the earthquake, were occupied by the forces employed there.

The earthquake proved but the beginning and much the least destructive part of the disaster. Fire quickly followed, and raged for three days before it was brought under control. An area approximately four miles square was burned over, being practically the entire business part of San Francisco, together with many residences, including the homes of the millionaires on Nob Hill.

Earthquake in Chili

While the horror of San Francisco's disaster was still fresh in the public memory, cable despatches from Chili reported that a similar catastrophe had befallen Valparaiso, a city of 160,000 inhabitants, and the most flourishing port of Western South America. There were two distinct and terrific shocks, the second following almost instantly after the first, and completing the work of destruction. At eight o'clock the whole city seemed suddenly to swing backward and forward, and then came a sudden jolt of such mighty force that buildings toppled to the earth as if made of brittle plaster, whole rows going down in a few seconds.

At Valparaiso the rumble of the first two shocks lasted about three minutes. Then followed four other shocks in quick succession. The electric lights went out, the gas mains were



Valparaiso, Destroyed by Earthquake

broken, but the frightened people could see in the dusk the massive stone walls of the houses swaying and lurching like ships in a heavy sea. One edifice after another caved in, burying many of the occupants who had been



Quilotta, Now Destroyed

unable to make their way to the streets. Fires started in various parts of the city, until it appeared from the harbor like a seething furnace, the ruins standing up blackly against the red glare. In a short time the entire business district of the city was in ruins. The water front began to sink, carrying down with it the stone docks and great warehouses, the extent of which emphasized the commercial importance of Valparaiso.

Santiago and other smaller cities also suffered severely from this same earthquake. It is estimated that a thousand lives were lost in Valparaiso and Santiago, and that the money loss would exceed \$250,000,000, a much larger sum in proportion to the ability of the people to bear it than the loss suffered in San Francisco.

One of the most monumental disasters of all time visited southern Italy and the island of Sicily at 5:20 o'clock, on the morning of December 28, 1908. The most of the inhabitants were still sleeping when the first shock came. Nobody knows or will ever know in this world exactly how many lives were lost, but the number has been officially stated as reaching 200,000. Reggio on the southern extremity of the Italian mainland, and Messina near the northeastern extremity of Sicily, suffered the most, though there was much loss of life and destruction of property over an area of nearly fifteen hundred square miles. A tidal wave followed the earthquake. Many fast in the ruins were either drowned on the spot or were swept out to sea.

July 11, 1909, about 200 persons were killed by an earthquake in southern France. On July 8 of the same year Messina, Italy, suffered from another shock, scarcely less severe than that of December 28 of the previous year. July 8, 1909, parts of India and Asiatic Russia suffered from a severe earthquake shock, which destroyed much property and killed a number of people. On the 15th of the same month a number of buildings were wrecked and several persons killed by earthquake in southern Greece. Fifteen days later, light earthquake

shocks were experienced in Illinois and Iowa, and on the same day an earthquake in southern Mexico destroyed several villages, killing a number of the inhabitants.



Rescuers at work among the ruins of *Messina*.

Opinion of Religious Papers

The editor of a religious weekly paper published in the heart of the California earthquake district, says:—

“These are days when the world has nearly forgotten God. . . . God has not forgotten those who have forgotten Him. He is endeavoring to bring the world to its senses, and to teach men the lesson upon which their eternal welfare depends.

“These destructive agencies are becoming alarmingly active, and the fact should cause sober reflections in the minds of thinking people. The word of God will throw light on the situation to those who seek light from that source. It is the hour of God’s judgment. The divine judgments are in the land, and the work of judgment must become more and more marked until the climax of God’s controversy with sin in the earth is reached, and

the day comes of the visible appearing of the Son of man in the clouds of heaven with His angels, to reap the harvest of the earth.”

Certainly there is in all this something very suggestive of the words of the prophet:—

“The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; . . . and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of

the earth upon the earth. . . . Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isaiah 24 : 19-23.

The editor of the *New York Witness*, said : —

"It is not pleasant writing to recount the horrors that have come upon the human race ; yet there are times when it is in order, and now appears to me to be the occasion.

"The terrible catastrophe in California is upon the lips of most people. It will be a seven days' wonder, and will then give way in the minds of the people at large to some other strange occurrence."

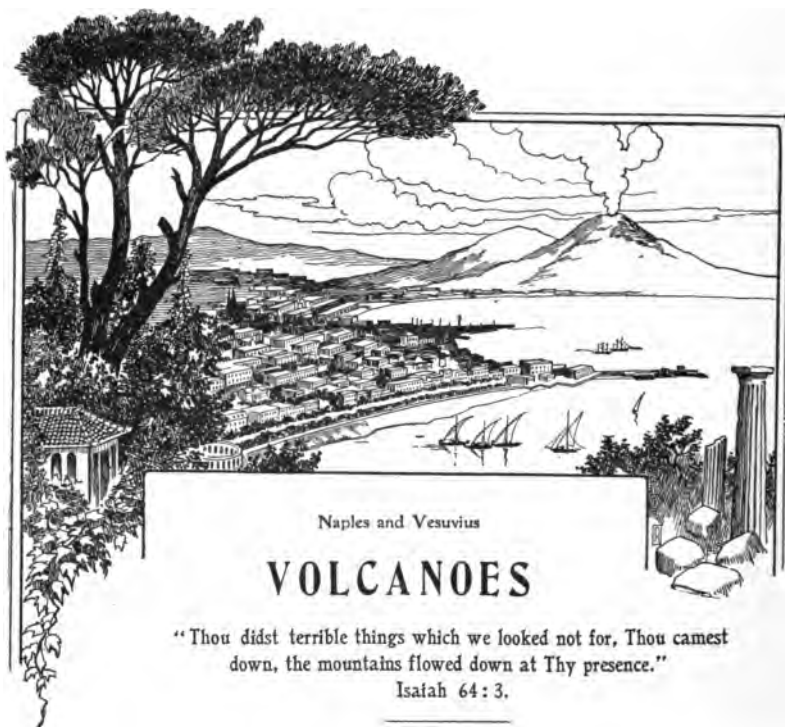
Jesus says : " All these things are the beginning of sorrows."

The sure word of prophecy informs us that just before the coming of our Lord from heaven, there will be an earthquake more awful than any that has been experienced since the "fountains of the deep were broken up" at the flood. In this calamity the whole earth will be involved. "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isaiah 24 : 18-20.

The apostle-prophet John says of this earthquake : "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found." Revelation 16 : 18, 20.

Very many texts in the Bible refer to this terrific convulsion which takes place in connection with the great day. Here is one passage : "The Lord also shall roar out of Zion, and utter His voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3 : 16. On this point read carefully Ezekiel 39 : 19, 20.

May we have made our peace with God so that we may be "hid in the day of the Lord's anger." May ours be the experience foretold by David of this time : "A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Psalms 91 : 7, 8.



Naples and Vesuvius

VOLCANOES

"Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence."

Isayah 64 : 3.

IN connection with the consideration of earthquakes, we can very appropriately present the matter of the ever increasing volcanic action, now becoming so pronounced as to be the subject of careful and continuous scientific inquiry.

Peter, speaking of the scoffers that should arise in the latter days, deriding the argument that the end of the world is drawing nigh, says: "For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3 : 5-7.

This destruction of the world by water is used by the apostle as a symbol of the impending destruction by fire; which the word of God assures us is certainly coming. In the account of the deluge we are told that "the fountains of the great deep were broken up, and the windows of heaven were opened." Genesis 7. Not only did rain descend from above, but the waters stored in the bowels of the earth

burst forth, thus adding to the terrible force of the deluge and completely changing the face of nature. Therefore we must believe that the Lord will not only rain fire from heaven, even as He did upon Sodom and Gomorrah, but fires will also burst forth from the interior of the earth.

Something of this kind would seem to be foreshadowed by Isaiah 34:9: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." The previous verse declares that this is a description of "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Vesuvius

In Southern Italy, ten miles E. S. E. from the city of Naples, stands the huge volcanic mountain known as Mt. Vesuvius, rising 2,300 feet above the level of the sea, with formerly a cone 1,900 feet tall, giving a total height of 4,200 feet above sea level. During medieval times, Vesuvius was looked upon as being the "opening of hell." It had been in eruption in A. D. 63, which is the first record we have of this volcano. But as time passed Vesuvius became again inhabited.

In A. D. 79, without warning, steam, smoke, fire, and ashes burst from Vesuvius. The cities of Pompeii and Herculaneum were slowly smothered out of sight.

Another eruption occurred in A. D. 223, another in A. D. 473, and nine others from that time on to A. D. 1500. Since the last date there have been many eruptions with serious results.

Notwithstanding the warning contained in the awful destruction visited upon Pompeii and Herculaneum and their adjacent villages, and ignoring the continued warning furnished by frequent eruptions, the people again clustered around the base of Vesuvius and even built their homes and planted their vineyards upon his very sides. All danger seemed to be forgotten.

But in 1902, notes of warning were again heard from Vesuvius, and again in February, 1906. At these eruptions, the ashes in ever increasing quantities, darkened the sky and filled the air with suffocating fumes, while lava streams swept on and on towards the doomed villages, and the city of Bosco Trecase with its 10,000 inhabitants. The terrified people hastily abandoned their homes and fled. On Saturday, the 7th, the city was destroyed.

The great loss of life in the destruction of Bosco Trecase and Ottajan was due to the vast fall of ashes crushing in the roofs of the houses. It is estimated that fully 5,000 houses were destroyed in this

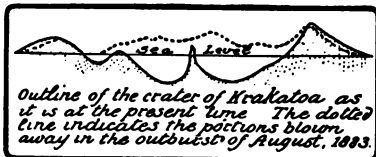
way, many of the people being buried with them. Another sickening scene of horror was seen at San Guiseppe, when the roof of the market house caved in from the weight of ashes upon it, burying some 200 persons in the ruins.

The total estimated loss of life in this eruption of Vesuvius is placed at 2,000 persons, and the loss in property at not less than \$20,000,000.

Krakatoa, in the Strait of Sunda

The most disastrous volcanic eruption known to recent times was that of Krakatoa, a small volcanic island in the Sunda Strait, between

Java and Sumatra. This eruption occurred upon the night of August 26-27, 1883. According to the "New International Encyclopædia," art. "Krakatoa," "a mass of rock material, estimated at more than a cubic mile, was thrown into the air in the form of *lapilli* and dust by a succession of explosions that were heard at a great distance." "A series of gigantic sea waves was also generated, and these caused great loss of life." "The total loss of life probably exceeded 30,000, one authority estimating it at 36,380."



The Mount Pelee Disaster

One of the most terrible disasters due to volcanic eruption occurred May 12, 1902, by the sudden bursting asunder of Mount Pelee, on the Island of Martinique, Windward Islands. Between this mountain and the bay was St. Pierre, a city of 30,000 inhabitants. Not one actually in the city



Volcano, Island of Krakotoa

at the time of the disaster was left to describe the horror of the scene. Thirty thousand souls were in a moment ushered into eternity, overtaken by the destroyer, some in their quiet homes, some in the marts of the business quarters, and some — alas, in the haunts of vice.

Many of the descriptions of this scene, though vivid, and doubtless accurate as far as they go, fail of mentioning one important feature of the Mt. Pelee disaster, namely, the combustible gases, which



Volcanic Eruption of Mt. Pelee, St. Pierre, Martinique, May 12, 1902

coming out of the mountain spread over the city and bay, enveloping in their deadly embrace both city and shipping.

The Elements Shall Melt

The destructive work of explosive gases at the eruption of Pelee is most suggestive of the time foretold by the Apostle Peter (2 Peter 3 : 10), when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

Of the condition of the earth following this time of universal destruction, the prophet says: "From generation to generation shall it lie waste. . . . He shall stretch out upon it the line of confusion, and the stones of emptiness." Isaiah 34 : 10, 11.

Who can hear of, and read about, these awful calamities, and not realize that God is, in mercy, warning all to flee from the wrath to come, while yet probation shall be extended to them?

Tidal wave in Japan, June 15, 1894



Ruins of the village of Shizuwa



Removing
the dead
at Shizu

Storms and Tidal Waves

“Stormy wind fulfilling His word.” Psalms 148 : 8.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.” Luke 21 : 25.

ALONG with the other calamities which are coming upon the earth as the “day of the Lord” draws near, we may naturally expect, according to the prophecy, to see disastrous storms by land and sea. We have only to look at the long list of terrible tornadoes and the awful tidal waves, as reported in the public press from time to time, to see that we are already in a period of disaster from these causes, such as the history of the world has never before known.

Cyclones

The late T. De Witt Talmage, in a sermon on the “Wonders of the Day,” delivered in 1883, said :—

“Look at the cyclones—the disastrous cyclones. At the mouth of the Ganges are three islands,—the Hattia, the Sundee, and the Decan Shahbaspoor. In the midnight of October, 1876, the cry on all those three islands was, ‘The waters! the waters!’ A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. *Did you ever see a cyclone?* No? I pray God you may never see one.

“But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its

foundations, and took dwelling-houses, barns, men, women, children, horses, and cattle, and tossed them into indiscriminate ruin. It lifted a railtrain, and dashed it down, a mightier hand than that of the engineer on the air-break. Cyclone in Kansas within a few months, cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disasters cyclonic?"

Satan is "the prince of the power of the air." Ephesians 2:2. He delights to bring calamity upon the earth. His efforts in this direction will be much greater, and the destruction more awful, as we near the end. John says of this: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

So long as God has a work to do on the earth, and a people to gather from among its nations, the wrath of Satan will be restrained. But Paul says that the people living in the last days "shall wax worse and worse." As man rejects God, His Spirit and restraining power are withdrawn from the earth, and Satan will have more power to work his own wicked will.

This principle is brought out in the history of Job. The devil complained that God had "made an hedge about him, and about his house, and about all that he hath on every side." Job 1:10. But when the Lord removed His protection, and allowed Satan to work his will upon Job, the mighty leader of the fallen angels marshaled his forces to destroy him and all his possessions. These servants of Satan, which were at his call, were not only the wicked bands of the Sabeans and the Chaldeans, but also the fire from heaven, and the wind from the wilderness.

We little realize what we owe to God for the protection he has given us all our lives. When this protection is finally and fully removed, as it soon will be, then Satan will bring upon this earth the direst calamities. Already he has begun his work, and the world stands appalled at the awful havoc wrought.

Tidal Waves

The tidal waves which have swept over different parts of the earth seem, if possible, more terrible than the cyclone, though somewhat less frequent. One of them in the South Pacific is thus described by a British vice-consul:—

"What a sight! I saw all the vessels in the bay carried out irre-

sistibly to sea; anchors and chains were as packthread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came with an *awful rush*, carrying everything before it in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

October 23, 1910, that section of country adjacent to Mt. Vesuvius, in Italy, was visited by a triple phenomenon apparently without parallel. This was nothing less than a volcanic eruption, a tornado, and a tidal wave all occurring simultaneously, and occasioning great destruction of property and considerable loss of life.

God's word points out an unprecedented hail storm which will break in its fury upon the earth: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent [about 100 pounds]: and men blasphemed God because of the plague of the hail."

This is the last of the "seven last plagues." "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Cyclone at St. Louis, Mo., May 27, 1896

Among the most disastrous storms of a cyclonic nature which ever visited the United States was the one which swept over the city of St. Louis, Mo., May 27, 1896. It approached in two successive waves, as though they were parts of a mighty army under control of one commander, the second wave exceeding in intensity of force and in destructive power the one preceding it. It left the city with more than 200 human lives crushed out, and \$50,000,000 in property destroyed.

First came a hurricane, accompanied by a mighty downpour of rain, lasting twenty minutes, flooding the streets and cellars. There was an interval of a few minutes of rest, and then followed a terrific tornado, lasting but a few minutes, but during that short time the city was so changed that it was hardly recognizable. The trees in the park



Lafayette Park Presbyterian Church

were swept away like grass before the mower's scythe, one park having only six trees left. The strongly built and palatial residences of the wealthy were torn in pieces the same as the tenements of the poor. School houses, hospitals, railway stations, churches, manufacturing establishments,—everything alike was torn, wrecked, unroofed, or demolished, and all drenched with blinding streams of water, which came down as though the very windows of heaven were opened. "If anything

was passed by comparatively unharmed," said one newspaper correspondent, "it seemed to be more like a freak of some malevolent spirit than a lack of power to destroy."

The air was full of flying *debris* of all kinds. Objects weighing tons were hurled through the air apparently as easily as those weighing but a few pounds. The streets were blocked to travel, and a network of tangled wires from the fallen telegraph and telephone poles was spread over all.

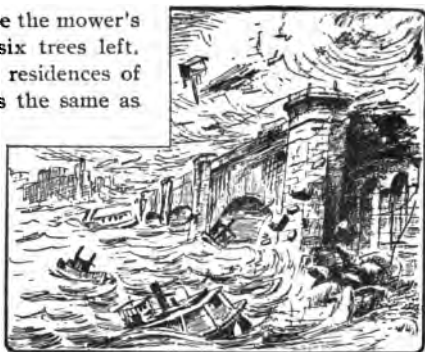
Fire broke out in many places, and as the firemen were powerless to help, nothing but the rain which fell in torrents saved the city from entire destruction. The boats and river craft of all kinds, exposed to the fury of the blast, were dismantled, overturned, and sunk, carrying their crews down into a watery grave. The terrible force of the wind may be seen in the fact that the eastern approach to the great Eads Bridge, a structure of stone and steel intended to last for all time, was wrecked by the storm, the steel railings being blown entirely away.

No tongue can tell, no pen record, the terrors of those few minutes and the night of horror that followed. The dead were everywhere. The wounded, many of them covered by fallen buildings or held down by timbers and other *debris*, cried piteously for help. Distracted people sought for their friends. The mourning for the dead and the joy of reunited families were often strangely mingled.

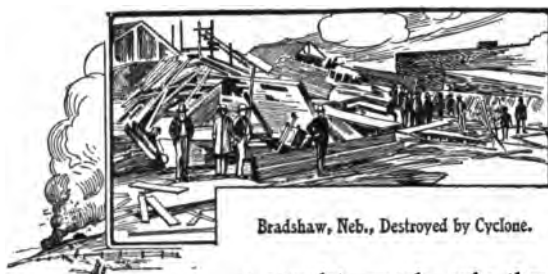
In this case, as in many others, we see the "stormy wind fulfilling His word," and we may hope and trust that while the judgments of God are in the earth, some at least of the inhabitants of the world will learn righteousness. See Isaiah 26:9.

Cyclone at Bradshaw, Neb., June 13, 1890

As an illustration of the cyclones which so frequently visit some



The Storm at Eads Bridge



Bradshaw, Neb., Destroyed by Cyclone.

sections of the United States, one which occurred June 13, 1890, by which the village of Bradshaw, Neb., was destroyed, may be noted.

The town was a complete wreck, only three buildings remained standing in the village of four hundred and fifty inhabitants. The track of this cyclone was about one-fourth of a mile wide.

Tidal Waves in Japan

In the island empire of Japan earthquakes are frequent. These are generally accompanied by tidal waves, and as there is a large amount of coast line, with many small and low-lying islands, all densely populated, the loss of life from this cause is often very great. The whole group of the Japanese islands is of volcanic origin, and the mighty internal force which gave the islands existence still operates in a way to bring great calamities upon the people. In 1882 the sea washed away whole towns, and thousands of persons were destroyed. But the crowning disaster to Japan in modern times was experienced June 15, 1896. (See chapter heading.) The tidal wave struck the coast in its greatest force at the town of Kamaishi, about three hundred miles north of Tokyo. Thirty miles of coast line were swept by the mighty wall of water, and for this distance all signs of human habitation were destroyed as far inland as the wave extended. Thirty thousand persons perished at this time.

Hurricane and Tidal Wave at Galveston, Texas

Galveston is the chief Gulf city of the Southwest. Its population at the time of the awful visitation was 37,798. There had been provided on the Gulf side two stone breakwaters, but the time came when these proved entirely inadequate to protect the city from the fury of the sea.

Toward evening of the 8th of September, 1900, a tide of five feet brought the waters of the Gulf within one foot of the surface of the island. This was followed by a hurricane in which it is estimated that the wind attained a velocity of 120 miles an hour.

As a result of this high wind a tidal wave swept the island to a

depth of from six to eight feet. House after house fell with a crash into the boiling flood. In the course of a few hours the once rich and beautiful city was reduced to a heap of ruins. Scarcely a house in the entire place escaped injury or destruction. No record will ever be made of the dead of Galveston. It is certain, however, that a very large part of the population perished. The loss of property can never be known. An estimate of \$50,000,000 is considered conservative.

A new city has sprung up in the place of the old, and everything that mechanical engineering can do in the way of providing an adequate sea wall and raising the level of the city, has been done. The protection is now considered ample, but even the strongest wall must fail "when the Lord arises to shake terribly the earth."



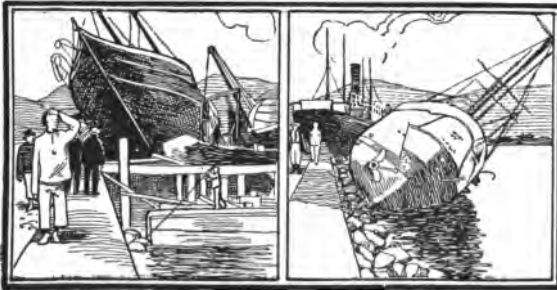
After the Galveston Hurricane and Tidal Wave

Typhoon at Hongkong

In the Far East storms similar to the "cyclones" and "tornadoes" of the West, are known as "typhoons." These are quite common, especially in the China Sea. One of the most noted of these is thus described by the *Literary Digest*:—

"To the year's [1906] list of staggering calamities, due to sudden and unforeseen manifestations of natural forces—a list already somber enough with its records of earthquake at San Francisco and at Val-

paraiso—must be added the death-dealing typhoon which swept down upon Hongkong with mysterious suddenness on September 18." This typhoon was local.



Scenes after Hongkong Typhoon

"Although it lasted only two hours it sank a fishing fleet of 600 junks, destroyed nearly all the native shipping in the harbor, and wrought havoc among the docks and buildings of the water-front. Estimates place the loss of life among the Chinese alone at 10,000, and it is said that \$20,000,000 would not cover the value of the property destroyed."

It is stated that during a typhoon the wind sometimes reaches a velocity of from 200 to 300 miles an hour.

Hurricane and Tidal Wave at Pensacola

September 26, 1906, Pensacola, Fla., was visited by the worst storm it had experienced in 175 years. The waters of the sea rose eight and one-half feet above normal. The wind attained a velocity of 90 miles an hour. The tides from the bay backed up into the city, destroying homes and turning the streets into seething rivers. When the storm commenced there were between fifty and sixty large steamers and sailing vessels lying in the harbor. When the hurricane subsided there were only five or six. The remainder had been beached, driven ashore, and piled up in a mass of wreckage.

Among the wrecks were several gunboats and other government vessels, nothing being able to withstand the force of the elements. Great iron steamships of 3,000 tons burden were driven ashore, one crashed through houses a block from the wharf, while every house for miles along the water-front was destroyed. While the storm was at its height, fire broke out in close proximity to the business district. So terrible was the storm that the fire department horses refused to leave their stalls and face the weather, and the firemen were obliged to pull the hose carts by hand.

Every business house from the wharf on Chalifoux Street to the Union Depot was unroofed, every window broken. Two entire freight trains, with their ponderous engines, were washed from the track and buried deep in the sand. Nor was the destruction confined to a limited area. Enormous damage to life and property was done at several of the army forts and naval stations at various points along the southeastern Atlantic coast.

Hurricane and Tidal Wave at Mobile

On September 28, 1906, a terrific hurricane swept up the Gulf Coast and centered upon Mobile Bay, driving the waters of the bay in a wall against the city. For hours the business district was covered by seven feet of water, the streets were awash with goods swept from the warehouses, and hundreds of bales of cotton were carried away by

the waves. All the wharves along the city-front were total wrecks. Eight steamers and river boats were sunk without a trace. Sixty lives were lost, and five thousand buildings were wrecked or damaged. The property loss was estimated at \$3,000,000.

For twenty-five miles north of Mobile the country was completely inundated. The fruit trees, the cotton, and sugar cane, and other crops all over Southern Alabama and Mississippi were ruined, causing great loss and hardship to the farmers of that vast section.

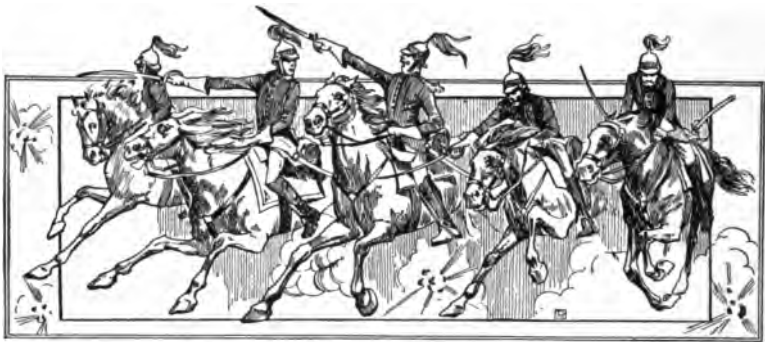


The Mobile Disaster.
The Wrecks of Shipping
Washed Ashore

West Indies and Florida

A storm notable both for its power and for the territory which it covered, swept over a portion of the West Indies and almost all of Florida October 14-17, 1910. The loss of life was not so great in this storm as in some of smaller geographical proportions. It was not a tornado, but a hurricane, the wind in some places attaining a velocity of ninety miles an hour. In Florida buildings were unroofed or blown down; forest and shade trees were uprooted; fruit trees denuded of their unripe fruit and were themselves twisted and broken by the angry wind. Many growers of citrus fruits lost almost their entire crop besides having their groves badly damaged. During this storm many islands were swept by a tidal wave. Small settlements were wiped out of existence, and many residents saved themselves by climbing into trees. Crops were ruined, business houses wrecked and many perished in the floods, and much shipping was destroyed.

With each passing year typhoons, tornadoes, and hurricanes seem to become more and more terrific and destructive, the "prince of the power of the air" being permitted to marshal, more and more forcibly, these elements as weapons of destruction, as "the great day of God" approaches, and the Spirit of the Lord is more fully withdrawn from the earth. This leaves Satan almost unchecked to carry out his plans and desires for the destruction of life and property.



Wars and Rumors of Wars

“And ye shall hear of wars and rumors of wars.” Matthew 24:6.

THE SAVIOUR describing the condition of the world previous to His second coming, declares that there shall be “wars and rumors of wars,” and that “nation shall rise against nation, and kingdom against kingdom.” Matthew 24:6, 7. This would indicate that, as the time draws near for the return of the Lord, the nations of earth will be making unusually great preparations for war.

The world has been a great battle-field, where the strong and the weak have contended for the mastery. Nations have arisen by battle and blood, held sway by the sword, and gone down the same way they arose. Time has not changed the hearts of men, and as nations have done in the past, so they are doing and preparing to do with greater intensity than ever before. As we look upon the world to-day, we cannot but be impressed with the remarkable preparations for war that are in progress, which far exceed anything ever before known in the history of the race.

Beginning with the French Revolution in 1789, and ending with the battle of Waterloo in 1814, Europe passed through the Napoleonic wars, which were the most terrible ever known in her history. But the armies and the preparations for war in Europe at the present time are on a scale far exceeding anything known in Europe at that time. Napoleon fought many of his most famous battles with an army that in European eyes to-day would appear ridiculously small. At the battle of Austerlitz, where he gained one of his most famous victories, his army numbered but 75,000 men. His great campaign in Russia was undertaken with an army of 450,000 men. At the battle of Leipsic, called “The Battle of the Nations,” there were 136,000 French opposed to 230,000 allied troops. Napoleon's last battle, at Waterloo,

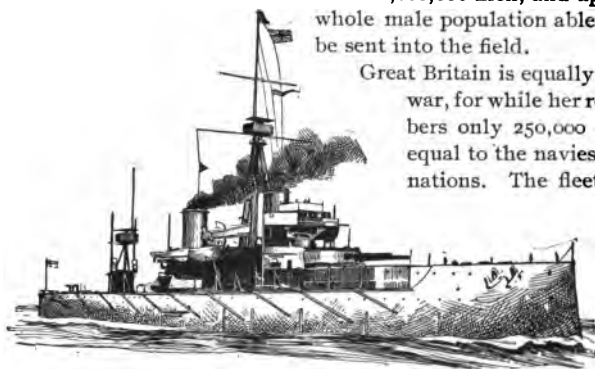
was fought with only about 75,000 men. How small these armies seem in comparison with the armies of to-day! Of the five great continental powers of Europe,—France, Russia, Germany, Austria-Hungary, and Italy,—each one of them has a standing army of about 1,000,000 men, and upon necessity the whole male population able to bear arms can be sent into the field.

Great Britain is equally well prepared for war, for while her regular army numbers only 250,000 men, her navy is equal to the navies of any two other nations. The fleets of all the great

powers are continually being increased, and it is a well-known fact that more than seventy-five per cent. of all the revenues of the leading nations is expended in warlike preparations.

The smaller powers of Europe have caught the same spirit, and have increased

their armies in proportion to their size and population, the same as the greater powers. To-day Europe is a vast camp, and the young men of the nations are withdrawn from peaceful pursuits and housed in army barracks, where in the life of the camp they receive a training distinctly cruel and unchristian. Perhaps the greatest warlike preparation, in that it takes the world by surprise, that has been made in late years, has been that accomplished by Japan. A third of a century ago Japan was unknown as a military power; to-day she is one of the most war-like of nations,—a nation which no European power would consider a mean antagonist. In naval activity, while not on a par with England, she ranks with such nations as the United States, Germany, and France.



British Battle-ship "Dreadnaught." The First of Its Class.

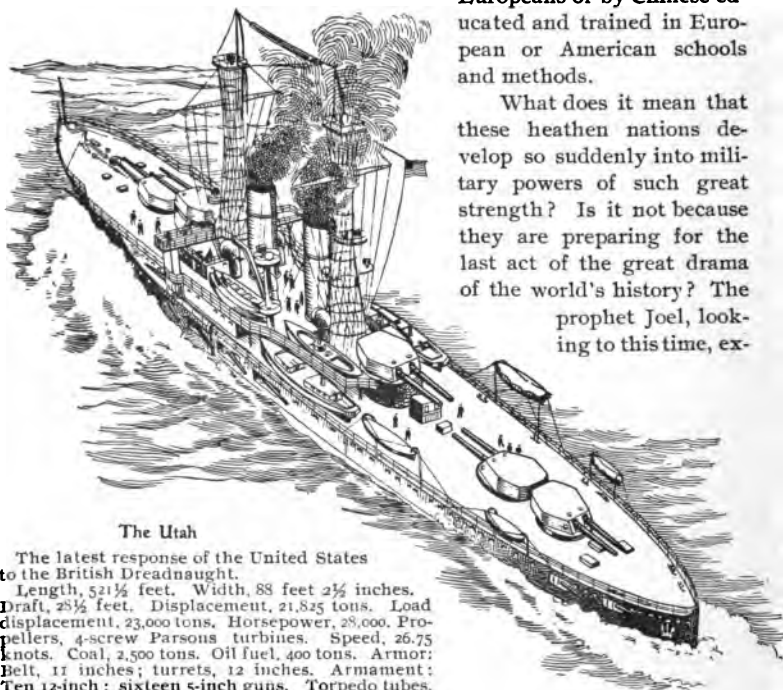
Length, 520 feet. Width, 82 feet. Displacement, 18,000 tons. Speed, 21 knots. Armor, 11 inches. Guns, ten 12-inch; eighteen 3-inch.

This ship has given the name of "Dreadnaught" to all vessels of its class. It has revolutionized modern warfare, and set the pace for the other nations. One such vessel could destroy all the navies of the world of twenty years ago. Among the different nations more than two score of these immense Dreadnaughts are already built or under construction. Many of the efficient battle-ships of ten years ago are said to be now only fit for the junk heap. The "Oregon," famed for her trip from San Francisco during the Spanish war was, ten years ago, considered one of the best battle-ships of her day. But she has a displacement of only 10,288 tons, and only four big guns. She is, with many others of even greater size and capacity, outclassed and out of date.

Following the example of Japan, and under her tutelage, China too is rapidly forging to the front as a war-like nation. Whereas her war with Japan found her without either modern military organization or effective weapons, to-day she has a thoroughly drilled, well-equipped army, and the nucleus of a modern navy ; both officered either by

Europeans or by Chinese educated and trained in European or American schools and methods.

What does it mean that these heathen nations develop so suddenly into military powers of such great strength? Is it not because they are preparing for the last act of the great drama of the world's history? The prophet Joel, looking to this time, ex-



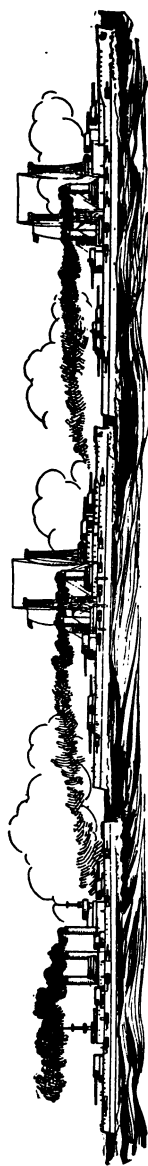
The Utah

The latest response of the United States to the British Dreadnaught.

Length, 521½ feet. Width, 88 feet 2½ inches. Draft, 25½ feet. Displacement, 21,825 tons. Load displacement, 23,000 tons. Horsepower, 28,000. Propellers, 4-screw Parsons turbines. Speed, 26.75 knots. Coal, 2,500 tons. Oil fuel, 400 tons. Armor: Belt, 11 inches; turrets, 12 inches. Armament: Ten 12-inch; sixteen 5-inch guns. Torpedo tubes, 2 twenty-one inch. Complement of men, 1,014.

claimed, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Let the *heathen* be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe." Joel 3:9-13.

The Revelator, describing the same time, says: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy



1909—Enlarged "Dakota," 26,000 tons.

1907—"North Dakota," 20,000 tons.

1903—"Connecticut," 16,000 Tons.

Six Years of Increase of Size and Fighting Power of Battle-ships of the United States.

servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation II:18.

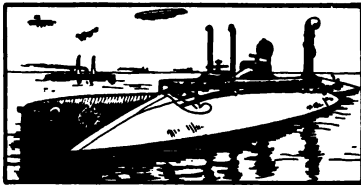
The nations are angry. They are jealous of one another, each fearing that the other will gain some advantage in power, trade, or an increase of territory; hence the mustering of armies and the manufacture of implements of warfare with a death-dealing capacity marvelous in accuracy and power. France and Germany, hating each other with intense hatred, each has reached out for allies until Europe is divided into two great opposing forces.

That war between France and Germany doesn't now seem so immanent as at sometimes in the past, has little significance. "What does it mean," asks a writer in the *Literary Digest* of August 3, 1910, "when the German kaiser and the French president still look asceant at each other?" He answers his own question by quoting these words from a recent French writer, M. Leroy-Beaulieu: "We can not forget our former compatriots of Alsace-Lorraine. If we were ever to forget them we should prove ourselves a singularly frivolous and ungrateful people. Nations like ourselves [that is like individuals] have no such short memories as this." The same writer also complains bitterly of Germany's treatment of France in the Moroccan matter.

But at present mutual jealousy and distrust between England and Germany overshadow and well-nigh eclipse the centuries-old *casus belli* between France and Germany. By means of the navy England has long ruled the seas. This has given her certain decided advantages in trade and in colonization. Since her successful war with France, a third of a century ago, Germany has manifested quite an ambition to at least share with England the advantages to be secured only by a strong naval power. For several years she has been building war vessels and fitting up and fortifying naval bases at a rate and to such an extent as to become a distinct menace to Great Britain. The result has been great suspicion and distrust between these nations.

Late in 1908 and early in 1910, there appeared in the *Daily Mail* (London), a series of articles by Robert Blatchford, the brilliant editor of the *Clarion* (Socialistic), in which the German menace to England is dwelt upon at length and greatly emphasized. As quoted by the *Literary Digest* of January 8, 1910, Mr. Blatchford says: "The policy of Germany is the Bismarckian policy of deliberate and ruthless conquest, with world-dominion for its goal." "All Europe is to be Teutonized." "That is the ambition that is driving Germany into a war of aggression against this country." "The strongest evidence of Germany's designs against Britain is the German navy."

Mr. Blatchford further argues that Germany does not need her navy for use against France or Russia; that she can use her ships only against England, and that "if we [the English] do not want war with Germany, we must be strong enough to cause Germany to want peace."



United States Submarine Torpedo Boat "Plunger."

In addition to the known forces of the tremendous war ships of the day, the navies of the world are now menaced by the uncertain, and by many considered the most to be feared, enemies under water and in the air. In the early nineties inventors were presenting to governments plans for submerged torpedo boats which could, unseen, approach the vessels of the enemy and destroy them in a moment with the dreaded torpedo. The "Plunger" represents this class of destroyers. Of this craft, in 1908, the United States had 19; Great Britain, 48; France, 99; Germany, 3; Japan, 9; Russia, 31; Italy, 6; Austria, 6.

The nations of Europe have been seized with a land hunger, which has led to the forcible division of Africa, and it is evident that a like exploitation and division of China has been prevented only by the influence of the United States in demanding "the open door" in that country, the influence of Japan in insisting that there must be no injustice done to Asiatics, and by the mutual jealousies of European

nations. There is scarcely an island of the ocean, from magnificent Madagascar to the smallest specks of land in the Southern seas, that has not within the last few years been forcibly taken possession of by some of the European powers. Even the people of the United States have caught the spirit of extension and conquest, as is witnessed by the acquisition of Porto Rico, Hawaii, and the Philippines.

With such a state of affairs one may expect great preparations for war,—may expect "wars and rumors of wars." To-day, the rumor is that Russia is preparing to invade Turkey; to-morrow, that her mighty army will soon force the passes of the Himalaya Mountains and invade British India. Again, German and British hostility toward each other leads the two nations to the brink of war. At another time France and Great Britain are growling at each other over

Egypt, or France and Germany about to clash over Morocco or some other complication in Africa. The empire of Austria-Hungary is on the verge of dissolution; the debates in its parliament are transformed into bloody encounters between the members. Southern Germany is not reconciled to its subordinate position in the empire; the socialists are active, and nihilism stands in the dark with a dagger, ready to thrust through any and every king or statesman in its way. Is it any wonder that under such circumstances there should be "wars and rumors of wars?"

The United States is affected by the prevalent spirit of these significant times. We have a "Monroe Doctrine," which is very offensive to some of the European powers, and its maintenance can be effected only by armies and ships of war. Hence a "vigorous foreign policy" is advocated, a strong navy is being built, and the highest military officers of the United States are advocating an increase of the army.

It is the fixed purpose of this government to allow no European power not now possessing colonies in this hemisphere, to gain any territory on this continent, and an attempt to do so may at any time bring the United States into collision with some foreign, or grasping European power.

Nations do not make such preparations for war without a purpose. A nation cannot go on always arming and never fighting. At some time the storm will burst in its fury, and all past wars will sink into insignificance before that conflict. In the last great struggle, the "mighty ones" of God (see Joel 3:11) will take part. Says another prophet: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isaiah 17:12, 13.

Several times it has seemed that a general European war could not be avoided; but a settlement has been speedily effected and the powers have again quieted down to watch one another. Why is this?—for the reason that God has a work to be done in the earth. The angels of God are holding the winds of strife until the "servants of our God" are "sealed." Revelation 7:3.

It will not be long now, however, before "rumors of war" will be turned to war itself,—war, grim and terrible—and none can be safe except those who have made God their trust, whose hope is in another world than this, even the new earth, wherein shall dwell the righteous. Matthew 5:5; 2 Peter 3:13.

Not till then will wars cease, and peace reign on earth from the rising even to the setting of the sun.

DISTRESS OF NATIONS

"And upon the earth distress of
nations with perplexity."
Luke 21:25.



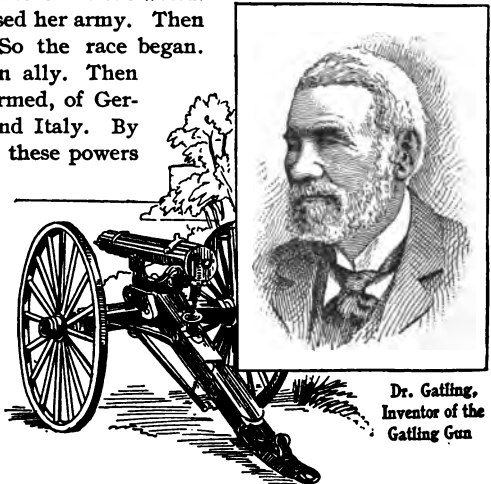
A GLANCE at the nations of the earth will make it apparent that a condition of distress and perplexity prevails, and that the statesmen of the world are greatly troubled to know how to meet the situation.

This condition is produced, *First*, by withdrawing so many men from peaceful pursuits; *secondly*, in the enormous taxation which follows.

This condition dates from the Franco-Prussian war of 1870-71. France had been the first military power in Europe, but in measuring swords with Prussia was defeated. A vast sum of money and the two provinces of Alsace and Lorraine were taken by Germany. France has ever since been determined to regain her lost possessions.

The rapidity with which the French nation recovered from the defeat of that terrible war astonished the world. Germany, alarmed, increased her army. Then France increased hers. So the race began. Germany made Austria an ally. Then the triple alliance was formed, of Germany, Austria-Hungary, and Italy. By the terms of this alliance these powers were pledged to keep up vast armies. France, isolated and threatened by all her immediate neighbors, finally formed an alliance with Russia. So the armament and the taxation go on.

Another phase of the distress of the nations lies in the fact that those powers which are in alli-



This awful fighting machine is constructed to give continuous firing at the rate of 1000 shots per minute.

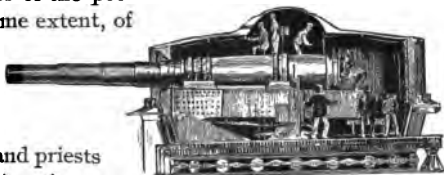
ance distrust one another, each suspecting the others of contracting secret alliances. Such a strained condition of affairs can not but lead to distress of nations.

Another cause of distress closely connected with the preceding is the dissatisfaction of vast masses of the peoples of Europe, and also, to some extent, of all the world, either with their present systems of government, or the way the laws are administered.

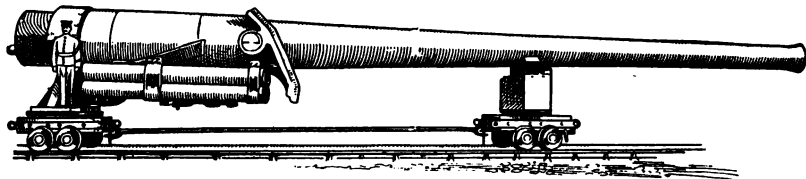
At the present time, kings and priests are endeavoring to tighten their grip on the people, and the result is a spirit of opposition to the present conditions. The nihilists of Russia, the communists and anarchists of France, Spain, and Italy, are parts of a dissatisfied public, which sometimes honorably, and sometimes in the worst possible way, strive to bring about a new order of things. The feeling of unrest has crossed the Atlantic, and is being widely diffused throughout this country. Thinking men, who have studied history in a way to understand its philosophy, hold that the times are similar to the years immediately preceding the French Revolution; hence they look for some terrible outbreak in the near future. Unrest is universal, and unrest is certainly a precursor of revolution.

With the nations joined in alliance, burdened with debt, and still, by enormous preparations for war, adding debt to debt; with universal jealousy pervading all nations; with statesmen at their wits' end to know how to guide their ships of state past the rocks that threaten to crush them in pieces; and with a restless, dissatisfied, and often rebellious people, the nations of the earth at the present day are full of the "distress" which was predicted by our Lord as one of the evidences of His soon coming.

In such days as these, happy is he whose hopes being withdrawn from this troubled world are placed upon Christ and His kingdom, which soon will take the place of all earthly kingdoms.



Turret of Battle-ship, Inside View



New 14-inch Gun, Undergoing Test for the Navy.
Weight of gun, 63 tons; weight of shell, 1,400 lbs.; powder charge, 365 lbs.

Peace
Palace
at the
Hague



War Spirit and Peace Talk

“Saying, Peace, peace; when there is no peace,” Jeremiah 6: 14. “And the nations were angry.” Revelation 11: 18.

THE situation touching probable war has not changed, except to grow worse, for nearly or quite a third of a century. This is fully understood, and the menace of war recognized by statesmen and military men everywhere. In a speech in the German Reichstag, April 24, 1877, Field-Marshal Count von Moltke, replying to what he regarded as an utopian view of the situation as it existed in his day, said:—

“Gentlemen, I share the *hope* and the *wish* of the orator for a lasting peace, but I do not share his *confidence*. Happy will be the time when the states will no longer be in a position where they must devote the greater part of their income merely to rendering their existence safe. . . . But, gentlemen, this lasting peace is prevented by mutual distrust, and in this distrust lies our greatest danger.”

In an article in *McClure's Magazine* for November, 1910, Colonel Richard Gadke, the great German military critic, not only quoted the foregoing from Count von Moltke, but whereas, the Field-Marshal spoke only of Europe, the Colonel says of the present situation, “European-American civilization stands, inwardly split and rent asunder, facing the dangers which threaten from its borders. . . . War begets Chauvanism and armaments; armaments beget distrust; and distrust, in turn, augments armaments in the same ratio as these increase distrust. It is a vicious circle into which the civilized world of our day appears inextricably to have fallen.”

Nor does Colonel Gadke stop with the attitude of “European-American civilization,” merely; he proceeds to show that Japanese ambition and egotism, increased a thousand fold by the victory over Russia, constitute a serious menace to the peace of the world. He quotes a Japanese naval officer as saying in an article published in the *Annual Register* of the English navy, that “*whether permitted or not permitted* [by the law of nations], Japan's insistent craving is the mastery of the Pacific Ocean.”

Thus there is presented to us an everwidening circle of storm centers from any one of which is liable at any time to arise a tornado of war that shall sweep with terrific force from nation to nation until the world shall be involved in the most titanic struggle ever known.

It is true that efforts have been made from time to time to change the attitude toward each other of the various nations. Peace congresses have been held at the Hague and in other cities and countries. A High Court of Arbitration has been established and a few minor questions have been submitted to it and have been decided; but the efforts to inaugurate universal peace have only served to emphasize the impossibility of reaching this much to be desired end while human nature remains unchanged. The war spirit as between nations is only the war spirit of individuals pooled for the accomplishment of ends not possible of achievement by individuals. In other words, back of all preparation for war is the war spirit in the hearts of the people.

The statement in the Bible, "And the nations were angry," shows that such a war spirit will exist, and the context shows clearly that this statement refers to the last days. Note these points:—

First, "And the nations were angry." *Secondly*, "Thy wrath is come." *Thirdly*, "And the time of the dead, that they should be judged." *Fourthly*, "And that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great." *Fifthly*, "And shouldest destroy them which destroy the earth." Revelation 11:18.

This enumeration, occurring in close connection with that of the anger of the nations, proves conclusively that the last days of this earth's history will be filled with war and unholy strife, and will not close in peace and safety as is fondly supposed by many. The following texts in parallel columns show the true situation of to-day:—

WHAT PEACE CONGRESS IS SAYING

"And *many people* shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:3, 4.

WHAT NATIONS ARE DOING

"Proclaim ye this among the Gentiles; *Prepare war*, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:9-13.

Jeremiah was given a vision of the earth in this time. He witnessed the marvelous war preparations among the nations, and in astonishment and fear exclaimed:—

“My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?” Jeremiah 4:19–21.

Verses 23–27 show that the prophet's foretold “alarm of war” occurs just before the coming of Christ, and the desolation of the earth which is to follow.

While these pictures are not so pleasing as the people's cry of “peace and safety,” they are the true representations of our times, for they are the Lord's own painting. Men talk of peace, and profess the most earnest love for peace even while making the greatest possible preparations for war.

But such talk means little, as is witnessed by the war between Russia and Japan, which followed within five years of the calling of the first Peace Congress at the Hague, by request of the Czar.

The principal wars of recent years show the impossibility with human nature as it is, of adjusting all national difference by arbitration. The Chino-Japanese War, the Spanish-American War, the English-Boer War, and the Russo-Japanese War, all of recent date, show the utter impotency of modern civilization, and even of popular Christianity itself, in the presence of the national war spirit, deep-seated as it is in human nature. It is in vain that either nations or individuals armed to the teeth make professions of peace. Inspiration tells the truth when, speaking of the time now present and extending just a little way into the future, it says: “The nations were angry.” The exact situation is well described also by the words of the psalmist: “The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.” Psalms 55:21.



STREET CAR RIOTS
IN BROOKLYN.

Capital and Labor

“Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth,” James 5: 4.

THE above denunciation refers to the last days, the times in which we are now living. The preceding verse, as given in the Revised Version, says of these men, “Ye have heaped treasures together *in the last days.*”

Practically these texts charge that those who have “heaped treasures together”—those who have gathered to themselves such colossal fortunes as we see to-day—have done so by fraud, and oppression of the poor.

All wealth comes originally from the soil. The Apostle James uses the work of the laborer who reaps the products of the soil, as a type of all laborers, who by their work add to the world’s wealth.

We have but to look about us to see that these texts are to-day being accurately fulfilled on every side. It is not necessary for the student of prophecy to go farther in order to prove that we are living in the “last days.” Never in the world’s history was there such a heaping together of great fortunes by rich men, corporations, syndicates, and trusts as at the present time. And never, amid such plenty, was there such general want and suffering among the poor.

Well says Rev. H. W. Bowman, in his “War Between Capital and Labor”:—

“Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase of poverty, was never witnessed before. Our age alone fits the prophetic mold.”

It is not a crime to accumulate property; but when this property is acquired through oppression, through grinding the face of the poor,—those who are the real producers,—then “the cries of them” are heard by the “Lord of sabaoth,” and one day He will require a terrible toll from the hand of the oppressor.

We are not of those who clamor for a leveling equality. The one whose brain institutes, and whose capital carries forward, any enterprise, is entitled to his share of remuneration for the same. Still the workman who furnished the bone and muscle and the skilled labor necessary to the carrying out of these plans, are equally entitled to fair remuneration for what they bring into the enterprise. If this principle — the principle advocated in God's word — could be carried out, there would be fewer great fortunes, and poverty, privation, and suffering among the toilers of the earth would not be known.

As an example in point may be mentioned two cotton mills that in the year 1880 paid their stockholders a dividend of twenty-one per cent., or over one-fifth of all capital invested, while their workmen were paid ninety cents a day. A prominent linen company, while paying the same wages mentioned above, one year declared a dividend of eighty per cent., or four-fifths of the capital invested.

It is against such operations that the Apostle James hurls the denunciation that the wages of the laborer "is of you kept back by fraud." By no possibility can such dividends be honestly paid, while the laborers, who have been one great element in its production, are ground down to the very limit of a mere day-by-day existence.

The book, "The Money Question," contains the following statements:—

"Thousands of men are forced to work for as low wages as fifty cents a day and support their families. One dollar a day is the average for factory help in the East, while the owners clear hundreds of dollars. A few years ago an Eastern corporation reduced the wages of its common laborers from \$1.50 to \$1.25, while its president was receiving \$75,000 per year, without any reduction of salary. In Massachusetts a large manufacturing firm reduced the wages of the largest class of its operatives from ninety cents a day to sixty-five cents, while the general manager was getting \$83.00 per day without any reduction."

This author adds: "The chief grievance of the laboring classes to-day is the inequitable distribution of wealth, every dollar of which is the product of labor, either mental or muscular. The producing classes do not receive the proper equivalent for their toil. They reap down the fields for speculators; they build railroads for capitalists; they run manufactories for corporations; they delve in the mines for monopolists; and only make barely enough to live, while their employers amass princely fortunes from their toil. . . .

"The tendency of our age is to turn the laborer into a mere machine, and forget that he is a man. In some manufactories the employer would consider it degrading to speak to his hired men. These men, mere machines, holding their places as long as they are any

good, are in their old age thrown out on cold charity, when they must either beg or go to the poor house to end their miserable existence. If the laborer received his just dues from his work, he would be able to end his life in comfort and ease. The ambitious laborer does not look kindly toward such an end, and, as a result, we have the frequent strikes, lockouts, and labor riots, all over the civilized world. These all reveal the fact that the question of the just amount of wages paid by the employer is the chief cause of dispute between them. Here is the conflict, and it can never be done away with so long as circumstances remain as they are at present."

Prof. Cairnes stated the matter in almost the same language:—

"A constant growth of the national capital maintains, with nearly equally constant decline in the *proportion* of capital which goes to support productive labor." As a consequence he says the result is "a harsh separation of the classes, combined with those glaring inequalities in the distribution of wealth, which most people will agree are among the chief elements of our social instability."

"Everywhere," says Bowman, "we find capital and labor arrayed against each other. While the shops and factories apparently move along as usual, there is from time to time an uprising among the laborers. There is no denying the fact that labor is becoming more thoroughly organized every day. This is likewise true of capital, and the contest which results grows more intense every year. Capitalists, to satisfy selfish greed and to put the laboring man at a disadvantage, were the first to organize, and workmen had to organize for mutual protection, at first, but later for retaliation. Both organize for selfish purposes—to gain an undue advantage of the other. The workmen declare that they are defrauded out of an equitable proportion of the increase of wealth. They claim that while the capitalists are amassing vast wealth, they are reduced to want and starvation. They are now denouncing the injustice of the wage system, asking for a fairer share of the proceeds."

If wage-workers were paid their fair proportion of what they produce, there would be plenty in their homes. If this were done, there would be money to spend, and the cry of "hard times" in all lines of industry and trade would no longer be heard. There is no lack in our land of the good provisions of God to make all comfortable.

Overproduction of both farm and factory is the complaint, and yet processions through the streets of our cities, crying for bread. There is no real overproduction, but the means to purchase has passed from the hands of the masses to the few who have appropriated to themselves the wealth of the nation.

In answer to the cry of "hard times," the following appeared in the San Francisco *Examiner*:—

"How is it in this country? We have so much to eat that the farmers are complaining that they can get nothing for it. We have so much to wear that cotton and woolen mills are closing down because there is nobody to buy their products. We have so much coal that the railroads that carry it are going into the hands of the receivers. We have so many houses that the builders are out of work.

"All the necessities and comforts of life are as plentiful as ever they were in the most prosperous year in our history. When the country has enough food, clothing, fuel, and shelter for everybody, why are times hard? Evidently nature is not to blame. Who is?"

At the close of the Civil War in the United States, President Lincoln said:—

"A time is coming which alarms and unnerves me, when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war."

Mr. Henry George, in "Progress and Poverty," says:—

"Unpleasant as it may be to admit it, it is at last becoming evident that the enormous increase in productive power which has marked the present century, and is still going on with accelerating ratio, has no tendency to extirpate poverty, or to lighten the burdens of those compelled to toil. It simply widens the gulf between Dives and Lazarus, and makes the struggle for existence more intense. The march of invention has clothed mankind with powers of which a century ago the boldest imagination could not have dreamed. But in factories where labor-saving machinery has reached its most wonderful development, little children are at work; whenever the new forces are anything like fully utilized, large classes are maintained by charity, or live on the verge of recourse to it. . . . In the United States it is clear that squalor and misery, and the vices and crimes that spring from them, everywhere increase as the village grows to the city, and the march of development brings the advantages of the improved methods of production and exchange. It is in the older and richer sections of the Union that pauperism and distress among the working classes are becoming most apparent."

When Abraham Lincoln spoke the words previously quoted the colossal fortunes of the present day were unknown, so there were but few millionaires in the United States. But how have they increased during the past forty years? The following statement from the *Boston Globe*, December, 1890, is to the point:—

"Men now living can remember when there were not half a dozen millionaires in the land. There are now four thousand six hundred millionaires, and several whose yearly income is said to be over a million."

"There are," said Mr. Gladstone, "gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar."

There are several capitalists in the United States who are worth from one hundred million to one hundred and fifty million dollars. Such vast sums can hardly be comprehended. One hundred men, earning one thousand dollars a year each, would all have to work *one thousand five hundred years* to earn as much as one of these richest men is worth. It would take a train of sixteen cars to carry as much gold, each car loaded with ten tons.

But while wealth has rapidly increased, it has gone into the hands of the few; the property also has passed out of the hands of the masses. Upon this point the *Young Men's Era* has the following:—

"When Egypt went down, two per cent. of her population owned all her wealth. The people were starved to death.

"When Babylon went down, two per cent. of her population owned all her wealth.

"When Persia went down, one per cent. of her population owned the land.

"When Rome went down, eighteen hundred persons owned all the known world.

"For the past twenty years the United States has rapidly followed in the steps of these old nations. Here are the figures:—

"In 1850, capitalists owned thirty-seven and one-half per cent. of the nation's wealth.

"In 1870 they owned sixty-three per cent.

"In 1890 statistics show that two per cent. of our population owned seven-tenths of our entire wealth."

Chauncey Depew says that "fifty men control the finances of this country and dictate its legislation."

But this situation is not peculiar to this country.

"In England, in 1887, one-thirteenth of the people owned two-thirds of the nation's wealth.

"Seventy persons own one-half of Scotland.

"Less than eight hundred persons own one-half of Ireland."

Truly the words of the apostle are being fulfilled in all the earth: "Ye have heaped treasures together *in* the last days." James 5:3. R. V.

Professor Cairnes, in his "Political Economy," says: "The rich will be growing richer, and the poor at least relatively poorer."

"In New York," says the *Boston Globe*, "the daily wages of sewing women is fifty cents for fifteen hours' work, and yet there are

people who wonder at the unrest and dissatisfaction among wage-earners. There are one hundred and fifty thousand women and girls in New York and Brooklyn who work from twelve to fourteen hours for fifty cents."

One writer says: "When rich men and wealthy monopolies pay starvation wages, what is it but wealth feeding on poverty?"

The following is from the pen of the late Frances E. Willard, in *Nineteenth Century Civilization*:—

"The Christian can not accuse the pagan. The *murder* of his civilization is slower; its method is finer. Its horrors are tempered to the sensitive nerves of a generation whose lips are moist with the profession of the doctrine of the lowly Nazarene; but beneath this travesty of science that names itself industrial competition, there lies a barbarism more pagan, a stupidity that is infinite.

"We read about women who make twelve shirts for seventy-five cents, and furnish their own thread—in Chicago."

"We are assured," says the *New Era*, "on what seems to be good authority, that the 'sweating' system is forcing men and women to work sometimes for thirty-three and even thirty-six consecutive hours to avoid starvation.

"Alas that gold should be so dear,
And flesh and blood so cheap!"

After a tour through the slums of Boston, the editor of the *Arena* speaks of the starvation wages paid by wealthy manufacturers. Among other things he mentioned "thirteen cents for fine custom-made pants manufactured for a wealthy firm which repeatedly asserts that its clothing is not made in tenement houses!"

Of nail makers in England, Mr. Potter says:—

"It is no unusual thing for a family of three or four persons, after working something like fourteen hours a day, to earn \$4.18 per week."

"Working women in London," says the *Pall Mall Gazette*, "cover and embroider sunshades at three-quarters of a penny apiece, and, if work can be got, skilful workers do two dozen shades a day. . . . In shirt making a woman who works sixteen hours a day earns from eighteen to twenty-four cents. This means, for ninety-six hours per week, a minimum compensation of \$1.08, and a maximum of \$1.44."

This paper further states that thousands of faint and ragged wretches were ready to fight for the chance of work at the wharves for forty cents a day.

Henry George, Jr., in the *Boston Globe*, states that the usual wages of farm laborers in Wiltshire is ten shillings (\$2.50) a week. This would give eight cents daily each for a family of five.

The Irish question has been a source of trouble in English legislation for years. It has never been settled because the larger portion of this much-abused country is owned by a very few Englishmen whose only interest in the country is the rental and taxes which they wring from the despairing people.

James G. Blaine, writing upon this subject, says :—

“They take from the tenantry that cultivate the land, \$66,000,000 rental per annum. Now mark you, I am talking of the little island, not so large as Maine, . . . and then they pay an imperial tax of \$35,000,000, and a local tax of \$15,000,000 more. There are \$116,000,000 to be wrought out of the bone and flesh and spirit of the Irish peasant, and no wonder he lies crushed and down-trodden.”

In Frankfort, women work for ten cents a day. Farm laborers get rent, fuel, twenty-five bushels of rye, three bushels of pease, one and one-half bushels of wheat, and from nineteen to twenty-five dollars in money for a year's work.

In Berlin “the incomes of 270,000 persons range from \$105 to \$165 a year; and 220,000 are not taxed because their incomes are less than \$105 a year.

“In Austria the common laborer receives about thirty-six cents for a day's work of twelve or fourteen hours.

“It is said that in Italy thousands live on wild roots, nuts, and herbs.

“In France, labor riots are frequent.

“It is stated that in China and Japan, wages are as low as six cents a day.”

In “The Money Question,” we find the following quoted :—

“A hundred years ago, when the inventions of Watt and Arkwright were transforming, by the introduction of steam power, the manufacturing industries of England, and a new epoch of social happiness was about to open for the world of labor, an English poet might have sung the same song as that of his Greek brother (who praised the invention of the water wheel), and yet to-day the triumphal song of labor has been changed into the bitter cry of outcast thousands. After two thousand years the economic millennium still seems as far off as it ever was. Machinery, it is true, has multiplied riches, and created leisure. But who are those who enjoy it? Here is the great practical problem of modern life. In all the countries of Christendom this is the most perplexing subject with which modern society has to deal. ‘Give us this day our daily bread,’ is the cry, too often the despairing cry, of the modern workman.”

The Coming Conflict



“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” James 5: 1-3.

WHAT will be the outcome of the conflict between capital and labor? To the rich the Lord says: “Ye have heaped treasure together in the last days.” James 5: 3, R. V. Those who have done this have resorted to oppression, until the working classes have been ground down to a point almost beyond endurance.

But the rich will not long enjoy their riches unmolested. The Apostle Paul says, “In the *last days* perilous times shall come.” 2 Timothy 3: 1. These are the very days in which treasure shall be “heaped together,” as we have seen.

The Apostle James, looking forward to the present struggle, sees the outcome, and speaking by inspiration, says to the capitalists: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.” James 5: 1-3. The very riches in which they trust will become the source of their overthrow and misery.

As the concentration and organization of power among the rich takes the property from the middle classes, it throws into the ranks of wage-workers men of intellect and ability. With such men at their head, the laboring classes have been organizing for protection, so that instead of the interests of capital and labor being mutual, as they must be to insure success, they now form two antagonistic forces.

Organized labor has become a power; and when its councils decide to make war upon any line of tyranny, the effect is felt everywhere.

The late Dr. Talmage, speaking in one of the Washington pulpits from Matthew 7: 12, “Whatsoever ye would that men should do to you, do ye even so to them,” said:—

“The greatest war the world has ever seen is between capital and labor. The strike is not like that which in history is called the Thirty

Years' War; for it is a war of centuries, it is a war of the five continents, it is a war hemispheric.

"The middle classes in this country, upon whom the nation has depended for holding the balance of power, and for acting as mediators between the two extremes, are diminishing; and if things go on at the same rate as they are now going, it will not be very long before there will be no middle class in this country; all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

"The antagonistic forces are closing in upon each other. The Pennsylvania miners' strikes, the telegraph operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters, are skirmishers before a general engagement, or, if you prefer it, escapes through the safety-valve of an imprisoned force which promises the explosion of society.

"You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or socialism, or Saint-Simonism, or nihilism, or communism; but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of the century.

"All attempts at pacification have been dire failures, and monopoly is more arrogant and the tradesunions are more bitter. 'Give us more wages,' cry the employees. 'You shall have less,' say the capitalists. 'Compel us to do fewer hours of toil a day.' 'You can toil more hours,' say the others. 'Then under certain conditions we will not work at all,' say these. 'Then you shall starve,' say those; and as the workingmen gradually use up that which they accumulated in better times, unless there be some radical change, we shall soon have in this country four million hungry men and women. Now four million hungry people can not be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the army and navy of the United States can not keep four million hungry people quiet."

Some of the best thinkers of the world are awake to the coming conflict between capital and labor.

Ruskin, Carlyle, and Disraeli, the great English publicists, prophesied the coming increase of poverty.

Mr. Bellamy, the editor of the *New Nation* at Boston, speaks thus: "These are times of storms and stress, when men's hearts fail them for fear."

Judge Brewer, of the Supreme Court, predicts a coming struggle against capital as bloody as the war of 1861-65.

"Never in the world's history," says Rabbi Adler, "has there been greater need to preach the duties of wealth and the rights of poverty. *In no previous age has the chasm been so deep which divides the rich and the poor.*"

Said the late Cardinal Manning: "The condition of the wage-earning people of every European country is a grave danger to every European state. The hours of labor, the employment of women and children, and the scantiness of wages, the uncertainty of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life."

Says George E. McNeill, editor of the *Labor Movement*: "The laborer and the capitalist are living in war relations; and the sooner this fact is acknowledged the better for the adjustment of differences. The mob can be put down for awhile; but the spirit of hate that now centers upon the great monopolies will soon extend to the government that acts as their protector. The existence of a million tramps is a standing threat against the stability of our institutions. They are the unorganized militia of incipient rebellion; and the attempt to suppress them by violent measures will fail in the nineteenth century as it did in the eighteenth."

The rich are beginning to realize the dangers that threaten them. The following is from a New York daily of 1892: "Since the outbreak of cranks in New York, the rich men of that city have had their houses guarded by from one to three private watchmen. Jay Gould has three. The late Colonel Elliot F. Shepard had a six-foot Irishman to watch his house. But the colonel should have remembered, 'Except the Lord keep the city the watchman waketh but in vain.' And so it is down the long list of New York's millionaires; each has one watchman or more to keep away cranks and other dangers. The private detectives' business has been very good this winter since Russell Sage was blown up."

It is said that a notorious millionaire, when asked why he did not build a palatial mansion, such as Vanderbilt's, replied "*I don't want a house that will be so easily found when the hungry fellows break loose.*"

Hugh O. Pentecost, in 1892, reasoning from the history of the past, said: "We are on the brink of a financial panic. It may break upon us at any day. Only a few days ago money was loaned on Wall Street at the rate of nearly two hundred per cent. a year. Soon after the panic comes laborers will begin to feel the pangs of hunger and the bite of cold. A hungry stomach and shivering limbs know no respect

for property, no reverence for law. And when hungry men begin to seize food and clothing wherever they can find them, the monopolists will have them shot, and . . . a horrible dance of death will ensue, by the light of burning houses and the discordant music of cries, and groans, and musketry, and dynamite bombs."

It is useless for us to close our eyes to the fact that red-handed anarchy, if not actually abroad in the earth to-day, is only awaiting the return of the business depression of a few years ago to spring again into destructive activity. Unscrupulous men, and women too, are only too glad to take advantage of the spirit of discontent among the working classes. They make it their business to foment strife between capital and honest labor.

On the subject of anarchy, T. DeWitt Talmage, in "A Battle for Bread," says: "Great throngs gather at some point of disturbance in almost all our cities. Railroad trains hurled over the rocks! Workmen beaten to death in sight of their wives and children! Factories assailed by mobs! . . . The whole country asking the question, 'What next?'"

"Anarchy is the abolition of the rights of property. It makes your store, and your house, and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson, and murder, and rapine, and lust, and death triumphant. It means no law, no church, no defense, no right, no happiness, no God. It means hell let loose on earth, and society a combination of devils incarnate."

Of the anarchist the same writer says: "He owns nothing but a knife for universal blood-letting and a nitro-glycerine bomb for explosion. He believes in no God, in no government, no heaven, and no hell, except what he can make on earth."

Rev. W. H. Bowman, in "War between Capital and Labor," says: "What do these immense hordes of anarchists and nihilists propose to do? They propose to right the wrongs of this world by a greater wrong,—by dynamite, sword, and torch to crush out the last vestige of government, and bring about a social chaos. Their numbers are constantly increasing."

The *Christian Union* lately said that the Russian nihilists "avow that their aim is to overturn civilized society. They declare that society as constituted is so corrupt and so essentially oppressive of the poor that there is no way of reforming it, and the only remedy is destruction. Their correspondence with the revolutionary societies of London and Paris shows that the conspiracy is world-wide."

To the laboring man and woman we would say, Shun anarchy and anarchists as you would a breeding pestilence. The worst evil

that could befall you and humanity would be the success and reign of anarchy. When such elements gain control, their bloodthirsty instincts are not appeased by the overthrow of their natural enemies. They must then turn and fight among themselves. It always has been so, it cannot be otherwise. Their success will inaugurate a reign of terror for those very laboring classes far worse than the present evils, and only approached by the horrors of the French Revolution.

The Money Question

In his scathing denunciation of the oppression of the rich the apostle James writes, "Ye have heaped treasure together in the last days." James 5:3, R. V. All recognize the fact that when money circulates freely, times are good. When it is scarce, trade and manufacturing industries languish. Reliable statistics show that there is more gold and silver in the world to-day than ever before; yet it is so scarce that business is paralyzed, and the people do not have enough to buy the common necessities of life.

Where is the money?—Heaped up as the apostle foretold. One of the important evidences of the last days is the fact that only a small per cent. of the money of the world is in circulation, while the bulk of it is heaped together in four channels. *First*, One-fourth is locked up in the safes of banks. *Secondly*, One-third is held as a war reserve fund of nations. *Thirdly*, There is enormous treasure in the mints of the world. *Fourthly*, Untold wealth is locked in safety vaults by those who trust neither banks nor financial enterprises.

Is it surprising that money is scarce? Hoarding has become a mania, and although the mines may pour in an ever-increasing supply, it soon finds its way to the safes and strong boxes of nations, banks, and individuals.

But the time is near when the very hoards of gold on which the rich have trusted will be their undoing. How aptly is this time described by the apostle: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:3.

How vivid are the words of the prophet as he sees the last act of the drama when those who have hoarded wealth shall seek to purchase a little respite by a lavish scattering of the treasures on which they have relied: "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity." Ezekiel 7:19.



The Nations' Airy Navies

It was about fifty years ago that Lord Tennyson wrote :—

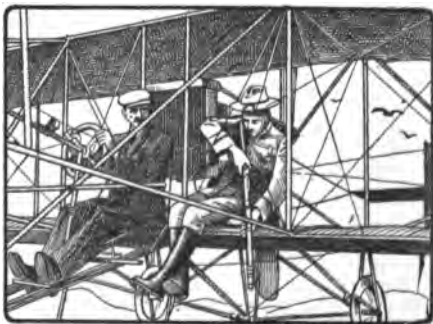
“Then the air was filled with shouting,
And there rained a ghastly dew
From the nations' airy navies,
Grappling in the central blue.”

There is not a shadow of a doubt that the next war between first-class powers will see the poet's prophecy fulfilled. The wonderful development in the field of aeronautics since Professor Langley first made a serious attempt to construct a heavier-than-air machine capable of navigating the atmosphere has made this inevitable.

Both the dirigible balloon, or the airship, and the aeroplane have been so far perfected as to make it certain that they will be used not only in defensive but in offensive warfare whenever occasion offers. J. W. Mitchell well said in an article in the *Saturday Evening Post* of December 17, 1910: “The date when aeroplanes will be applied to warfare is the question as to when the next war will occur.”

Of course nobody can predict exactly the effectiveness of either the dirigible or the aeroplane in actual warfare, but it is significant that naval officers while insisting that flying machines are not a serious menace to battle-ships, on account of their protected decks, admit that they can be used very effectively against land forces both in the open and behind fortifications.

On the other hand army officers, while confident that their branch of the service has little to fear from these machines, are generally of the



Shooting from Aeroplane.

opinion that they are a force that must be reckoned with by the navy.

Gen. Nelson A. Miles, who witnessed the aeroplane maneuvers at Atlantic City, N. J., in the autumn of 1910, said that the airship has sounded the death knell of the navy, and that battle-ships are obsolete.

Sir Frederic Villiers, England's most distinguished war correspondent, is reported in the *Saturday Evening Post* as saying that he would seriously advise Canada to put money into aeronautics rather than into her contemplated navy, as the next war would be decided in the air.

In both army and navy circles measures of defence are being provided against the aeronautic engines of destruction. The balloon gun mounted upon an automobile, together with high power rifles in the hands of expert marksmen, are relied upon on land, while on shipboard protected decks, supplemented by aerial torpedo nets, will afford whatever protection is possible in connection, of course,



The Balloon Gun

with the balloon guns and the high power rifles as on land.

It has been suggested that in actual warfare "there will not be just one aviator operating David-like against the Goliath of a fleet, but there will be a swarm of aeroplanes stinging a monster to death with tiny stings."

In this connection attention is called to the fact that, at present prices of aeroplanes and Dreadnaughts, two thousand of the former could be provided for the price of one of the latter, and that even a Dreadnaught would fare badly if attacked by only a hundred aeroplanes acting in concert.

Lieut. Benjamin D. Foulois, United States army aeroplane expert says that "there are numerous minor offensive operations in which an aeroplane fleet can be employed, such as making swift raids on lines of communication, destroying important bridges, or dropping fire shells upon important depots where large quantities of supplies are stored."

These machines can be used also, either on sea or land, for dropping shells charged with deadly gases, a single bomb weighing only a hundred and sixty pounds containing enough gas to destroy the entire crew of a battle-ship or a whole regiment of land forces.

Certainly the use of these machines must add very greatly to the horrors of modern warfare already terrible beyond description.





