



Bible ✦ ✦ Footlights

*For the Pilgrim's
Path*

Illustrated

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Introduction

THE Sacred Writings of the Old and New Testaments are generally believed by Christians to be the word of God to man—a revelation of the divine will and purpose concerning man. However, in this day of higher criticism much has been said against the inspiration and infallibility of these writings, not only by the avowed enemies of Christianity, but by many of its professed friends. As a result, many professing faith in Christianity have come to regard the Bible as merely a human production. Others are unsettled; they feel sure that parts of it are of divine origin, but are disposed to doubt many things. It will be shown, however, in the following chapter, that Christ and the apostles teach that the Old Testament Scriptures are really the word of God, and hence must be infallible.

We cannot honestly and intelligently accept the teaching of Christ and the apostles as being inspired without giving the same honor to Moses and the prophets; for Christ and the apostles had no authority by which to prove the truthfulness of Christianity other than the writings of Moses and the prophets; and to these writings they constantly appeal to prove the divine claims of Christianity.

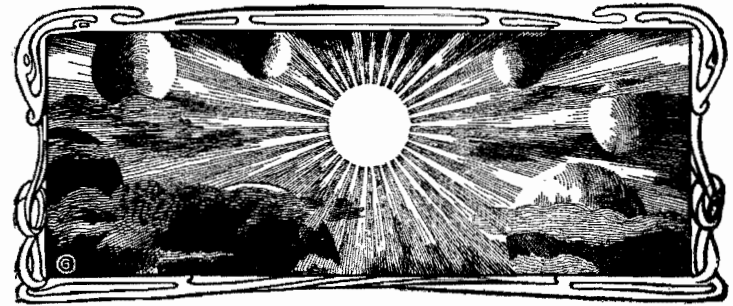
This being so, it forces us to the conclusion that if the writings of the Old Testament Scriptures are not infallible and of divine origin, then the teaching of Christ and the apostles in the New Testament is not infallible or of divine authorship; for the truthfulness of the New Testament depends upon the truthfulness of the Old. If the Old Testament is not true, then the New is not true. There is no middle

ground. Christianity demands implicit faith in both as the infallible word of God, and really this is what justice demands.

(a) There must be a revelation of the divine will.

(b) The true religion must possess and teach this divine revelation, and demand faith in it as the infallible word of God.

This revelation Christianity possesses, and this faith it teaches. Those who teach otherwise are not teaching Bible Christianity.



CHAPTER I

The Bible the Word of God as Taught by Christianity

1. How is all Scripture given?

“All Scripture is given by inspiration of God.” 2 Tim. 3:16.

2. Did the prophets have any choice in what they spoke?

“The prophecy came not in old time by the will of man.” 2 Peter 1:21.

3. What power moved the prophets to speak?

“Holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:21.

4. Who thus spake by the mouth of these prophets?

“God . . . spake in times past unto the fathers by the prophets.” Heb. 1:1.

5. By what other person has God spoken to us?

"God. . . hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

6. Whose words did Christ declare he was speaking?

"I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak." John 12:49.

7. At about the close of Christ's earthly mission, of what does he assure his Father?

"I have given unto them the words which thou gavest me." "I have given them thy word." John 17:8, 14.

NOTE.—Thus it will be seen that God has given his word to the world through two channels: (a) The prophets, (b) Christ. The words spoken by the prophets are as verily the words of God as are the words spoken by Christ. They both have one divine Author. If we disbelieve the writings of the former, we cannot truly believe the words of the latter.

8. What does Christ say on this point?

"Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47.

9. With what words did Christ rebuke his disciples for not believing all that the prophets had spoken concerning him?

"He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

10. What were some of the things which the prophets foretold, and whose spirit was dictating their words?

"Of which salvation the prophets have 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.

NOTE.—This text shows that Christ knew from the very beginning the experience in suffering and death through which he would be called to pass upon coming to this world, and this experience he foretold through the prophets many long centuries before his first advent. This was done so that when he did appear among men, they might be able to identify him as the Promised One. Thus their faith would be established in him as their Redeemer. But you will notice, dear reader, that it would be impossible for any to have true faith in him as the Son of God, who did not believe the writings of the prophets concerning him to be the infallible truth of God.

11. To whose writings did Christ direct the minds of his disciples for proof that he was the Messiah?

"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

NOTE.—Thus Christ would establish our faith in him as the Messiah upon the fact that he fulfilled the predictions made by Moses and the prophets concerning the Promised One. From this it will be seen that an intelligent faith in the messiahship of Christ and the Christian religion demands, (a) an intelligent understanding of the predictions made by Moses and the prophets concerning the Messiah; (b) an unwavering

faith in these writings as being, what they claim to be, the word of God; (c) faith in the New Testament writings as being a truthful record of the actual fulfilment of these predictions in the life of Christ. This makes it clear that those who teach that the Old and New Testaments are not the infallible word of God, are sowing seeds which will spring up and bear fruit in infidelity. They have no right to deceive the people by posing before them as teachers of the Christian religion.

12. Of what does Peter admonish us to be mindful?

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” 2 Peter 3:2.

13. Why were the Old Testament Scriptures written?

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4. See also I Cor. 10:11.

NOTE.—Many persons teach that the instruction contained in the Old Testament was for the Jews only, and that the writings composing the New Testament are wholly sufficient for the instruction of Christians. As a result of this error, some have come to regard the study of the writings of Moses and the prophets as unnecessary. This has caused many to receive the impression that God has had different ways for saving men in different ages; but this is an error which cannot be too plainly spoken against. In the first place, the early Christian church, for nearly a quarter of a century after the crucifixion of Christ, knew of no Bible except that

which we now commonly term “the Old Testament.” From these Sacred Writings they drew all their arguments. In the early church, a thorough knowledge of these writings was indispensable to an intelligent belief in Christ; and the same is equally true to-day. Nothing is more disastrous to a church than to have members unite with it who cannot give an intelligent reason for the hope that is within them to every one who asks. But this is impossible unless we are thoroughly acquainted with the predictions made by Moses and the prophets concerning the Messiah, and can see in Christ a complete fulfilment of those predictions.

Further, we should remember that the writings of which our New Testament is composed are: (a) a record of the work and life of Christ, in which were fulfilled the predictions made by the prophets concerning the Messiah; (b) letters written by the apostles to the churches, setting forth the doctrines of Christianity. But in all these epistles the arguments are wholly drawn from the writings of the prophets and the teachings of Christ while on earth. Paul, in writing to the Romans, declares that we are commanded to make known the gospel to all nations for the obedience of faith, and that this preaching of the gospel to all nations is to be done “by the Scriptures of the prophets.” Rom. 16:25, 26.

The gospel was believed and taught by the true servants of God before Christ came to earth, the same as now. God has but one means of saving men in all ages; for, says Peter, “There is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. In reality, the Christian church has existed since the fall of Adam, which marked the introduction of the gospel, the principal difference being in the ceremonies which the Lord adopted, and by which believers living before and since the crucifixion show their faith in the gospel. Before Christ came, the believers expressed their faith in the coming of Christ and

his death for their sins, by sacrificial offerings; since his crucifixion our faith is expressed in the ordinances of baptism and the Lord's supper.

The Power of God's Word Manifested in Creation

14. What is the nature of God's word?

"The word of God is quick and powerful." Heb. 4:12.

15. By what means did God create the heavens?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6.

16. How was this accomplished?

"He spake, and it was done; he commanded, and it stood fast." Verse 9.

17. Give illustrations of this power.

"God said, Let there be light; and there was light."
"God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. . . . And it was so." "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." Gen. 1:3, 6, 7, 9.

18. How are we to understand this wonderful manifestation of power?

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

NOTE.—There is but one way to understand the origin of things, and that is by faith. No one but the Creator knows

how they came into existence. He tells us he created all things by his word. Faith comes by hearing. Those who believe the word of God understand all that man is capable of understanding about it. We may study the structure and composition of the earth, but the more we learn about it the greater the mystery of its origin becomes. God only knows; and we can know the truth only by believing his word — by faith.

The Six Days of Creation Literal Days of Twenty-Four Hours Each

Not only is the power of God's word seen in creation, but his word produces immediate results. The record in Genesis tells us that God created the earth and its contents in six days. But infidelity scoffs at this, and declares it to be a fable; and many professed Christians of to-day act as if they were ashamed of the record, and are trying to patch it up by saying that the days mentioned are not six literal days of twenty-four hours, but six long, indefinite periods of time. Thus they become self-appointed apologists for God to a scoffing world. But that the record in Genesis is true, and that the days are literal days of twenty-four hours, is abundantly proved by the following facts: The days mentioned are composed of an evening and a morning. The record says, "The evening and the morning were the first day." "The evening and the morning were the second day," and so on through the six days.

Note this fact: The evening and the morning are caused by the revolution of the earth on its axis; without this we could have no day of an evening and a morning. This shows that at the very moment the earth was brought into existence it began revolving upon its axis, the first revolution completing the first day of time for the earth. The first six revolutions completed the first six days of an evening and a morning, during which time God finished the work of creation; and the

record says, God "rested on the seventh day from all his work which he had made." Gen. 2:2, 3. Am. R. V. Thus God's six days' work and his rest on the seventh gave to us the institution of the week.

This institution has been preserved intact until this very day, by God's people working six days and resting on the seventh, as God commanded; and it stands to-day as an unimpeachable witness to the truthfulness of the record in Genesis. And further, God confirmed the record in Genesis with his own mouth, and wrote it with his own finger in the ten commandments on tables of stone. In the fourth commandment he declares that he created the earth in six days and rested the seventh. Then he showed his people just how long those days of creation were by permitting manna to fall upon the six days during which he worked, and withholding it on the identical day on which he rested.

Thus the record in the first chapter of Genesis is fully confirmed by the Lord himself, and the days are proved to be days of twenty-four hours, composed of an evening and a morning. Those who do not believe the record of creation in Genesis cannot with consistency observe the Sabbath, for the weekly observance of the Sabbath by God's people is commemorative, and testifies of their faith in the Bible record of creation by which they say, "Let God be true, but every man a liar." Rom. 3:4.

Thus the words of God from Sinai, together with his testimony while on earth in the form of man, establish the fact that the writings of Moses and the prophets are the inspired word of God, and an infallible rule of faith.

Christ the Father's Agent in Creation

19. Was God alone in the work of creation?

"And God said, Let us make man in our image, after our likeness." Gen. 1:26.

NOTE.—The pronouns "us" and "our" as here used, show that there were at least two persons associated together in the work of creation. Man was made in the image and likeness of these persons.

20. By what name is Christ called?

"His name is called The Word of God." Rev. 19:13.

21. With whom was this Word in the beginning?

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

22. What assurance have we that the one here referred to is Christ?

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

23. With whom did Christ claim to have been before coming to this earth in human flesh?

"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.

24. What part did this being, who is called the Word of God, who was in the beginning with God, who was made flesh and dwelt among us, have in the work of creation?

"All things were made by him; and without him was not anything made that was made." John 1:3. Again: "By him were all things created, that are in heaven, and that are in earth, . . . all things were created by him, and for him." Col. 1:16.

25. When creating all things, in what capacity was Christ acting?

"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." Heb. 1:1, 2.

NOTE.—Thus it will be seen that the persons referred to in Gen. 1:26 by the plural pronouns "us" and "our," were the Father and the Son. Christ was the agent by whom God created all things. Christ spoke the word by which worlds were framed. Ps. 33:6, 9. He commanded, and they stood fast in their appointed places in space, for he upholdeth all things by the word of his power (Heb. 1:3), and by him all things consist. Col. 1:17.

Creation a Revelation of His Wisdom and the Power of His Word

26. Why is Christ called the "Word of God"?

"In whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

NOTE.—Words are mediums by which thoughts are expressed. We may express our thoughts by audible words, or by writing them in a book. We may also convey to others a knowledge of our thoughts by inventions. Every invention of modern times conveys a knowledge of the thoughts of some man to the public. So we can safely say that whatever becomes a medium to convey thoughts, thereby becomes the word of the person or persons whose thought it expresses.

Christ is the only medium by which God reveals his thoughts or secret purposes to the universe, either in creation or redemption; for in him "are hid all the treasures of wisdom and knowledge;" and when, in the purpose of God, the time

arrives for the creation of a new world, Christ speaks the word, "It is done." The seal is broken. There is unfurled before the universe a new chapter of the Word (or Book), "in whom are hid all the treasures of wisdom and knowledge." Again is heard the song of the morning stars mingled with the shouts of joy from the sons of God (Job 38:7), as they behold a new field of study, a new opportunity of fathoming to greater depths the divine wisdom. Every object in the new creation serves to them as a word conveying to their minds a faint glimpse of the "depths of the riches both of the wisdom and knowledge of God." The psalmist says, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4.

Thus it will be seen that all creation, in a sense, becomes a great library of words which convey to the thoughtful mind a faint glimpse of the infinite wisdom stored up in him who is called "The Word of God." They also convey to our minds the knowledge that there exists a supreme Being, who is to be worshiped and obeyed by all created beings. So clearly true is this that the psalmist declares that none but a fool will say in his heart that there is no God. And Paul tells us that the heathen world, who forget God and worship idols, are without excuse. Rom. 1:20.

Thus all creation is produced by the word of God spoken by Christ as his agent, and each created object is in itself a revelation of the divine thought.

The Power of Christ's Word While on Earth

27. What peculiarity was there about Christ's preaching?

"He taught them as one having authority, and not as the scribes." Matt. 7:29.

28. What was the testimony of the officers concerning his words?

"The officers answered, Never man spake like this man." John 7:46. Again, "His word was with power." Luke 4:32.

29. When the storm in its fury was about to engulf the ship in which Christ and his disciples were crossing the sea, what did he do, and what was the result?

"He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:39.

30. What inquiry did this create in the minds of his disciples?

"They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" Verse 41.

31. By what power did Christ say the dead would be raised?

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

32. Did Christ give proof to the world that his word possessed such power and authority?

"He came and touched the bier [coffin]; and they that bare him stood still. And he said, Young man, I say unto thee,



The Raising of Lazarus

Arise. And he that was dead sat up, and began to speak."
Luke 7:14, 15.

33. How did Christ's words affect Lazarus, who had been dead four days?

"When he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."
John 11:43, 44.

NOTE.—It has been already shown that God gave his word through two channels: (a) Moses and the prophets; (b) Christ. The words spoken by Moses and the prophets gave evidence of possessing the same power and authority as the word spoken by Christ. As proof, the following references will give a few out of the many illustrations: James 5:17, 18; 2 Kings 1:9-18; Num. 20:7-11; 5:8-27; 4:8-37; Acts 9:33, 34, 36-43.

34. How does the endurance of man compare with that of the word of God?

"All flesh is grass, and all the goodness thereof is as the flower of the field." "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40:6, 8.

35. When God speaks, what does he say his word will do?

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

36. What peculiarity did Christ say his words possessed?

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

NOTE.—When God speaks, that word is supported by all the power which the author possesses. And inasmuch as God's power is infinite, together with the fact that he cannot lie, gives us positive assurance that his word can never fail. That which is now embraced only in thought, expressed in words, will, in God's own time, take on form, and be seen and handled.

Regeneration a Recreation by the Word of God

37. What change does Christ say must take place in man before he can enter the kingdom of God?

“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” John 3:3.

38. How is this change accomplished?

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you.” 1 Peter 1:23, 25. See also James 1:18.

NOTE.—The secret of the gospel's power lies in the all-powerful, ever-living word of God. To preach the gospel is to preach the word of God, which teaches us the gospel. It is by the power of this ever-living word that the change is wrought in man spoken of as the new birth. This is simply a new creation. For “if any man be in Christ, he is a new creature [or creation].” 2 Cor. 5:17; Gal. 6:15. It is the beginning of a work which, when completed, will restore in man the perfect image of God, both physically and mentally, which was lost by the fall. “For the Son of man is come to seek and to save that which was lost.” Luke 19:10. This is the one great object of the gospel scheme. Every word of God spoken to man in the gospel is, by his consent, intended

to restore in him the divine image. This, however, will not be complete until the resurrection. Then we shall be like him. 1 John 3:2. He “shall change our vile body, that it may be fashioned like unto his glorious body.” Phil. 3:21.

39. What part of man undergoes this immediate change spoken of as the “new birth”?

“Be not conformed to this world; but be ye transformed by the renewing of your mind.” Rom. 12:2. Again, “Be renewed in the spirit of your mind.” Eph. 4:23.

NOTE.—This is called “the new man,” the “new-born babe.” 1 Peter 2:2.

40. In whose image is this new man created?

“Put on the new man, which after God is created in righteousness and true holiness.” Eph. 4:24. “Ye have put on the new man, which is renewed in knowledge after the image of him that created him.” Col. 3:9, 10.

NOTE.—Thus there begins with the new birth a new creature, made in the image of God. This is the new mind, or heart.

41. Why is it necessary that this change be wrought in every man before he can enter the kingdom of God?

“Because the carnal [natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Rom. 8:7.

NOTE.—If God were to take man into his kingdom with a mind that was enmity against him, and that could not be subject to his law, he would simply perpetuate sin and rebellion. Hence the absolute necessity that every subject of his kingdom receive a new mind.

42. Whose mind are we to have?

“Let this mind be in you, which was also in Christ Jesus.”
Phil. 2:5.

43. How did Christ feel toward the will of God?

“I delight to do thy will, O my God; yea, thy law is within my heart.” Ps. 40:8.

44. Will this same law be written in the hearts of God’s people?

“I will put my laws into their mind, and write them in their hearts.” Heb. 8:10.

45. What expression of David reveals the attitude of God’s people toward his law?

“O how love I thy law! it is my meditation all the day.”
Ps. 119:97.

NOTE.—Thus it will be seen that God’s people are not possessed of a mind that is in rebellion against his law. They are given a new mind; a mind like Christ’s, made in the image of him who created it in righteousness and true holiness. Their highest ambition, their only pleasure, is to know and do God’s will.

Dear reader, has this change taken place in your life? Is there in your heart a rebellious feeling against God’s law? Examine yourself carefully. Be honest; you cannot afford to deceive yourself in this matter. Do not substitute for this change of heart, good works, church relationship, or church ceremonies. You must be born again. This change can be wrought only by the ever-living, all-powerful word of God, “which, by the gospel, is preached unto you.” Do not rest satisfied until you know this change has been wrought, without which you have no hope.



CHAPTER II

Redemption

1. What is sin?

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4.

2. How many have sinned?

“All have sinned, and come short of the glory of God.” Rom. 3:23. “There is none righteous, no, not one.” Verse 10.

3. What is the wages of sin?

“The wages of sin is death.” Rom. 6:23.

4. Did God make known to Adam the penalty for disobedience before he sinned?

“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.” Gen. 2:17.

Why Adam did not Die on the Day He Sinned

5. Why did not Adam die on that very day?

“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. “Who [Christ] gave himself a ransom for all.” 1 Tim. 2:6.

NOTE.—The lives of Adam and Eve were spared as a result of Christ's becoming their substitute. When God created man, he knew the possibility of his deception and fall, and made provision for his redemption through the gospel scheme. Hence, when man sinned, Christ at once took his place as a substitute to die in man's behalf, and thus became the Lamb slain from the foundation of the world. Rev. 13:8.

From that day forward the life of man was the purchase of Christ's blood, and when Christ came into the garden on the evening of that eventful day, he came not to execute Adam and Eve for their transgression, but to preach the first gospel sermon ever delivered to man: that “the seed of the woman should bruise the serpent's head.”

6. After man had sinned, how did the Lord put a limit to his life?

“The Lord God said, . . . Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden.” Gen. 3:22, 23. Again, “Unto Adam he said, . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Gen. 3:17, 19.

NOTE.—Thus we see that while Christ became man's substitute to die for his sin, by virtue of which man was permitted to live, yet his life was limited. He was denied access to



The Crucifixion

the tree of life, and was finally to return to the dust whence he was taken. His only hope of eternal life thereafter was to be found in accepting Christ.

7. How many did that sentence include?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [in Adam] all have sinned." Rom. 5:12. See 1 Cor. 15:22; Heb. 9:27.

NOTE.—Death, which all the human family are subject to, comes as a result of Adam's sin, and was appointed of God. This death is not the penalty for sin. It comes to all, both good and bad alike.

8. Will there be a resurrection from the death which we die in Adam?

"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." 1 Cor. 15:21, 22.

9. What does Christ say on this point?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

10. What does he mean by the "resurrection of life"?

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

11. What does he mean by the term "resurrection of damnation"?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

NOTE.—It has already been remarked that the death which comes to all in this life is not the wages of sin. If it were, then all would be saved, for all will have a resurrection; and it would not be just for the Lord to execute the penalty twice for the same offense. But we find that there are two resurrections. The first will be composed of the blessed and holy, the children of God, who are raised to eternal life. The second will include all the wicked. These are raised to damnation, and will die the second death, which will take place in the lake of fire. From this death there will be no resurrection. This the wicked suffer as a penalty for their own sins; but it will not be executed until after the resurrection.

Crucifixion with Christ

12. Since all have sinned, and the wages of sin is death, why do not all suffer the second death?

"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.

NOTE.—Christ tasted death for every man. Heb. 2:9. However, God will not force any one to accept this offer of mercy. But those who do accept are at once released from

condemnation. John 3:18. The sentence against them is counted as having been executed. They die for their sins in the person of their royal Substitute, and are in the sight of the law counted as dead. They are no longer under the law, but under grace.

13. How many times did Christ die for sin?

“In that he died, he died unto sin once.” Rom. 6:10.

14. Has Christ been raised from the dead?

“Now is Christ risen from the dead, and become the first-fruits of them that slept.” 1 Cor. 15:20.

15. What assurance does this bring us?

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.” Rom. 6:9.

NOTE.—It is appointed unto all men once to die, because all have sinned. Those who accept Christ are counted as dead. They are crucified with him. They are counted as having suffered death for their own sins. But inasmuch as Christ was raised from the dead by the glory of the Father, and since it is appointed unto men to die for sin but once, and since Christ has died for sin once, and has been raised from the dead, therefore death hath no more dominion over him. He can truly say, “Behold, I am alive forevermore.” Just so it is with those who become dead to the world through the crucifixion of Christ. They become heirs to a new life over which death hath no dominion. This is the gift of God through Jesus Christ our Lord, and even though it be their lot to return to the dust whence they were taken, they have no fear; it is to them a sleep by which the time intervening between their death and the resurrection is completely annihilated. For at the voice of the Lifegiver they will come

forth with the shout of victory over death and the grave on their lips, and will die no more. But not so with those who reject the redemption which is in Christ Jesus. They, having refused to confess their sins, and to accept the death of Christ in their behalf, will come forth at the resurrection under the sentence of death, and will then have to die for their own sins. This is the second death. This death will be eternal, inasmuch as from this death there will be no resurrection.

Dear reader, do you feel that you are a sinner? Remember the wages is death. Christ has died for your sins. Do you not hear the voice of his Spirit pleading with you, saying, “Turn ye, turn ye, for why will ye die?” “To-day, if ye will hear his voice, harden not your heart.” Acknowledge the sacrifice made in your behalf, and turn to God, and live.

The Old and the New Man

16. What is meant by the term “old man”?

This term is applied to a man before conversion, when he is possessed of a wicked heart. He is under sentence of death.

17. What is meant by the term “new man”?

This term is applied to one who has been born again, a justified person, one who has the mind of Christ.

18. How are we to know the two apart?

“By their fruits ye shall know them.” Matt. 7:20. See Luke 6:43-45.

19. What are the fruits, or deeds, of the old man?

“Now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not

one to another, seeing that ye have put off the old man with his deeds." Col. 3:8, 9. Again, "An evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Luke 6:45.

NOTE.—Thus the old man is known by his wicked deeds, which are prompted by his wicked heart.

20. Is it the old or the new man which is crucified with Christ?

"Knowing this, that our old man is crucified with him." Rom. 6:6.

21. Why crucify the old man?

"That the body of sin might be destroyed, that henceforth we should not serve sin."—*Ibid.*

NOTE.—The cross upon which the old man is crucified, while not a material one, is nevertheless literal. In the life of the natural man there is perfect harmony, his sinful mind being in agreement with the lusts of his flesh. This condition, however, ends at conversion; for then we are given a new mind, a mind that is directly opposed to the carnal nature. Gal. 4:17. It crosses the mind of the flesh at every turn, so that by following the dictates of the new mind, the old man with his deeds is crucified, mortified, and put to death. See Gal. 4:16; Rom. 8:10, 13; Col. 3:5-7; Gal. 5:24.

The Lord erects this cross in our natures only by our consent. We must come to see that the sentence of death, which God has pronounced against the sinner, is just, and be willing to have it executed in our own lives to the extent that the sinful nature in us is completely destroyed: the body of sin must be destroyed. Rom. 6:6. While the erection of this cross in our nature is accomplished by the creative power of God, yet we are made parties to the execution. We are

given the responsibility of seeing that the old man is constantly on the cross. This is accomplished by humble obedience on our part to the leading of the Holy Spirit. If we are faithful to the end, the Lord will, at his second coming, completely and forever liberate us from the evil influence of the sinful flesh, by transforming our bodies and fashioning them like unto his own glorified body. Phil. 3:20, 21. Thereafter our whole being will be harmonious, and in perfect accord with the mind of God. 1 John 3:2, 3. On the contrary, if after being converted, we again turn to follow the flesh, we put to death in our lives the new man, which is Christ in us, the hope of glory. Those who do this "crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6. There is no compromise in this matter. If we tolerate and encourage sin in our lives, we are guilty of the blood of Jesus Christ; for we thereby say, "Away with him;" "crucify him! crucify him!" "We will not have this man to reign over us."

Dear reader, upon which side do you stand in this matter? Have you crucified the flesh with the affections and lusts? Is Christ enthroned in your heart, and can you say with Paul, "I die daily"? and, "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me"? or are you among those who are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"? Eph. 2:12. If so, turn to Matt. 11:28-30, and read the Saviour's invitation to you.



CHAPTER III

Righteousness by Faith

1. Before we can enter the kingdom of heaven, what must our righteousness exceed?

“I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Matt. 5:20.

2. What kind of righteousness did they have?

“They being ignorant of God’s righteousness, and going about to establish their own righteousness.” Rom. 10:3.

NOTE.—The righteousness of the scribes and Pharisees was self-righteousness. They depended upon their good works for justification. But we cannot enter heaven on the merit of our own righteousness.

3. Can we be justified by the deeds of the law?

“By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.” Rom. 3:20.

4. Why not?

“All have sinned.” Rom. 3:23.

NOTE.—All having sinned, and the wages of sin being death, it is clear that all are under sentence of death. It would not help us, even if we kept the law perfectly the remainder of our lives, after we had committed one sin. We would have to die for that one transgression. And as we have all sinned, therefore we cannot hope to be justified by our good works. If we had never sinned, then we would be justified on the merit of our own righteousness; but, alas! having already sinned, and being under the sentence of death, if we are now to come before the judgment bar of God clad in our own righteousness, we are without hope.

5. How is righteousness represented in the Scripture?

It is represented as a garment of covering. Man’s righteousness is represented as a garment of filthy rags. See Isa. 64:6; Zech. 3:1-4. God’s righteousness is represented as fine linen, clean and white. Rev. 19:8; 3:18. Our righteousness is just as far below the standard which God requires as filthy rags are inferior to fine linen, clean and white.

6. In what light does Heaven view the self-righteous man?

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Rev. 3:17.

NOTE.—Could men but see themselves in the light of heaven, they would, as Job of old, abhor themselves, and repent in dust and ashes. Job 42:6.

7. What counsel does Christ give to man in his miserable, wretched, and naked condition?

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.” Rev. 3:18.

8. In what are the saints clad?

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.” Rev. 7:9. “Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.” Rev. 19:7, 8.

NOTE.—Christ is the Lamb of God. He will receive his kingdom and be crowned King of kings and Lord of lords at the hand of his Father, at the close of his mediatorial work in heaven, just before he starts for this earth to raise from the dead his sleeping saints, and to translate those who are living, and take them to the mansions prepared for them. After returning to heaven with all the glorified saints, they celebrate the marriage supper. None will be permitted to enjoy this glorious feast except those who have on the wedding garment of “fine linen, clean and white.” This is expressly declared to be “the righteousness of saints.” But as their own righteousnesses are as filthy rags, it is very evident that they have been provided with this garment of spotless righteousness by him who invited them to the marriage supper, and just so it is. While all are invited, yet Christ counsels us to buy of him the white raiment, the wedding garment, that we may be clothed. Those who reject this spotless cover-

ing of righteousness, presuming to enter the feast in their own rags of righteousness, will be cast out. This is forcibly and beautifully shown in the parable of the marriage of the king's son, put forth by Christ. See Matt. 22:1-13.

Thus we see we cannot come into God's presence in our own righteousness. This must be completely discarded, and we must accept at the hand of Christ a spotless robe of righteousness which has been provided for all who accept the gospel invitation.

Christ's Obedient Life Imputed to the Sinner

9. By whose obedience are we made righteous?

“By the obedience of one [Christ] shall many be made righteous.” Rom. 5:19.

10. What has God made his Son to be in our behalf?

“He [God] hath made him [Christ] to be sin for us, who knew no sin.” 2 Cor. 5:21.

11. Why was this done?

“That we [who are sinners] might be made the righteousness of God in him.”—*Ibid.*

NOTE.—Christ knew no sin: his life was spotless. Yet upon him was placed our guilt, and he who did no sin died in our behalf, a condemned criminal. Christ took our place before the law as a condemned criminal, and we are given his place before the law as justified saints. By our disobedience he is made a sinner; by his obedience we are made righteous.

12. Upon what condition can we be made righteous by the obedience of Christ?

“Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” Rom. 3:21, 22.

NOTE.—The law and the prophets stand as two witnesses testifying that the righteousness which was manifested in Christ’s life was the righteousness of God. This righteousness is imputed only to those who believe. While it is unto all, yet it is upon, or serves as a robe of spotless covering for, only those who believe. The law and the prophets bear testimony that Christ’s life is just, because he did no sin; and when his obedient life is imputed to us, we are given the same standing before God that he had; we are counted just, and “being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1. We then stand before God just as if we had never committed sin. Thus by the obedience of Christ we are made righteous.

But, says one, do not our good works help to justify us? Listen: “By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Eph. 2:8, 9. “Being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” “Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.” “Therefore we conclude that a man is justified by faith without the deeds of the law.” Rom. 3:24-28.

Thus we see that the law of faith excludes our own works entirely as a means of justification. We must come to see

ourselves just as we are,—poor, miserable, blind, and naked,—and be willing to receive at the hand of Christ a robe of spotless righteousness, made after God’s own order. This will exclude all boasting on our behalf, and will entitle Christ to all the glory; for God hath made Christ to be unto us “wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Cor. 1:30, 31. Not one soul that enters the kingdom of heaven will ever boast of having done one thing to merit salvation. Christ will receive all the glory. The life of Christ is in itself complete. We can add nothing to it, and those who accept him are made “complete in him.” Col. 2:10.

Justification Maintained by Faith

13. By faith we are made just, given a perfect standing before God, and have peace with him. How are we to maintain this perfect standing?

“The just shall live by faith.” Rom. 1:17. “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Col. 2:6.

NOTE.—We receive Christ by faith, and are made complete in him. We are counted as though we had never committed one single sin. This perfect standing is maintained in the same manner in which it is received—by faith.

Right here is a vital point; here is where many make a fatal mistake. They profess justification by faith at conversion. This gives them peace with God. Then they attempt to maintain their just standing before God by doing good works. The result is that they soon begin to see defects in their lives; a sense of condemnation takes hold of them, they become discouraged, and many give up in despair. Others

struggle on, as the saying is, part of the time in the valley, and part of the time on the mountain. They are governed entirely by their feelings, and their feelings in turn are governed by their experience: and without fail, such persons will soon begin to compare themselves among themselves by saying, "Well, I guess if this or that person gets there, I will get there." But, dear reader, this is not the path of the just; for the just shall live by faith. The complete standing which we receive in Christ Jesus in answer to our faith at conversion, is maintained throughout our lives by faith, so that every moment of our lives we are given a standing before God which is "holy, unblamable, and unreprouvable in his sight." Col. 1:22.

But says one, Do we not commit sin after we are converted? Yes, every one; at the best, our lives are frequently found to be imperfect; and for this very reason it becomes necessary to impute to us the righteousness of Christ every moment of our lives. But this righteousness is imputed only to those who believe; hence the importance of "holding fast the beginning of our confidence steadfast unto the end." The imperfections and mistakes of our lives are not imputed to us; we stand before God as perfect. Not because we are perfect, but because we are robed in Christ's righteousness, and are accepted in the Beloved. O, what a blessed state to be in! David describes it in the following language: "Blessed are they whose iniquities are forgiven, and whose sins are covered [with Christ's righteousness]. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7, 8. What a merciful protection to the child of God to have a spotless character imputed to him every moment of his life, while here in the weakness of sinful flesh.

But you inquire, Do we not have to maintain good works? Most assuredly! Our delight will be to know and do God's will. "Faith without works is dead." Saving faith always works. It works by love, and purifies the heart. Gal. 5:6;

Acts 15:9. Good works are the evidence of faith. They are not the means of our justification, but rather the fruit. While it is true that we stand just before God by works, yet it is not by our own works. Christ lived the life which we ought to have lived. This obedient life is imputed to us. Thus by his obedience we are made righteous. And not only are we justified and kept just by faith alone, without our own works, but the good works which follow justification are produced by Christ living in us by his representative, the Holy Spirit; for of ourselves we can do nothing. Thus in the matter of our salvation, Christ is all and in all, and we are made complete in him.

Dear reader, have you accepted Christ as your complete Saviour? Have you received at his hand that spotless robe of righteousness which he has so graciously provided for your covering, and are you now making your boasts in the Lord? or are you among the multitude who are, with a degree of satisfaction, watching your neighbors' faults, and saying, "Well, if my neighbor gets to heaven, I am sure I will, for I am as good as he is"? Come, don't be deceived in this matter. Take a good look in the mirror of heaven, and see yourself as God sees you, "wretched, and miserable, and poor, and blind, and naked." Hear the counsel of the Faithful Witness imploring you to receive at his hand the garments of righteousness, which will admit you to the marriage supper of the Lamb. O, receive them, put them on by faith, and then you can say, with all confidence, "If Christ is there, I shall be there; for I am in him," and you can say with the prophet of old, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10.



CHAPTER IV

Christ's Second Coming

1. When Christ went away, what assurance did he give his disciples?

"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.

2. How did he go away?

"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.

Manner of His Coming

3. What will be the manner of his coming?

"While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 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: 10, 11.

4. How will we know him when he returns?

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7.

NOTE.—Christ is a literal, personal being; and his coming will be literal and personal. He went away in a cloud of glory; he will return in the same manner. When he comes, every eye shall see him. Some have been deceived into believing that his coming takes place at death; but such an idea is preposterous, and is nowhere hinted at in all the Bible.

A Day of Wrath and Destruction to the Wicked

5. Why will all kindreds of the earth wail when they see him coming?

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 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?" Rev. 6: 14 - 17.

6. What happens to them at this time?

"Then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5: 3.

7. How unexpected will this day of wrath be to the wicked?

"But 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. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 1 - 3.

8. Does his coming overtake the righteous as a thief in the night?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

9. Why does it not overtake this class as a thief?

"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." Verse 5.

NOTE.—There will be two classes living when Christ returns. One will be saying, Peace and safety. They are not expecting his coming, but are putting the evil day afar off. As a result, it will come to them like a thief in the night. They will be taken wholly by surprise. It will be to them as the flood was to the antediluvian world in the days of Noah. The result will be the same — sudden and unexpected destruction. See Luke 17: 26 - 30.

The other class Paul calls the "brethren." They are "the children of light." Christ's coming will not be to them as a thief in the night, for they will be expecting and looking for him.

A Day of Salvation and Joy to the Righteous

10. Will those who are looking for him be destroyed at his coming?

"Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

11. How will this company greet him as they behold him returning in the clouds of glory?

"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." Isa. 25: 9.

NOTE.—The wicked will cry out in despair when they see Christ coming. To them it is a day of wrath. But the righteous, who are looking for his coming, and have made preparation to meet him, will hail his coming with joy. To them it means salvation. To them it is the realization of that blessed hope.

Reader, which class do you desire to be among? Are you among the children of light to-day? If the cry should suddenly be raised, "Behold, the bridegroom cometh, go ye out to meet him," would it cause your heart to leap for joy, or would it strike terror to your soul? These are questions of vital importance to every one in this day and age. This same Jesus who left the earth over eighteen hundred years ago, is soon to return to earth again; not now to endure the insults and abuse of wicked men, but to mete out justice to those

who have despised his mercy, and to reward those who love him and keep his commandments.

A Day of Reception

12. What is the purpose of Christ's return to this earth?

"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 14:3.

13. Will those who are living when Christ comes be taken to heaven before those who have died?

"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 precede [R. V.] 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. 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." 1 Thess. 4:15-17.

NOTE.—These texts help to show the all-important place the second coming of Christ has in the plan of redemption. First, notice the purpose of his coming,—to receive them unto himself, that where he is there they may be also. So if Christ never comes, then his disciples, with the rest of the righteous, will never be with him. Second, if he never comes, the dead will never be raised; for they are raised at his coming. Third, notice that one does not precede another to meet him, but they are all caught up to meet him together when Christ descends from heaven with a shout. They do not go straggling along to heaven, one after another as they die. No, no!

Christ is now preparing mansions for them, and when all is made ready, he will return to the earth to receive his people; and all, in one grand, happy throng, will accompany Christ to the mansions in glory.

14. How does Paul characterize Christ's coming?

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

A Day of Reward

15. What did Paul expect to receive at that day?

"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 Tim. 4:7, 8.

16. At what time will the righteous receive their reward?

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Again, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

NOTE.—Rewards will not be given to the righteous until the resurrection of the just, which takes place at the second coming of Christ. This is why Paul speaks of it as "that blessed hope," and simply serves to magnify the importance of that glorious event. The unscriptural doctrine of rewards and punishments at death has done much to blind the minds

of the people to the importance of this event; for if a man goes to heaven or hell when he dies, what is the use of Christ's coming back here to reward or punish him? This would not be consistent with reason. The facts are, dear reader, that this event is the realization of the Christian's hope; for Paul declares that if the dead are not raised, which occurs at his coming, and will not occur unless he does come, then our preaching is vain. We are yet in our sins, and those who have fallen asleep in Christ are perished. I Cor. 15: 13-18. This being so, we can easily see why it is that the coming of Christ was kept so prominently before the minds of the early Christian church by the apostles. And when the church to-day comes to realize its importance as did the early church, they will cry out, as did the beloved disciple, "Come, Lord Jesus."

The Splendor of the Event

17. In whose glory will Christ come?

"The Son of man shall come in the glory of his Father with his angels." Matt. 16: 27.

18. When Christ comes, how many of the angels will accompany him?

"The Son of man shall come in his glory, and all the holy angels with him." Matt. 25: 31.

19. What description does the prophet Daniel give of God as he sits upon the throne of judgment?

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him." Dan. 7: 9, 10.

20. What description does John give of Christ's appearance?

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev. 1: 14, 15. Daniel describes him as follows: "His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10: 6.

21. What is the appearance of an angel?

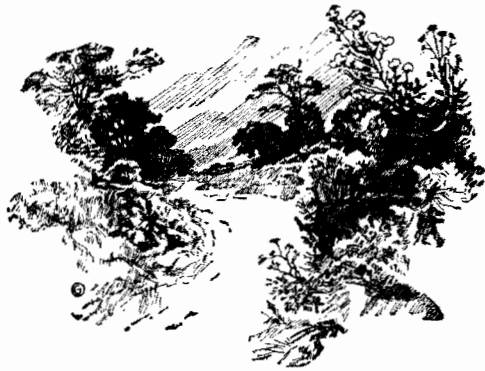
"The angel of the Lord descended from heaven. . . His countenance was like lightning, and his raiment white as snow." Matt. 28: 2, 3.

22. When Christ comes in his Father's glory, and his own glory, and the glory of all the holy angels, what will it be like?

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." 2 Thess. 1: 7, 8.

NOTE.—Christ is represented as coming in the clouds; but these are not mere clouds of mist such as float in our sky, but clouds of glory, caused by the shining splendor of that glorious host which accompanies him. Its splendor will outshine the sun, and to the wicked it will be as a consuming fire. "Our God shall come," says the prophet, "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." Ps. 50: 3, 4. Nothing can equal the splendor of

this glorious event. And as that cloud of shining beings nears the earth, then it is that the voice of Christ is heard calling forth the sleeping saints. At his bidding they come forth clad in immortality. The living righteous are changed from mortality to immortality in the twinkling of an eye; and together with the resurrected saints they are caught up to meet the Lord in the air. Angels gather together the elect from the four winds, from one end of heaven to the other; little children are borne by the angels to their mothers' arms; friends long separated by death are again united, nevermore to part; and all together, one glad, glorious, triumphant throng, they ascend to the city of God. For, says the prophet, "the ransomed of the Lord 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." Isa. 35:10. Dear reader, do you not want to be among this company? The Saviour is soon coming. Get ready! get ready! get ready!



CHAPTER V

Signs of Christ's Coming

1. Can we know the day and hour of our Lord's coming?

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

We are to Know When He is Near

2. While we cannot know the exact day and hour, yet what may we know when certain events occur?

"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." Matt. 24:32, 33.

3. When the things take place which are to constitute signs of his coming, how near may we know it to be?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 34.

4. How certain of fulfilment are these words of Christ?

“Heaven and earth shall pass away, but my words shall not pass away.” Verse 35.

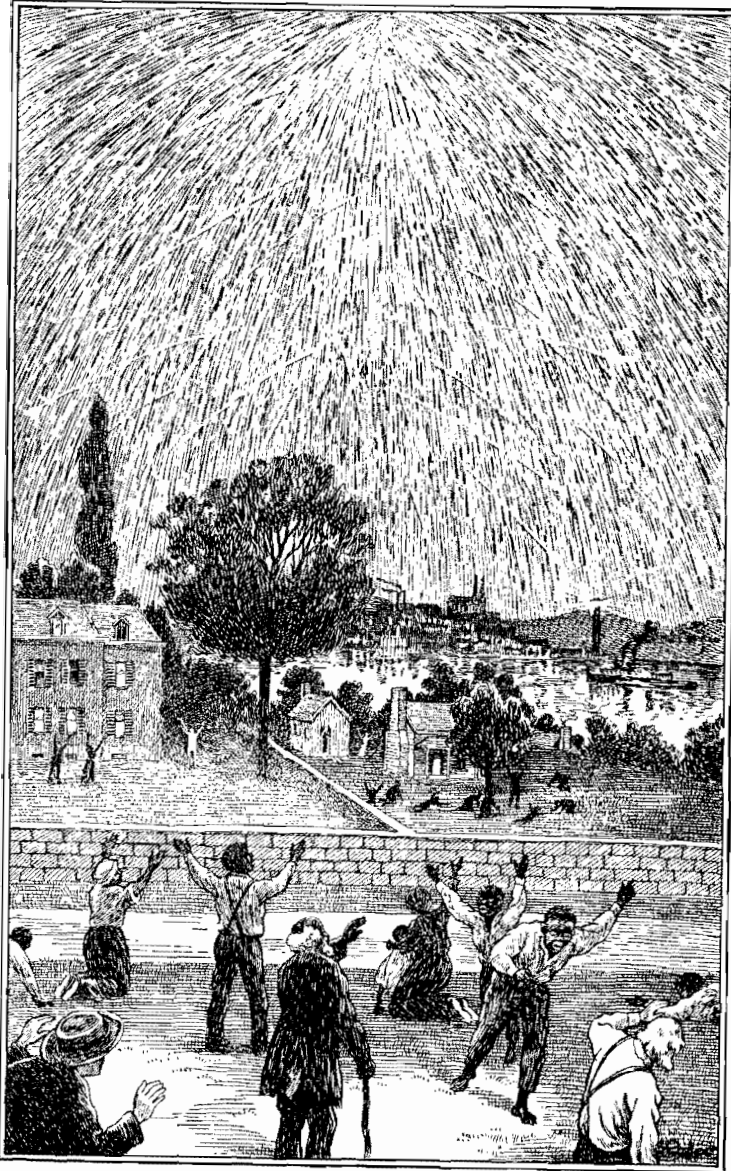
NOTE.—While the exact day and hour of Christ's coming is not revealed in the Bible, yet the Lord tells us of certain things which will take place just before he comes. These events will constitute signs, so that when the people see these things come to pass, they will know that his coming is near, even at the doors. And Christ declares with absolute certainty that the generation which sees all these signs will also see his coming.

The World to be Warned

5. What are God's people commissioned to do when the day of the Lord is near?

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.” Joel 2: 1.

NOTE.—Before destroying the antediluvian world by a flood of waters, God gave them a warning message through Noah. Likewise, Sodom and Gomorrah were warned by Lot. Nineveh was warned by the prophet Jonah. Before destroying Jerusalem, Christ gave them warning. From this we may rest assured that God will not permit the judgments of the last days to come upon the world without first sending them a warning message. But inasmuch as God always uses his people to give these messages to the world, he must, therefore, first reveal to them the nature of the warning, and when it is due, otherwise they would be as ignorant of



The Falling Stars

the impending judgment as the world, and could render no service in giving the necessary warning. Hence, when God tells his people to blow the trumpet and sound an alarm that the people of the land may tremble when the day of the Lord is near, we may rest assured that abundant provision has been made whereby his people will know when the message is due, and that they will bear no false alarm, but that the message will be given just as God intends it should be.

6. What does Peter say people will be doing in the last days?

“There shall come in the last days scoffers, walking after their own lusts.” 2 Peter 3:3.

NOTE.—A scoffer is one who makes light of or ridicules the opinions of another. We may learn the opinions of the other party by becoming acquainted with the ideas which are being scoffed at.

7. What ideas are these people scoffing at?

“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.” Verse 4.

NOTE.—This reveals the fact that the coming of the Lord will be a question much discussed in the last days. One class will be predicting his soon coming, and the ushering in of a new state of affairs. The other class will scoffingly ask to be shown the basis of such hope, while at the same time, with a great show of wisdom, they will point their pessimistic friends to the course of nature, declaring that there has been no change since the creation, and concluding from this that there will be no change in the future, as a sufficient argument in answer to the predictions that are being made.

And notice, dear reader, that this is to take place in the last days, while the last generation is living, the very generation which Christ says will see all the signs of his coming, by which they are to know he is near, even at the door. The Lord tells his people to blow the trumpet and sound an alarm when that day is near, and we can reasonably expect that when the last days are reached and the signs of Christ's coming begin to appear, his people will give the warning which will call forth the scoffs of the wicked who refuse to believe that they are nearing the day of wrath, until it comes upon them like a thief.

To-day, dear reader, we are living in the time when this very state of affairs exists. The signs of our Lord's coming are multiplying on every hand, and as a result, tens of thousands of voices are giving the warning message to every nation in the world. And this very movement, in itself, constitutes one of the most convincing signs of the soon coming of Christ. The Lord declares that signs shall appear, and that an alarm will be sounded when the day of the Lord is near. To-day we are beholding the signs. To-day our ears are made to tingle by listening to the most solemn message ever borne to the world. But, dear reader, should you presume to scoff at this idea, you would only add evidence to the proof; for scoffers are to constitute one of the signs. Let us, therefore, learn a lesson from the mistakes of the antediluvians, the Sodomites, the Ninevites, and the Jews; and know that when God sends a message to the world, it never fails; but that our salvation will depend entirely upon the way we relate ourselves to it. To heed the warning will mean to take our stand with the children of light, and be saved at his appearing. To reject it will mean our destruction at the coming of Christ.

The Perilous Condition of the World at Christ's Appearing

8. What does Paul say will come in the last days?

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1.

9. Why will the times of the last days be so perilous?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, 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: from such turn away." Verses 2-5.

NOTE.—Here is a catalogue of nineteen sins which the apostle declares will be prevalent in the last days among those who have a form of godliness, but deny the power thereof. Candid observers will need no argument to convince them that the state of affairs here described, largely predominates in the religious world to-day. As a result of this selfish, pleasure-loving spirit, the last warning message will be unheeded, and the day of God's wrath will come upon them like a thief. Reader, are you among this class? Can any of these sins be laid at your door? If so, your condition is perilous. Turn away from these things while mercy still lingers.

Signs in the Financial World

10. To what class of men does the apostle James send special warning?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1.

11. What have these men done?

"Ye have heaped treasure together for the last days." Verse 3.

12. What is the result of this heaping together of treasures?

"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." Verses 2, 3.

13. What is about to take place?

"For the coming of the Lord draweth nigh. . . . Behold, the judge standeth before the door." Verses 8, 9.

NOTE.—The last days will be marked by an unparalleled heaping together of treasure. Riches are a great blessing if properly used. Rich men are indispensable. But when men are simply amassing great treasures to be left to corrupt and corrode, and no one receive any benefit therefrom, this is wrong; and the rust of such treasures will be a witness against those who amass them,—a witness against them from the fact that if they had taken heed to the last warning message, they would have known that to heap treasure together for the future would be a vain thing, and instead of doing this they would have seen to it that their wealth was used to the glory of God; so that when the Judge should open the door and come in upon the world, they would be found among the faithful servants, giving the world meat in due season, and would hear the "Well done, good and faithful servant."

14. Of what other wrongs does the Lord accuse these rich men?

“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. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.” Verses 4, 5.

NOTE.—It is not only wrong to heap up treasure to be destroyed when the end comes; but to defraud the poor man, who is forced to work every day for a bare living, of his rightful wages in order to heap together this treasure, is a crime which will call down the judgments of God. But is not this the very state of affairs as it exists to-day? This great heaping together of treasure is a sure sign of the last days. There are in the United States alone 15,000 persons possessing fortunes of over \$300,000. In the year 1800 the aggregate wealth of the United States was one billion dollars. In the year 1900 it had increased to the fabulous sum of over ninety billion.

The experience of this nation is only a repetition of that of other great nations in the past. Take, for instance, Egypt. “When she fell, two per cent. of her population owned ninety-seven per cent. of her wealth.” When the Persian kingdom was overthrown by Alexander the Great, “one per cent. of her population owned all the land.” The same condition of affairs prevailed in Greece before she finally succumbed to the power of the Romans. And when Rome fell, “eighteen hundred men were the virtual owners of the known world.”

With this state of affairs, the condition which existed among the masses in those days was one of extreme poverty. However, in the early history of those nations it was not so. The majority of the people owned property, and were pros-

perous and happy. But as now, so it was then; the wealth of the many was gradually absorbed by the few, until the majority of the people were reduced to a condition of servitude which was but little better than slavery.

While we have not yet reached this deplorable state of affairs, nevertheless it is surely and rapidly coming. To-day one eighth of the population of the United States own seven eighths of the wealth, or forty-nine times their share. A writer in the *World's Work* gives the names of five men who alone represent the control of railroad systems having a total issue of \$6,750,000,000 of stocks and bonds. Such stupendous wealth owned and controlled by a few gives them a power so completely to monopolize the commodities of commerce as to enable them to place every man, woman, and child under tribute.

As an example of the tyranny of these moneyed kings, we quote the following terse statement of facts from the pen of the late H. D. Lloyd, as regards the oil trust. He said:—

"It is the most successful of all the attempts to put the gifts of nature, entire industries, and world markets under one hat. . . . It is the best illustration of a movement which is itself but an illustration of the spirit of the age." "Rome banished those who had been found to be public enemies by forbidding every one to give them fire and water. That was done by all to a few. In America it is done by a few to all. A small number of men are obtaining the power to forbid any but themselves to supply the people with fire in nearly every form known to life and industry, from matches to locomotives and electricity. They control our hard coal and most of the soft, and stoves, furnaces, and steam and hot-water heaters; the governors on steam boilers, and boilers; gas and gas-fixtures; natural gas and gas-pipes; electric lighting and all the appurtenances. You cannot free yourself by changing from electricity to gas, or from the gas of the city



to the gas of the fields. If you fly from kerosene to candles you are still under the ban." "A new law of industry is rising into view. Ownership of the highways [railways] ends in ownership of everything and everybody that must use the highways. . . . The railroads compel private owners to sell them their mines or all the product by refusing to supply cars for their business, and by charging rates for the transportation of coal so high that every one but themselves loses money on every ton sent to market. When the railroads elect to have the output large, they furnish many cars; when they elect to have the output small, they furnish few cars; and when they elect that there shall be no output whatever, they furnish no cars. . . . These high freight rates serve the double purpose of seeming to justify the high price of coal, and of killing off, year by year, the independent coal-producers. What the railroad coal-miner pays for freight returns to its other self, the railroad."

Through collusion with the railways and the infallibly successful trick of "rebates," the organized "captains of industry" are remorselessly wresting all the great lucrative industries of the country from private or individual ownership and bringing them under their own exclusive (and seemingly irresponsible) control. How aptly the individual trust magnate is characterized by the words of inspiration. He "enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2:5.

These attempts on the part of the money power to so completely monopolize the necessities of life as to enable them to extort from the public an unjust revenue for every commodity, has given a wonderful impetus to the organization of labor. There are at present 106 national labor organizations, having an aggregate membership of about 2,500,000. According to the annual report of the United States Commissioner of Labor, from the year 1881 to 1900 there were in the

United States 22,793 strikes and 1,005 lockouts, involving 127,442 establishments and 6,610,101 men. The average length of the lockouts was 97 days, and the strikes, nearly 24 days. These involved a loss to the laborers of \$306,683,223, and to the employers, \$142,659,104. It is stated that the recent unsuccessful strike of 100,000 textile workers of Philadelphia caused a loss of \$12,000,000 to the manufacturers and \$8,000,000 to the laborers. One result was the introduction of labor-saving machinery, which displaced 2,000 men.

Whatever advantage may be gained by organized labor in their unequal conflict against organized capital, is in turn charged up to the general public. It all serves as an excuse for advanced prices. A forcible illustration of this is to be had in the enormous advance in the price of coal which immediately followed the great anthracite coal strike in the year 1902. What seems to be gain to the laborers in advanced wages is more than consumed in the advanced prices which all are forced to pay for the necessities of life.

So the conflict goes on with ever increased energy and determination on both sides. The outcome is inevitable. It will end in another reign of terror, during which time those who are now spoiling others will be spoiled. See Hab. 2:4-12. The ones who have heaped together ill-gotten gain will then weep and howl for their miseries. To this end we are rapidly hastening. The relations between capital and labor are all the time becoming more strained. The rich are becoming more oppressive, while the oppressed are becoming more desperate; and even the most conservative predict a terrible struggle. In view of this fact, the question naturally arises:—

15. What shall we do? shall we avenge these oppressions, or shall we bear them with patience?

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit

of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8.

NOTE.—Thus the Lord clearly sets before us our duty in this time of peril. Instead of chafing under the yoke of oppression, we are to be patient. Instead of wasting the last few months or years of probation in a vain attempt to overthrow the oppressors, we should be stablishing our hearts, preparing to avert a more terrible calamity than could possibly come from any earthly power; "for the coming of the Lord draweth nigh."

Dear reader, are you among the poor in this world's goods? Do you almost despair as you struggle against the tide of oppression, trying to make ends meet? The Saviour bids you be patient a little longer. He even now stands before the door, patiently waiting for the precious fruit of the earth to become fully ripe. Now is the time to prepare to meet God; and your trials will soon be forever past. But on the other hand, should you be among the wealthy, now is the time to sell that ye have and give alms. Do not hoard it up here to be destroyed in the fires of the last day; but now, just now, while probation still lasts, is the time to transfer your investments from that which is earthly and perishable, to that which will not pass away; "for where your treasure is, there will your heart be also."

16. With what assurance does Peter refer to his preaching on the coming of Christ?

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory,

This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

The Certainty of Prophecy and Why We Should Heed It

17. In considering this important subject, to what sure guide does Peter urge us to take heed?

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." Verse 19.

NOTE.—The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. This is true in a special sense of the prophecies. The dark place is the future. No one knows the future but God. He has told us "the end from the beginning." Isa. 46:9, 10. In other words, he has given us the history of the world in advance. This is what we call "prophecy." These prophecies are as lights shining in the dark, revealing to us just where we are on the stream of time. They all point to the one great event, namely, the coming of Christ. Those who understand these prophecies and take heed to them, are the children of light. They know where they are in the history of this world. The end will not come upon them like a thief: for they, having a knowledge of the prophecies, will know when the end is near, and will be expecting it. But on the contrary, those who are ignorant of the prophecies are without a light. They are in the dark, and will not know when the end is near, and hence will be overtaken as by a thief in the night.

Daniel's Prophecy Written for the People who are Now Living

18. After the prophet Daniel had been shown the history of the world in advance, and had written it in a book, what did the angel Gabriel tell him to do with it?

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” Dan. 12:4.

NOTE.—These words were spoken to Daniel about 534 B. C., or over 2400 years ago. The information contained in this book was written for the benefit of the people living at the time of the end. The “time of the end” is a short period of time beginning just before and reaching down to the end. This book being sealed up until that time, the implication is, that when that time is reached in the history of this world, this book will be unsealed, and the information which it contains for the people living at that time will be given to the world.

19. What question reveals Daniel's anxiety to know more about the wonders which were written in his book?

“I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” Dan. 12:8.

20. What answer did the angel give him?

“And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Verses 9, 10.

NOTE.—Thus it was revealed to Daniel that the information which he had written in the book was not for him, but for the people living at the time of the end. The angel also assures Daniel that when the time comes for it to be understood, the wise will understand; however, the wicked shall do wickedly, and none of the wicked shall understand.

Conditions Distinguishing the Time of the End

21. What great change in the world did the angel say would mark the time of the end?

“Many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

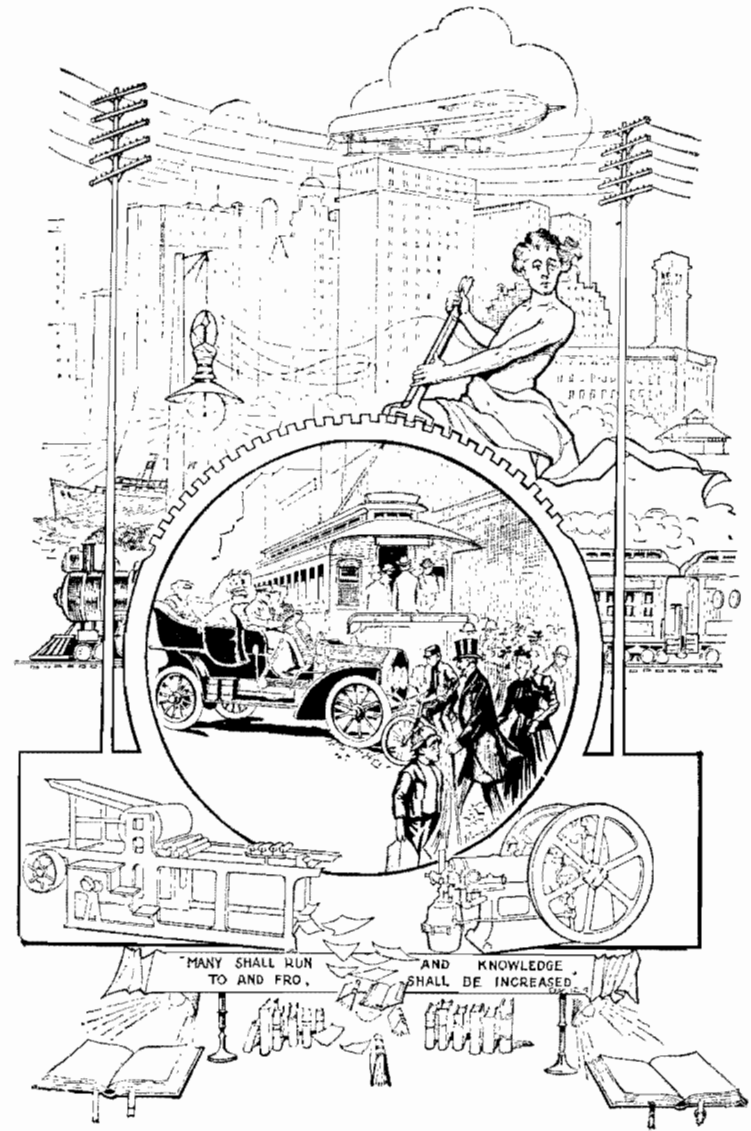
NOTE.—These words are plain. The time of the end is clearly marked. It will be distinguished by an unusual running to and fro and an increase of knowledge. Do we see any indication that we are now living in the time here spoken of? Let us study the situation by comparing our times with past ages. We will go back to Abraham's time, and ask the question, How did men travel in his day? In the first place they traveled but little. If they desired to travel by land, they either walked or rode on some animal. If they desired to travel by sea, they had small sail boats of the crudest kind. And we may safely say the same thing about the world from that day down to within the last century. Very little improvement was made. Our great grandfathers were accustomed to practically the same modes of travel as were men in the days of the patriarchs.

But the nineteenth century is ushered in, and what a sudden change meets our eyes. In the first part of the century we see here and there a few indications of what is coming. The minds of men are exercised about the powers of steam. They are discussing the possibilities of electricity, and so on.

A wonderful era is breaking forth. The last half of the century arrives, and a new era is here! And, oh, what an era it is! The ore is dug from the mountains by the millions of tons; it is smelted and rolled into steel rails; these rails are laid from city to city and from village to village, till the whole country is traversed by the highway for the iron steed. Great steamships of marvelous strength and speed are built, and then what a running to and fro. Just think of it, dear reader, the quiet haunts of earth, which, previous to the last seventy-five years, echoed simply with the songs of birds, the lowing of cattle, or the voice of some humble peasant, have suddenly been startled with the shrill shriek of the locomotive, the awful puffs of its fiery breath, and the buzz of the electric motor, as they go dashing over the country like animated creatures, at almost lightning speed, inviting the world, as it were, to "run to and fro."

Stop and look at things as they really exist to-day. Men are literally running to and fro by the millions; and so accustomed have we become to rapid transportation that we have not time to walk; in fact, the majority of people have almost lost the power to walk. And when we consider the fact that no person living in all this world's history, previous to the last century, ever saw a passenger train, a steamship, an electric street car, an automobile, a bicycle, or even a buggy, it naturally causes us to ask, What do these things mean?

But before answering this, we will briefly notice the remainder of the prophecy. Not only were men to run to and fro, but knowledge was to increase. Upon this subject a volume could be written. First, stop and consider what it would mean if we were suddenly deprived of all the inventions and knowledge over and above that which was possessed by the world previous to the last century. We would have no street cars, no railroads, no telephones, no telegraphs, no electric lights, no gas lights, no kerosene lamps, no gasoline stoves, no ranges, no heaters, no sewing machines, no bicycles, no



automobiles, no buggies, no modern farming implements, no steamboats, no steam printing presses, no daily papers, but few books, practically no education, and what more shall we say? We could enumerate until we become bewildered, and find ourselves completely stripped of every convenience known to us, and left as helpless in the world as babes. No person can candidly consider these facts without exclaiming with the prophet Daniel, "O my Lord, what shall be the end of these things?" Truly we are living in "the time of the end," for the time of the end was to be ushered in by an increase of knowledge and running to and fro, and as the muttering thunders tell us of the approach of a storm, in like manner these things are speaking to us to-day in thunder tones, warning us of the approaching end, and of the all-devastating storm of the wrath of the Lamb which is about to break with all its fury upon a slumbering world.

The Gospel to be Carried to all Nations before the End

And now we will proceed to show why these great inventions have been withheld from the world until the time of the end, by asking the question,

22. What does Christ say will first take place before the end comes?

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

NOTE.—Here is something definite. This does not mean that the gospel is to be preached to the world until all are converted, for the great majority never have received the gospel, and never will. But it will be preached for a witness

to all nations. In other words, it will be brought within the reach of all, so that all who will may be saved; and then, says Christ, the end will come. Thus we see that the people who carry the gospel of the kingdom to all the world are the people who live at the time of the end; for when the end comes, it will find God's people preaching the gospel to every nation.

This being so, we can expect that when the time of the end is reached, it will be a period of wonderful missionary activity. And just so it is; for no sooner was the nineteenth century ushered in, than the missionary spirit began to take possession of God's people. They were seized with a determination to carry the gospel to all nations. And this determination has been strengthened until to-day there is not a nation on earth where the gospel is not being preached. While it is true that there yet remains a great work to be done before the gospel will be brought within the reach of all the people, at the same time it must be remembered that we are possessed of facilities whereby this can be accomplished in an incredibly short time; for Paul says, "Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 27, 28. Thus it is plainly stated that when the time arrives for the finishing of the work, it will be quickly done. And while the children of Israel are as the sand of the sea, yet only a few will be saved. And we may reasonably believe that it will be the same with all other nations. So we can expect the great work, that has already begun, to be finished speedily.

The very fact that the gospel is now being carried to the world constitutes a sure sign that we have reached the "time of the end." But, dear reader, it would have been impossible to carry the gospel to all the world in so short a period of time

as the Scriptures indicate that it will be done, with the facilities which men had for traveling and printing previous to the last century. This helps us to see the hand of God in the great inventions of the day. For just as soon as the time arrives for the work to be cut short in righteousness and the message given to the world quickly, God provides means by which it can be done. Hence the literal fulfilling of these two prophecies alone,—namely, the running to and fro and the increase of knowledge, with the preaching of the gospel of the kingdom in all the world,—constitutes positive proof that we are living in the "time of the end." This is the only conclusion.

But just as soon as we reach this conclusion, just so soon we acknowledge ourselves to be the people for whose benefit the book of Daniel was written. For while it was written over twenty-four hundred years ago, yet it was written for the enlightenment of the people living at the time of the end, for it was sealed up until that time. It must be, therefore, that God saw that the people living at the time of the end would need special instruction. This being so, we can reasonably expect that when the time of the end is reached, the book of Daniel will be printed in the language of the people and scattered like the leaves of autumn. And is not this just what we see to-day? Think of the fact that, previous to the last century, the Bible had been translated into but few languages; and it was so expensive that none but the wealthy could afford to possess a copy. But what a change the last century has brought. Now the Bible is printed in about four hundred different languages, and scattered by the millions of copies. The earth is literally being sown with them, until every family, even the poorest, can possess a copy of God's precious word and read for themselves.

Thus God has placed in our hands the chart and compass. The lamp of the sure word of prophecy is to-day flooding our pathway with heaven-sent light, so that all who will, may be the children of light, and be prepared to welcome the Sa-

viour when he comes. Reader, remember that the book of Daniel has been specially prepared for your enlightenment. God has provided it, and preserved it until our day, and now a copy is within reach of all. While he says that the wicked will do wickedly, and none of the wicked shall understand, yet we have the assurance that the wise shall understand. Which class do you desire to be among?



CHAPTER VI.

The Prophetic History of the World

1. Who was Nebuchadnezzar?

King of Babylon. Dan. 1:1.

2. Who was Daniel?

Daniel was a Hebrew whom Nebuchadnezzar had carried, with many others, from Jerusalem to Babylon about the year 606 B. C. Dan. 1:3-6.

3. What special wisdom did God give Daniel?

"Daniel had understanding in all visions and dreams." Dan. 1:17.

4. What unusual experience did Nebuchadnezzar have in the second year of his reign?

"In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him." Dan. 2:1.

NOTE.—By reading the first eighteen verses of this second chapter, it will be seen that the king sought an explanation of his dream at the hand of the wise men of Babylon, who

claimed to be able to give such information. After saluting the king, the wise men asked the king to tell them his dream, promising him to show the interpretation. But this the king refused to do. He had either forgotten it, or else was so impressed with the importance of the dream and a proper interpretation, that he had determined to keep it secret, and demanded of the wise men that they not only show him the interpretation, but also tell the dream, taking their ability to show the dream as a guarantee that their interpretation was correct. If they were not able to do this, their professions were false, and he gave them to understand that but one decree awaited them, and that was death.

5. What answer did the wise men make the king?

"The Chaldeans answered before the king, and said, There is not a man on the earth that can show the king's matter; . . . there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Dan. 2: 10, 11.

NOTE.—This answer angered the king, and he at once gave the decree to destroy all the wise men of Babylon. Daniel and his three companions, Hananiah, Mishael, and Azariah, were counted among the wise men. It appears, however, that they had not been in before the king with the other wise men, and consequently knew nothing of what had happened. As soon as he was informed of the king's decree, Daniel went in unto the king, promising to show him the dream and its interpretation, providing he would give him time. To this the king consented, and Daniel returned to his home, and in company with his three companions earnestly sought God for a revelation of the secret.

6. What was the result?

"Then was the secret revealed unto Daniel in a night vision." Verse 19.

7. As Daniel was brought in before the king, what answer did he make?

"Daniel answered in the presence of the king, and said, The secret which the king demanded, cannot the wise men . . . show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verses 27, 28.

8. What was the king thinking about when God gave him his dream?

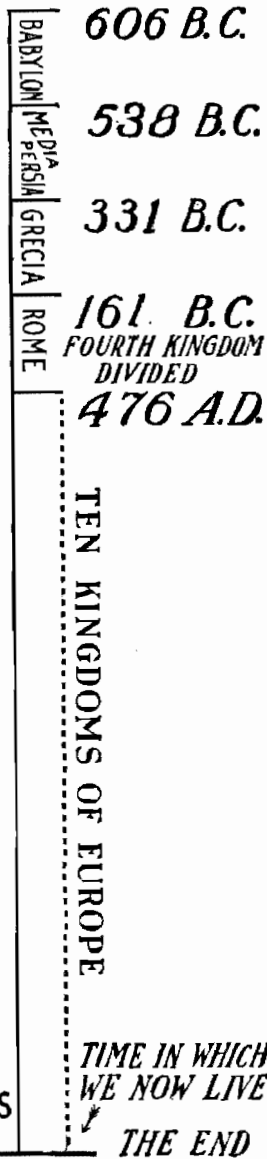
"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass." Dan. 2: 29.

NOTE.—Babylon, over which Nebuchadnezzar ruled, was then mistress of the world. The question of its continuity would naturally suggest itself to his mind. Would Babylon continue forever, or would it, like other nations, finally be overthrown? God revealed to the king what the future would bring, not only to Babylon, but to all other worldly kingdoms, by giving him this dream.

Daniel Reveals the King's Dream

9. What does Daniel say the king saw in his dream?

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that



were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king." Dan. 2:31-36.

NOTE.—You will notice that this image, composed of different metals, its subsequent destruction by the stone, revealed to the king "what should come to pass hereafter." Therefore, it must be prophetic in nature.

The Dream Interpreted

10. What does Daniel say is represented by this head of gold?

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

11. What do the silver and brass represent?

"After thee shall arise another kingdom inferior to thee: and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

NOTE.—This makes it plain that this image is prophetic in nature, and that each metal represents a kingdom. The head of gold represents the kingdom of Babylon, over which Nebuchadnezzar ruled. Babylon was a golden kingdom of a

golden age, and is fitly represented by the head of gold. But with all its grandeur, pomp, and power, God reveals to the king the fact that it must give way to an inferior kingdom, represented by "the breast and arms of silver." Bear in mind, reader, that we now have a starting point, and we will find ourselves rapidly carried down through the stream of time past the rise and fall of kingdoms, past the setting up and overthrow of nations, past our own time, past the destruction of all worldly kingdoms, over into the eternal state.

Babylon was conquered by the Medes and Persians on the night of Belshazzar's feast to a thousand of his lords, 538 B. C. See Dan. 5: 1-31. Thus the kingdom represented by the head of gold is past, and now begins the rule of an inferior kingdom, the Medo-Persian empire, which ruled the world from 538 to 331 B. C., when it, in turn, was overthrown by the third kingdom of brass, which was to bear rule over all the earth. This was the Grecian kingdom, under Alexander the Great. All who are acquainted with history will remember how Alexander, at the head of the Grecian army, overthrew the Persian kingdom, and conquered the world in an incredibly short time. The sovereignty of this empire, under its different heads, ruled the world, in the place of Medo-Persia, from 331 until 168 B. C., when it was overthrown by the iron kingdom of Rome.

12. What will be the nature of the fourth kingdom, represented by the legs of iron?

"The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

NOTE.—The fourth kingdom was to conquer all the territories and peoples ruled over by the three previous kingdoms. This was literally fulfilled in the Roman empire; so

completely did she break in pieces and bruise all other kingdoms, that she is known in history as "the iron monarchy." She had so far completed the conquest of the world that, in the year Christ was born, Cæsar Augustus could issue a decree "that all the world should be taxed." See Luke 2: 1. The supremacy of Rome properly begins with the overthrow of the Macedonian kingdom at the battle of Pydna, June 22, 168 B. C., at which time the last vestige of the once powerful kingdom of Alexander perished.

13. What is represented by the mixture of iron and clay in the feet?

"Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." Verse 41.

NOTE.—Rome ruled the world as one massive kingdom for over four hundred years, after which she began to be broken up, and was finally divided into the ten kingdoms of Europe, now represented by England, Germany, France, Spain, Italy, etc.

14. What will this mixture of iron and clay in the feet forever preclude in Europe?

"Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

NOTE.—Thus the iron and clay in the feet introduce an element which forever precludes the possibility of another universal kingdom of Europe or the Eastern world. Here is a wonderful test of the prophecy. Beginning with Babylon, the prophetic image indicated four universal kingdoms, represented by four metals. The fourth kingdom was to be divided,

which would mark the end of universal kingdoms in this present world. It is a well-known fact that history usually repeats itself. This was so with the first four kingdoms. One universal kingdom immediately arose on the ruins of another. But when we come to the overthrow of Rome, this rule fails. Rome was divided into the European nations over twelve hundred years ago, and has remained in this divided state ever since. Thus the prophecy has been literally fulfilled, in saying, "They shall not cleave one to another, even as iron is not mixed with clay." Time and again have great kings arisen and endeavored to again unite the nations of Europe under one head, but every time the scheme has failed. Napoleon Bonaparte was the last to make the attempt, a little over one hundred years ago. He, having failed to accomplish his purpose by force of arms, introduced another scheme, which is noticed in the prophecy; namely, that of intermarriage. The prophecy says, "They shall mingle themselves with the seed of men, but they shall not cleave one to another." This work of intermarriage among the crowned heads of Europe has steadily progressed during the last few years, until to-day every royal family in Europe is related to the others by the ties of marriage. The obvious purpose of this is again to bring the rule of Europe under the head of one royal family. But God's word declares, "They shall not cleave one to another," and just so it is; for with all their royal relation, they still remain separate and distinct as ever.

The Kingdoms of this World to be Destroyed in Our Day

15. What does God say will take place in the days of these kings who are attempting to consolidate Europe under the rule of one royal family, by intermarriage?

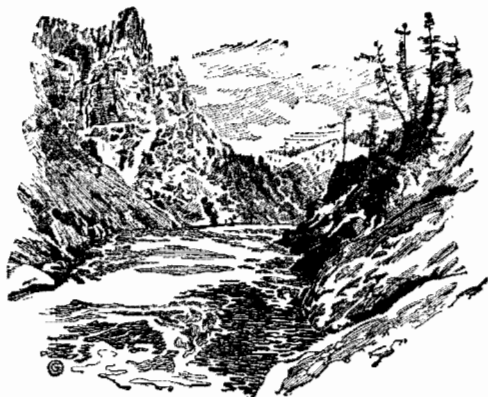
"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

NOTE.—In this text the note of doom is sounded to all worldly kingdoms. The day comes on apace when sin and sinners shall have an end. The judgments of an avenging God are soon to be visited upon the nations of earth, who are fast filling up the cup of their iniquity; and so terrible will be the visitations of that day that all worldly kingdoms will be ground to powder, and so completely destroyed that no place shall be found for them.

Since the day when the prophet of God stood before the king, and by the dictation of the Holy Spirit gave the assurance that the dream was certain and the interpretation thereof sure, not one word of this prophecy has failed; by this we can rest assured that the remaining portion will as surely be fulfilled.

In the study of this prophecy we have passed rapidly over the history of this world, beginning with the days of Babylon, past the rise and fall of the first four kingdoms, past the division of the fourth, down to the very toes of the image, where we now find these fragments of the fourth kingdom indulging, with one consent, in a vain attempt to unify themselves by intermarrying. But God has decreed that in the days of these kings the end of all worldly kingdoms will come. Christ's coming is right upon us. Soon, yes, very soon, the day of God's wrath will burst upon this wicked world in all its fury. Soon the stone, which the builders have rejected, will

fall upon the nations of this wicked world, and grind them to powder, and he "whose right it is" will reign, "and of his kingdom there shall be no end." To this all who are loyal to Christ, and who are praying for his kingdom to come, will say, "Amen. Even so come, Lord Jesus."



CHAPTER VII.

Rise and Work of the Papacy

The Vision

1. What king was reigning on the throne of Babylon when the vision contained in the seventh chapter of Daniel was given?

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed." Dan. 7: 1.

2. In this vision, what first attracted Daniel's attention?

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." Verse 2.

3. What was seen coming up out of the sea as a result of this striving of the winds?

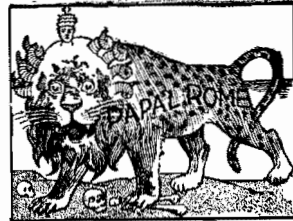
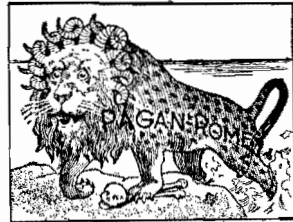
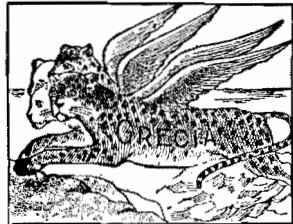
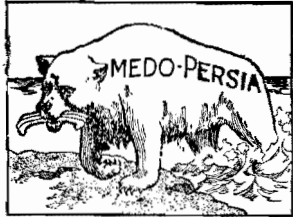
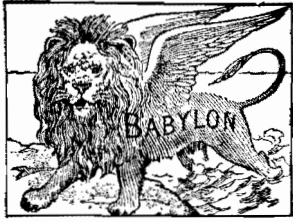
"And four great beasts came up out of the sea, diverse one from another." Verse 3.

4. What was the first beast like?

"The first was like a lion, and had eagle's wings." Verse 4.

5. What was the second beast like?

"And behold another beast, a second, like to a bear." Verse 5.



JEWISH LEAGUE

PAPACY ESTABLISHED

A. D. 538

1260 YEARS OF PAPAL SUPREMACY

1798
1870
DOMINION
TAKEN AWAY

606 B. C.

BABYLON

538 B. C.

MEDIA
PERSIA

331 B. C.

GRECIA

161 B. C.

ROME

Fourth Kingdom
Divided

476 A. D.

TEN KINGDOMS OF EUROPE

TIME IN
WHICH WE
NOW LIVE

The End

6. What description is given of the third beast?

“After this, I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.” Verse 6.

7. What description does the prophet give of the fourth beast?

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.” Verse 7.

8. While considering the ten horns, what did he see coming up among them, and what was the result?

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.” Verse 8.

9. What description is given of this little horn?

“And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”— *Ibid.*

10. How long did he continue to behold the work of this horn?

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. . . . The judgment was set, and the books were opened.” Verses 9, 10.

11. After beholding the solemn scenes of the beginning of the work of judgment in heaven, how is the prophet's attention once more attracted to the little horn here on earth?

"I beheld then because of the voice of the great words which the horn spake." Verse 11.

12. What shortly happens to the beast bearing the horns?

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."—*Ibid.*

13. What else does the prophet see take place in connection with the judgment?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Verses 13, 14.

14. How did this vision affect Daniel, and what did he do?

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." Verses 15, 16.

Gabriel Interprets the Vision

15. What did the angel tell Daniel these four beasts represented?

"These great beasts, which are four, are four kings [or kingdoms] which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verses 17, 18.

16. In answer to Daniel's special request, what further explanation does the angel make of the fourth beast?

"Thus he saith, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

17. What is represented by the ten horns on the fourth beast?

"The ten horns out of this kingdom are ten kings [or kingdoms] that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings [or kingdoms]." Verse 24.

NOTE.—In verse 17 the angel tells us plainly that these four beasts represent four kingdoms that were to arise out of the earth. These kingdoms arose and disappeared one after the other, as the four winds of heaven strove upon the great sea. "Winds" and "sea" are here used as symbols. When water is used as a symbol, it represents "peoples, multitudes, nations, and tongues." Rev. 17: 1, 15. When striving winds are used symbolically, they represent wars of conquest. Jer. 25: 32, 33. Thus in this symbol of the striving of the four

winds of heaven upon the great sea, we have brought to view wars of conquest and strife, by means of which these four great kingdoms arose and fell.

These four beasts correspond to the four metals represented in the great prophetic image of Daniel, second chapter. The head of gold and the lion represent the kingdom of Babylon, which reigned from about B. C. 606 to 538. The breast and arms of silver correspond to the bear, and represent Medo-Persia, which conquered Babylon in the year 538 B. C., and ruled until 331 B. C. The belly and thighs of brass in the image correspond to the leopard beast, and represent Grecia, the third universal kingdom, which conquered Medo-Persia in the year 331 B. C., and continued under its different divisions until 161 B. C. The legs of iron correspond to the fourth beast, and represent Rome, which entered the field of Bible prophecy by the Jewish League, 161 B. C. It continued its iron rule until the latter part of the fifth century A. D., when it was broken up into ten kingdoms, represented by the iron and clay in the feet of the great image, and the ten horns in the fourth beast. Finally, the destruction of all these wicked kingdoms at the end of the world is represented by the destruction of the image, and of the fourth beast. In the place of the wicked powers is set up the fifth universal kingdom, which fills the whole earth. This is the kingdom of Christ, and it shall stand forever. Then will be answered the prayer which we have been taught by Christ, "Thy kingdom come, thy will be done in earth as it is in heaven."

But you will notice that in this vision we have an additional power brought to view, which was not represented in the great image, namely, "the little horn." We will now locate that power, by studying the different specifications.

The Little Horn a Symbol of the Papacy

18. Where was this little horn seen coming up?

"I considered the horns, and, behold, there came up among them another little horn." Dan. 7:8.

NOTE.—Thus the little horn power was to arise among the ten kingdoms of Europe.

19. As a result of this power arising among the ten kingdoms, what happened to three of them?

"Before whom there were three of the first horns plucked up by the roots."—*Ibid.*

20. What peculiarities did this horn possess?

"And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."—*Ibid.*

21. Did this little horn power differ from the other kingdoms of Europe?

"And another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:24.

22. What was to be his attitude toward God, his saints and laws?

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the law." Verse 25, R. V.

23. How long were the saints, times, and the law to be given into his hand?

"They shall be given into his hand until a time and times and the dividing of time."—*Ibid.*

24. After this period of time ends, and the word of God and the saints have been delivered from the persecution of this power, what happens to his dominion?

“But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.” Verse 26.

NOTE.—A time and times and the dividing of time equals 1,260 days. See Rev. 12:14, 6. The same period of time is mentioned in Rev. 13:5, and is there spoken of as “forty and two months.” Thirty days to the month would give 1,260 days. When time is used in connection with prophecy, one day always represents one year. This is a rule which God has laid down himself, and is adopted by all commentators of note. See Eze. 4:1-6. This would give the power represented by the little horn, a reign of 1,260 years from the year he accomplishes the overthrow of the last opposing horn, until he himself goes into captivity.

The question now arises, What power has ever arisen in Europe since the fifth century which will meet these specifications?—We answer, Just one, the papacy. All Protestants of any note are agreed in this. (1) The papacy arose in Europe, Rome being its headquarters. (2) She arose to recognized power after the Roman empire was divided into ten kingdoms. (3) Three of the original ten kingdoms, which were Arian in religion, and opposed to the claims of the bishop of Rome,—the Heruli in A. D. 493, the Vandals in 534, and the Ostrogoths in 538,—were successively overthrown before the rising power of the popes. (4) Beginning in the year 538 A. D., when the last opposing power was overthrown, and counting 1,260 years, brings us to 1798, at which time, by the authority of France, the then ruling pontiff was dethroned, Italy was proclaimed a republic, and for a time the papacy was abolished. (5) During this time, known as

the Dark Ages, the Christian world was practically under the power of the papacy, and it literally wore out between fifty and sixty millions of those whom it was pleased to call heretics, but whom God calls “the saints.” (6) It has thought to change God’s times and law, as the following, quoted from one of its own works, will prove: “The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.” It has expunged, in much of its teaching, the second commandment, which forbids the worship of images. It has changed the Sabbath from the seventh to the first day of the week. (7) It differs from other European powers, being ecclesiastical as well as civil. (8) It assumes the titles and honors which belong only to God, and thus blasphemes.

Note the following assumptions: “Vicegerent of the Son of God,” “Our Lord God the Pope,” “Another God upon earth,” “King of kings and Lord of lords.” Said Pope Nicholas, “The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man.” Such blasphemous utterances might be multiplied many fold, but space forbids. (9) The popes, who were for many years powerful civil rulers in Italy, have in the last century been despoiled of their entire dominion, the last vestige of their civil dominion having been taken away by Victor Emmanuel on Sept. 20, 1870.

Thus the papacy has met every specification of the prophecy. It arose among the ten kingdoms of Europe. It was diverse from the ten. Three of the ten were overthrown before it. It continued in power 1,260 years. It wore out the saints. It has spoken blasphemy against God. It has dared to change God’s times and law. It has had its dominion taken away. And we might add, that while God’s people endured the grinding persecutions of that power for more than one thousand years, they have been, for more than a century, delivered from its hands. And while that wicked power dared to burn the

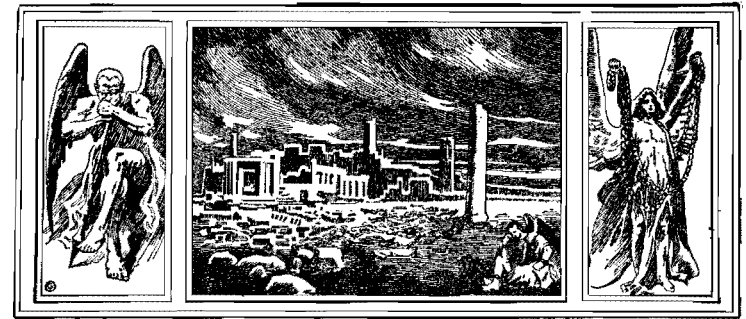
Bible and practically kept the world in ignorance of its precious truths for many long centuries, thank God the day has arrived when the word has been delivered from its murderous grasp, and is now being printed in over four hundred different languages, and given to the world by the millions of copies.

24. What are the next events to be fulfilled in this line of prophecy?

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Verse 27.

NOTE.—Thus we are again brought face to face with the eternal world. In our study of the great metallic image of Daniel second chapter, we found that we had passed down through the history of this world, as represented in the image, until we had reached the very toes; and that the people are now living who compose the nations which are to be ground to powder by the avenging Rock of Ages. In the lesson now under consideration, the same conclusion is reached. The history of this world is in the past, and we have now reached the great calm which precedes the storm of God’s wrath. During this time of liberty and peace, the gospel of the kingdom is speedily being carried to all nations as a last witness, so that all who will, may prepare to meet their God.

Soon the work will be finished and cut short in righteousness, and then the last act in the great drama will occur. Christ will come, the earth will be cleansed from sin and sinners, and in its renewed Edenic beauty, the saints will possess the kingdom forever and ever.



CHAPTER VIII.

The Millennium

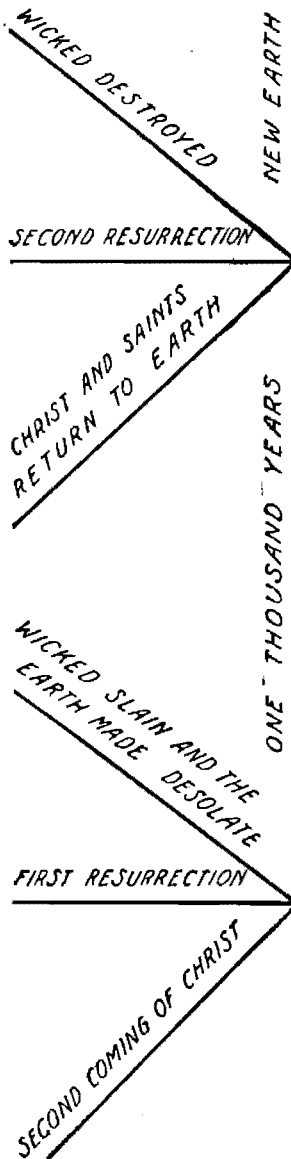
The Meaning of the Term and the Time of its Application

The word “millennium” is from two Latin words, “*mille*,” meaning a thousand, and “*annus*,” year—a thousand years. It covers the time during which Satan is to be bound.

This period of time is bounded by distinct events. Its beginning is marked by the close of probation, the second coming of Christ, and the resurrection of the righteous dead. It closes with the resurrection of the wicked, their judgment, and subsequent destruction in the lake of fire. The purpose of the following study will be, not only to show the events which bound the millennium, but also to show the conditions which prevail in the earth during that time.

1. How many resurrections will there be?

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life;



and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

2. What class only have part in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 6. Again, "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 Thess. 4: 16. This resurrection takes place at the second coming of Christ.

3. What special honor will this company enjoy during the one thousand years?

"They lived and reigned with Christ a thousand years." Rev. 20: 4, 6.

NOTE.—There are differences of opinion among Bible students as to where this reign takes place. Some contend that it is here on earth, while others believe it to be in heaven. Both positions cannot be true. Hence we appeal to the Bible to determine the truth. We have already shown that none but the blessed and holy have part in the first resurrection,

4. When will the rest of the dead, the wicked, be raised?

"The rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

NOTE.—Thus the wicked, those who are raised to damnation, will come forth at the close of the one thousand years.

The Righteous Taken to Heaven

5. What happens to the righteous who are living when Christ comes to raise those who sleep in him?

"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." 1 Thess. 4: 16, 17.

NOTE.—When the righteous dead are raised, the living righteous are changed from mortality to immortality, and together with the resurrected saints they are caught up in the clouds to meet the Lord.

6. Where are the righteous then taken?

"I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, . . . and they sung as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Rev. 14: 2, 3. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9; see also Rev. 15: 2, 3.

NOTE.—These texts show very plainly that the righteous are all taken to heaven after the resurrection. This accords with the words of Christ in John 14: 1-3, where he says, "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." Peter desired to accompany Christ to those mansions; but Jesus answered, "Thou canst not follow me now; but thou shalt follow me hereafter." John 13: 36.

This makes it clear that when Christ returns to earth to receive his people, he expects to take them to the Father's house in heaven.

The Wicked Destroyed at Christ's Second Coming, and the Earth Made Desolate

7. What becomes of the wicked who are living when Christ comes?

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; . . . the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

8. What does Paul say will happen to the wicked when Christ comes?

"When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5: 3.

NOTE.—This is plain language, and can be readily understood. When Christ comes, the righteous will be delivered, and all the wicked will be suddenly destroyed, as they were in the days of Noah and Lot. For further proof see 2 Thess. 1: 7-9; Rev. 6: 14-17; 19: 11-21; Jer. 25: 30-33. The righteous are all taken to heaven; the wicked are all slain at the coming of Christ, and none of the wicked are raised from the dead until the end of the one thousand years. This would leave the earth desolate and without an inhabitant.

9. What description does the prophet Jeremiah give of the earth during this time?

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4: 23-26.

NOTE.—At the coming of Christ the earth is reduced to a chaotic mass of ruins. The heavens depart as a scroll when it is rolled together, mountains are moved out of their places, and the earth is left a dark, dreary, desolate waste.

The Binding of Satan

10. What will the Lord do with Satan and his angels at that time?

"It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the

prison, and after many days shall they be visited." Isa. 24: 21, 22.

NOTE.—The "host of the high ones that are on high" are Satan and his angels, the unseen powers who rule in high places. See Eph. 6: 11, 12. "The kings of the earth" are the wicked rulers of this earth who have been in league with Satan. These kings are all slain at the coming of Christ, and are not lamented, neither gathered nor buried; but the fowls are filled with their flesh. See Jer. 25: 30 - 33; Rev. 19: 11 - 21. In the midst of all this ruin, and together with his fallen champions, Satan is bound and held a prisoner.

11. How long is Satan's imprisonment to last?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20: 1 - 3.

NOTE.—The same word here used, translated "bottomless pit," is translated in Gen. 1: 1 "deep"—darkness was upon the face of "the deep." A more literal translation would be "abyss." It is a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition, in which condition it will remain during the one thousand years. This will be made the dreary prison house of Satan during the millennium. Here, in the midst of the moldering bones of his fallen companions, the wreck and ruin of all the pomp and power of this world, Satan will have abundant opportunity to reflect upon the results of rebellion against God. But the prophecy of Isaiah says, "After many days shall they be visited."

Closing Scenes

12. What change is made in Satan's condition at the close of the one thousand years?

"After that he must be loosed a little season." Rev. 20: 3.

NOTE.—At the close of the one thousand years, Christ and the saints again visit the earth, to execute judgment upon the wicked, and to prepare it, by a re-creation, for the eternal abode of the righteous. At this time, in answer to the summons of Christ, the wicked dead of all ages awake to life. This is the second resurrection, the resurrection unto damnation. The wicked will come forth with the same rebellious spirit which possessed them in this life. This looses Satan from his long period of inactivity.

13. As soon as the wicked nations are raised, and Satan is thus loosed, for what move does he begin at once to plan?

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Verses 7, 8.

14. Against whom do they march to make war, and what is the outcome?

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Verse 9.

NOTE.—This is the last act in the great controversy between Christ and Satan. By reading the context, it will be

seen that at this time the judgment of God is executed upon the wicked in the lake of fire. This is the second death. This ends the great rebellion against God and his government; everything contaminated with sin is destroyed from the face of the earth. Then will be heard the voice of God as he sits upon his throne, speaking to the saints, and saying, "Behold, I make all things new." And out of the burning ruins of the old earth there will spring forth before the admiring gaze of the millions of the redeemed, "a new heaven and a new earth," in which they shall find an everlasting inheritance.



CHAPTER IX.

The Saints' Inheritance

1. For what purpose did God create the earth?

"Thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45: 18.

NOTE.—We find the earth largely inhabited to-day by a race of rebels against God. Death, sin, misery, and high-handed evil stalk about on every side. This is not God's plan. His purpose was that the earth should be inhabited by a race of righteous beings. This is seen by the fact that when he made man, he made him after his own image and likeness. Gen. 1: 26, 27. He made man upright. Eccl. 7: 29.

2. After creating man, what did God commission him to do?

"God blessed them, and 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." Gen. 1: 28.

3. What special provision did God make for Adam's comfort?

"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2: 8.

NOTE.—In the midst of the garden were made to grow beautiful fruit-bearing trees, among them the tree of life and the tree of the knowledge of good and evil. Man's work was to dress and keep the garden. Had Adam and Eve proved loyal to God, their family would have been gradually multiplied until the whole earth would have been subdued, and filled with a race of righteous beings. Eden would have been the capital of the earth, the Jerusalem, to which the twelve nations of the sons of Adam would have come up at regular periods to worship Jehovah, and to partake of the fruit of the tree of life. Adam, under God, would have been the prince and ruler of his happy family on earth. There never would have been a funeral or a broken family circle. Sorrow and sickness would have been unknown; for these, with all other evils, come to us as a result of sin. What a glorious prospect lay before the holy pair in Eden; yet how soon lost by man's deception and fall. And had not the Son of God come to the rescue of man, and interposed himself in the breach, and girded on the armor against Satan in man's behalf, these glorious prospects would have been forever lost to man. But thank God, Christ "came to seek and to save that which was lost." Luke 19: 10. Hence whatever was lost by the fall will be restored through the gospel.

What Man Lost By the Fall

Let us now enumerate some of the principal things which man lost by the fall, and this will enable us to determine what Christ will restore to those who are saved. (1) When man sinned he lost righteousness. (2) Man lost his home in the garden of Eden. (3) He lost his right to the tree of life. Gen. 3: 22 - 24. (4) He lost his life, and his body began to return to dust. Gen. 3: 19. (5) He lost dominion over the earth, and became a servant of Satan. Rom. 6: 16. (6) He lost the privilege of communing with God face to face. (7) He

lost his robe of glory which served as a covering. Gen. 3: 7. Now, if Christ saves, and restores to man that which was lost by the fall, it is evident that he must first save man *from* his sins, thereby restoring him to the ways of righteousness; man must be restored to life by a resurrection of the body which returns to the dust, and again be permitted to enjoy every blessing and privilege which was lost as a consequence of the fall. That this is a correct conclusion, the following treatise will show.

The Restitution of All Things By Christ

4. What awaits those who die in Adam?

"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." 1 Cor. 15: 21, 22.

5. Unto what is this present earth reserved?

"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. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3: 6 - 10.

NOTE.—There are three worlds spoken of in the Bible,—the world which was before the flood, the world that now is, and the world which is to come. See Heb. 2: 5; 6: 5; Luke 20: 34, 35. The antediluvian world ended with the flood of water; the world which now is, will end in the lake of fire at the judgment day.

6. When this present world is destroyed by fire, what will follow?

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.” Rev. 21:1. This is the world to come.

7. What privilege will be accorded those who overcome?

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev. 2:7; also Rev. 22:14.

8. Will man again be permitted to see God’s face?

“They shall see his face; and his name shall be in their foreheads.” Rev. 22:4.

9. What great city will be located on the new earth?

“I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Rev. 21:2.

10. How large is this city?

“The city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs.” Verse 16.

NOTE.—The wording seems to indicate that it was twelve thousand furlongs on one side of the city, the city being a perfect square, but the least it could mean would be twelve thou-

sand furlongs around the city. Counting eight furlongs to the mile, this would give us 1,500 miles, making the city, at the least calculation, 375 miles square. This would be a great city; but when we take into consideration the fact that God dwells there, its greatness and magnificent glory will not be wondered at.

11. Who will walk in the light of this city?

“The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.” Verse 24. “Blessed are the meek, for they shall inherit the earth.” Matt. 5:5.

12. What tree is in the midst of this city?

“In the midst of the street of it, on either side of the river, was there the tree of life.” Rev. 22:2.

NOTE.—Thus everything which man lost by the fall will be restored by Christ in the new earth, and the plan of God will have been fully carried out. The earth will be inhabited by a race of righteous beings formed in the image of God. The garden of Eden will be incorporated in the New Jerusalem, and all the redeemed will be permitted, not only to see but to partake of the fruits of that long-lost home whence our first parents were driven because of sin.

13. When the nations of the saved are restored to their inheritance in the new earth, what will they do?

“They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” Isa. 65:21.

NOTE.—The redeemed will not be idle in their new home. Man was created an industrious being, capable of imitating,

to some degree, the beauties of God in creation; and it will be his delight to beautify the earth, until it shall rejoice and blossom as the rose.

Many may at first thought rebel against this idea. People have been educated to believe so differently from this that they feel rather disappointed when first shown that this earth in its renewed state is to become their eternal home. But when we take into account the fact that the great city of God is to be located on this earth, and that the throne of God and the Lamb will be in it; that from this city the universe will be ruled, and that from all parts of the universe will come delegations of unfallen beings of other worlds to pay homage to Jehovah; that this earth, which has been so long cursed with sin, and upon which and for which the Son of God bled and died, will become the most honored and glorious spot in all the universe, we are made to appreciate more fully the glorious privilege accorded us in being among the honored residents of the new earth.

The Promise Made to Abraham and His Seed and Its Fulfilment

14. What special promise was made to Abraham and his seed?

“The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Rom. 4:13.

15. As a result of this promise, for what did he look?

“He looked for a city which hath foundations, whose builder and maker is God.” Heb. 11:10.

16. Were these promises ever fulfilled to Abraham or any of his seed, during their lifetime on earth?

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” Heb. 11:13-16.

NOTE.—The city for which Abraham looked, which hath foundations, which God has prepared for Abraham and his seed, is the holy city, New Jerusalem, and has twelve foundations. And inasmuch as this city is to be Christ's kingdom in the new earth, and since God has promised the earth to Abraham and his seed, and has specially prepared this city for them, we therefore conclude that the promise made to them will be fulfilled in the earth made new, the world to come.

17. Who are the seed of Abraham to whom these promises are made?

“Know ye therefore that they which are of faith, the same are the children of Abraham.” “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” Gal. 3:7, 29.

18. Because one is a Jew, a descendant of Abraham after the flesh, is he an heir of the promise?

“They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. . . . That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” Rom. 9:6-8.



For he looked for a city which
hath foundations whose
builder and maker is God. Heb. 11:10

The seed of Abraham, to whom the promise was made, are not the descendants of Abraham after the flesh, but "the children of faith;" those who believe on Christ and are converted. Paul says, "They are not all Israel which are of Israel." The meaning of the word "Israel," as originally given, is, "A prince of God." See Gen. 32:28, margin. It is applicable only to those who are born of the Spirit, who have been born again. Thus it is true that not all the descendants of Israel (or Jacob) are Israel, or are "the children of God;" because they have not become members of the royal family of God by the new birth. This makes it clear that the "Israel," "the seed of Abraham" to whom God has promised the new earth and for whom he has prepared the New Jerusalem, are none other than those who have been born of the Spirit, those who are Christ's.

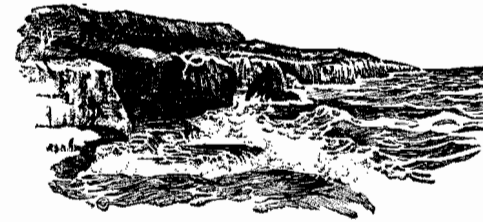
19. Into how many nations will the seed of Abraham, or spiritual Israel, be divided in the new earth?

"Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.

NOTE.—There will be just twelve nations of the saved. The Holy City has twelve gates, and over each of these gates is inscribed the name of one of the twelve tribes. These nations will inhabit the earth, which is divided equally among the twelve. Each nation enters the city through the gate over which its name is inscribed. The twelve apostles will reign as twelve kings, under Christ, over these nations. Christ, as he sits upon the throne of his glory, reigns as "King of kings and Lord of lords." Thus the seed of Abraham, over whom Christ reigns on the throne of his father David, embraces "many nations," and the promise of God to Abraham is lit-

erally fulfilled in saying, "A father of many nations have I made thee." All this is simply carrying out God's original plan. For, that he designed the earth to be inhabited by twelve nations, is fully proved by the word of God through Moses, saying, "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 32:7, 8.

Israel had twelve sons, and the bounds of the nations of the sons of Adam were set according to this number; so that when the nations of the saved are settled in the new earth, their boundaries will be as God originally fixed them, and it can be truly said that they inherit the kingdom prepared for them from the foundation of the world. Matt. 25:34. Thus the glorious prospect which was lost to the human family by the sin of the first Adam, is saved by Christ, the second Adam; "for he came to seek and to save that which was lost."





CHAPTER X.

*The Eastern Question in Light of Prophecy**Preparations for the Battle of Armageddon*

1. What does the prophet Joel say the nations will do when the day of the Lord is near?

“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.” Joel 3:9, 10.

2. After having made preparation for war, what will be the next move?

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about.” Verse 11.

3. Where will they assemble?

“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.” Verse 12.

4. What will happen to the multitude gathered in this valley?

“Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of concision [margin]; for the day of the Lord is near in the valley of concision. . . . 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 3:13-16.

NOTE.—When the day of the Lord is near, the whole world will awake to a mighty war preparation. Even the heathen are to participate in this movement. They will be gathered in the land of Palestine, near Jerusalem. At this point in the great drama, Christ will come to reap the harvest of the earth, and these wicked nations will be cut off.

Reader, have you been taking note of the mighty war preparations in which the nations of earth are now engaged? Have you noticed how, within the last few years, all the great sleeping heathen nations have been suddenly awakened, as if by a voice from heaven, bidding them prepare war? Have you wondered what these things meant, and what the end would be? The above scriptures show plainly. This to the student of prophecy is one of the most ominous signs of the times.

5. By what agencies will the nations be gathered to Palestine?

“I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Rev. 16:13, 14.

6. Where are they gathered for the battle of that great day of God Almighty?

“He gathered them together into a place called in the Hebrew tongue Armageddon.” Verse 16.

NOTE.—This is in Palestine, near Jerusalem, and refers to the same gathering which we have just read about in Joel.

The Destruction of the Turkish Empire a Signal for the Gathering of the Nations and the Coming of Christ

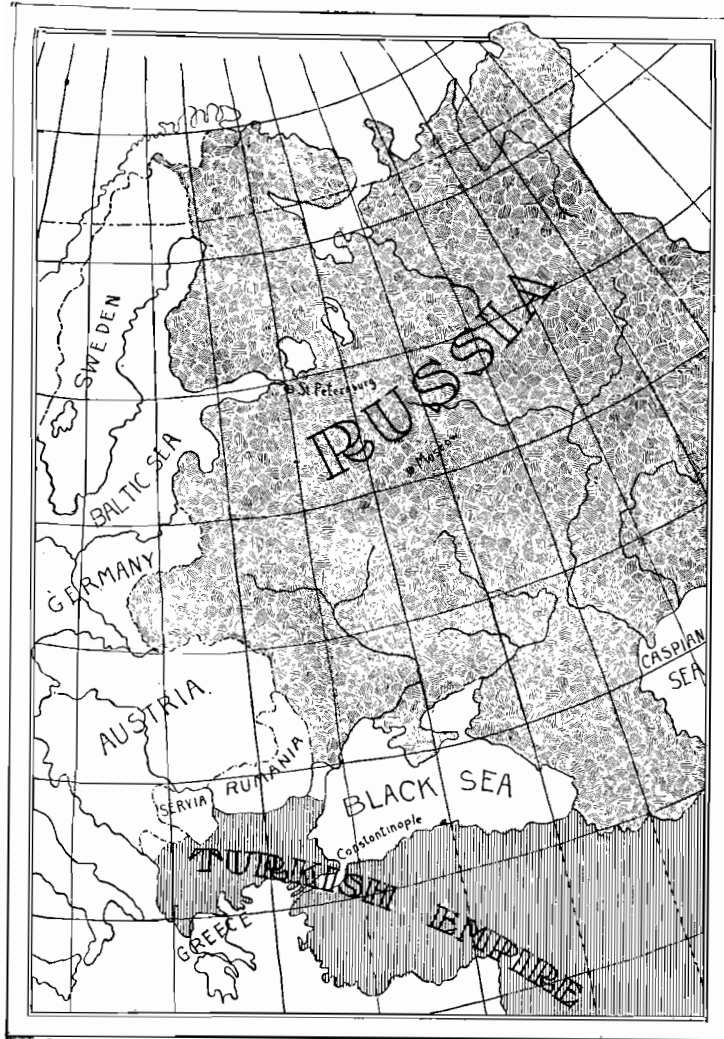
7. What takes place under the sixth plague, and why?

“The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” Verse 12.

NOTE.—The sixth plague is one of the seven last plagues. In these plagues is filled up the wrath of God. They will be poured out upon the wicked nations of earth just previous to Christ’s second coming. Christ will come when the seventh plague is poured out. These plagues will be similar to the ones poured out upon Egypt when God delivered Israel by the hand of Moses, but will be more severe, and cover a period of time approximating one year.

The sixth plague will dry up the great river Euphrates, thus preparing the way of the kings of the east. They are to be gathered in Palestine, to the battle of that great day of God Almighty.

But the question would naturally arise, Why dry up the river Euphrates? What hindrance would the literal river be to the kings of the east? Simply none whatever; for it has been crossed and recrossed by great armies ever since the days of Abraham. Therefore the river Euphrates must here be used as a symbol.



Map of Russia and Turkey

We find by reading Rev. 17:1, 15, that when water is used as a symbol, it represents "peoples, and multitudes, and nations, and tongues." This being so, the drying up of the great river Euphrates must mean the destruction of the Ottoman Empire, which occupies the territory drained by this river. This view is further confirmed by the fact that the "seven last plagues" are the judgments of God to be visited upon the wicked nations, which have filled up the cup of their iniquity. The literal river Euphrates has committed no crime to call down upon it the wrath of God, but the Turkish Empire has. She stands to-day without an equal for barbarity and cruelty, and is certainly a fit subject to drink of the wrath of God in the sixth plague. This being so, the destruction of the Turkish Empire will be the removal of the last barrier against the assembling of the mighty nations of earth for the final conflict, even the battle of that great day of God Almighty.

8. What will be the last movement by Turkey as outlined by the angel Gabriel to the prophet Daniel?

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:44, 45.

NOTE.—Turkey is bounded on the east by Persia, and on the north by Russia. Russia is known as one of the greatest enemies of the Turkish Empire. It has been her studied policy ever since the days of Peter the Great, who died in 1725, to gain possession of Constantinople. Once in possession of Constantinople, Russia can control the commerce of the Eastern world. But this is just what England, France, Germany, and the other European nations have been deter-

mined to prevent. Time and again has Russia attempted to drive the Turk from Europe, but in every conflict the other great nations of Europe have come to the help of Turkey, and Russia has been forced to give up the struggle without having gained her coveted possession. Yet in each succeeding conflict Turkey has lost large possessions, until to-day he has but a comparatively small strip of territory left him in Europe. Yet, with all the help which Turkey has received, the prophecy declares that "he shall come to his end and none shall help him." But before this occurs he will be driven from Europe, and will establish his capitol at Jerusalem, "between the seas in the glorious holy mountain," where he soon perishes.

This will be the drying up of the river Euphrates, and prepares the way for the kings of the East to assemble for the battle of Armageddon. Then, says the angel, "there shall be a time of trouble such as never was since there was a nation even to that same time." And this trouble, dear reader, is just what the nations are now preparing for. It will begin when the Turk is driven from Europe and comes to his end. To avert this terrible calamity has been the studied policy of the great statesmen of Europe for the last half century. They know that as long as the integrity of Turkey can be maintained, this calamity can be warded off; and they also see that should Turkey fall, all the most powerful nations of Christendom would be precipitated into a most dangerous and calamitous contest.

In the year 1895, when the Turks were committing such wholesale murders among the Armenians, the indignation of the civilized world was so aroused that, with one voice, the people urged their respective governments to bring that cruel power to summary justice by wiping it from the face of the earth. In answer to this general demand, Lord Salisbury, in a speech delivered November 9 of the same year, gave, in

the following words, the reasons why the nations had not dared to permit such a step to be taken:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire falls, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lighted should spread to other nations, and should involve all that are most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is the danger which has not passed away."

No, and this danger will not pass away. We are being brought nearer to it every year. God says it will come, and his word cannot fail. The nations see the danger ahead, and are vainly striving to avert it. They are loth to take a step which they know will bring trouble, the outcome of which they cannot foresee. But of the outcome, no one need be in ignorance, for it is plainly stated in the following text.

9. What happens when the Turkish Empire comes to its end?

"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 1, 2.

NOTE.—Michael is Christ. See Jude 9; 1 Thess. 4: 16, 17; John 5: 28, 29. To stand up means to take the kingdom and begin his reign. The Ottoman Empire comes to its end under the sixth plague. This marks the time for the kings of the earth and the whole world to gather for the battle of Armageddon, which will occur at the second coming of Christ under the seventh plague, at which time all nations will be destroyed. Armageddon is not a battle between nation and nation, but between God and nations. See Jer. 25: 31; Rev. 19: 11-21.

10. What will occur when the seventh plague is poured out?

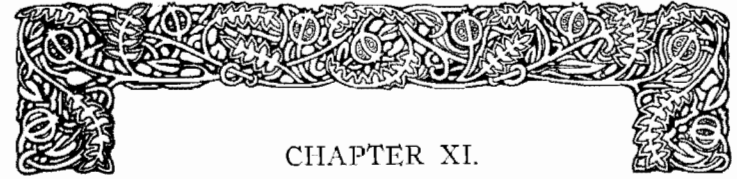
“The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. . . . And every island fled away, and the mountains were not found. . . . And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he was clothed in a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning

with brimstone. And the remnant were slain with the sword of him that sat upon the horse . . . and all the fowls were filled with their flesh.” Rev. 16: 17-21; 19: 11-21.

From this we see that when the Ottoman empire comes to its end, it means *the end* of all other nations. Thus the “eastern question,” when viewed in the light of heaven, resolves itself into one of the most interesting and momentous questions of the age. Statesmen of the world look upon it, and well they may, as an event to be dreaded, shrouded as it is in the mist of uncertainties and crimsoned with the blood of nations, but toward which the wheels of time are rapidly and surely hastening them, despite their efforts to stay it. From their viewpoint it is like the pillar of cloud to Pharaoh and his host,—dark, and foreboding only disaster. But to the child of God it has a far different aspect; it marks the time for the realization of all their hopes. To them it is a day of deliverance. For at that time Christ will come, the dead will be raised, and all whose names are found written in “the book” will be delivered, and given an abundant entrance into the kingdom of God, where they “shall shine as the brightness of the firmament, and as the stars forever and ever.”

Reader, are you ready for this? The driving of the Turk from Europe is yearly expected. The most conservative thinkers predict that it cannot be long delayed. While the nations of Europe have long kept the Turkish Empire from falling, yet all see that it is sure to come sooner or later. And, oh, what it means to the world! Do these things appeal to you? The nations are angry. They are bending every energy to prepare for the last great conflict. The destiny of Turkey is now trembling in the balance. The gospel is being carried to the world. Soon, yes, very soon, the last note of warning will be sounded, and the fiat will go forth from the throne of God: “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; and, behold, I come quickly." Rev. 22: 11, 12. This will settle the destiny of every person, and the plagues of God's wrath will then be poured out upon the nations. The sixth plague destroys the Ottoman Empire, and under the seventh, all nations are cut off. Reader, is your name in the book of life? Are you among the holy? If not, only a little time yet remains in which mercy will be given you. Escape for thy life. Seek the Lord while he may be found.



CHAPTER XI.

The Nature of Man

Ever since the first falsehood of Satan in the garden of Eden, there has been a controversy over the nature of man; and only in the minds of those who permit the Bible to be their only rule of faith will this question ever be rightly settled. God only knows the nature of man and his state in death. In view of this fact, the reader is urged to lay aside all pre-conceived ideas, and accept the word of God on this subject as meaning just what it says.

1. Is man mortal or immortal?

"Shall mortal man be more just than God?" Job 4: 17.
"Lord, thou art our God; let not mortal man [margin] prevail against thee." 2 Chron. 14: 11.

2. What is the meaning of the word *mortal*?

"Subject to death."—*Webster*.

3. To what has man been appointed?

"It is appointed unto men once to die." Heb. 9: 27.

NOTE.—All men are subject to death, therefore all men are mortal.

4. Upon what condition did God promise Adam life?

"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." Gen. 2: 17.

5. After man disobeyed God, what sentence did he pronounce upon man?

“Unto Adam he said, . . . Dust thou art, and unto dust shalt thou return.” Gen. 3:17-19.

6. Of what use to man was the tree of life?

“The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden; . . . and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Gen. 3:22-24.

NOTE.—The tree of life was to perpetuate life. As long as man remained obedient to God, he had a right to the tree of life. Hence everlasting life was promised man on condition of obedience. When he sinned, he forfeited his right to the tree of life, and became subject to death—mortal.

7. Who only has immortality?

“Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.” 1 Tim. 6:15, 16.

NOTE.—God being the only one who has immortality, it is very evident that man is altogether mortal. This being so, it is equally evident that if man ever possesses immortality, he must receive it from God as a gift.

8. What provision has God made whereby man may be given eternal life?

“For 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.

9. What has thus been abolished, and what brought to light by Christ through the gospel?

“Who hath saved us . . . by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:9, 10.

10. What gift has God made through his Son?

“The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” Rom. 6:23.

NOTE.—Reader, did it ever occur to you that if man's soul is immortal and lives forever, as many believe, he could not receive this gift? How could a man who already possessed eternal life receive such an endowment as a gift? How would a man who possessed eternal life make use of this gift? The fact is, the doctrine of man's natural immortality is a perpetuation of Satan's first lie to man, “Thou shalt not surely die.” This doctrine not only makes God a liar, but it makes void the gospel. It robs God of the honor of bestowing eternal life upon man as a gift through his Son, and likewise deprives Christ of the glory of having “brought life and immortality to light through the gospel.” Note the following: “He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:10-12. This is certainly clear. God has given to us eternal life. This eternal life which God has given to us is in his Son. This makes it impossible to receive this gift without also receiving his Son. Those who receive his Son, are heirs of this gift. Those who reject Christ, likewise reject the gift of eternal life, which is in Christ; and they will “perish.”

11. When will those who believe the gospel be made partakers of this gift, and thus be changed from mortality to immortality?

“Behold, I show you a mystery: We shall not all sleep [some will be living when Christ comes], 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, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” 1 Cor. 15:51-55.

NOTE.—Death will be swallowed up in victory when Christ comes and raises the dead to life. At this time the change from mortality to immortality will be experienced. This will mark the beginning of man’s existence as an immortal being. This gift comes as a reward for righteousness (see Rom. 2:7), and is limited to those who accept the gospel.

12. How would it affect the dead if there were no resurrection?

“If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” 1 Cor. 15:16-18.

NOTE.—This makes it clear that the future existence of those who have died Christians is dependent upon a resurrection. If they are never raised, they are perished. Without this their faith is vain. This could not possibly be true if man were immortal, and went to his reward or punishment at death.

13. When did Christ promise his disciples to receive them to himself?

“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.

NOTE.—Christ has not yet returned, and so has not yet received his disciples to himself. They will not be with him until he comes.

14. When does Paul say both the living and the dead will meet him to be with him forever?

“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 precede [R. V.] 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: 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.” 1 Thess. 4:15-17.

NOTE.—Yes, reader, it will be just so. One will not meet Christ and be with him before the other. Death does not send one to heaven. Those who have died in past ages will meet him at the same time with those who are living when he comes. They will all meet together, when he comes to receive them unto himself.

But, says one, does not the Bible say that when man dies, the spirit returns to God who gave it? Yes, but the spirit is not the soul. Man is composed of three parts: body, soul, and spirit. 1 Thess. 5:23. The body is the physical part of man which returns to dust. The spirit is the breath of life which God breathed into man’s nostrils (Gen. 2:7), which animates not only man, but all created animals, as the follow-

ing text will prove: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, . . . and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7: 21, 22. The margin reads, "The breath of the spirit of life." This refers to the destruction of the world by the flood. Man and animals are all dependent upon the same source for life. God is the fountain of life. From him life flows to all creatures. When they die, it simply returns to God who gave it. It returns to God just as it was when he gave it; nothing more nor less.

The soul is that part of man which God holds responsible for the deeds of the body. "The soul that sinneth, it shall die." It is the intelligent, understanding part of man, that to which God speaks. This, however, cannot exist separately from the body. It does not exist before the body is made, but it was created by a union of the breath of life with the body. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. This was the beginning of man's existence as an intelligent being. And we would naturally conclude that when man dies and the body and spirit are again separated, in that very day his thoughts, the intelligent part of man, would perish.

15. What does the Bible say on this point?

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath [spirit] goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

16. From what did David pray to be delivered, and why?

"Return, O Lord, deliver my soul; O save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6: 4, 5. "The

dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

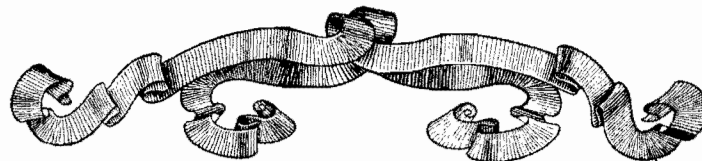
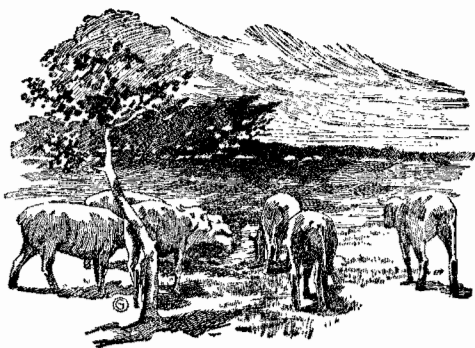
17. To what extent does death end man's existence as an intelligent being?

"The living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

NOTE.—From these texts it is very evident that the "never-dying soul" which we hear so much about to-day is one of the enemy's delusions, by which he is paving the way for the deception of the world through Spiritualism. But when we believe God's word, we will know that these spirits, which profess to communicate with the living, are none other than the spirits of devils—fallen angels. Not one writer in all the Bible says anything about going to heaven or hell at death. Peter declared on the day of Pentecost that David had not yet ascended to heaven, but was still dead and buried. (See Acts 2: 34.) This was more than one thousand years after David fell asleep. Some who have been taught to believe that their dead friends are in heaven, may be inclined to shudder at this thought; but I am sure that when it is properly understood, the wisdom of God will be seen in it.

The time intervening between death and the resurrection is, by this doctrine, completely annihilated. Even though one were dead five thousand years, to him it would not seem one minute. He has no knowledge of the intervening time. To him it would be as though Christ's coming and the resurrection took place the same minute of his death. To him, life in this world and the beginning of life in the next will be as continuous as the days are to a man who lies down in the evening and awakes the next morning without a knowledge of anything that has transpired during the long hours of night.

The dead are usually spoken of in the Bible as being asleep. They are in an unconscious state. They know not anything. They praise not God. They have no remembrance of him. Their thoughts are now perished. Their love, hatred, and envy are now perished. And if, as Paul says, they are not raised from the dead, they are perished forever. Thus man is wholly mortal and perishable. He is dependent upon a resurrection, and the gift of eternal life from God, through Christ, to enable him to live forever. Those who accept of this gift of mercy will be crowned with immortality at the resurrection. Those who reject and despise this offer of mercy will utterly perish in the second death.



CHAPTER XII.

Punishment of the Wicked

1. What is the punishment, or wages, for sin?

“The wages of sin is death.” Rom. 6:23.

2. How many have sinned?

“All have sinned, and come short of the glory of God.”
Rom. 3:23.

Time of Punishment

3. At what time will the wicked be punished?

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” 2 Peter 2:9.

4. When will this judgment take place?

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” Matt. 25:31, 32.

NOTE.—The wicked will not be punished for their sins until after they are judged: and since the judgment does not occur until Christ comes, it is evident, therefore, that the wicked dead are not now being punished.

5. How many times is it appointed unto men to die?

"It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

NOTE.—The death which all die in Adam is not the wages for our individual sins; it is appointed of God, and comes to the righteous as well as to the wicked.

6. Will all be raised from this death?

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

7. What awaits the dead as they come forth?

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

8. Why is it that some come forth to live forever, while others come forth to be damned?

"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.

NOTE.—When man sinned in the beginning, God appointed that all mankind should return to the dust. But with this appointment he made provision by the gift of his only begotten Son, whereby all men might be raised from this temporary death to die no more. Thus in the provision of the gospel he appointed that men should die but once. Those who reject this provision of mercy will "perish." They will come forth at the resurrection, not to everlasting life, which they might have had, but unto damnation. They will die the second

death, which will be the penalty for their own sins. This penalty will be executed after the resurrection, at the great day of judgment, in the lake of fire. See Rev. 20:11-15; 21:8.

Place and Element of Destruction

9. What will constitute this lake of fire in which the wicked perish?

"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 3:7. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Verse 10.

NOTE.—At the day of judgment this earth is to be purified by fire. The entire earth will become a molten mass, and all that is contaminated with sin will be burned up. This will be the perdition of ungodly men.

10. How does the Lord say this fire will affect the wicked?

"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

11. What does John the Baptist say the Lord will do with the wicked?

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat [the righteous] into the garner;

but he will burn up the chaff [wicked] with unquenchable fire." Matt. 3:12. See the result of unquenchable fire by referring to Jer. 17:27; also chapter 52:13.

12. What does Paul say their punishment will be?

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9.

NOTE.—The destruction of the wicked will be irreparable. They will never be brought into existence again, but will be as though they had not been. Obadiah 16.

13. How complete will their destruction be?

"For yet a little while, and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

14. Where will the righteous be at this time?

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Verse 11.

15. After the earth has been purified by fire, and the wicked destroyed, what does Peter say will follow?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

NOTE.—The new earth is created out of the ruins of the old. See Rev. 21:5.

16. When the righteous inhabit the new earth, where will the wicked be?

"Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3.

NOTE.—This text is a logical conclusion from the previous texts. The wicked are to be "burned up root and branch" here on the earth, in the purifying fires of the last day. After this is accomplished, the Lord creates a new earth out of the material of the old. This new earth becomes the home of the saved, and as they tread the earth, the ashes of the wicked will be mingled with the dust of the earth under their feet. Thus when God says, "The soul that sinneth it shall die" (Eze. 18:4), and "The wages of sin is death," and that those who do not believe in Christ "shall perish," he means to convey to our mind the fact that the wages for sin, when executed upon the sinner, will be such that it will put an end to his existence, and thus deprive him forever thereafter of the power to sin. Without this, God could not punish sin; for if for the offenses in this life, God consigns them (as some suppose) to an endless conscious suffering in the lake of fire, how would he punish them for their sins which they would continue to commit in the lake of fire throughout eternity? Sin is sin, no matter where committed; and the penalty must be such as to deprive the sinner of the power of rebellion, or else God would never be able to stamp out sin and rebellion from the universe.

17. Will the time ever come when there will be no more pain and death?

"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." Rev. 21:4.

NOTE.—Death, sorrow, and pain are the result of sin; but when sin and sinners are destroyed, the former things, death, sorrow, and pain, which accompany sin and rebellion, are passed away. But this could not be true if the great majority of persons who have been born into the world (for the majority will be lost; see Matt. 7:13, 14) were still alive

and enduring terrible suffering in the lake of fire. No, no, dear reader, God will not permit his fair universe to be dishonored by such a loathsome place of horror as many people imagine. When God destroys this present world in the lake of fire, it will be for the purpose of putting an end to sin and suffering, and bringing forth a new heavens and a new earth, which will be forever free from these "former things." When this is accomplished, God's will will be done here on earth as it is heaven. There will not be one discordant note in the universe, but all creation in one grand and harmonious whole, will give honor to God. Rev. 5:13.

Objections Considered

It will be agreed by all that the texts thus far produced are in perfect harmony with the conclusions drawn; but there are several other texts in the Bible, which many believe do not harmonize with this view, but rather warrant the belief in the conscious eternal suffering of the wicked in a lake of fire. One of the first texts usually suggested is found in Matt. 25:46, and reads as follows: "These shall go away into everlasting punishment; but the righteous into life eternal." This punishment is the wages of sin, which is death. This is the second death, and will be everlasting in its consequences, because they forever remain dead; from this death there will be no resurrection. In verse 41 the fire into which they go is spoken of as everlasting. The Revised Version renders it "eternal" fire and "eternal" punishment. This is nearer the correct sense. The cities of Sodom and Gomorrah suffered the vengeance of eternal fire. Jude 7. In 2 Peter 2:6 we are told that those cities were turned into ashes. To-day the Dead Sea rolls over the very spot where those cities once stood. We know that the "eternal fire" by which those cities were destroyed, is not now burning. So, also, in Heb. 6:2, Paul speaks of "eternal

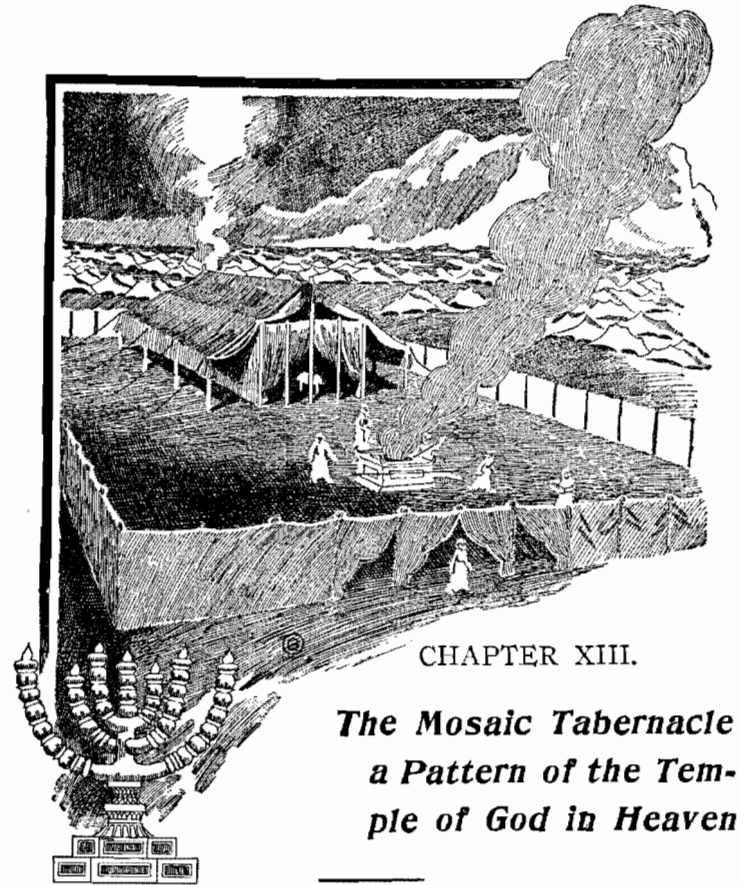
judgment:" but he does not mean to convey to our mind the idea that the judgment will never end, but rather, that the results of the judgment are eternal. From its decisions there will be no appeal. Just so, the wicked go into eternal fire. It devours them. It burns them up. It turns them into ashes just as it did Sodom and Gomorrah, and they shall be no more. It is eternal in its results.

The next text is found in Rev. 14:9-11, and reads as follows: "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 forever 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."

I have purposely inserted the parentheses in the text to help the reader to divide it properly. First, you will notice by reading Rev. 15:1 and 16:1, 2, that "the wine of the wrath of God, which is poured out" upon the beast worshippers, is the "seven last plagues." These plagues will be poured out just before Christ comes, and will cover a space of about one year. They are the judgments of God upon the wicked inhabitants of this world. The first plague is "a noisome and grievous sore" which falls upon those who worship the beast and his image. Rev. 16:1, 2. Under the fifth plague we find these same people gnawing their tongues for pain, and blaspheming God because of their sores. Yet they repent not of their idolatrous practices (Rev. 16:10, 11); and we may be sure they have "no rest day nor night" while the wine of the wrath of God is being poured out upon them. Under the seventh plague they are all slain at the coming of Christ. But these same persons will be raised

from the dead at the end of the one thousand years, and will be gathered around the city of God "in the presence of the holy angels and in the presence of the Lamb." At this time fire comes down from God out of heaven and devours them. Rev. 20:4-9. This is the eternal fire which turns them to ashes, and their smoke ascends forever and ever. For, says the psalmist, "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

Did you ever see a building consume away into smoke as the angry flames licked it up? Often when speaking of a fire, we say, "Such and such a building went up in smoke;" and instead of conveying to our mind the idea of everlasting burning, it denotes irreparable destruction. A new building might be erected on the same spot, but it would not be the same. The former structure ascended in smoke, and it is gone forever. Just so it will be with the beast worshipers. They will suffer the wrath of God in the seven last plagues, and will "have no rest day nor night" during these plagues. They suffer these plagues while they are worshiping the beast and his image. These same persons will be raised from the dead with all the rest of the wicked at the end of the one thousand years, and will then be punished with fire and brimstone, which is the "second death." There is no fire and brimstone in the "seven last plagues." The text under consideration includes these two punishments. I have set in parentheses that part of the text which refers to the destruction in the lake of fire at the end of the millennium. Thus the Bible, when correctly understood, is seen to be in perfect harmony, and teaches that the wages of sin is death, even the second death.



CHAPTER XIII.

The Mosaic Tabernacle a Pattern of the Tem- ple of God in Heaven

1. What special building did the Lord instruct Moses to have the children of Israel make?

"Let them make me a sanctuary, that I may dwell among them." Ex. 25:8.

2. According to what pattern were they to build the sanctuary?

"According to all that I show thee, after the pattern of

the tabernacle, and the pattern of all the instruments thereof." Verse 9.

NOTE.—The earthly sanctuary was modeled after the heavenly. God showed Moses the tabernacle in heaven, with all its instruments, and then commanded him to make one after the pattern of the one shown him. This being so, we can, by studying the sanctuary built by Moses and its different pieces of furniture, become acquainted with the great and true tabernacle in heaven, of which the earthly was but a figure.

3. What caution does the Lord give Moses about building the tabernacle and its furniture?

"Look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40.

NOTE.—The Lord was very particular that every part of the tabernacle should be just according to the pattern. For a full description of the building of the tabernacle and its different pieces of furniture, see Exodus, chapters 25 to 31.

Suffice it to say here, that the tabernacle was built so as to have two apartments, separated by a curtain. The first apartment was called the "holy place," and the second, "the most holy place." The furniture occupying the first apartment was the seven golden candlesticks, the table of showbread, and the golden altar of incense. In the second apartment was placed the ark of the covenant, containing the law of ten commandments. These were all patterned after furniture contained in the heavenly sanctuary. This being so, had we the opportunity of viewing the heavenly sanctuary and its instruments, we should see in the first apartment the seven golden candlesticks, the table of showbread, and the golden altar of incense. In the second apartment we would behold "the ark of the testament" containing the law of ten commandments. The law written by the finger of God on tables

of stone, and delivered to Moses to be put in the ark in the earthly sanctuary, was but a duplicate copy.

The True Tabernacle in Heaven and Its Furniture

4. Christ being our high priest, in what sanctuary does he minister?

"Now of the things which we have spoken this is the sum: 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." Heb. 8:1, 2.

NOTE.—The earthly sanctuary was not the true tabernacle, but was simply a figure of the heavenly, in which Christ ministers by virtue of his own shed blood. Christ began his ministry as high priest in the heavenly sanctuary after his crucifixion and ascension.

5. When the apostle John was taken off in vision, what was one of the first things he saw?

"I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Rev. 1:12, 13.

NOTE.—This vision was given about sixty years after the ascension of Christ. He is here seen in his priestly robes ministering in the first apartment of the heavenly sanctuary: this is proved by the fact that he was seen in the midst of the seven golden candlesticks. The golden candlesticks belonged in the first apartment of the sanctuary built by Moses, which was an exact figure of the heavenly.

6. What other piece of furniture does John mention which was represented in the sanctuary built by Moses?

“Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” Rev. 8:3.

NOTE.—The golden altar of incense also occupied the first apartment in the earthly sanctuary.

7. What did the prophet see next?

“The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” Rev. 11:19.

NOTE.—These texts simply confirm previous statements made in this chapter; namely, that the heavenly sanctuary contains the original furniture after which the furniture in the Mosaic tabernacle was patterned. The “ark of the testament,” seen by John in the true temple in heaven, is so called because it contains the “testimony,” or law of ten commandments. See Ex. 40:20; 1 Kings 8:9; Deut. 10:1-5.

This law after being proclaimed from Sinai by God himself, and engraven on stones, was deposited in the ark in the earthly sanctuary. Every sin recorded against man in the books of heaven since the fall of Adam is recorded as a transgression of that law which is in the ark in the true temple in heaven.

Many teach that the ten commandments were abolished at the cross, and therefore assume the liberty to transgress certain of its sacred precepts. Such should consider well their ways. The giving of the law was made necessary because man had wandered so far from God that he had forgotten the sacred precepts. “It was added because of transgression.” Another reason was, to keep before the minds of

men the work of Christ in the heavenly sanctuary, as he there makes atonement for our sins by virtue of his own blood. There is but one law of which sin is the transgression, and there is but one sacrifice which atones for sin.

Therefore, instead of the law of ten commandments being given for the Jews only, the facts are, that as it lay enshrined in the ark in the most holy place, it simply prefigured the law to which we are amenable, and for our transgressions of which Christ died on the cross.

The Priestly Service of Christ in Type

8. What did the service of the priests in the earthly sanctuary typify?

“Who serve unto the example and shadow of heavenly things.” Heb. 8:5.

9. What proof does Paul offer for this position?

“Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.” — *Idem*.

NOTE.—This simply confirms what we have already said; namely, that the earthly sanctuary and all its services were merely a type and shadow, and was ordained of God to teach us of the work which Christ performs for us as our high priest in the true tabernacle in heaven.

10. Did the blood of those animals which were offered by the priests in the earthly sanctuary take away sin?

“The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . . . For it is not possible that the

blood of bulls and of goats should take away sins." Heb. 10:1-4.

11. Why did Christ come into this world and take our body of flesh and blood?

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10:5-7.

12. What comment does Paul make on this quotation?

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:8-10.

NOTE.—Christ gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father. Gal. 1:4. "God so loved the world that he gave his only begotten Son." The announcement of this gift was made on the very day in which man sinned, in the promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. Thus divinity was to become clothed in humanity that he might die for the sins of humanity.

The death of Christ from that day forward until he expired upon the cross, was prefigured by the sacrifice of animals. According to the law which regulated the offering of sacrifices, when a man sinned he was to select a lamb, goat,

or bullock without spot or blemish; and after having confessed his sin over its head, he was to slay it and offer it as a burnt offering, thus confessing that the wages of sin is death, and that he had merited death by his sin; and that, in the providence of God, an innocent substitute had been provided to die for his transgression.

In all this slaughter of innocent animals God had no pleasure. When Christ, the Lamb of God, who was the center and substance to which all these sacrifices pointed, died upon the cross, he said, "It is finished." Type had met antitype. The veil of the temple was rent in twain from the top to the bottom. Its services were at an end. The true Priest after the order of Melchisedec had now come, and by virtue of his own shed blood was ready to enter the heavenly sanctuary, and there in the presence of God to accomplish for his people in reality that which had been prefigured by the services of the high priest in the sanctuary on earth.

Thus, as Paul says, "He taketh away the first [the types and shadows of the earthly sanctuary and its services] that he may establish the second [the work of Christ as our high priest in the heavenly sanctuary]," thus transferring the center of religious worship and priestly service for sin, from the earthly sanctuary, located in the earthly Jerusalem, to the throne of grace in the true temple in the heavenly Jerusalem. See Heb. 4:14-16; 12:22-24.

That we may more fully understand the work of Christ in the heavenly sanctuary, it will be necessary at this point to give some attention to the work of the high priest in the earthly sanctuary. We study the type that we may understand the antitype. In the earthly sanctuary, which was patterned after the true in heaven, there were two apartments, the holy place and the most holy place.

13. How often did the priests serve in the first apartment?

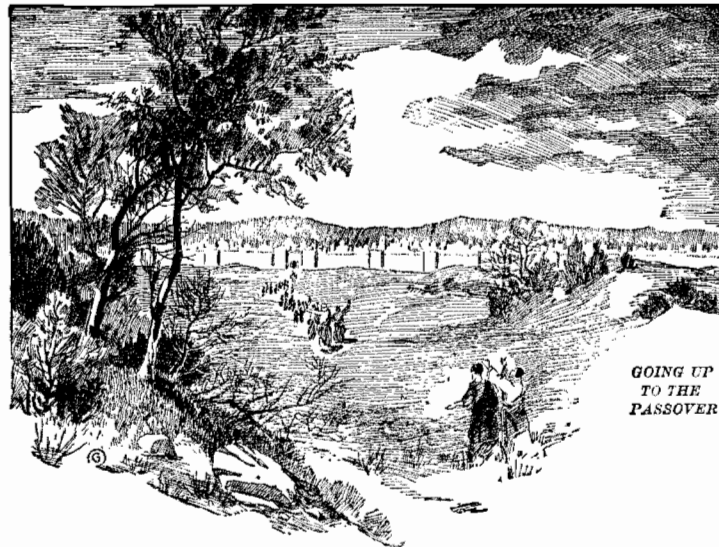
“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.” Heb. 9:6.

14. How often did the high priest enter the second apartment?

“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.” Verse 7.

NOTE.—Throughout the entire year, with the exception of the last day, the priests performed their services in the first apartment. On the last day of the year, the tenth day of the seventh month, the high priest entered the second apartment to accomplish the most solemn service of the year. This was known as the day of atonement, and closed the temple service for the year. Every day this same round of service was repeated. One complete year’s service in the earthly sanctuary was a type, or shadow, of the complete service of Christ as high priest in the true temple in heaven. The earthly was but a shadow of the heavenly reality.

This being so, it is evident that the services of the earthly sanctuary were instituted by God, not to be a means of salvation, but rather a schoolmaster to bring us to Christ, that we might be justified by faith.



CHAPTER XIV.

The Services of Christ as Priest in the Heavenly Sanctuary Foreshadowed in Type

In our previous lesson it has been shown that the services of the sanctuary were confined to the first apartment throughout the entire year, with the exception of the last day, the tenth day of the seventh month. Upon this day the high priest alone entered the second apartment to complete the services of the year.

In Leviticus, fourth and fifth chapters, we have the law regulating sin offering. When sin was committed, a certain offering was to be brought by the offender to the place of sacrifice. Here he placed his hand upon the head of the victim, and made confession of his sin, thus in figure transferring his guilt to the head of an innocent victim. He then

slew the victim, thus confessing that the wages of sin is death, but that an innocent substitute had been provided, and accepted by God to die in the place of the sinner. The blood was caught in a basin by the priest, some of which was put upon the horns of the altar of burnt offering, and in certain instances was carried into the sanctuary, and there sprinkled before the veil separating the holy from the most holy place, the remainder of the blood being poured out at the bottom of the altar of burnt offering. This same round of service, with other similar services, was repeated day after day in the first apartment of the tabernacle throughout the year, until the closing day of the year was reached — the tenth day of the seventh month.

The Day of Atonement in the Earthly Sanctuary

1. What special service was the priest to perform on that day?

“On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Lev. 16:30.

2. How extensive was this atonement to be?

“He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.” Verse 33.

3. What was to be the attitude of the people upon that day?

“It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.” Verse 31.

A Day of Judgment to Israel

4. What was to befall those who refused to afflict their souls in that day?

“Whatsoever soul it shall be that shall not be afflicted in that same day, he shall be cut off from his people.” Lev. 23:29.

NOTE. — To Israel this was a day of judgment. Those who refused to afflict their souls on that day were, by the decree of God, forever separated from among his people.

5. What special sacrifices were to be offered on this day by the high priest?

“He shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.” Lev. 16:5, 6.

6. After having offered the bullock, what was to be done with the two goats?

“And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat [margin, Azazel].” Verses 7, 8.

7. What was to be done with the goat upon which the Lord's lot fell?

“And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.” Verse 9.

NOTE. — By reading verses 11 to 18, which we have not room to quote here, it will be seen that the high priest, after

having sacrificed the bullock and the goat, took the blood and entered the most holy place, and there sprinkled the blood upon the mercy seat above the ark seven times.

8. What was accomplished by this sprinkling of blood?

“He shall sprinkle of the blood upon it with his finger seven times and cleanse it, and hallow it from the uncleanness of the children of Israel.” Verse 19.

NOTE.—The uncleanness of the children of Israel from which the sanctuary was cleansed was not physical defilement, but sin.

9. After the high priest had made an end of cleansing the sanctuary and all that pertained thereto, what was done with the live goat?

“When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited.” Verses 20-22.

NOTE.—Thus, throughout the entire year the sins of Israel were gradually accumulating in the sanctuary. At the close of the year, by special service on the part of the high priest, the accumulated sins were all removed from the sanctuary, and placed upon the head of the scapegoat; and he, bearing all their sins, was separated from the camp of the Lord.” Acts 3:19.

This service is what Paul referred to when he said, “In

those sacrifices there is a remembrance again made of sins every year.” Heb. 10:3. When sin was committed by individuals during the year, the pardon granted them when they brought their sacrifice was only conditional. The chief service which was to forever free them from the guilt of their sin, took place at the close of the year—on the day of atonement. At this time a remembrance was made again of their sins, and if they were still penitent and obedient, their sins, by special service, were removed from before God and forever separated from them. But should they at this time be found impenitent and refuse to afflict their souls, their guilt remained, and they were cut off from among God's people. It was the close of probation for the impenitent sinner in Israel. It was a day of final decisions.

10. Of what was this closing service a shadow?

“Who serve unto the example and shadow of heavenly things.” Heb. 8:5.

11. Will the heavenly sanctuary be cleansed?

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Heb. 9:23.

NOTE.—The earthly sanctuary was cleansed with the blood of animals; but the sanctuary in heaven, of which the earthly was but a pattern, is to be purified with better sacrifices, even by the blood of Christ. Thus it is positively affirmed that the true temple in heaven is to be purified or cleansed. The cleansing of the earthly was a type of the cleansing of the heavenly.

Israel's Day of Atonement a Type of the Judgment Day

12. What special work does Christ do for his people before leaving the heavenly sanctuary?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

13. What will Christ do with the sins which are recorded against those who overcome?

He will blot them out; for Peter said, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

14. What will the Lord do with the names of those who have sinned against him?

"Whosoever hath sinned against me, him will I blot out of my book." Ex. 32: 33.

15. When will the books be opened, and our records examined?

"I beheld till the thrones were cast down, and the Ancient of days did sit. . . . A fiery stream issued and came forth from before him: thousand thousands ministered unto him. . . . The judgment was set, and the books were opened." Dan. 7: 9, 10.

NOTE.—Before Christ leaves the heavenly sanctuary, a special work of judgment is accomplished, which is the antitype of the day of atonement in the earthly sanctuary. At this time the books of record are opened, and the cases



"He that overcometh, the same shall be clothed in white raiment"

of all who have made a profession of faith in Christ come in review before God.

16. At the setting of this judgment, who is brought before God?

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” Verse 13.

NOTE. — Christ is brought before the Father at this time as the representative and advocate of his people. The life of each is recorded in the books, and comes in review before God for final decision. When one is found to have been an overcomer, Christ confesses his name before the Father and before his angels, and by virtue of his own blood blots from the books the record of his sins. But on the contrary, the names of those who have proved unfaithful are blotted from the book of life as unworthy of eternal life. This work is continued until the last case is decided upon, and the sins of God’s people are forever blotted from the books of record, and removed from the presence of God. This work was prefigured by the cleansing of the earthly sanctuary on the day of atonement.

Satan the Antitypical Scapegoat

17. At the closing of Christ’s work in the heavenly sanctuary, what is done with Satan?

“I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit.” Rev. 20:1-3.

NOTE.—It has already been shown, in Chapter VIII, that the pit in which Satan is bound, is the earth in its desolate, uninhabited condition during the millennium.

When Christ has removed the sins of his people from the books of record in the heavenly sanctuary, they are then made to revert to the head of Satan, the great antitypical scapegoat, who is the instigator and father of all sin; and he, being taken in hand by a fit person (the angel), is bound, and forever separated from the camp of the saints, to bear the blame for their sins forever.

18. When Christ finishes his work, what 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. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22: 11, 12.

NOTE.—This marks the close of probation, and forever fixes the destiny of every human soul. Those who have refused to afflict their souls in repentance, are forever cut off from the congregation of the righteous. The little space of time called “quickly,” which intervenes between the close of probation and the coming of Christ in the clouds of heaven, will be a time of trouble for the wicked of earth. During this time man is without an intercessor, and the unmingled wrath of God in the seven last plagues is visited upon the wicked.

In the type, when the high priest closed his work on the day of atonement, he came forth from the sanctuary to bless the waiting people. So in the great antitype, when Christ finishes his mediatorial work in the heavenly sanctuary, he comes forth “without sin unto salvation,” to bless and reward his faithful waiting people.



CHAPTER XV.

The Time of the Cleansing of the Heavenly Sanctuary

1. When and where was the vision recorded in the eighth chapter of Daniel given?

“In the third year of the reign of king Belshazzar, . . . I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam: and I saw in a vision, and I was by the river of Ulai.” Dan. 8: 1, 2.

2. What did Daniel see in this vision?

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

“And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns,

which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. . . . And it cast down the truth to the ground; and it practiced, and prospered.” Dan. 8: 3 - 12.

3. After seeing this vision, what prediction did he hear made concerning the time of the cleansing of the sanctuary?

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verse 13, 14.

4. Who was commissioned to explain this vision to Daniel?

“And I heard a man’s voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.” Verse 16.

5. What explanation did Gabriel make of the symbols?

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

“And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice. . . . He shall also stand up against the Prince of princes; but he shall be broken without hand.” Verses 20 - 25.

NOTE.— This vision was given only a short time before Babylon was conquered by the Medo-Persian forces. The same ground is covered here as in Daniel second and seventh chapters, with the exception that in this vision more details are given. We see the ram, representing Medo-Persia, pushing its conquests westward, northward, and southward. We see the goat, representing Grecia, the third kingdom, coming from the west, before whose fury the Medo-Persian Empire is destroyed. The great horn in the head of this goat represents Alexander the Great, who led the Grecians in the conquest of the world. The breaking of this horn represents the death of Alexander, which occurred shortly after he had conquered the world. The four horns which came up in his place represent the division of his kingdom among his four leading generals, shortly after his death.

The little horn which arose at the latter end of these kingdoms, and waxed exceeding great, which destroyed the people of God, and stood up against the Prince of princes (Christ), was Rome.

6. After explaining the symbols, what mention does Gabriel make of the time prophecy which was given — the 2,300 days?

“The vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.” Verse 26.

NOTE.—In verse 14 the marginal reading for days is “evening-morning,” meaning a day; thus, 2,300 evening-mornings, or days. The angel speaks of it in verse 26 as “the vision of the evening and the morning.” Gabriel made no explanation of this part of the prophecy, the reason being, perhaps, that at this point Daniel fainted and was unable to go farther. In the latter part of verse 27 Daniel tells us that none understood the vision. This could not be said about the symbols, for Gabriel had explained those. He must therefore refer to the 2,300 days, which were left unexplained. However, in the next chapter we find Gabriel reappearing to Daniel, and completing his work of making Daniel “understand the vision.” At this point the prophet is earnestly beseeching God to cause his face to shine upon the sanctuary which was desolate. Nebuchadnezzar, sixty-eight years before this, had besieged Jerusalem, and destroyed both the city and the beautiful temple of Solomon, and carried the Jews captive to Babylon. This captivity was to last seventy years. See Jer. 25:11, 12. Daniel, knowing this seventy years to be about expired, set his face to seek God for the deliverance of his people. Read the entire ninth chapter of Daniel.

7. As Daniel is praying, who again visits him?

“Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.” Dan. 9:21.

8. What did Gabriel tell Daniel he had come for?

“And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.” Verse 22.

9. What did Gabriel ask Daniel to consider?

“Therefore understand the matter, and consider the vision.” Verse 23.

NOTE.—To “consider the vision” is to call it to mind for further study. Remember that what Gabriel now says is an explanation of the vision. At his previous visit he had explained to Daniel all but the 2,300 days, at the end of which time the cleansing of the sanctuary was to occur. He now begins with that part of the vision, by revealing the date when it was to begin, and also the event to transpire during the first 490 years of that time.

10. How much of the time mentioned in the vision does Gabriel say is allotted to the Jews?

“Seventy weeks are determined upon thy people and upon thy holy city.” Verse 24.

NOTE.—The word “determined” means “cut off” (see any standard Hebrew lexicon). This period of seventy weeks, or 490 days, is simply a part of the 2,300 days mentioned in the vision. Each day in prophecy representing one year of literal time, this would give the Jewish nation a probation of 490 years from the time the 2,300 years began. Dur-

ing this 490 years Jerusalem and the temple were to be rebuilt, Christ was to come, the Jews were to fill up the cup of their iniquity by rejecting and crucifying the Messiah; after which the city and temple were again to be destroyed, and to remain forever desolate.

11. When did Gabriel say this period of time was to begin?

"From the going forth of the commandment to restore and to build Jerusalem." Verse 25.

NOTE.—The commandment under which the restoration and building of Jerusalem was completed, was issued by Artaxerxes in the year 457 B. C. See Ezra 7:11-26. This decree was delivered at Jerusalem by Ezra, and went into effect about the middle of the year. Counting 2,300 full years from this date, brings us to the fall of the year 1844 A. D., at which time the cleansing of the sanctuary began.

We will now consider the things which were to transpire during the first seventy weeks, or 490 years, of this time.

12. Counting from the date when the decree went forth to restore and to build Jerusalem, how long was it to be before Christ was to appear on earth?

"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." Verse 25.

NOTE.—This would make 69 weeks. Counting seven days to the week, would give us 483 days, or years. Beginning 457 B. C., when the decree went into effect, and counting 483 full years, brings us to A. D. 27, at which time Christ was baptized by John in the Jordan, and publicly acknowl-

edged by God to be his Son. See Mark 1:9-11; Luke 3:21, 22.

13. What did Gabriel say would happen to Christ?

"After threescore and two weeks shall Messiah be cut off, but not for himself." Verse 26.

14. What was Christ to do in the midst of the last week of the seventy?

"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." Verse 27.

NOTE.—Christ was crucified just three and one-half years after his baptism, in the midst of the last week of seven years. The sacrifices and oblations which were offered all pointed to his death. When he died, all those sacrifices had met their fulfilment, and ceased. His death confirmed the new covenant. This was the burden of Christ's preaching during his three and one-half years' ministry; and when he ascended, this work was committed to the apostles (see Heb. 2:3), who continued to preach to the Jews alone three and one-half years longer, which brings us to A. D. 34; at which time Stephen was stoned, and Paul, the great apostle to the Gentiles, was converted. This marks the end of the seventy weeks, or the first 490 years of the 2,300 years, which was allotted to the Jews. They had now filled up the cup of their iniquity by crucifying Christ, and lastly by putting to death many of the Christians, and were no longer to receive any special favor from God.

15. What did Gabriel say would happen to Jerusalem and the sanctuary after the crucifixion of Christ?

"The people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Verses 26, 27.

NOTE.—Thus after Messiah came, Jerusalem, with the sanctuary, was again to be destroyed, and remain in desolation until the end of time. This has all been fulfilled to the very letter. In less than forty years after the crucifixion, Jerusalem with its beautiful temple was again laid in ruins by the Romans.

But the question would naturally arise, What has this to do with the sanctuary? Very much every way. First, the cleansing of the sanctuary was to begin at the close of the 2,300 years. This period of time began, as we have already seen, in the year 457 B. C., and ended in the year 1844 A. D. The first 486½ years of that time brought us to the crucifixion of Christ. During these centuries, Jerusalem with its temple service constituted the center of religious worship. But when Christ came, and offered his own blood for the sins of the people, type met antitype, and the services in the earthly sanctuary ceased. The center of religious worship and priestly service were at that time transferred from the temple in the earthly Jerusalem to the true temple in the heavenly Jerusalem, where Christ pleads his own blood for the sins of his people. This being so, the sanctuary which was to be cleansed at the end of the 2,300 years could not possibly be on earth; for the earthly sanctuary and its services came to an end the year in which Christ died.

This fact forces us to the conclusion that the sanctuary to be cleansed at the close of the 2,300 days is the true tabernacle in heaven. If this position is correct, then in the

year 1844 Christ entered the second apartment of the heavenly sanctuary, and began the solemn work which was foreshadowed by the day of atonement in the sanctuary on earth. The day of atonement, as we have already shown, foreshadowed the time of judgment; a time when the books will be opened, and the cases of all the dead who have made a profession of faith in Christ come in review before God. At this time it is determined who among this number have been overcomers, and are worthy of a part in the first resurrection and the world to come.

But is it possible that we are now living in this solemn time, and that this work has been in progress since 1844? This is the momentous question with which this important line of prophecy brings us face to face.

That the above conclusions are absolutely correct, and that we have really reached the time when Christ is closing his priestly services in the heavenly sanctuary preparatory to coming to earth again to reward his people, there is much additional proof, as the following summary of evidence will show:—

Peter declares that judgment must first begin at the house of God. 1 Peter 4:17. Christ shows that a time of "accounting" takes place *before* the dead are raised, to determine who among them are "worthy to obtain that world and the resurrection from the dead." Luke 20:35. The dead being raised immediately when Christ comes, and the fact that none but the "blessed and holy" have part in the first resurrection, is evidence that this work of accounting takes place before Christ leaves the heavenly sanctuary, and is a part of his closing work.

That Christ takes part in a special work of judgment before returning to earth, is positively shown in Dan. 7:9-14. Here we have the "Ancient of days" presiding in a work of judgment. The books of record are opened, and Christ is brought before his Father to take part in the proceedings.

The scene closes with Christ receiving his kingdom by his Father's appointment.

While on earth, Christ likened himself to a nobleman who was going to a far country "to receive for himself a kingdom and to return." Luke 19:12-15. He does not receive this kingdom until the close of his priestly work, just before returning to earth; but the very fact that he does not receive it until the close of this special work of judgment, brought to view in Daniel 7, shows conclusively that the first, or investigative, judgment, takes place before Christ returns to earth.

Not only does this chapter show that the judgment takes place before Christ returns, but it also gives us data by which we may know when it is in progress.

In verses 24 and 25 we have brought to view the rise and work of the papal power. It was to arise among the kingdoms of Europe, and after a reign of 1260 years, go into captivity, and finally be robbed of its temporal dominion. But before the nations take away its dominion, the judgment is to commence in heaven. We read in verse 26, "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." In view of this fact, we need only to determine the present state of the papal dominion to be convinced that we are now in the time of the judgment.

The 1260 years of papal dominion ended in the year 1798; and from that time his temporal power began to be wrested from his grasp, until in the year 1870, September 20, the world beheld the last vestige of his temporal dominion pass into the hands of Victor Emmanuel, king of Italy.

By reading the next verse in this chapter it will be seen that immediately following this work, the saints receive the kingdom; showing that the despoiling of the papacy of her dominion would precede but a little while the end of all worldly kingdoms.

These facts not only go to show that we are now living in the very closing days of this world's history, but they

show conclusively that the judgment in heaven must have begun before the year 1870.

Going to Revelation, chapters 10 and 14, we find even stronger proof, if possible, that we are in the time of judgment. In chapter 10, we have brought to view a mighty messenger holding in his hand *a little book open*, from which he draws evidence that causes him to give the startling announcement, "There shall be time no longer; but "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The mystery of God is the gospel. Its finishing marks the close of probation, and the second coming of Christ. There are two classes of beings who have part in the work of God on earth,—men and angels. While the angels are invisible to mortal eyes, their work is none the less effective, and their co-operation with men none the less real. Wherever an angel is represented as bearing a special message to the world, we should always remember that their work is accomplished through the agency of man. While they have an active part in the work, yet God has ordained that man should be the only visible representative of the gospel to the eyes of mortals. When angels are represented as doing work which does not pertain to the ministry of the saints or the work of the gospel, as in Rev. 14:15-18, in such man has no part.

This chapter gives a brief representation of a great movement to take place near the close of time, when the announcement will be given to the world that time shall be no longer.

The part which God's people experience in this movement is represented by the prophet, who is bidden to take the little book which is open in the hand of the angel, and eat it up. As the prophet ate the book, it was in his mouth sweet as honey, but afterward his mouth was bitter. Immediately following this bitterness he is informed that he "must prophesy again before many peoples, and nations, and tongues, and kings."

Verse 11. This little book, containing the authority upon which this announcement is based, is no doubt the book of Daniel; for the announcement is made upon the authority of that which God had declared to "his servants the prophets." The Lord revealed to the prophet Daniel the history of this world from the days of Babylon down to the close of time.

After having finished writing these revelations, Daniel was ordered by the angel to "seal up" the book until the "time of the end," with the assurance that at that time the wise would understand its contents. See Dan. 12:4-10. This being so, we may expect that when the "time of the end" is reached, the contents of this book will be opened to the understanding of the student of prophecy, resulting in the discovery of the fact that time is about to close. This startling discovery of course would be immediately announced to the world. The great interest which this arouses in the study of prophecy is represented by the prophet eating the little book. This does not mean that he literally ate the material book, but rather a devouring of the great truths inscribed on its pages by means of thorough study. The joy which the revelation, the result of this study, brings to the faithful Christian is likened to the taste of honey, exceeding sweet. But alas! this sweetness is soon turned into the gall of bitterness. This can represent nothing but a bitter disappointment which would come to those engaged in giving this message. Immediately following this bitter experience, the fact is revealed to them that their work is not yet completed, but that they "must prophesy again before many peoples, and nations, and tongues, and kings."

Now the question arises, Has any such movement ever occurred? We answer, Yes; the great advent movement which began in the year 1833 and reached its culmination in 1844. This was a movement such as the world had never before seen. Men in different parts of the world, simultaneously and unbeknown to one another, began to teach that

time would end in the year 1844, and that at that time Christ would come. This movement was headed in America by William Miller, in England by such men as Irving and McNeil, and in Asia by Joseph Wolff, D. D. So rapidly and with such mighty power did this movement progress, that soon thousands of able voices were heralding the message everywhere. History shows that by the year 1843 there was not a missionary station on earth where the message had not been heard.

The main authority upon which they based their conclusion was the prophecy of Dan. 8:14: "Unto two thousand and three hundred days then shall the sanctuary be cleansed." It was clearly seen that this period of time ended in 1844. At that time but very little, if any, light had been received on the sanctuary question. By some method, they reasoned that the "sanctuary" was the earth. And knowing that the earth would be cleansed by fire at the day of judgment, they concluded that the 2,300 days, which ended in the year 1844, marked the time when this world would be brought to its end. To this one were added the testimony of many other important lines of prophecy, all of which only served to confirm them in their conclusions.

Wherever the message was heralded, it excited great interest in the study of prophecy. To the believers, the thought of the speedy return of their Lord was indeed "sweet" to contemplate. When the final date arrived which had been set as the time for the Lord to appear (Oct. 22, 1844), it found many scores of thousands who had made every preparation to meet their returning Lord, not by donning ascension robes, as some scoffers slanderously report, but by deep repentance and solemn heart searching. They had made their peace with God, and their hearts were aglow with love and joy at the thought of meeting their Saviour. Many sold their possessions, and gave away all they had. They

fully believed that their work on earth was at an end, and that they would have no further use for earthly treasure.

With this state of affairs it is easy to imagine the feeling of those believers when the time passed, and the Saviour did not appear. Their joyful hopes were at once turned into the gall of bitterness. Among the ridicule, taunts, and scoffs of the wicked, they were again forced to turn their attention to worldly affairs. However, God had new light in store for them. While many became discouraged and gave up altogether, the more noble at once set themselves to discover the cause of their disappointment. They knew God had been with them, and that he had a wise purpose in the movement. They reasoned that they had either made a mistake in reckoning the time, or else had mistaken the event to transpire at the close of the prophecy. After careful study it was decided that the reckoning was correct, and that the time ended in 1844.

Then the question arose, What is meant by the cleansing of the sanctuary? No sooner had they commenced to investigate this question, than light began to break in upon them, and the glorious truths on the sanctuary question were in their possession. They saw that there was a sanctuary in heaven, in which Christ, our high priest, ministers in behalf of the penitent, that the earthly sanctuary was patterned after the heavenly, and that the priestly services in the earthly, simply foreshadowed the services of Christ in the true tabernacle in heaven.

With this information in hand, the mystery of the disappointment was soon solved. They saw that instead of the termination of the 2,300 years being the time for the Lord to come, it marked the time when he entered the second apartment of the heavenly sanctuary, to perform the work which was foreshadowed by the day of atonement in the sanctuary on earth. They saw that their message and disappointment had not only been foretold by the Lord in

Revelation 10, but that the Lord had used them in their ignorance, as he did the disciples (see Matt. 21:1-11), to accomplish a work in arousing the world to a sense of impending judgment, which they could not have accomplished had they had full light on the subject. In the study of the sanctuary came the light on the Sabbath question. They saw that the law of God written on stone and delivered to Moses to be deposited in the ark in the sanctuary on earth, was a duplicate of the law enshrined in the ark in the true temple in which Christ ministers, and that every precept was still binding, and that that law was the rule of judgment by which their lives would soon be tried.

This at once suggested the importance of a reformation in the matter of Sabbath observance. The people had for long ages trampled under foot the Sabbath of the Lord, the seventh day, and had been unconcernedly following the change which the papacy had made in the law by substituting the first day of the week in place of God's holy day.

This marks the beginning of the Seventh-day Adventist Church, and the special work which they are accomplishing in the earth. Here is an important point. There are in the world to-day perhaps several millions of people who believe the coming of Christ to be near. These are divided into different organizations, each claiming to have the message for this time, yet all differing in many essential points. This naturally leads to confusion and causes the people to wonder who is right. But as to what people have the truth for this time none need be in ignorance. First, notice in Revelation 10 that a definite message is to go to the world, announcing that time shall be no longer, and that this message ends in a bitter disappointment. Second, those who pass through that disappointment are informed that they have another world-wide message to give. Third, in the very next verse the study of the sanctuary is introduced, showing that the people who led out in the next message were not only

people who had part in giving the previous message, but that the explanation for the disappointment, and light to direct them in their future work, would be found in the sanctuary question. And the fact that this is the very experience which gave birth to the great movement now being carried on by the Seventh-day Adventists, is positive proof that they have the true message for this time.

But it may be asked, What has this to do with establishing the fact that the first investigative judgment began at the close of the period of 2,300 years in 1844? We answer, It has everything to do with it. First, in Rev. 14:6-12 we have a three-fold message brought to view, which closes the work of the gospel. The first angel is seen "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, 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 water." To this message is added the voice of the second angel, announcing the fall of Babylon. In addition to this comes the third angel, announcing the judgment to befall those who refuse to turn from their idolatrous worship of the beast and his image. These are the last warning messages, and each terminates with the coming of the Lord to reap the harvest of the earth. See verses 14-20. In verse 12 the Lord identifies the people who give these closing messages as "they that keep the commandments of God, and the faith of Jesus."

The first angel has the everlasting gospel to preach to every nation, kindred, tongue, and people. His message is a call to repentance, and gives as an urgent reason the fact the "hour of God's judgment is come." You will notice that this angel does not say, the hour of his judgment *is coming* or *will come*, but "*is come*"—present tense; showing that this message will not be due until that work of

judgment has actually begun. This, together with the fact that this message must go to all the world before probation closes, affords positive proof that the work of judgment begins in heaven before Christ comes, and that it will cover a period of time preceding the end, during which the gospel will be carried to every nation, kindred, tongue, and people. This, of course, will necessarily consume a considerable period of time. Add to this the fact that the gospel is now being preached to all nations, and it affords strong evidence that we are not only now living in the time of judgment, but that it has been in progress many years.

Another point worthy of notice is that the people who give these messages must have data by which they are able to determine when this work of judgment began. And inasmuch as this judgment marks the closing work of Christ in the heavenly sanctuary as priest, and whereas that work was foreshadowed by the priestly services of the sanctuary on earth, we therefore conclude that light on this subject must be found in the study of the sanctuary. And here is just where it was and is found, for, as already shown, no sooner had the time passed in 1844, than a study of the sanctuary question was begun which resulted in the discovery of some of the fundamental truths which gave rise to the special message taught by Seventh-day Adventists, one of which was, that, instead of the termination of the 2,300 years being the time for Christ to return to earth, it marked the time for the opening of the first investigative judgment in the heavenly sanctuary. This, together with the light which they received on the commandments of God and kindred subjects, has been vigorously proclaimed from that time, and has resulted in a movement which exactly fulfills in every detail the three-fold message of Rev. 14:6-12. Indeed, they claim as their special work the proclamation of the truths brought to view in this three-fold message. The Bible shows that a message is to go to the world with the

announcement that the hour of God's judgment is come. Since 1844 history records the exact fulfilment of this prophecy in the great movement which has for its work this very announcement, together with kindred truths necessary to prepare people to stand the test when their individual cases come in review before God. This very fact, taken together with the experience which gave rise to this movement, is in itself an actual demonstration of the fact that we are now living in the time when men's names are passing in review before the Ancient of days for final decision. The cases of those who have lived in past ages will no doubt soon be finished, and ere long work will begin with those who are living.

Dear reader, may God give us victory over every sin, so that when our names are called, the Saviour may own us as his children, and blot from the books the record of our sins.



CHAPTER XVI.

Institution and Observance of the Sabbath

The basis of the Protestant religion is declared to be the Bible and the Bible only: all beliefs and practices which have not a "thus saith the Lord" for their foundation are rejected. Consistency therefore forces all true Protestants, before accepting a doctrine as worthy of recognition, to first examine the Bible foundation for such belief and practice.

In harmony with this position, and rightly too, the question of first-day observance has, during the last half century, been brought prominently before the bar of public opinion to answer for its existence as a religious institution. Such questions, as, "Why do we keep the first day of the week when the Bible says the seventh day is the Sabbath?" "Who is responsible for this change, and when was it brought about?" "Why is the first day of the week observed, and what is its meaning?" etc., are asked.

All who desire to know the truth, and whose only ambition is to follow the Master, will welcome a knowledge of the facts in regard to these important questions. We there-

fore invite the reader to a careful study of the subject in the light of God's word.

Institution of the Sabbath

1. For whom was the Sabbath made?

"The Sabbath was made for man." Mark 2:27.

2. When was the Sabbath made?

"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." Gen. 2:1-3.

NOTE.—God created the earth in six days and rested on the seventh day. Thus the Sabbath was made on the first seventh day of time for this earth. There were four steps necessary in the creation of the Sabbath day: (a) God worked six days. (b) He rested on the seventh day. (c) He then blessed the day. (d) Then he sanctified it. The word Sabbath means rest. When God rested on the seventh day, it became his rest day or Sabbath day. When he blessed it, it was made holy. To sanctify a day means to set it apart as distinct from other days, for some special purpose. (See Joshua 20:7, margin; also Joel 1:14.) The Sabbath being made for man, the sanctifying of the day would consequently involve a proclamation *to man* of its sanctity and use. Thus we have positive proof that a law regulating the observance of the Sabbath was given to Adam.

Sabbath Observance

3. How is the Sabbath day to be observed?

"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."

4. What reason does the Lord give for commanding us to observe the Sabbath day?

"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." Ex. 20:8-11.

NOTE.—God created the earth and its contents in six days, and on the seventh he rested from all his work. The seventh day was then made holy, and set apart to be observed as a memorial. This gave to man the institution of the week, the first six days of which were working days, but the seventh day was to be observed by man in honor of the Creator's rest.

5. What does the observance of the Sabbath constitute between God and his people?

"Hallow my Sabbaths: and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

NOTE.—Sabbath observance perpetuates a knowledge of the true God, the Creator of heaven and earth. Those who remember the Sabbath day to keep it holy can never forget their Creator. It is to them a constant reminder of him

from whom all blessings flow. It is a sign by which the worshipers of Jehovah are distinguished from false religionists. How strange that man should desire to forget, and brand as Jewish, God's holy day. Those who refuse to honor the Sabbath of Jehovah thereby refuse to perpetuate a knowledge of his created works, and prove themselves traitors to a most sacred trust.

6. What promise is made to those who keep the Sabbath?

"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." Isa. 58:13, 14.

NOTE.—Reader, are you trampling under foot the Sabbath of the Lord? Have you been stigmatizing God's holy day as Jewish? Stop and think how dishonoring this is to your Creator. The Lord pleads with you to honor him by showing due reverence for his holy day, assuring you that those who do so will delight themselves in the Lord. To such the heritage of Jacob is promised, which is nothing less than a home in the new earth. Because the Jews were God's chosen people, and honored the Sabbath for many centuries, this does not make it Jewish, nor does it release any man in the world from its observance. It is God's place as Creator to speak, and man's place as the creature to delight himself in humble obedience to God.

The New Testament Sabbath

7. What day of the week does the New Testament say is the Sabbath?

"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 sepulcher at the rising of the sun." Mark 16:1, 2.

NOTE.—You will notice that according to Mark's Gospel, the Sabbath is past when the first day of the week arrives. This being true, we cannot observe the Sabbath on the first day of the week. The seventh day is the Sabbath. The first day of the week is Sunday, the resurrection day. Now bear in mind that the New Testament was written many years after the Christian church was established; and also remember that it was written by Christians for the instruction of Christians to the end of time. This being so, it is clear that the apostle Mark would have Christians understand that the seventh day, the day before the first day of the week, is the Sabbath.

8. On what day does Matthew say the Sabbath comes?

"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 sepulcher." Matt. 28:1.

NOTE.—Thus according to Matthew, the Sabbath ends when the first day of the week begins.

9. What day did these holy women observe as the Sabbath?

“And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.” Luke 23: 55, 56.

10. After resting on the Sabbath day, what did they do?

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.” Luke 24: 1.

NOTE.— Thus it is positively stated that the holy women, before coming to the sepulcher on the first day of the week, to embalm the body of Christ, had kept the Sabbath day according to the commandment. The commandment says, “The seventh day is the Sabbath.” Hence it is clear, according to the teaching of the apostle Luke, that to observe the Sabbath day according to the commandment we must keep the day before the first day of the week, which is the seventh day. This being true, those who now observe the first day of the week do not obey the fourth commandment. And it is further proved, that when the commandment says the seventh day is the Sabbath of the Lord thy God, it means the seventh day of *the week*, now commonly called Saturday.

11. When Paul came to Corinth, with whom did he abide, and what did he do for a living?

“After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, . . . and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.” Acts 18: 1-3.

NOTE.— As Paul traveled from place to place preaching the gospel, he had no missionary society to support him, but labored with his own hands night and day. Upon coming to Corinth, he found Aquila and Priscilla, and made his home with them, working at tentmaking for a living. By reading the following texts it will be seen that Paul was a hard-working man: and inasmuch as he worked night and day to support himself and those who were with him, we can reasonably infer that he worked six days in the week. See Acts 20: 33-35; 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8.

12. After working during the week, what did Paul do on the Sabbath day?

“He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Verse 4.

NOTE.— As often as the Sabbath came, Paul laid aside his work, and repaired to the place of religious worship, and there taught the people.

13. Was this manner of procedure customary with Paul wherever he went?

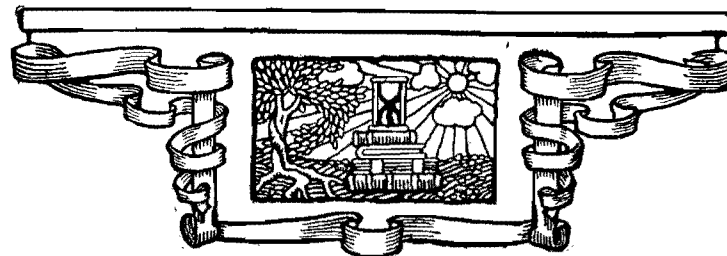
“They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” Acts 17: 1, 2. See also Acts 16: 13; 13: 14-44.

NOTE.— The early Christians observed the same Sabbath day in common with the Jews. This is proved by the fact that Paul reasoned in the synagogue *every* Sabbath; but he reasoned in the synagogue only on the seventh day of the week, showing that in Paul's time there was but one weekly rest day. It is well to bear in mind the fact that the Acts of the Apostles was written about thirty years af-

ter the resurrection of Christ. It was written by Luke, for the instruction of the Christian church. Being written for Christians, we shall expect Luke to use terms with which Christians at that time were familiar. This being so, when Luke says the Sabbath day is the day before the first day of the week, he is simply teaching us what was perfectly understood by Christians thirty years after the resurrection. And when he tells us that Paul preached to the Jews every Sabbath day, knowing that he preached to them only on the seventh day of the week, he teaches us the fact that the early Christian knew of but one weekly Sabbath day, and that was the day upon which the Jews met.

We are usually given to understand, by religious teachers, that the Sabbath was changed from the seventh to the first day of the week at the resurrection, but from the foregoing it is very evident that the early Christians knew of no such change. If Christ had changed the day, the seventh day would no longer have been the Sabbath, and for the apostles to call it the Sabbath thirty years after it had ceased to be the Sabbath would be a blunder which we are sure none would be willing to attribute to Inspiration.

Thus we see that the New Testament writers are in perfect harmony with the Old Testament in teaching that the seventh day of the week is the Sabbath.



CHAPTER XVII.

The First Day of the Week in the New Testament

In the previous chapter we have shown that the New Testament writers teach that the seventh day of the week is the Sabbath. We will now take up the texts where the "first day" is mentioned, and see if the early church laid any claim to its sacredness, or observed it in any way.

The first day of the week is mentioned in the New Testament just eight times. The first five texts are as follows: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1. Each of these texts speaks of the same event, namely, the visit of the women at the tomb early in the morning. It is evident that these women did not regard the day as anything but a working day. They had rested on the day previous, and came to the sepulcher to anoint the body of Christ, a work which they would not do on the Sabbath.

1. What took place on the evening of that same day?

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assem-

bled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

2. What were the disciples doing as Christ appeared to them upon this occasion?

"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." Mark 16:14.

NOTE.—It is claimed by those who would establish Sunday observance upon apostolic example, that the disciples were here assembled for a religious meeting in honor of the resurrection of Christ. Nothing could be farther from the truth. It was their common place of abode while at Jerusalem, having been secured by order of Christ before his crucifixion. See Mark 14:12-15; also Acts 1:13. Furthermore, it is positively stated that the disciples did not believe at that time that he was risen from the dead, therefore they could not be celebrating his resurrection. They were simply together partaking of their evening meal.

3. How long after this was it before Christ again met with the disciples in their home?

"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." John 20:26.

NOTE.—This meeting took place a week from the following Monday or Tuesday, and hence counts nothing for first-day observance.

Christ next met his disciples at the sea of Tiberias, and engaged with them in catching fish. The record does not state upon what day of the week this meeting took place;

but we know that it was on a working day. See John 21:1-14. This is the last time we have any record of Christ's meeting with the disciples after his resurrection, and but one of these meetings took place on the first day of the week, and that at the very close of the day. Thus far we have not one hint that the first day was observed by the Christians as a Sabbath; we therefore pass to the next text.

4. Upon what day of the week did Paul preach to the disciples at Troas?

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and he continued his speech until midnight." Acts 20:7.

NOTE.—By reading verses 4-6 it will be seen that Paul, with a company of eight ministers, including Luke, had been with the church at Troas seven days. Paul was on his way to Jerusalem at this time, and was paying the churches his last visit, knowing that they would never see his face again. This was a farewell meeting, and no doubt the last of a series which had been held during the week. Arrangements had been made for the celebration of the ordinances at this meeting, before Paul and his company took their departure.

5. What time during the first day was this meeting held?

"And continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Verses 7, 8.

NOTE.—This proves that it was a night meeting. The days of the week according to Bible time began at sundown. See Gen. 1:5, 8, 13; also Lev. 23:32; Mark 1:21, 29-32. This being so, this meeting took place on what we now call Saturday night.

6. What accident happened during Paul's discourse?

"There sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him." "And they brought the young man alive, and were not a little comforted." Verses 9, 10, 12.

7. How long did Paul continue the meeting after this?

"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Verse 11. This was an all-night meeting.

8. How and when was the journey made to Assos from this meeting?

"And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot." Verse 13.

NOTE.—Before the meeting closed, Paul's companions in travel left the place of worship to take ship for Assos. Paul continued the meeting until daybreak, and then started for Assos on foot. After a wearisome journey of nineteen miles across the peninsula, he reached Assos, where he joined the rest of the company, and the same day came to Mitylene—a distance of forty-five miles farther. This entire procedure was arranged by Paul ("for so had he appointed"); and it took place twenty-seven years after the resurrection of Christ. Let the reader keep in mind the fact that this

traveling was all done on Sunday; for having held an all-night meeting on what we call Saturday night, they began their journey early Sunday morning. Here we have Paul, twenty-seven years this side of the resurrection, not only laying plans to do a hard day's work himself on Sunday, but also planning for the whole company to travel on the same day. This could not possibly be so if the first day had been observed by them as the Sabbath.

Thus this meeting, instead of furnishing any proof for apostolic observance of Sunday, on the contrary furnishes positive proof that they did not keep it, for Paul not only worked on that day, but planned for others to do so.

9. Upon what day of the week did Paul instruct the Corinthians to lay aside an offering to be sent to the poor saints at Jerusalem?

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

NOTE.—As Paul was on his way to Jerusalem he decided to invite the churches which he expected to visit on the way, to send an offering to the poor saints at Jerusalem, who, when the church was in its infancy, had sold their possessions, and given all their wealth to its support. Accordingly he sent letters ahead to the different churches, asking each member to lay aside an offering each first day of the week until he came; at which time it would be received, and carried to Jerusalem. This does not suggest a meeting on the first day, at which a public collection was to be taken; but, on the contrary, it was a work each member was to perform at home. Each was to "lay by him in store." And we have no reason to believe this instruction was followed longer than a few weeks or months, or until Paul came and the collection was made up.

Thus we have examined every text in the New Testament where the first day of the week is mentioned, and have found but one record of a religious meeting held upon that day, and this took place twenty-seven years after the resurrection.

This one instance, instead of lending any proof that the early Christians observed the first day of the week as a day of rest, affords positive proof to the contrary: showing that instead of observing it as a rest day, they regarded it as a day of ordinary travel and business. This conclusion is in perfect harmony with our previous chapter, wherein we have shown that the early Christians knew of but one weekly Sabbath; namely, the seventh day of the week.

Many who speak of the Sabbath's being changed, but little realize what is involved in such a transaction. In fact, they assert an impossibility.

Consider first what it took to make the Sabbath. (a) God worked six days, (b) He rested the seventh day. (c) He then blessed the seventh day. (d) He then sanctified, or set it apart for a sacred use. Now before the first day of the week could be made the Sabbath of the Lord, he would have to work six days, beginning with Monday. Then by resting upon Sunday it would become his rest day. Then after blessing it, it would become his blessed rest day. The fourth and last step would be its sanctification, which would mean a proclamation of its sacredness, and the manner of its observance, to man. This being so, we ask, Where is the record of any such transaction? Every scholar must confess that there is no such record, and that such a transaction has never occurred. This being so, the first day of the week is not, and never has been, the Sabbath of the Lord.

But, says one, the first day is kept in memory of Christ's resurrection. This simply asserts another impossibility.

In the first place, we cannot commemorate the resurrection of Christ on the weekly cycle. There is but one

weekly memorial, and that is the Sabbath of the Lord, the memorial of God's rest on the first seventh day of time. No event can be commemorated on the cycle of the week which did not transpire in the first seven days of time.

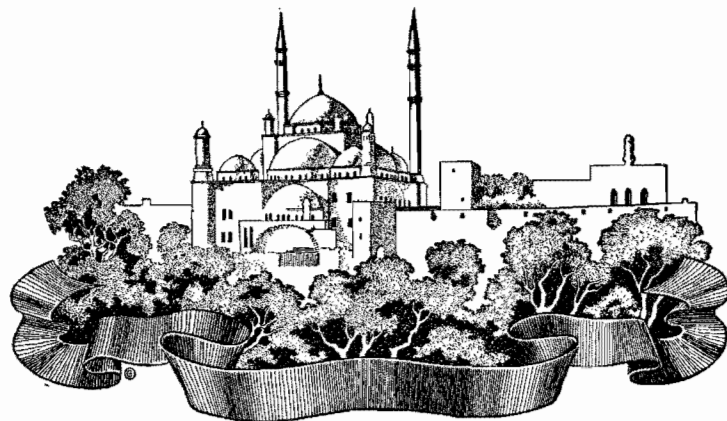
All events which have transpired since the first week of time are dated on the month, and re-occur but once each year. For instance, when God brought Israel out of Egypt, they came out on the fifteenth day of the month Abib. That day was then set apart to be kept in memory of that event; but they commemorated the event but once each year, for the reason that the day upon which it occurred came but once each year.

Another illustration is Independence Day in America. Independence was declared on the fourth day of July, 1776. As a memorial of that event, July fourth has been made a national holiday; but the anniversary of that event comes but once each year, for the simple reason that the fourth day of July comes but once each year. Again, to attempt to celebrate one's birthday oftener than once each year would be an absurdity. Just so it is with the resurrection of Christ. He was raised from the dead on the seventeenth day of the month Abib, which happened that year to fall on the first day of the week. But the seventeenth day of Abib comes but once each year; and to attempt to celebrate that event on the cycle of the week by keeping every first day, is as impossible as it would be to celebrate the Declaration of Independence once each week; or to celebrate one's birthday each week.

No, reader, there is but one event which has ever transpired in the history of this world which can be commemorated on the cycle of the week, and that is the rest of God on the first seventh day of time after creating this world. This being so, to attempt to commemorate the resurrection of

Christ by observing the first day of each week is not only an absurdity, but an utter deception.

In view of these facts, the question would naturally arise, What power is responsible for the custom of first-day observance? This question is fully answered in the next chapter.



CHAPTER XVIII.

Sunday Observance,—Is It Christian or Anti-Christian?

There are two contending powers on earth, which hold sway in religious matters,—Christ, and anti-Christ, or Satan. The world is divided in its allegiance to those two powers. Those who obey Christ are on the side of Christ, and those who disobey him are with the arch rebel. (See Matt. 12:30.) Without controversy, one of these powers is responsible for the change in the custom of Sabbath observance. If Christ changed the day, all Christians should and will obey him. On the other hand, if the change has been effected through the instigation of Satan, then as soon as informed of the fact, every loyal follower of the Lord Jesus will resent the change, and refuse to lend it any support whatever, either by precept or example. Having thus stated the question, we will first examine testimony as to Christ's attitude toward a change in the law.

1. What did the prophet Isaiah say Christ would do to the law?

“The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it honorable.” Isa. 42:21.

2. Did Christ say that he would change the law?

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Matt. 5:17.

3. How long did Christ say every jot and tittle of the law would remain in force?

“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.” Verse 18.

NOTE.—Heaven and earth still remain. This being true, just so surely every jot and tittle of the law still remains. Not one letter has been changed by Christ. It was his mission not to change, but to fulfil; to keep in all its perfection the divine law; thus making himself a pattern and an example to those who desire to do the will of God.

4. In view of this fact, what comment does Christ add?

“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.” Verse 19.

NOTE.—This clearly announces the rule by which the greatness is measured by those who are in the kingdom of heaven. The man who knowingly dares, not only to break one of the least of God’s commandments, but to teach others

to do the same, is one who has little honor in the minds of heavenly beings. But on the contrary, those who not only obey every precept, but teach others to do so, are highly esteemed in the kingdom of heaven. This being so, the fact is established beyond question that loyalty to the kingdom of heaven forbids the keeping of any other day as the Sabbath than the seventh day of the week, the day enjoined by the commandment. This forces us to the conclusion that the power which has effected the change in Sabbath observance is anti-Christian.

5. Did Christ say the Sabbath would exist as a sacred institution after his resurrection?

“But pray ye that your flight be not in the winter, neither on the Sabbath day.” Matt. 24:20.

NOTE.—By reading from verse 15 it will be seen that Christ was referring to the destruction of Jerusalem by the Romans, which took place A. D. 70. At this time the disciples would be forced to flee from Judea before the invading army. Here Christ recognizes the Sabbath as being in existence forty years after the resurrection, and bids his disciples to pray that Providence may so shape circumstances that they would not be forced to flee on the Sabbath day. This affords positive proof that Christ did not change the day; but on the contrary, he manifested the keenest interest in the proper observance of it by the apostolic church at a time of special trial.

Apostolic Testimony

6. Does James teach that we should obey all the commandments?

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that saith, Do not

commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12. In verse eight he calls it the "royal law."

7. What test does the apostle John make of our fellowship with Christ?

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:3-6.

NOTE.—How harmonious these truths are with the following words of Christ: "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." Matt. 7:21. Christ came into the world to do the Father's will. He kept the law perfectly, and all who are in Christ are commanded to follow in his steps. Thus we find that both Christ and the apostles maintain strict adherence to every precept of the law. By these no change has been made.

Testimony of the Catholic Church

8. What power did Paul say would arise in the early church as a result of apostasy?

"Let no man deceive you by any means; for that day 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 worshiped; so that he as God sitteth in the temple [or church] of God, showing himself that he is God." 2 Thess. 2:3, 4.

NOTE.—The falling away from the truths held by the early church had already begun in the apostle's day. (See verse 7; also Acts 20:28-30.) As a result of this apostasy, a man was to be exalted in the church to take the place of God to the people. This was literally fulfilled in the great Gentile apostasy, which resulted in placing a man at the head of the church to be the vicar of Christ, and whose word and teaching was to supplant the word of Christ in the church. Thus, instead of the one who is now known as the Pontiff of Rome being the vicar of Christ, he is the one whom Paul calls "the man of sin, the son of perdition." And the ever-increasing honor which is now being given to this power is a striking fulfilment of the prophecy which says, "And all the world wondered after the beast." Reader, may God forbid that you should follow this wicked power, and thus pay homage to Satan. See Rev. 13:3, 4.

9. What did the prophet Daniel say this power would do to God's law?

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the law." Dan. 7:25, R. V.

10. Do the popes claim power to change God's law?

"The pope has power to change times, abrogate laws, and to dispense with all things, even the precepts of Christ." —*Decretal de Translat. Episcop. Cap.*

11. As proof of this power, to what change in the law of God do they point?

"Had she [the church] 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. 174. In the Douay Catechism, p. 59, the following questions and answers are given:—

"*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.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts and to command them under sin."

The following letter, written by Father Enright, a Catholic priest in charge of Redemptorist College, Kansas City, Mo., to Mr. E. E. Franke, of New York, is to the point:—

"January 11, 1892.

"DEAR FRIEND: Your letter reached me only a few days ago. The paper you speak of I've not seen. My words were: I have repeatedly offered \$1,000 to any one who can prove to me from the *Bible* alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the Holy Catholic Church alone. The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, 'No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week.' And, lo! the entire civilized world bows down

in reverent obedience to the command of the Holy Catholic Church. Excuse delay in answering.

"Yours respectfully,

"T. ENRIGHT.

"*Ess, R. Lock Box 75, Kansas City, Mo.*"

Mr. Franke then wrote to Archbishop Ryan, of Philadelphia, stating Father Enright's position, and received the following reply:—

"*Mr. E. E. Franke.*

"DEAR SIR: Of course Father Enright is correct. There is not a word in the New Testament about Christ's changing the day. On the contrary he always observed the Sabbath, the seventh day. . . . The church alone is authority for the transfer from Saturday to Sunday.

"Truly yours,

"IGN. F. HOOSTMAN, *Chancellor.*"

Such testimony could be multiplied many-fold, but space forbids. We will now introduce the testimony of a few Protestant authorities.

Protestant Testimony

Sir William Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Texts*, p. 291.

William Prynne, a celebrated English divine, makes the following statement of facts: "The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea, A. D. 364, first

settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath, under an anathema."—*Dissert. on Lord's Day*, p. 32.

The *Christian at Work*, in January, 1884, says: "We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of the Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

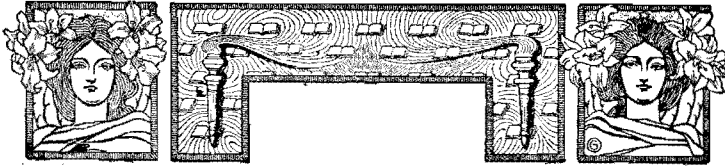
Coleman says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

Such testimony could be greatly multiplied, but it will not be necessary. It simply confirms the conclusions which we have already drawn from the Bible, showing that Christ and his apostles did not change the day of the Sabbath. No, the change was made by the very power which God said would change it. That power comes forward before the world, and openly confesses to the crime; pointing to the change which it has effected as an evidence that it has power to change God's law. This is simply to put itself above God, and in opposition to God. It is therefore clearly proved, first, from the Bible; second, from history; third, from the confession of the criminal himself, that the change from Sabbath observance to first-day observance is the work of the man of sin, the son of perdition.

This being so, the question of loyalty naturally forces itself upon us. Will we take our stand for Christ and maintain the honor of God's law? or shall we put ourselves on record as being followers of the man of sin, by keeping the day which he has instituted for the Sabbath of the Lord? These are questions which can not be evaded. They must

be answered by all who know the truth. We are either for Christ, or we are against him. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. May you have courage, dear reader, to say, as did Joshua of old, "As for me and my house, we will serve the Lord." Joshua 24:15.





CHAPTER XIX.

The Great Controversy Between Christ and Satan

I. Why was the book of Revelation given?

"The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. 1:1.

NOTE.—The book of Revelation is largely a book of symbols; and for this reason many take the position that it cannot be understood with any degree of certainty. But to such a view we cannot consent. (a) It was given "to show unto his servants things which must shortly come to pass." (b) The things which were shortly to come to pass were revealed in this book, for it is a "revelation" of these things. This being so, it forces us to the position that the book of Revelation can be understood by God's servants. The period of time covered by this book begins with the Christian dispensation, and extends over into the new earth state, when sin and sinners shall be no more.

2. Is there any blessing to be obtained from reading this book?

"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." Rev. 1:3.

NOTE.—This text affords further proof that this book

is to be read and understood, and that the instruction therein contained is to be carefully followed. We will now call the reader's attention to the important prophecy contained in the twelfth chapter.

Prophecy of Revelation Twelve

In this chapter we have revealed the great controversy between good and evil, beginning with the birth of Christ at Bethlehem and extending down to the close of this world's history. On the one side we have Christ, the good angels, and the righteous of earth; while arrayed against them are Satan, the fallen angels, and all the wicked of earth. In this controversy there is no neutral ground; all are for or against.

The Birth of Christ to the Church

3. What symbol is first brought to view in Revelation twelve?

"There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." Rev. 12:1, 2.

NOTE.—A woman, when used as a symbol, represents a church. See Jer. 6:2; 2 Cor. 11:2. A lewd woman represents a fallen church (see Rev. 17:1-6), while a virtuous woman is used to represent the church of Christ. In this symbol we have represented the church of God at the time when with longing hearts the righteous waited for the consolation of Israel—the birth of the Messiah. The moon under the woman's feet represents the religious services of the Mosaic and patriarchal dispensations, which shone only with borrowed light. From the days of Adam to Christ, the

gospel was represented in type. But when the church reached the time of Christ, the types and shadows gave way to the true substance. The church, at the time represented by this symbol, had become divested of all that which shone with borrowed light and was clothed with the glory of the Sun of righteousness.



The twelve stars on the woman's head represent, primarily, the twelve tribes of spiritual Israel; secondarily, the twelve apostles chosen to be at the head of the early church.

4. What other wonder did the prophet see?

"There appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth." Verses 3, 4.

Satan Attempts to Destroy Christ

5. What evil designs had the dragon against this child who was to be born to the church?

"The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Verse 4.

6. What important place was this child destined to fill?

"And she brought forth a man child, who was to rule all nations with a rod of iron." Verse 5.

7. Upon whose throne was this child to rule?

"And her child was caught up unto God and to his throne."—*Ibid.*

NOTE.—The man child born to the church was Christ. He is to rule all nations with a rod of iron. Ps. 2:8, 9; Rev. 19:11-16. Christ only has been caught up to God and to his throne. Rev. 3:21; Col. 3:1; Heb. 1:3; 10:12.

8. What power is represented by the dragon?

“There was war in heaven: Michael [Christ] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Verses 7-9.

NOTE.—We have already remarked in the beginning of this chapter, that this scripture reveals the great controversy between Christ and Satan. On the one side are Christ, the righteous, and the loyal angels. On the opposing side are the arch-rebel, the angels who joined him in his rebellion against Christ, and the wicked of this world. The dragon primarily represents the chief spirit in this great rebellion against God—the devil; while in a secondary sense the dragon with seven heads and ten horns represents the organized hosts of Satan, composed of the wicked nations of this world.

From the day it was announced to Adam and Eve in the garden of Eden, that the seed of the woman should bruise the serpent's head, Satan was intent upon the destruction of Christ when he should appear in this world in the weakness of sinful flesh. Accordingly, as the time drew near for Christ to be born to the church, Satan prepared the hosts of evil by amassing them under the dictatorship of one man, Cæsar Augustus. Thus through this one man Satan would be able to control, and to bring to bear against the infant Jesus and his struggling church, all the powers of this world.

Satan had prepared the way for the destruction of Christ by causing most of the Jews to believe that Christ, when he should appear, would immediately take the throne of David, and despoil the Romans of their power, and thus make the Jews master of every situation. This false idea naturally aroused the hatred of the Roman rulers against Christ. Accordingly, as soon as the announcement of his birth in Beth-

lehem was made public, immediate plans were laid for his destruction. Soon a wail was heard from Bethlehem as the Romans made a vain attempt to destroy Christ by slaying all the infants from two years old and under (Matt. 2: 1-18); and while God through his providence delivered the infant Saviour from this peril, yet Satan pursued him with relentless fury until finally, with a show of triumph, he was able to seal the sepulcher of Joseph on the Saviour's lifeless form. But in this hour of seeming triumph for Satan and the wicked hosts, lay their utter defeat. For when three days later the seals of that tomb were broken with impunity by the heavenly messenger, and Christ came forth victorious over death and the grave, to ascend to a position at the right hand of the Majesty in the heavens, the last hope of Satan was shattered. The breaking of the Roman seal and the resurrection of Christ meant the final overthrow of his power (see Rev. 12: 12). It meant the complete exclusion of Satan and his angels from heaven, and their confinement to this earth, the place of final destruction.

Satan in His Desperation Persecutes the Church

9. After Satan had been defeated, and Christ had ascended to heaven, upon what did he vent his rage?

“When the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man child.” Verse 13.

NOTE.—No sooner had Christ ascended to heaven than Satan began a ruthless warfare against the Christian church. This persecution continued with more or less severity for many centuries.

10. What protection was given the church, and for how long a time was she to remain in obscurity?

“To the woman were given two wings of a great eagle,

that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Verse 14.

II. How is the same thought expressed in verse six?

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

NOTE.—In verse 14 we find the length of time the church was to be in the wilderness spoken of as "a time, and times, and half a time." In verse 6 the same period of time is given in plain figures,—1,260 days. It has been previously shown, in Chapters VII and XV, that when time is used in prophecy, one day always represents one year of literal time, making the time of the church's sojourn in the wilderness 1,260 years. She is spoken of as being in the wilderness because of having been lost sight of by the world. It refers to the period of time known as the Dark Ages, when the papacy was given dominion over God's people. It began in the year 538 A. D., and ended in 1798, when the papacy went into captivity (see Chapter VII). During all this time the light of truth was kept burning in the mountain fastnesses of Switzerland and France, whither the true worshipers of Jehovah had fled from the face of their persecutors.

At the end of this period of persecution, the church was again to emerge from her place of seclusion to be recognized by the world. This was literally fulfilled in the great Protestant Reformation of the sixteenth and seventeenth centuries, which broke the power of the papacy, and brought to the oppressed of Christendom a little time of peace.

Satan Makes War With the Remnant Church

12. Against whom is Satan yet to make war?

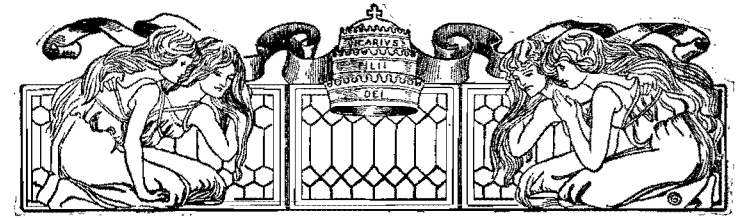
"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17.

NOTE.—The "remnant" of the church are the true worshipers of Jehovah who will be living when Christ comes. It is the last generation of believers, those who have the conflict with the beast and his image, and from whose wrath they are delivered by Christ at his second coming.

We have now passed briefly over the history of the church for the first eighteen centuries of the Christian dispensation. The first few centuries of this time Satan used pagan Rome as his instrument to persecute the early church. But when the power of Rome was broken, and she was divided up into ten kingdoms during the fifth century after Christ, it became necessary for Satan, in order to continue his warfare against the church, to raise up another organization which could have jurisdiction over all these nations, and through her influence make the wrath of Satan to be felt by the church in any and all parts of the world. This was accomplished in the organization of the papacy; for sitting in the seat of pagan Rome, she was able so to direct the affairs of Satan that all Europe, for more than 1,000 years became a regular charnel house. The blood of the martyrs of Jesus flowed freely on every hand. Every device of cruelty and torture which wicked men and demons could invent, was brought to bear against them; but the prophet says, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Verse 11.

We are now over a century this side of the time when the persecutions against the church ceased. But during this time

of peace Satan has been amassing and organizing the hosts of evil, preparatory to a last mighty effort against the remnant. The last generation is now living. The remnant who keep the commandments of God and the faith of Jesus are now on the stage of action, and are engaged, with ever-increasing vigor, in proclaiming the last warning message. Already we see signs of the approaching conflict which is to end in the eternal triumph of the righteous.



CHAPTER XX.

The Leopard Beast of Revelation 13 a Symbol of the Papacy

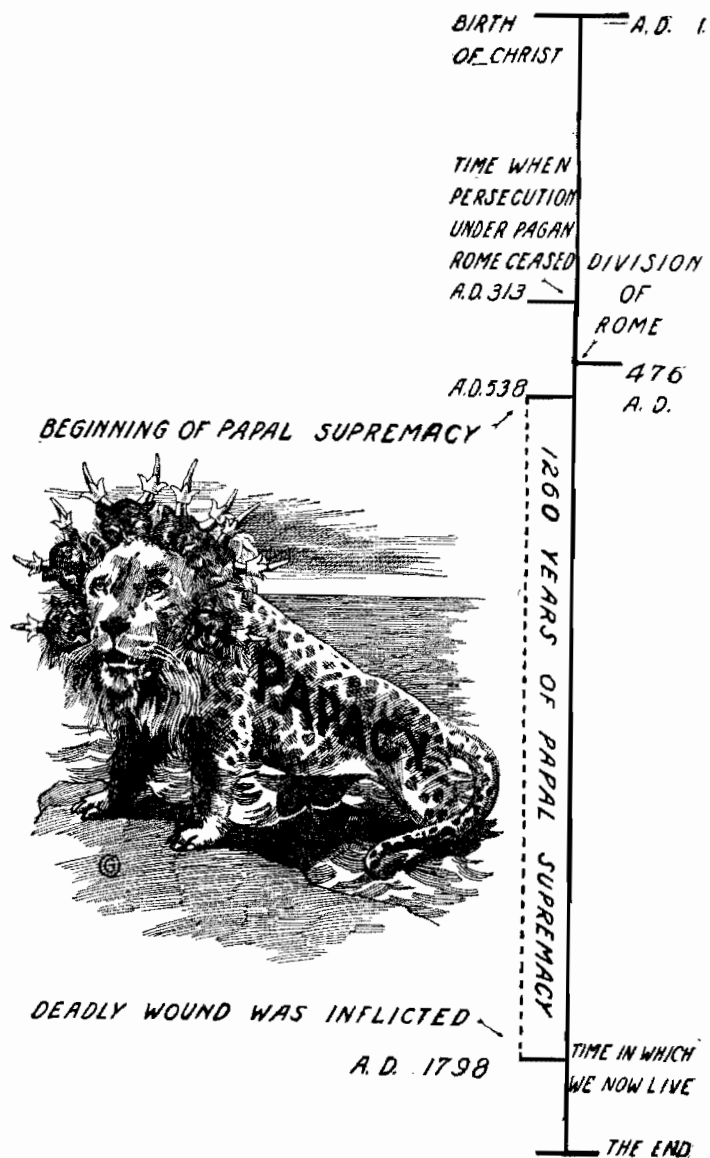
1. What description does the prophet give of the rise and work of the first symbol of Revelation 13?

“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 the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

“And I saw one of his heads at is were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 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.

“If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. . . . Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.” Rev. 13: 1-18.

NOTE.—We quote nearly the entire chapter in order that the reader may get a more complete description of the beast and his work. We will now notice the different specifications which enable us to identify, beyond question, the power represented by this symbol.

Specifications by Which to Identify the Power Represented

1. This beast arises out of the sea. 2. The dragon gives him his power, and his seat, and great authority. 3. He is given power over all nations. 4. His reign continues forty-two months, or 1,260 days. 5. He makes war with the saints. 6. He is a blasphemous power. 7. He is a power which demands homage belonging only to God. 8. His worship becomes universal. 9. At the end of the forty-two months he receives the deadly wound and goes into captivity. 10. His deadly wound is healed. 11. He is a one-man power, the numerical value of his official title being 666.

When water is used as a symbol, it represents peoples, multitudes, nations, and tongues (Rev. 17: 1-15); and inasmuch as this beast arose out of the sea, the place of its rise is among the nations. The dragon, as we have previously shown, represents, primarily, Satan; secondarily, the instrument which

Satan used to persecute Christ and the early church — pagan Rome. The Cæsars ruled as the regents of Satan.

Satan Offers to Install Christ in the Place of the Cæsars, as Ruler of this World

This is clearly shown in Christ's temptation on the mount, which reads as follows: "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Luke 4:5-7.

At the time this occurred the Roman emperors ruled the world. Their word was law to all nations. They sat upon the throne of Rome by appointment, as the visible rulers of Satan's kingdom among men. They were his regents; for said Satan, "To whomsoever I will I give it." In this offer to Christ was involved a settlement of the great controversy between Christ and Satan. Putting it in the form of a paraphrase, the proposition would stand something like this: "If you will only acknowledge my claim as your superior, and vouch to me your submission by the act of worship, you shall be installed as my regent on the throne of this world."

This proposition was flatly rejected by Christ. He chose rather to endure insult and humiliation in this world, that the cause of truth might finally triumph. Christ came neither to receive nor to establish a kingdom in this present world. See John 18:36. Hence he established no regency in the world to rule over the nations during his absence.

Bishop of Rome Accepts the Offer Rejected by Christ

However, Satan succeeded better in later centuries among the professed followers of Christ. Beginning with the third

and fourth centuries after Christ, when the church had become influential in the world, Satan held out to the leaders in the church the prospect of universal dominion. This to the apostate bishops of Rome seemed very desirable; and every means possible was put in operation for the accomplishment of this design. Accordingly, when in the fourth century the power of the Cæsars began to wane, Satan was, by the most skilful deceptions, raising up another power to take the reins of universal government in the place of the Cæsars. By the time the first part of the sixth century was reached, the power and influence of the bishop of Rome had grown to such mammoth proportions that in the year 538 A. D., we find him officially acknowledged to be the head over all the churches, and corrector of heretics, and he was firmly established in the seat, or capitol, of the Cæsars. Thus was the papacy established in the seat of the dragon, and given "his power, and great authority."

The length of his reign was to be "forty and two months," equaling 1,260 prophetic days, or literal years. It was during the reign of this power that the church was in the wilderness. And it was through the instrumentality of this power that Satan was able, during that terrible time, to cast such floods of persecution against the church as to threaten her destruction. Matt. 24:22. Thus they made war with the saints; and during this time, power was given him "over all kindreds, and tongues, and nations;" so that their rule was as extensive as that of the Cæsars, and even more despotic.

He was to open his mouth "in blasphemy against God." One of the most wicked things in all this terrible transaction was, that it was all done in the name of Christ. They claimed to sit in their rulership over the nations as the regents of Christ. But Christ had rejected the very position which the papacy accepted. He had not accepted the kingship of this world, and hence needed none to rule over the nations in his stead, during his absence. If deception of the most cruel character had not

been practiced in this matter, the popes would have reigned and committed their atrocities in the name of the dragon who gave them his seat, and power, and great authority, and not in the name of Christ.

We will now consider the number. Verse 18 reads as follows: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." The last sentence in verse 17 calls it "the number of his name." Thus the beast is a one-man power, and his official title contains the numerical value of 666. The office of pope is that of a regent. He blasphemously styles himself to be *Vicarius Filii Dei*; meaning in English, "Vicegerent of the Son of God." It is said that certain of the popes have worn this title emblazoned in jeweled letters on the miter of their crown. Whether they all do this, or whether it has ever been done at all or not, does not affect the matter in the least; for they all assume that title. In fact, the cardinal, when imposing the triple crown on a new pope, uses these words, as the following letters, exchanged between Mr. H. S. Weaver and Cardinal Gibbons and his secretary will testify:—

BALTIMORE, MD., Jan. 13, 1904.

*His Eminence, Jas. Cardinal Gibbons,
Baltimore, Md.*

DEAR FRIEND: There is a claim made by Seventh-day Adventists that on the crown or mitre of the pope there is, or at some time in the past has been, the following inscription, "*Vicarius Filii Dei*," which inscription means, "Instead of the Son of God." Would you kindly oblige me with the information as to whether or not this claim is true?

Thanking you in advance for your kindness, I beg to remain,
Yours very sincerely,

903 Woodley Street.

H. S. WEAVER.

Reply of the Cardinal's secretary to the above:—

CARDINAL'S RESIDENCE, 408 N. CHARLES ST., BALTIMORE,

Jan. 18, 1904.

DEAR MR. WEAVER: Your favor is received. In reply, his Eminence desires me to inform you that "*Vicarius Filii Dei*" means the "Representative of the Son of God."

Yours truly,

WM. T. RUSSUT, *Secretary.*

Copy of the second letter to the Cardinal's secretary:—

BALTIMORE, MD., Jan. 18, 1904.

Wm. T. Russut, Cardinal's Residence, City.

DEAR FRIEND: I have received your answer to my letter to his Eminence, for which favor I feel indebted, but it did not contain the answer to the main question, which was, Does the inscription, "*Vicarius Filii Dei*," appear on the crown or mitre of the pope, or has it at any time in the past appeared on the crowns or mitres of any of the popes?

Trusting you will pardon me for troubling you again, I beg to remain,
Yours sincerely,

H. S. WEAVER.

Answer to the above:—

BALTIMORE, MD., Jan. 26, 1904.

Mr. H. S. Weaver.

DEAR SIR: In reply to yours of the 18th inst., I beg to say that I cannot say with certainty that the words, "*Vicarius Filii Dei*," are on the pope's tiara. But the words are used by the cardinal who imposes the tiara at the coronation of the pope. (Italics ours.)

Yours truly,

[Signed]

WM. T. RUSSUT, *Secretary.*

Thus the popes of Rome are crowned "VICARIUS FILII DEI." The above confession removes all question of doubt, and makes the application of the prophecy a certainty.

Taking the letters in this title used by the Latins as numerals, we have just 666. The letters s, f, r, a, and e are not used as numerals. U was formerly used the same as V, equaling 5.

V	=	5
I	=	1
C	=	100
I	=	1
V	=	5
I	=	1
L	=	50
I	=	1
I	=	1
D	=	500
I	=	1
		<hr/>
		666

Thus the papacy fulfils every specification of the prophecy: 1. It is a one-man power. 2. The numerical value of the official title of the pope is 666. 3. It arose to power on the ruins of the Roman empire, ruling the world from the seat of the Cæsars. 4. It ruled for 1,260 prophetic days, or years. 5. During this time it made war with the saints. 6. It blasphemed by assuming titles which belong only to God. 7. It put itself above God in matters of religion, demanding obedience to its dogmas rather than the Bible; thus making its own word of more authority than the Bible. 8. At the end of the 1,260 prophetic days, or years, it went into captivity by receiving the deadly wound.

But we read in verse 3, "His deadly wound was healed, and all the world wondered after the beast." This is now being rapidly fulfilled; for while France abolished the papacy in the year 1798, thus inflicting the deadly wound, yet in a short time she was re-established, and has, during the last century, gradually rallied until to-day she assumes a most formidable aspect. So powerful has she grown that her favor is now being courted by both friend and foe; and only a little time yet remains until all the world will again pay her homage.

To-day many of the Protestant churches are beginning to look with favor upon the old mother church. A great change in religious sentiment is taking place. Already there is much talk of uniting their interests in the cause of reform. From the human standpoint this all seems to be lovely. But let all bear in mind the fact that "Rome never changes." Give her the power, and the scenes of the Dark Ages will again be enacted.

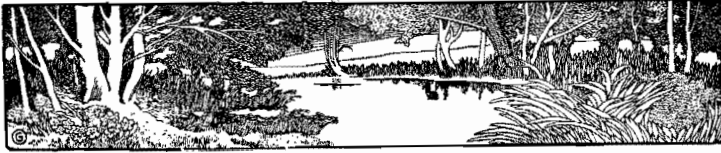
O that the Protestant world might understand that the popes are either just what they claim to be, the "vicars of

Christ," or they are miserable impostors. There is no middle ground. If they are the "vicars or Christ," then every Protestant in the world is wrong. If they are not the "vicars of Christ," then they are emissaries of Satan; and any honor shown them is rendered to Satan.

We read in verse 4, "They worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Men whose minds have been blinded by the deceptions of this church, take pleasure in comparing her glory, the magnificence of her countless institutions and churches, with other churches, and the contrast is so great that they invariably exclaim, "Who is like the papacy?" And when reviewing her thorough organization, and the strength of her political power, they are again led to exclaim, as did John of the beast, "Who is able to make war with him?"

While it is true that in worldly splendor the Roman church outdoes all other churches, and that none dare enter into conflict with it hoping for victory through carnal means, yet all this only serves to brand it as the identical power which is represented by the beast. As to this application of the prophecy there can be no question. The papacy has met every specification; no other power has ever arisen in Europe which answers to them.

The rise and work of the papacy is foretold in at least three other places in the Bible. In Dan. 7:25 it is represented by the little horn (see Chapter VII). In 2 Thess. 2:3-7 Paul speaks of it as the man of sin, the son of perdition. In Revelation 17 it is symbolized by a lewd woman reigning over the kings of the earth.



CHAPTER XXI.

The United States as Foretold in Prophecy***The Rise and Work of the Two-Horned Beast***

1. As the papal beast went into captivity, to what was the prophet's attention next called?

"I beheld another beast coming up out of the earth."
Rev. 13: 11.

2. What description is given of the beast, and the work which he accomplished?

"He had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev 13: 11 - 17.

NOTE.—As we enter upon the study of this important subject, we urge the undivided attention of the reader to every specification of the subject under consideration. We do this for the reason that the generation now living are already being brought face to face with the terrible realities here portrayed. Very soon every person will be forced to choose between two alternatives. We can pay homage to the beast and his image, and receive the mark of allegiance, and in the end drink of the wrath of God; or we may choose to be loyal to God and the truth, and brave the boycott and death.

We will first notice the different specifications which enable us to identify the power represented by the two-horned beast: 1. The time of its rise; 2. The place of its rise; 3. The nature of its government; 4. The magnitude of its power; 5. Its relation to the first beast.

The Time of its Rise

The papacy, represented by the first beast, went into captivity in 1798, a little over one hundred years ago; since that time the deadly wound there inflicted has been undergoing a rapid process of healing. The two-horned beast came on the stage of action about the time the first beast received the deadly wound. This is proved by the fact that the reign of the papal beast is spoken of in point of time as being "first" (see verse 12), thus making the 1,260 years' reign of the papacy, which ended in 1798, precede the time when the power represented by the two-horned beast came on the stage of action. This is further proved by the fact that after the two-

horned beast comes on the stage of action, the papal beast is spoken of as "the beast which had the wound by the sword and did live," thus showing that the two-horned beast came into prominence as a world-power after the papacy received the deadly wound. This being so, the two-horned beast represents a power which came on the stage of action about the year 1798, thus making the government here represented a little over one hundred years old.

The Place of Its Location and Rise

It was seen "coming up out of the earth." The four beasts of Daniel 7, and the papal beast of Revelation 13 came up out of the "sea." We have previously shown that when water is used symbolically, it represents thickly populated countries. Babylon, Medo-Persia, Grecia, Rome, and the papacy all arose to power in countries occupied by other civilized nations. But this power comes up out of the "earth," meaning undoubtedly just the opposite of "water." This would locate the place of the rise of the two-horned beast power in a new territory foreign to the countries occupied by the powers previously named. In other words, the territory in which the two-horned beast rises to power is foreign to the Old World, and previously unknown to civilization.

This being so, we ask, What great world-power was coming upon the stage of action in a new territory, foreign to the Old World powers, in the year 1798? To this question there can be but one answer,—The United States of America. In the year 1776 America declared her independence from Great Britain. Following this came the war of the Revolution, in which America was victorious; and on the first day of March, 1789, the Constitution governing the United States of America went into effect. Thus just nine years before the papacy went into captivity, a new nation, in a new territory, foreign to the Old World, had been launched upon the sea of

time: and from that day her power and influence has increased with leaps and bounds, until to-day she stands without a peer among the nations of this earth.

The Nature of the Government

The government represented by this symbol has "two horns like a lamb." Horns symbolize government. But the absence of crowns on either the horns or the head would indicate that it was a different form of government than had existed in Europe since the rise of the papacy; for the papal beast had "seven heads and ten horns, and upon his horns



ten crowns." These horns represent the ten kingdoms of Europe over which the papacy ruled. They were all kingly in form, as indicated by the crowns. But inasmuch as there are no crowns on the two-horned beast, we conclude that it must represent a government in which the ruling power is vested in the people: in other words, it is a republic. This conclusion is further strengthened by the fact that when the image to the beast is formed, an appeal is made to the people, asking that they make an image; showing that it is a government by the people. This also points to the United States as the power represented.

Its Duration

The duration of this power is suggested by the lamb-like horns, representing youthfulness; and by reading the context, it will be seen that the life of the two-horned beast power is comparatively short, it being speedily terminated by the coming of the Lord. Inasmuch as the last generation is now living, the time of the end having been reached, we know that the career of the United States will soon be cut short, thus fulfilling the specification.

The two horns represent the two controlling powers in this government; namely, the civil and religious powers. Just prior to the coming of the Lord, the religious power will have developed into an image to the beast, being supported in the enforcement of its religious dogmas by the civil power.

Its Connection with the True Church

In connection with these specifications it will be well to notice the conditions which must obtain before a nation can become a subject of prophecy. By the prophets, God has foretold the experiences through which his people will pass down to the close of time. When their relation to a nation becomes such that in order to give a history of their experiences, it is necessary to mention the nation, then, and not until then, does any nation become a subject of prophecy.

As an illustration of this fact we might mention Babylon, Medo-Persia, Grecia, Rome, the ten kingdoms of Europe, the papacy, etc. All of these nations are mentioned in prophecy, and it would be impossible to give a history of the church without making mention of these powers.

In the light of these facts, we will consider the probability of the United States being a subject of prophecy.

In the first place, no nation that has ever existed has had a more vital connection with the work of God in the earth than

has the United States during the last century. She has stood as the great beacon light in maintaining and diffusing the principles of religious liberty. She has been an asylum to the oppressed, and in the work of evangelizing the world has stood second to none, except it be England. How could it be possible to give even a very meager history of the church down to the close of time, and not make mention of the United States? If the relations which the above-named powers have sustained to the church demand for them a place on the prophetic page, certainly this greatest of all nations could not be overlooked.

These facts, together with the fact that the two-horned beast represents the last great nation to arise in the earth before the Lord comes, show unmistakably that the United States is the power represented by this symbol.

No nation has done so much toward the restoration of the papacy, during the past century, as has America. The laws of this nation granting absolute freedom in matters of religious belief, together with the fact that the Protestant churches have long since lost the spirit of the Reformation, and hence have virtually ceased to protest against the papacy, have made America to her, as it were, an oasis in the desert. It has afforded her a resting place where she could recuperate, and regain her lost power caused by the infliction of the deadly wound.

In this unmolested state, and true to her dragon nature, she has lost no opportunity of strengthening herself at the expense of others, and to-day stands ready to wrest from the American people the very courtesies which they have so unselfishly extended her; for she is the sworn enemy of the free institutions of this Republic.

In the eleventh verse we read, "He spake as a dragon." A nation speaks through its laws. This nation will so far depart from the righteous principles of its Constitution as to enact laws which will be satanic, and as a result will stain

its garments with the blood of martyrs. Already we see departures which are sure to lead to this very thing.

The great wonders mentioned in verse thirteen are performed by the spirits of devils for the purpose of deception. See Rev. 16: 13, 14. Just prior to the coming of the Lord, Satan will appear in the world representing himself to be Christ. People have been led, by misrepresentation, to believe Satan to be a most loathsome creature in appearance. But this is all a mistake. He is a fallen angel, and one of the most beautiful and powerful of God's creatures. A great host of the angels of God fell with him; these are now confined to this earth, and manifest themselves through the different forms of modern Spiritualism, claiming to be the spirits of departed friends. These satanic manifestations will be made in the interest of religious reform. In verse fourteen we read, "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

The Formation of the Image to the Beast

The beast, as we have before proved, represents the papacy. The papacy was an apostate church, supported by the civil power. She was made the judge in matters of religion, and the civil power was pledged to act as her servant by executing her decisions. An image to the papacy would be another apostate religious power clothed with civil authority for the enforcement of her religious dogmas.

That this is just what is coming in this country needs but little argument to prove. For more than a quarter of a century efforts have been made by the National Reform party to bring about this very state of affairs. The avowed purpose of this association has been:—

"To secure such an amendment to the Constitution of the United States as shall declare the nation's allegiance to



Jesus Christ, and its acceptance of the moral law of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."—*Art. 11 of National Reform Constitution.*

As the Constitution of the United States now stands, it forbids the civil power having anything to do with religious questions. In consequence of this, strong efforts have been repeatedly made before Congress for the purpose of effecting such changes in the Constitution as would permit of the execution of their designs.

Another great movement now in progress, which is intended to have an important bearing in this matter is the confederation of the Protestant churches. This at first thought might seem to be a step in the right direction; but when it is understood that its main purpose is for political advantage, it forbodes only evil, and is



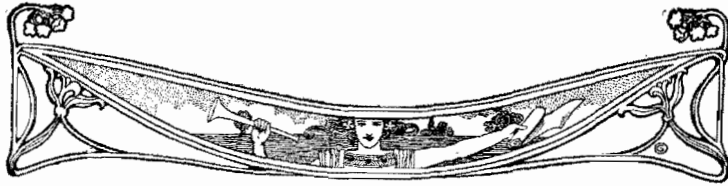
simply another essential step in the great apostasy which is to result in the formation of an image to the papacy.

The most alarming sign of our times is the spirit of confederation. The great confederations of capital and labor are destined to act an important part in the closing events of this world's history. Every new confederation is simply an advance step toward the utter extinction of individual rights, both civil and religious.

Thus are events rapidly shaping themselves for the last act in the great drama. And when the Spirit of God is finally withdrawn from the earth, and the hosts of Satan are left free to "work with all power and signs and lying wonders," the world will be made to believe that Christ has come. See Matt. 24:44-47. Under the direction of Satanic agencies great reformatations will be inaugurated. The religious power will be speedily exalted to its coveted place of authority, and the image to the beast will have been formed. This accom-

plished, Satan will be equipped with two mighty powers — the beast and his image — with which to make war against the remnant who keep God's commandments and refuse to pay homage to any earthly power.





CHAPTER XXII.

The Image of the Beast and Its Work

1. After the image has been made, with what does the two-horned beast endow it?

“He had power to give life unto the image of the beast.”
Rev. 13: 15.

2. What is meant by giving life to the image?

“That the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.”—*Ibid.*

NOTE.—The steps suggested in this transaction are an exact repetition of those taken in the formation of the papacy in the sixth century. At that time the church of Rome had assumed the right to correct heretics, and rule as universal head over all the churches. But her assumptions were of no force until she was recognized as such by the civil power. As soon, however, as the emperor Justinian recognized and approved of her assumptions, he thereby pledged to her the support of the civil authority, and in her assumed position she became at once a living power.

To-day the Protestant churches of this country are following the very steps of the church of Rome. They assume the right to places of authority which will empower them to force the nation to recognize their religious dogmas. All that yet



“And All the World Wondered After the Beast.”

remains is for the civil power to recognize their assumption by making it legal, thereby clothing the church with civil power, and we will have an exact image to the papacy, with sufficient life and power to enforce her dogmas at will.

3. When the image is given life and power to speak, what does it do?

“He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Verses 16, 17.

NOTE.—Every individual, regardless of his station in life or his religious convictions, will be forced to receive the mark of the papacy, which is a sign of allegiance. And to enforce this demand, the cruel boycott will be brought into operation.

The Last Notes of Warning to a Doomed World

4. What message will go to the world, warning them against this wicked procedure?

“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 forever 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.” Rev. 14: 9 - 11.

NOTE.—Angel, in the Greek language, means messenger. This angel symbolizes the remnant church, who act as God's messengers to warn the world of their idolatry and of his approaching wrath.

5. Against whom is Satan yet to make war?

“The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12: 17.

6. What words of the Lord identify the messengers represented by the third angel, with the remnant, against whom Satan makes war?

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14: 12.

NOTE.—The remnant of the church with whom Satan makes war are identical with those who have the conflict with the beast and his image, and who warn the world against them. This is proved by the fact that the last generation of Christians living before the Lord comes, are the remnant; and the third angel's message is given by a commandment-keeping church who live in the last generation. This is proved by the fact that those who give the third angel's message are living when the Lord comes.

7. What is meant by the wine of the wrath of God?

“I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” Rev. 15: 1.

8. Upon whom are these plagues poured?

“I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 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.” Rev. 16: 1, 2.

NOTE.—The wrath of God which is threatened against the beast worshipers by the third angel, is the seven last plagues. These plagues are poured out just before Christ comes, and they fall upon the very people who hear the last message of mercy. This reveals an important fact; namely, the persons engaged in giving the third angel's message know that the last generation is reached; for they predict the pouring out of the plagues of God's wrath upon the very persons whom they warn. This being so, the people who give this message are adventists: people who believe that they are living in the last generation, and that the coming of the Lord is at hand.

Another feature which distinguishes them from the great body of professed Christendom and marks them as the special objects of Satan's wrath, is that they are commandment-keeping adventists; and besides this, they have the faith of Jesus. In view of these facts it is evident that when the last generation is reached, the faith of Jesus will be found in its purity only among a body of commandment-keeping adventists. In other words, the message which they preach completes the reformation, restoring to believers every truth taught and practiced by the church in the days of the apostles before the great falling away occurred, and prepares those who receive the love of the truth to stand in the day of the Lord. Considering the fact that the last generation is now living, and that the time of the end has been reached, we ask the question, Do such a people exist to-day? We answer most emphatically, Yes, Seventh-day Adventists; and the very truths which they teach and practice identify them as the people repre-

sented by the remnant with whom Satan is especially wroth, and against whom he will yet make war.

The Sunday Institution the Mark of the Beast

We will now consider briefly the mark of the beast. First, to receive the mark in the hand or in the forehead does not mean to be branded with a stamp; were this the case, the remnant would not be able to resist the world in the reception of the mark; they could easily be caught, and branded as we would brand a calf or colt. The mark is a religious institution, and involves the question of faith. It is of such a nature that its acceptance, under the circumstances of its enforcement, involves an act of obedience, which constitutes worship. It is a papal institution endorsed and revered by the Protestant world. It is an institution which rivals the seal of God. We will now consider these specifications by beginning with the seal of God.

9. What work is to be done among God's people who are waiting and looking for the Lord's coming?

"Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8: 16, 17.

10. How is this same work mentioned in Revelation?

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 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, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

11. How many are sealed?

"And there were sealed an hundred and forty and four thousand." Verse 4.

12. What is this seal called in another place?

"I looked, and, lo, a Lamb stood on mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." Rev. 14: 1.

NOTE.—By reading the context it will be seen that those who receive the seal of God are waiting and looking for Christ to appear: they are delivered at his coming, and hence must be identical with the remnant who give the last warning message. Inasmuch as the seal is connected with God's law, we therefore conclude that obedience to some truth expressed in the law constitutes the seal which distinguishes them as the servants of God from those who receive the mark of the beast.

A seal is always used in connection with law which demands obedience, and must show three things: (a) The name of the lawgiver; (b) his official position; (c) the extent of his dominion. This being so, we inquire, Where are these three things found in connection with God's law? We answer, In the fourth commandment. By turning to Exodus, twentieth chapter, and reading each commandment carefully, it will be seen that the name of God is used in the first five of the commandments. In none of these, except the fourth, is there a word which would serve to identify the God who gave this law. There are many false gods in the world, and any heathen might claim it as the law of his god. But in the Sabbath commandment we have every requisite to a seal. We have not only the name of God, but he is brought to view as the creator, hence his right to rule; and besides, the extent of his dominion is given as heaven and earth, showing him to

be the only lawgiving power in the universe. Thus does the Sabbath commandment seal the law, and identify the author as the one true and almighty God.

13. What does God intend the Sabbath to be to his people?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12, 20.

NOTE.—By reading Romans 4: 11 it will be seen that the words *sign* and *seal* are used interchangeably; they mean the same thing. Thus when God says the Sabbath is to be a sign by which his people may know him, it is equivalent to calling it his seal, which serves to identify him to his people as the only source of power and authority.

14. Does the observance of a Sabbath mark one in the hand or in the forehead?

"Moses said unto the people, Remember this day, in which ye came out of Egypt. . . . And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." Ex. 13: 3-10.

NOTE.—Reference is here made to the observance of the annual passover sabbath. It clearly shows that the observance of a sabbath day marks one in the hand and forehead. The forehead being the seat of intelligence, periodical sabbath observance marks one as having it in his mind; he keeps it in memory. The hand is a symbol of labor, a cessation of which marks one in the hand. The remnant church receive the seal of God in their foreheads.

These facts, together with the fact that the Sabbath is God's seal, force us to the conclusion that the sealing of the

law among those who are waiting and looking for the Lord's coming (see Isa. 8: 16, 17), is a work of Sabbath reformation, and is now being fulfilled by the returning of the adventist people to the observance of God's Sabbath. And further, inasmuch as the mark of the beast is to be enforced upon a people living at the same time with the remnant who receive the seal of God, we therefore conclude that it is a rival to the seal of God, and hence the papal sabbath.

That Sunday observance constitutes a mark is acknowledged by the National Reformers themselves. At one of their large assemblies held at Saratoga Springs, N. Y., the following resolutions were unanimously adopted:—

"Resolved, That the fundamental principles of the National Reform Association . . . are true and Scriptural principles, and that these principles must control our national life or we perish.

"Resolved, That the Sabbath (Sunday) is a sign between God and man, and its reverent observance a mark of the nation whose God is Jehovah."—*Michigan Christian Advocate*, Sept. 3, 1892.

The Catholics not only claim to have changed the day, but they boast that the act is a distinctive mark of their power. On this point, Cardinal Gibbons, of America, says:—

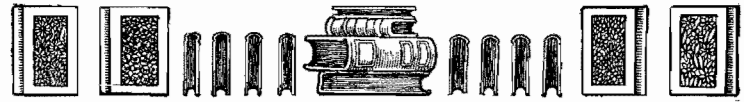
"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power."

This makes it evident that all who accept and submit to the change in God's law which she has made, virtually acknowledge her claims of divine power to be true. And inasmuch as the observance of a Sabbath day marks one in the hand and forehead, those who observe the papal Sabbath, *knowing its origin*, thereby receive the mark of the beast, in opposition to the seal of God.

In a Catholic work called "Plain Talk for Protestants," page 213, we read: "The observance of Sunday by the Protestants is the homage they pay in spite of themselves to the authority of the (Catholic) Church." Thus to enforce Sunday observance, is to cause people to "worship the first beast" — the papacy.

The change of the Sabbath by the Roman Church would come as a natural consequence; for since the Sabbath is the sign by which God is known to his people as the only source of power and authority, and inasmuch as the papacy has exalted itself above God, and demands obedience to its precepts in preference to the written word of God, the only consistent thing remaining for them to do would be to abolish the Lord's Sabbath, or seal, and adopt in its place a rival institution, the acceptance of which would be an acknowledgment of their assumed authority, and an homage rendered them which belongs only to God. This being so, when Protestant churches unite to compel the people to observe Sunday, they thereby cause them to pay homage to the first beast, and thus fulfil every specification of the prophecy.

The forces for the final conflict are now being marshaled. The last message of mercy is being rapidly given. Soon the world will seal its destiny by rejecting the truth, and attempting to destroy God's messengers. Reader, upon which side will you take your stand? To accept the truth means to dare the wrath of Satan; while to reject it for the favor of this world is to invite the wrath of God. May you have courage to decide wisely, and finally triumph with the remnant. See Rev. 15:2, 3.



CHAPTER XXIII.

The Importance of Obedience

1. What relation does Christ sustain to the church?

"He is the head of the body, the church." Col. 1:18.
 "And hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1:22.

NOTE.—The relation existing between Christ and the church is as intimate as that which exists in the human form. Christ is to the church what the head is to the body. In order for us to be live members of the church, each individual must have a living connection with the head—Christ; "for in him we live and move and have our being." Every member in the human body has an independent connection with the head by means of the nervous system. To sever the nerve at any point between the member and the head, brings immediate paralysis to that individual member. Just so it is with Christ and the members of his body—the church. When the vital connection between Christ and the individual is severed, the result is death to the individual member.

The Holy Spirit the Vital Connection

2. What is the vital connection by which Christ lives in and directs every member of his church?

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know

him; for he dwelleth with you, and shall be in you." John 14: 17.

3. What relation do those sustain to Christ who have not the Holy Spirit?

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

NOTE.—The Holy Spirit is the connecting link between Christ and every member of his church. To sever that link means to divorce ourselves from Christ.

4. What is the office of the Holy Spirit?

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." John 16: 13.

5. What is the truth into which he will guide us?

"Sanctify them through thy truth, thy word is truth." John 17: 17.

6. How does the Spirit guide us into the truth of God's word?

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

NOTE.—The office of the Spirit is to lead us into obedience to the word of God. But this it is powerless to do unless we make the word of God a study; hence the importance of Bible study. Those who have the opportunity, and yet neglect the study of the written word, cannot hope for the guidance of the Holy Spirit. We should also keep in mind the fact that it is not the office of the Spirit of Christ to lead

us to disobey the written word, but to obey; hence whatever inclination we may have to disobey God's word, may be understood as coming from a wrong source.

7. What admonition does Paul give us touching our relation to the Holy Spirit?

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

NOTE.—The Spirit of God is grieved when we refuse to follow in obedience to the revealed will of God. See Heb. 3: 7-10.

8. What will be the result if we refuse to walk in the light as it comes to us?

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be children of light." John 12: 35, 36.

NOTE.—The only possible way for us to remain children of the light is to walk in it as it comes to us. Light lingers but a short time with those who refuse to obey. Very soon they are ready to repudiate that which they at first knew to be their duty. Thus by refusing to follow in the path of duty, the Spirit of God is grieved away, and we at once become divorced from Christ.

For fear of this, many refuse to study the Bible for further light, feeling that if they do not know it they will not be held responsible. But this is a deception and a snare.

9. Why do men love darkness rather than light?

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their

deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3:19, 20.

NOTE.—This makes it clear that no person continuing in a wrong course, is justified after having had an opportunity of knowing the right.

10. What class of persons come to the light?

"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Verse 21.

NOTE.—Our attitude toward the light will always be determined by our love for the truth. If our only desire is to do our Master's will, the prospect of an opportunity to become better acquainted with his will always causes rejoicing. Our relation to Christ will be determined by the way we relate ourselves to the truth. If we walk in the light, his blood cleanses us from all sin. If we refuse to follow the light, our sins remain. See John 15:22-24.

11. What is the attitude of the natural mind toward God's law?

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Conditions of Membership in the Church of Christ

12. What change is necessary before one can enter heaven?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." John 3:3.

13. What change has been wrought in those who are in Christ?

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

NOTE.—The evidence of this change, known as the new birth, or conversion, is seen in our lives, "for by their fruits ye shall know them." Disobedience is the fruit of the carnal mind, while obedience and loyalty to truth is the fruit of the Spirit. None can become members of the church of Christ until this change of heart has taken place. In speaking of the church of Christ, we should not understand it as referring to any one sect in this world; for one may be a member in good standing in these human organizations, and at the same time not be a member of the church of Christ.

14. Where are the names of those recorded who belong to Christ?

"Whose names are in the book of life." Phil. 4:3; also Dan. 12:1; Luke 10:20; Rev. 13:8.

NOTE.—As soon as one accepts Christ and is converted, his name is enrolled in the book of life as a candidate for eternal life. This book contains the names of all who are members of the true church. If we prove disloyal to Christ, and refuse to walk in the light, we thereby separate ourselves, from the fold of his church, and in the day of judgment our names will be removed from the book of life. Those who are converted and are faithfully walking in all the light they have, constitute the membership of the church of Christ. These at present are scattered throughout the various denominations.

Many professed Christians entertain the idea that to separate from the denomination in which they have been reared is sacrilege; but this does not necessarily follow. If this

were so, then the Reformers committed sacrilege by separating from the church of Rome. There is but one source of authority to which the Christian can pledge unswerving allegiance, and that is Christ. So long as a denomination remains loyal to Christ, we can affiliate with it; but as soon as it refuses to keep pace with the pillar of cloud as it advances toward the promised land, we are forced to choose between it and Christ; to stay longer with that organization is to become a partaker of her sins and receive of her plagues. See Rev. 18: 4. The salvation of believers depends upon their loyalty to Christ regardless of earthly ties, or even of life itself. Some people go so far as to assert their allegiance to their particular denomination by declaring that they will remain members of that church as long as they live. This is a most dangerous position, and if maintained would eventually lead to a separation from Christ. The Christian cannot pledge loyalty to any power but Christ. Our only purpose should be to maintain our membership in the one body of which Christ is the head.

The Sin of Disobedience

15. How does the Lord regard a refusal to obey him?

“Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” 1 Sam. 15: 22, 23.

NOTE.—God will not accept offerings in the place of obedience. Many are under the impression to-day that they can do about as they please, and then appease the wrath of God

by gifts; but such is not the case. God is not a man that he can be influenced by gifts.

16. What excuse did Saul make for disobeying God?

“And Saul said unto Samuel, I have sinned: . . . because I feared the people, and obeyed their voice.” Verse 24.

NOTE.—When God speaks, we should never counsel with men about what we should do; for that would simply mean that we were seeking an excuse for disobedience. Furthermore, it gives Satan an opportunity to blind our minds with reference to our duty.

17. Why was it that many of the chief rulers did not openly profess their faith in Christ while he was on earth?

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.” John 12: 12, 43.

NOTE.—The dread of being ostracized by man has led many to reject Christ. They would rather be well spoken of among men than to have the honor which heaven bestows upon a servant of God. They fear the reproach of man more than they fear God. None of the martyrs of Jesus have been from among this class. Such persons repeat the terrible mistake of Esau,—they sell their birthright for a mess of pottage. See Heb. 12: 16, 17. They choose the smiles of wicked men for a short season rather than the eternal pleasures of the righteous.

No Forgiveness for Those Who Continue in Wilful Disobedience

18. What remains for those who continue to sin after knowing the truth?

“If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” Heb. 10:26, 27.

NOTE.—There is but one sacrifice which will atone for sin, and that is the blood of Christ. But Christ’s blood atones only for those sins of which we repent. Those who continue to sin wilfully after having a knowledge of the truth can look forward to but one thing, and that is the wrath of God. By refusing to repent and walk in the light, they thereby separate themselves from the communion of his church, and the blood of Christ does not atone for their sins.

In view of these facts, it is evident that the way that leads to life is narrow and straight, and that while many seek to enter in, yet there are but few who are really walking in it: therefore our Saviour bids us, “strive to enter in at the strait gate.” Luke 13:24; Matt. 7:13, 14.

Yes, dear reader, it will take whole-souled consecration to God on our part to gain the eternal world. We must turn our backs upon everything that is in opposition to Christ. This may cost us friends and things which are highly esteemed by the world, and even life itself; but we had better lose these transient things than separate from Christ, and thereby lose the joys of the eternal world. To those who tremble before the powers of darkness, the Lord says: “Fear not thou, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” Isa. 41:10.



CHAPTER XXIV.

Baptism

1. What great commission did Christ give to the church?

“He said unto them, Go ye into all the world, and preach the gospel to every creature.” Mark 16:15.

2. What was the church to teach the world?

“Teaching them to observe all things whatsoever I have commanded you.” Matt. 28:20.

3. What ordinance is to be administered to those who believe?

“Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matt. 28:19. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:16.

NOTE.—Baptism is an ordinance which Christ has commanded his church to administer to all believers.

Subjects for Baptism

4. What experience is necessary before one can be a fit subject for baptism?

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” Acts 2:38. Again: “And Philip said, If thou believest with all thine heart, thou mayest.” Acts 8:37.

NOTE.—The meaning of the ordinance of baptism forbids it should be received by any except those who have met certain conditions. First, the candidate must believe the gospel. Second, he must give evidence of his faith by repenting of and forsaking his sins. See Matt. 3:7-10. Third, it is an ordinance to be obeyed or fulfilled by the candidate. This excludes all, as proper subjects for baptism, who cannot believe, repent, and obey.

This, of course, excludes infants, for the reason that they cannot meet the conditions necessary. Infant baptism is not taught in the Bible; and when parents have their infants baptized, they thereby either take from their children the liberty to obey God when they reach the years of accountability, or else force them to ignore the act of their parents by being re-baptized.

Why should people desire to baptize their infants? What is its meaning? What is its virtue? Some have even gone so far as to teach that infants who die without baptism will be lost; but we ask why? What evil have they done? Not only this, but when and where has God ever said that baptism was the saviour of infants? How can it be thought that a few words of ceremony with a little water sprinkled on the

head of an infant would make God show it any favor that he would not show an equally good child who had not been baptized? Let all parents understand that baptism is an ordinance to be obeyed by the candidate, and that none are subjects except those who believe and repent.

Significance of Baptism

5. Why is baptism administered to the repentant sinner?

“Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.” Acts 2:38. Again: “Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22:16.

NOTE.—Baptism is a very significant ordinance, and when properly understood speaks volumes to the repentant sinner. Instead of dreading the ceremony, he will say, as did the eunuch to Philip, “See, here is water, what doth hinder me to be baptized?” and when once baptized, he will be filled with joy in contemplating the glorious realities pledged to him in this sacred ordinance.

The above texts show that baptism is intimately connected with the remission of sins; and hence must be an ordinance of absolution. We will now consider in what sense it is an ordinance of absolution by determining its meaning.

6. What is the gospel by which we are saved?

“Moreover, brethren, I declare unto you the gospel which I preached unto you, . . . by which also ye are saved, . . . unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” 1 Cor. 15:1-4.

NOTE.—The death, burial, and resurrection of Christ embody the whole gospel. We are saved, not by faith in his death and burial alone, but we must also believe that he rose again. Our resurrection from the dead depends entirely upon Christ's resurrection. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17, 18.

It takes the whole gospel to save us. Faith in the gospel brings justification to the repentant sinner. But justification from sin cannot be had except by death. "For he that is dead is freed [justified] from sin." Rom. 6:7. Therefore saving faith in the gospel brings death to the believer — death to the world and sin. Rom. 6:11.

7. How do we become dead to the world?

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

NOTE.—We die to the world by crucifixion with Christ. In the person of Christ as our substitute, we die for our sins. In our own person we die to sin. The one brings to us justification, the other regeneration. The one gives freedom from the condemnation of sin, the other, freedom from the life of sin; for "how shall we that are dead to sin live any longer therein?" When Christ died, he was buried. And inasmuch as we are crucified with Christ, and become thereby freed from sin, we also should be honored with a burial.

8. How are we buried?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even

so we also should walk in newness of life." Rom. 6:3, 4. Again, "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12.



NOTE.—Baptism is emblematic of the death, burial, and resurrection of Christ. And inasmuch as Christ died for our sins, and we are baptized into his death, we therefore conclude that baptism is an ordinance signifying absolution from sin by means of death; and to the believer it constitutes a

pledge of all that God has promised in the gospel. On the part of God it is a public testimony witnessing in the name of the Trinity, the believer's absolution from sin through his faith in the death and resurrection of Christ. On the part of the candidate, it testifies of his unity with Christ by crucifixion to the world, and of a resurrection with Christ to a new life.

The Mode of Baptism

The fact that we are buried with Christ by baptism, and also risen with him in baptism, shows clearly that water baptism is an act requiring a burial and a resurrection. The words "baptize" and "baptism" as used in our common versions are not translated, but simply transferred with the English form of expression from the original Greek words, *baptizo* and *baptismos*. These words have shades of meaning which are determined by the connection in which they are used. All standard Greek lexicographers define them as meaning "to plunge," "to immerse," "to overwhelm." These facts, connected with the fact that the administration of water baptism requires a "burial and resurrection," show most conclusively that immersion is the proper mode. We will now cite examples showing that those who received the rite in the early church were immersed.

9. Where did John baptize the people?

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." Matt. 3:5, 6.

10. Where did Christ go to be baptized?

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." Verse 13.

11. After Jesus had been baptized in Jordan, what did he do?

"And Jesus, when he was baptized, went up straightway out of the water." Verse 16.

NOTE.—John baptized the people in Jordan. If the word "baptized" were translated, there would be no question as to the mode. The following are verses 6 and 16 translated from the original Greek by Wilson, as given in the Emphatic Diaglott: "And were immersed by him in the river Jordan." "And Jesus, being immersed, went up from the water," etc. The very fact that Christ had to come up out of the water after baptism, shows that in order to be baptized he had to go down into the water.

12. What was necessary in order for Philip to baptize the eunuch?

"He commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:38, 39.

NOTE.—That the eunuch's baptism was a burial or immersion in water, is clearly proved by the steps taken by both Philip and the eunuch before and after its administration. If Philip did not immerse the eunuch, then why did he take him down into the water? The Emphatic Diaglott renders it thus: "And as they were going on the road, they came to a certain water; and the eunuch said, Behold, water! what hinders my being immersed? . . . And they both went down into the water, both Philip and the eunuch, and he immersed him." Verses 36-38. This rendering expresses the exact truth. The word does not mean "to sprinkle," or "pour;" this is not

baptism, and never has been. These are simply papal innovations, and should be given no recognition by those who desire to obey God.

Trine Immersion

The mode of trine immersion, or three baptisms, is adopted by many, and deserves a passing notice. It is claimed that the commission to baptize in the name of the Father, and of the Son, and of the Holy Ghost, requires three actions, or one baptism for each of the Trinity. But that this is a wrong conception of the matter is readily proved. First, the commission to preach the gospel, and to baptize all believers for the remission of sins, is given by the Father, Son, and Holy Ghost. They are the source of authority empowering the church to preach and baptize: consequently when baptism is administered, it is done in the name of the Trinity. It is the same as the transaction of any matter of business for a firm of three: the agent simply makes one transaction in the name of the three individuals who empower him to transact their business. Paul says, there is "one Lord, one faith, one baptism," or immersion. Eph. 4:5. To say that it takes three dippings to make one baptism, only creates confusion. Granting this to be so, however, to baptize a candidate in the name of the Father would require three dips; then to baptize him in the name of the Son would require three more dippings; then would follow three more in the name of the Holy Ghost; thus making nine immersions in all. If this is not a correct conclusion, then it must be admitted that it does not require three immersions to administer the ordinance of baptism.

To fulfil the commission to baptize in the name of the Father, and of the Son, and of the Holy Ghost, does not require three actions any more than it would be necessary for Christ to come three times in order to come in his own glory, and in his Father's glory, and in the glory of the holy angels

(see Luke 9:26), or for one to enter into the kingdom and sit down three times to fulfil Matt. 8:11.

The very fact that baptism is a burial and a resurrection in the likeness of Christ's burial and resurrection, proves that it is single immersion; for Christ had but one burial and resurrection. In Rom. 6:5 we read: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The planting refers to the mode of baptism, and it is to be in the likeness of his death and resurrection. This is true of single immersion, and none other; and no other mode is hinted at in all the Bible.



direct revelation from the throne of God. The Holy Ghost never leads in a course which is contrary to the written word.

3. How will he guide us into all truth?

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

Dear reader, are you personally acquainted with this heavenly Guest? Do you know his voice from that of the enemy? Are you comforted by his presence? The Saviour has not left us comfortless by returning to heaven, but has sent to us, as a constant companion, this most honored Guest. O that we knew him better!

Conditions to be Met Before We Receive the Holy Spirit

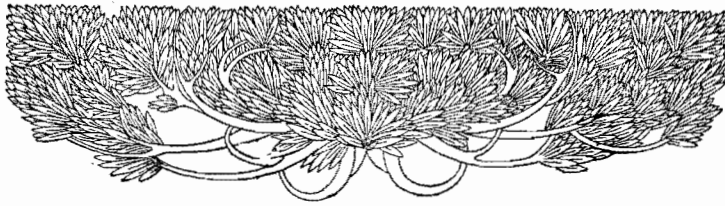
4. What steps are necessary before we can receive the Holy Ghost?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

5. To how many is this gift promised?

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Verse 39.

NOTE.—The Holy Ghost is promised to all who repent of their sins and receive Christ as their Saviour. Just when a believer should receive the baptism of the Spirit, must be left to the Lord. See Acts 9:17, 18; 10:34-48; 8:12-19. Many entertain the idea that the reception of the Holy Ghost by a believer causes peculiar sensations, followed by unnatural



CHAPTER XXV.

The Office and Gifts of the Holy Spirit

1. In whose name was the Holy Ghost sent?

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

NOTE.—The Holy Spirit is a person through whom Christ guides and comforts his church during his absence. He is here in the name of Christ, and is the medium through whom Christ is in communion with every believer.

2. Whose words are spoken to us by the Holy Spirit?

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." John 16:13, 14.

NOTE.—The work of the Spirit is to guide us into all truth. The words which he speaks to us are not his own, but the words of Christ. He repeats to the child of God the words which Christ dictates. This is done by calling to our mind his words which are written in the Bible, or by giving us a

demonstrations, such as shouting, laughing, crying, falling in trances, etc. But why should any suspect that the presence of the Spirit of God, who is a God of law and order, would provoke such indecent proceedings as usually accompany these so-called Holy Ghost meetings? No, reader, the Spirit of God is not responsible for these unseemly demonstrations. The presence of the Holy Ghost with any believer is determined by his fruits, and not by noisy demonstrations. See Matt. 7: 15 - 23; Gal. 5: 22 - 26.

6. Do all true Christians have the Spirit of God?

"If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

The Gifts of the Spirit

7. Concerning what gifts does the Lord desire that we should not be ignorant?

"Concerning spiritual gifts, brethren, I would not have you ignorant." I Cor. 12: 1.

8. What are the gifts of the Spirit?

"There are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith; . . . to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Verses 4 - 10.

NOTE.—God has set in the church these different gifts. They were all recognized in the early church, but during the Dark Ages were largely lost sight of. These gifts are the heritage of the church, and should be enjoyed.

9. Why did the Lord put these gifts in the church?

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

10. How long were these gifts to remain in the church?

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Verse 13.

NOTE.—The church will not reach the state here described until the gospel is completed. This being so, we should to-day have in the church all these gifts. The church is imperfect without them.

11. What does Paul admonish each one to do?

"Covet earnestly the best gifts." I Cor. 12: 31.

The Gifts of the Spirit to be Revived in the Remnant Church

12. Will there be a revival of these gifts in the last days?

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2: 17.

13. At the time of Christ's coming, how fully will the gifts of the Spirit be enjoyed by the church?

"That in everything ye are enriched by him, in all utter-

ance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 5-7. Again: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12: 17.

NOTE.—The remnant church, which is waiting and looking for Christ, will come behind in no gift, but will have the testimony of Jesus.

14. What is meant by "the testimony of Jesus"?

"I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19: 10. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets." Rev. 22: 8, 9.

NOTE.—Gabriel is the angel of the prophets, the one who reveals to them God's purposes. The testimony of Jesus is the spirit of prophecy. Those who have the testimony of Jesus are prophets. To say that the remnant church have the testimony of Jesus is to say that they have the spirit of prophecy; and Paul declares they come behind in no gift. This being so, the remnant church will have recognized prophets. The gift of prophecy, however, does not necessarily signify the foretelling of future events, but is usually confined to the edifying and instruction of the church.

15. What does Christ warn us against in the last days?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 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." Matt. 24: 23, 24.

NOTE.—The very fact that there will be false prophets in the last days proves that there will be true ones; for there can be no counterfeits where there is not a genuine. These false prophets will be at the head of vast religious movements, the main cry of which will be the coming of Christ. While they will be correct in predicting the nearness of his coming, yet they will wrongly instruct the people with reference to the manner of his coming, and the events to transpire at his coming. As a result, Satan will counterfeit the coming of Christ in such a manner as to cause himself to be accepted by these false prophets and their followers as the very Christ. This deception will be so strong that none will be able to detect it but the very elect. As a result of this deception, Christ's coming will overtake the world as a thief in the night, they having thought him already here. See 1 Thess. 5: 1-3; 2 Thess. 2: 9-12.

This being so, we can expect when the last days are reached, to find vast religious movements proclaiming the coming of Christ. The leading factor in each of these movements will be one who claims to have the spirit of prophecy. These movements will simply be counterfeits of the genuine message which will be given to the world by the remnant who keep God's commandments and have the faith of Jesus. And inasmuch as the remnant have the spirit of prophecy, the counterfeit messages will claim the same. The conditions here suggested are to-day being fulfilled before the world. Consider the vast movements of this character which have been born during the past few years: and the very fact that these movements now exist, is proof positive that the last

days are reached, and that the true advent message is now being proclaimed to the world.

The Test By Which to Detect False Prophets

16. How may we detect these false prophets?

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. 8: 20.

NOTE.—This is a sure rule of judgment by which we can detect error. The people who give the last message to the world will be known by their strict adherence to the commandments of God. The false messages will be accompanied by great miracle-working power. These miracles of healing, etc., will be held up before the world as evidence of the genuineness of their message. But let no one be deceived by such means; for because one has power to perform miracles is no evidence that God is with him. By this very means Satan will lead the world captive. Put no trust in miracle-working powers who parade their miracles before the world as evidence that God is with them. See Deut. 13: 1-4; Matt. 7: 21-23; 2 Thess. 2: 9, 10; Rev. 13: 14; 16: 13, 14.

The working of God's Spirit in the world to-day is largely counterfeited by Satan. Men are looking for something demonstrative and sensational in character, and Satan stands ever ready to supply them. But remember, dear reader, that God does not work in a sensational way. The last message of mercy will be peculiar, in the sense that it will convict people of sin, and as a result will be hated and spoken against. The Holy Ghost never instructs or leads the people contrary to the testimony of God as found in the ten commandments. By this rule the honest in heart will be able to judge between the false and the genuine. “He that will do his will shall know of the doctrine.”



CHAPTER XXVI.

The Law and the Gospel

1. What is sin?

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3: 4.

2. How many have sinned?

“All have sinned, and come short of the glory of God.” Rom 3: 23.

3. By saying “all have sinned,” does it mean Jews and Gentiles alike?

“What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. . . . Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.” Rom. 3: 9-19.

NOTE.—Sin being the transgression of the law, and all the world having sinned, it is evident that the law of which sin is the transgression, is the moral standard for the entire world.

4. What law is it that reveals sin?

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

NOTE.—The law which says, "Thou shalt not covet," is the law of ten commandments—the moral law. This is the standard by which every character will be judged. See James 2:8-12.

Christ a Saviour from Sin

5. Why was Christ manifested?

"Ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

NOTE.—Had man never transgressed the law of God, there would have been no need of a Saviour. Christ did not come to save men in their sins, but to save men from their sins: to take away, to put a stop to, their sinning. This is not done by abolishing the law, but by placing man in a position where he can fulfill the law. To abolish the law of God, which is acknowledged to be holy, just, and good, would be to reproach the Lawgiver, and to justify and confirm man in his transgression and rebellion against God. The very fact that the law could not be abolished, brought Christ to Calvary. To abolish the law is to put an end to transgression; for where no law is there is no transgression, and hence no need of a Saviour. See Rom. 4:15.

Justification Comes by Faith in Christ, and Not by Our Own Works

6. Since all have sinned, and are guilty before God, can we now hope for justification by the deeds of the law?

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20.

NOTE.—We have all sinned, and hence are under sentence of death. This being so, all our good deeds will avail us nothing; for unless we can be justified by some other means, we will have to die for our sins. After once having sinned, we cannot hope for justification on the merit of our obedience. See Eph. 2:8, 9.

7. By what means are we justified, and released from the guilt of sin?

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; . . . that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

NOTE.—Christ died for our sins. When we believe on him, and accept him as our Saviour, we are released from condemnation. Christ's blood atones for our guilt. Our sins are imputed to him, and his righteousness is imputed to us. Thus by his obedience we are made righteous, and stand before God as though we had not sinned. See Chapters II and III.

The Gospel Establishes the Law

8. What does Christ become to every believer?

"Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

NOTE.—When we believe on the Lord Jesus Christ, he becomes our righteousness. See Jer. 23:5, 6. In his life

every jot and tittle of the law met a perfect fulfilment. This perfect obedience is imputed to the believer. Thus by faith in Christ we attain to the righteousness expressed in the law.

9. How does faith in Christ affect the law?

“Do we then make void the law through faith? God forbid! yea, we establish the law.” Rom. 3:31.

NOTE.—Christ lived in perfect obedience to every precept of the law. He did no sin. His obedient life is imputed to every believing sinner for his justification. But the very fact that it requires the perfectly obedient life which Christ lived to make us just, is proof positive that the very law which Christ fulfilled is the law to which we are amenable, and which demands our life because of transgression. To accept Christ’s obedience for our justification is to condemn in our own life all disobedience to the law which he fulfilled. Thus does faith in Christ establish the law.

The Sinner’s Relation to the Law Before Conversion

10. Before being justified by faith in Christ, what is our relation to the law?

“But when the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons.” Gal. 4:4, 5. “Before faith came, we were kept under the law, shut up unto the faith which afterward should be revealed.” Gal. 3:23.

NOTE.—To be under the law, is to be under its condemnation. All have sinned; hence all are under the law until released from the condemnation of sin by faith in Christ.

Our Relation to the Law After Being Justified by Faith

11. After justification what are we under?

“Sin shall not have dominion over you; for ye are not under the law, but under grace.” Rom. 6:14.

NOTE.—Grace is unmerited favor. God’s holy law has been transgressed; but he offers mercy and forgiveness to all who accept the sacrifice of his Son in their behalf. Those who accept Christ come under the mercy of God, and are released from condemnation. Rom. 8:1.

12. Are those who are under grace at liberty to transgress the law?

“What then? Shall we sin, because we are not under the law, but under grace? God forbid.” Rom. 6:15.

NOTE.—God forbids the transgression of his law under pain of death. He does not pardon our sins that we may have liberty to transgress at will. The work of Christ is to save men from their sins by enabling them to keep the law.

13. Why did Christ become a sacrifice for us?

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.” Rom. 8:4.

NOTE.—In Gal. 5:18, we read that “if ye be led of the Spirit, ye are not under the law.” In verses 22 and 23 the fruits of the Spirit are shown to be in harmony with the law; for “against such there is no law.” This affords proof that those who follow God’s Spirit will never be led to do contrary to the law, but their lives will be a constant fulfilment of its requirements.

That Which was Abolished by Christ

14. What was abolished by Christ?

"Wherefore when he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. . . . Above when he said, Sacrifice and offering and burnt offerings and offerings for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 5-9.

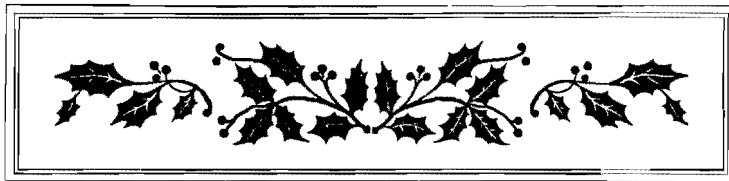
NOTE.—There are three distinct laws in the Bible; first, the moral law, or ten commandments, the requirements of which were obligatory upon man before sin entered, and are perpetual in their nature; second, the law which regulated the sacrificial and typical system, embracing all the feast days, and the yearly sabbaths of Israel, which met their antitype in Christ, and ceased at the cross; third, the civil law, regulating the theocracy of Israel, and defining the penalties to be inflicted upon wilful offenders against God. This class of laws terminated with the existence of Israel as a nation.

Some are so unscrupulous as to attempt to confound these laws by classing them all as one, and abolishing at the cross every requirement enjoined in the Old Testament. This is a piece of sophistry that need deceive no honest person: for its manifest purpose is to get rid of the obligation to observe the Sabbath of the Lord enjoined in the fourth commandment. But let all remember that on the cross Christ abolished nothing but types and shadows which pointed to his death, and which were made necessary as religious ceremonies because of sin. These were all introduced after man had sinned, and the obligation to follow them ceased at the cross. But not so with the duties enjoined in the ten commandments. These all ex-

isted before man sinned, and have absolutely no connection with types and shadows. It was disobedience to this law that made the gospel necessary; and to-day Christ pleads the merits of his own blood before his Father's throne to atone for the sins of mankind against this law.

It has been previously shown (Chapter XIII) that the law engraven on stone was a duplicate copy of the law enshrined in the ark of the testament in the heavenly sanctuary. It is the work of God's Spirit to inscribe the principles of this law in the heart of every believer. Thus instead of Christ's abolishing the law of which sin is the transgression, he came to immortalize it by transcribing it in the hearts of those who are to be made his immortal subjects. Reader, turn to Exodus, the twentieth chapter, and read the commandments, one at a time, and before God ask yourself the question, Which one may I transgress, and still be following in the footsteps of my blessed Master, who did no sin? Your decision will determine your future destiny.





CHAPTER XXVII.

Lessons from the Passover Feast and the Lord's Supper

A very intimate relation exists between these two institutions; and when considered together, each serves to illuminate the other, and make clear the great truths which heaven designs should be taught thereby. The passover feast, being first in order of establishment, demands our first attention.

This festival was introduced among the Israelites while they were yet in Egyptian slavery, and was first celebrated on the night prior to their departure from Egypt. But before God delivered Israel from bondage, he chastised the Egyptians for their iniquity by bringing upon them ten severe judgments. These judgments served to reveal to the children of Israel the true God, and to inspire in their hearts confidence in his ability to deliver them. God chose the time set for visiting upon Egypt the tenth and last judgment as the occasion for celebrating the first passover supper.

The Passion

1. What provision did the Lord order made for celebrating this feast?

“Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man

a lamb according to the house of their fathers, a lamb for an house.” Ex. 12:3.

2. At what time was the lamb to be slain?

“Ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it between the two evenings.” Verse 6, margin.

NOTE.—It will be noticed that the passover was to be slain “between the two evenings.” According to Jewish reckoning, the first evening, called the evening of the day, began immediately after the noon hour and continued until sunset, or six o'clock, when the second evening began, called the evening of the night. The central point between the commencement of these two evenings would be three o'clock, at which hour the work of sacrificing the passover began. This feast was celebrated in the month Abib, or Nisan, as it came later to be called, and corresponds mainly to our April. The animal required for this offering was a lamb or goat, of the first year, without blemish.

3. What did the Lord direct them to do with the blood of the animal?

“They shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it.” Ex. 12:7.

NOTE.—The flesh of the animal was to be roasted with fire, and eaten the same night with bitter herbs and unleavened bread. This marked the beginning of the feast of unleavened bread, which lasted seven days. During this period no leavened bread was to be eaten or even allowed in the house, under penalty of death. That portion of the lamb which was not eaten was to be burned with fire; nothing being allowed to remain until the morning.

4. How was the passover to be eaten, and what benefit was derived from having the blood sprinkled on the door posts?

“Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, . . . when I smite the land of Egypt.” Ex. 12:11-13.

NOTE.—For a full description of all the incidents connected with the first passover, the reader is referred to the eleventh and twelfth chapters of Exodus. Having before us the main points in the feast, it will now be in order to give our attention to the spiritual lessons taught therein.

Some Spiritual Lessons

The circumstances surrounding the celebration of the first passover in Egypt make it highly typical as well as figurative. Figuratively, Egypt represents this sinful world in which God’s people are only sojourners, by the hand of whose rulers they have suffered, and will yet suffer, many and grievous oppressions. See Rev. 11:8. Typically, the passover lamb represented Christ, by virtue of whose blood we may not only find protection from the just wrath of God, but final and full deliverance with all the ransomed hosts of God from the Egypt of this wicked world, into the heavenly Canaan, the world to come. The bitter herbs reminded Israel as they ate the passover supper, of the bitterness of their Egyptian bondage. It also speaks to us of the contrition of soul, the bitter repent-

ings on account of sins, experienced by all who partake of Christ, God’s passover lamb, and come under the protection of his precious blood. The unleavened bread represented the character of Christ, in which there is to be found no trace of sin (1 John 3:5; 1 Peter 2:22); and as none were permitted to eat the passover without partaking of this bread, so in a spiritual sense all who partake of the benefits of the broken body and shed blood of Christ, must also be partakers of his character. 1 Cor. 1:30; 1 Peter 1:15, 16. And as none were permitted to partake of this feast except those who were circumcised (Ex. 12:48), so only the circumcised in heart can partake of Christ and come under the protection of his blood. Rom. 2:28, 29; Phil. 3:3; Col. 2:11.

In answer to question two, we have already learned that the time for sacrificing the passover lamb was three o’clock; this, as the following will show, was the exact hour at which Christ died:—

Prophetic of the Month, Day and Hour of Christ’s Death

5. At what hour of the day was Christ crucified?

“It was the third hour and they crucified him.” Mark 15:25.

6. At what time of day did he expire?

“At the ninth hour Jesus cried with a loud voice . . . and gave up the ghost.” Verses 34-37.

NOTE.—In Christ’s time the Jews reckoned the hours of the day differently from what we do now. In place of beginning the count of the hours of the day from noon and midnight, they began in the evening and in the morning at the hour we call “six.” Hence, their “third” hour of the day or night would be the hour we call “nine;” their “sixth”

hour corresponds to our "twelfth," and their "ninth" to the hour we denominate as "three" o'clock. Hence, when the Bible tells us that the Saviour died at the ninth hour, it would be three o'clock, according to our present reckoning. Thus Christ died the very hour that all Israel were engaged in slaying the passover lamb.

O had they only known the time of their visitation, and comprehended the great event of that hour! It was the hour when the God of heaven was offering the Lamb which he had provided for the sins of the world. It marked the most solemn occasion ever witnessed in heaven or earth. Although the sun refused to behold the scene, and inanimate nature was convulsed with sympathetic grief, yet man in his blindness discerned not the cause. But could they know? Yes, verily; for God had not only revealed through the prophet Daniel the *year* in which Christ would die, but through Moses he had revealed the very *month, day, and hour* of the day, when the Lord would offer his only begotten Son as the great antitypical passover Lamb. So completely had the Jews failed to comprehend the great truths which God designed to teach them by means of the passover festival, that even the Saviour's most intimate disciples looked upon his death as a disastrous calamity.

Day of Triumphal Entry, of Resurrection, and Pentecost Also Prophesied

Not only was the day, month, and hour of the Saviour's death revealed in this feast, but also Christ's triumphal entry into Jerusalem. On the *tenth day* of the month the lamb was to be taken from the flock and kept up until the fourteenth day of the sacrifice. So on the tenth day of the month Christ came up to Jerusalem, the place of sacrifice, heralded by scores of voices as Messiah, where he abode until the fourteenth day, when he offered up his life for the sins of the world. John 12:1-19.

Not only this, but the day of his resurrection was also revealed. The passover was sacrificed at three o'clock on the fourteenth day of the month Nisan; on the morning of the sixteenth the high priest presented before the Lord the wave sheaf, the first fruits of the harvest. Lev. 23:5-11. This was typical of the resurrection of Christ, the first fruits from the dead. 1 Cor. 15:20. And on this very morning, while the high priest was engaged in this service, the Son of God came forth from the dead.

Beginning with this day, the Jews were commanded to number fifty days; and upon the fiftieth day a new meat offering was to be presented before the Lord, in the form of two wave loaves made from the flour of the first fruits, and *baked with leaven*. Just fifty days from the resurrection morning, as all Israel were engaged in worship, and the high priest was presenting before the Lord the new meat offering of first fruits, with their prescribed offerings, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they [the disciples] were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

As a result of the miraculous preaching of the apostles which followed the gift of the Holy Spirit, the Saviour, who had at this time begun his ministry as our high priest in the heavenly sanctuary, was able to present before his Father the first fruits of his suffering while on earth, in the person of three thousand repentant, believing sinners, symbolized by the loaves of *leavened bread*.

Thus when the Lord instituted through Moses the passover and its associated feasts, he revealed the exact time when four momentous events connected with the plan of redemption would occur. First, the triumphal entry; second, the month, day, and hour when Christ would give his life for a

sinful world; third, the day of his resurrection; and fourth, the day when the Holy Ghost would be given and the first converts be won to Christ through the apostles' preaching.

Description of a Modern Passover

Having thus considered the events foreshadowed by the passover and its associated feasts, we will now turn our attention to the institution of the Lord's supper by the Saviour as he ate his last passover with the disciples. But that the reader may be enabled more fully to appreciate all the events of the last supper, a description will be given of a passover supper as it is now observed by the orthodox Jew, which is almost the same as it was observed in the days of Christ, with the exception of the lamb. And in doing this we will quote largely from "Practical Lessons from the Experience of Israel," written by Evangelist F. C. Gilbert, a Christian Jew. In describing the removing of the leaven from their houses, he says:—

"On the evening of the fourteenth of Nisan, the master of the house, with one of his boys, generally the youngest, searches the house for leaven. Some time earlier in the day, small pieces of bread are scattered in different rooms and halls of the house, wherever leaven of any kind has been used during the year. In the evening the man of the house generally takes a lighted candle and goes in search of the leaven. The son carries the candle, while the parent has a feather and a wooden spoon. Each place or corner is very carefully scrutinized, and every piece is gathered with great precision, so that not a particle of leaven may be left anywhere in the house. Before this is done, all work and study must be put aside, and necessary preparations made. When this is finished, the pieces of leaven are securely tied and placed somewhere in an unused part of the house; they are removed the next morning about ten, and burned. This is known as "re-

moving," or "purging," the leaven. It is very punctiliously observed, and great care is taken that not one particle of the leaven remains."—*Practical Lessons*, p. 237, par. 25.

An Important Spiritual Lesson

In commanding all leaven to be removed from the house before eating the passover, the Lord designed to teach an important spiritual lesson, the meaning of which Paul suggests, when in writing to the Corinthians, he said, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8.

Leaven is used as a symbol of sin. Those who would partake of Christ must first purge themselves from sin by repentance: for repentance embodies not only a sorrow for sin, but a turning away from it. The death penalty was pronounced against those who presumed to use leavened bread at the passover feast. Ex. 12:19. From this we learn that whoever presumes to partake of the repast which God has provided in the sacrifice of his Son, while cherishing iniquity in his heart, "eateth and drinketh damnation to himself." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:26, 27.

In view of these facts, how dangerous it is for a believer to tolerate sin in his life. How eagerly we should search our hearts with the candle of God's holy word, that we may discover and put away every vestige of sin. We are admonished by Paul to keep the feast "with the unleavened bread of sincerity and truth."

The word "sincere" is full of meaning. It is derived from two Latin words, *sina* — without, and *cera* — wax; meaning, literally, "without wax." The origin of the word is said to have been due to a course pursued by unscrupulous cabinet-makers in ancient times; who in making furniture would use inferior material, filling the knot holes and defective places with wax, which, when polished and painted, defied detection until afterward revealed by use. This caused the purchaser to look with suspicion upon all furniture, regardless of its outward appearance; and to avoid this suspicion, honest manufacturers marked their product with the words "*sina cera*" — without wax.

Hence the force of the word when applied to the believer's life. It was to this spirit of insincerity by the scribes and Pharisees that Jesus referred when he likened them to whited sepulchers, which appeared beautiful outwardly, but within were full of dead men's bones. Matt. 23: 27, 28.

To-day the church is filled with a large class of persons whose polished manners, fine clothes, and worldly wealth serve as so much wax to hide the defects in a worthless character. Thank God for the *sincere* Christian, the believer who is without hypocrisy, whose only thought is to form a character that will meet the approbation of Him who shall reward every man according to his work.

Reverting to the original subject, we will again quote from Mr. Gilbert his description of a modern passover feast:—

"On the night of the fourteenth day the passover proper begins. It is then that the passover supper is observed. Not now having any lamb, substitutes are used in the form of a roasted egg, boiled hard, and the shankbone of a lamb. In addition they use celery, parsley, lettuce, and horseradish for bitter herbs, and a mixture called haroseth, a sort of sauce, to represent the mortar of which the brick was made when the ancestry were in Egypt.

"The table is always prepared before the evening, so that when the people return from the synagogue service they are ready to sit down to supper. . . . Soon after the family is gathered around the board, the man of the house will take a glass of wine, over which a blessing is pronounced. Each person at the table also has a glass at the same time. This wine is made of raisins. It is absolutely necessary to have this wine at the passover. . . . Not only must they have wine, but they must have sufficient that each member of the family shall have four cups. . . . These four cups were in existence in the days of the Saviour. . . . When the first cups of wine are drunk, a blessing is pronounced, called the 'blessing of the festival.' Part of this wine is left in the cup. When this is finished, all the persons at the table are obliged to wash their hands." — *Practical Lessons*, pp. 240 - 242.

Ordinance of Humility

It was probably at this point in the feast that the Saviour washed the disciples' feet, an event which we will notice before proceeding further with the main subject under consideration. By this act of humility the Saviour not only taught the disciples a much-needed lesson, but he instituted an ordinance to be observed thereafter, in connection with the Lord's supper, by the church. There had been much striving among the disciples as to who should be the greatest; and the Saviour chose this act as a means by which to impress upon their minds a great truth which they had failed to learn from his previous instruction; namely, that he who would be greatest in the kingdom must be servant of all. Matt. 20: 25 - 28.

And this is a lesson which believers in all ages have needed to have constantly impressed upon their minds. Hence the Saviour's remarks: "Ye call me Master and Lord; and ye do well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13:13-17. Certainly the "example" which the Saviour gave on this occasion, if followed by Christians, would lead them to wash one another's feet, a thing which Christ says they "ought" to do. That this ordinance was observed in the early church is evidenced by the fact that Paul, when writing to Timothy, mentions the washing of the saints' feet as one of the tests by which applicants for certain favors were to be tried. 1 Tim. 5:9, 10. To follow the Saviour's example in this matter affords a peculiar sense of joy, and reminds the believers of the fact that they are all servants one of another; that their happiness is to be found by following the footsteps of their Master, who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

Having thus noticed this point, we will proceed to quote from Mr. Gilbert's book a further description of the passover. On page 242, par. 34, he continues:—

"The next thing in order is to take some celery or parsley and dip it in salted water and pass it around to each person. This is a sort of preparation for the bitter herbs to follow later. Then the middle cake of unleavened bread is broken. At the present time there are three special passover cakes used, the middle one of which is broken at this period. It is claimed by some that this was observed in the days of Christ, and much significance is attached to this part of the service. If it be so, we can learn several beautiful lessons therefrom."

The Hidden Manna

"It is said that these three cakes represent the three persons of the Deity,—Father, Son and Holy Ghost. The mid-

dle person is claimed by the rabbis, even, to be the 'Mam-re,' the word, the Son of God. The breaking of the middle cake represents the breaking of the Son of God, the Messiah. When this custom was adopted is not generally known, but thus it exists to-day. After the cake is broken in two, one part is hidden under a pillow on the couch, the other part is used at the supper. This part that is hidden is called *Aphikomon*, meaning 'manna secreted or hidden.' After a time this is brought forth, and a small portion is given to each of the persons around the table. This would very naturally suggest a forcible thought upon Rev. 2:17: 'To him that overcometh will I give to eat of the hidden manna.' This hidden piece of cake is very precious to the man of the house, and he guards it with the greatest jealousy."

The Dipping of the Sop

"After the cake is broken, the service proper takes place. The history of the exode is then discoursed upon, and the wonderful dealings of God with his people and with the Egyptians are all gone over. Then the supper proper takes place. During this supper, the bitter herbs, in the form of horseradish, are served to every member of the family. One form of this herb is served between two pieces of unleavened bread, then dipped in the sauce previously mentioned. To this evidently Jesus referred, after he had said, 'One of you shall betray me.' when he remarked, 'He it is to whom I shall give a sop, when I have dipped it.' John 13:26."

The Cup of Blessing and the Lord's Supper

"After this part of the service came the cup of wine, known as the 'cup of blessing.' It was during this part of

the supper that the Lord spoke of the bread and the wine as emblems of his spilt blood and broken body."*

This, I hope, will enable the reader to better understand the events of the last supper, and the words of the Saviour when he took the cup at the beginning of the festival "and gave thanks, and said, Take this, and divide it among yourselves." This was termed, as previously stated, the "blessing of the festival." Following this the middle loaf was broken, and the Saviour, giving a portion to each of his disciples, said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me." Then came the cup of wine, called "the cup of blessing," for which the Saviour gave thanks, and after they had all drunk of this cup he said, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Luke 22: 17 - 20; 1 Cor. 11: 24 - 26.

Thus we find that in Christ has been fulfilled the *meaning* of the passover and its associated feasts. How impressive the lesson! how great the meaning! how perfectly fulfilled! Dear reader, my prayer is that you, with the writer, by virtue of the broken body and shed blood of God's passover Lamb, may have protection from the divine wrath, and be among the ransomed of the Lord who are soon to depart out of this Egypt of sin and oppression into the glorious kingdom of God's dear Son, with songs and everlasting joy upon their heads, and where sorrow and sighing shall flee away.

*The writer most heartily recommends this valuable production ("Practical Lessons from the Experience of Israel"), from which these quotations are made, to every Bible student. It may be obtained by addressing the publishers of "Bible Footlights." Price, \$1.00.



CHAPTER XXVIII

There are but two systems taught in the Bible through which gospel work may receive support; namely, tithing and free-will offerings. These are instituted by the Lord himself, and are all-sufficient. They constitute the only channels through which hallowed means may flow into the treasury of God's house. Many are the methods invented by man to take the place of God's way, but connected with each and all such there is that which degrades the cause of God, and tends to convert that which should be a house of prayer, into a den of thieves, a habitation of devils, and a hold of every foul spirit. Every departure from God's appointed way is sure to lead to complete degeneration, unless stayed by a thorough work of reformation. This is as true of the individual as of churches. The course which we pursue is either constantly leading us nearer to God, or taking us farther from him. God's ways will admit of no improvement. Their adoption brings peace, joy, and implicit confidence to the faithful believer. In view of these facts, this subject, as well as all other Bible subjects pertaining to our duty, should be studied with the object of knowing the will of our Creator, that we may have the joy of fulfilling his pleasure.

1. What proportion of our earnings does the Lord reserve as his own?

"All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30.

NOTE.—The tithe, or tenth part, of all our earnings has been reserved by the Lord as his. Upon this we can have no claim: it is holy, and has been consecrated by God to the support of those who minister about holy things.

2. What incident shows tithe paying to have been an established custom in the days of Abraham?

"Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. . . . And he [Abram] gave him tithes of all." Gen. 14: 18-20.

NOTE.—This incident shows that tithe paying was an established custom for the support of the ministry in the days of Abraham. That Abraham paid tithes in obedience to the commandment of God, there can be no doubt. See Gen. 26: 5. As to just how early in the history of this world God established this custom, the Sacred Writings do not reveal. Abraham and Melchisedec lived in the third century this side of the flood, and there are good reasons for believing that men were commanded to pay tithes as soon as the preaching of the gospel was made necessary by the fall of man.

3. As Jacob fled from his father's home, what promise did he make God?

"Jacob vowed a vow, saying, . . . Of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28: 20-22.

4. To whom has the Lord given the tithe for an inheritance?

"Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21.

NOTE.—Under the Jewish economy the tribe of Levi was consecrated to the priesthood; and the tithes were given to them as a means of support while engaged in the ministry of holy things.

5. For what neglect did Christ rebuke the Pharisees?

"Woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: *these ought ye to have done*, and not to leave the other undone." Luke 11: 42.

NOTE.—While in this text the Saviour rebukes the Pharisees for neglect of duty on certain points, he also commends their paying of tithes as a thing which *ought to be done*.

6. When referring to the support of the gospel ministry what question did Paul put to the Corinthian church?

"Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9: 13.

NOTE.—All the free-will offerings, as well as the tithes, belonged to the Levites who served as priests. See Num. 18: 8-24.

7. Are those who preach the gospel to receive their support in the same way?

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9: 14.

NOTE.—The word *ordain* means “to set in order, to establish, to regulate by appointment, decree, or law.” This reveals the fact that God has an established system for the support of the gospel, and that this system is identically the same as the one set in order by the Lord for the support of the ministry under former dispensations, is shown by the fact that Paul, when instructing the church in this duty, refers them to the customs *set in order by the law which governed the former system*. He says that the ministry in the Christian church is to be supported “even so,” or in like manner.

Robbing God

8. Of what crime are those guilty who refuse to pay tithe?

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” Mal. 3:8.

9. Do persons who are guilty of robbing God enjoy his favor?

“Ye are cursed with a curse, for ye have robbed me.” Verse 9.

10. What promise is given those who will stop robbing God and pay an honest tithe?

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not devour the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.” Mal. 3:10, 11.

NOTE.—The redemption of man made necessary the gift of the Son of God; and in this gift was embraced not only every blessing which we enjoy in this life, but all the joys of the eternal world. In view of this fact, it seems a very just requirement for God to reserve one tenth of our earnings as his. Especially is this so when the means thus raised are to be used in the support of those whom the Lord calls to



teach men the way of salvation. Those who rebel against this most just and reasonable requirement, are unworthy of the blessings which accrue to them through the sacrifice of the Son of God, and are justly denied the favors of heaven.

Free-will Offerings

11. Of what else besides tithes are men accused of robbing God?

“In tithes and offerings.” Mal. 3:8.

NOTE.—When we render to God a tithe of our income, we are simply returning to the Lord that which is his. The

remaining nine-tenths belong to us, and from this portion we may make gifts to our Creator, as an expression of gratitude for his abundant blessings.

12. What words of the Saviour are we admonished to keep in mind?

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35.

NOTE.—The blessed experiences enjoyed by those who give freely to the cause of God are a constant testimony to the truthfulness of the above words of our Saviour. The habit of unselfish giving should be cultivated as one of the most noble traits by which our character may be adorned. It is a true road to happiness, and furnishes the giver a foretaste of the joys of heaven.

13. By what standard does God reckon the value of gifts?

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12: 41 - 44.

NOTE.—This incident reveals the fact that God does not value gifts by dollars and cents, but by the measure of love which prompts the giver. The greater our love, the greater will be our sacrifice for the advancement of the cause of truth.

None are too poor to demonstrate their love for the Lord by making gifts; for even though they be ever so small, if the sacrifice on our part is prompted by love for Jesus, we may rest assured that our reward will be in proportion to its true value, as reckoned by heaven.

14. Before an offering is acceptable to God, what must be the condition of one's mind?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 12.

15. Will the Lord render a reward for gifts which are not prompted by love?

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing." 1 Cor. 13: 3.

NOTE.—Gifts, no matter how great, if prompted by any other motive than love to God and humanity, are not acceptable to the Lord.

16. Against what does Christ admonish us, and why?

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also." Matt. 6: 19 - 21.

NOTE.—How few Christians really heed this admonition. Although professing to be his followers, and saying, "Lord, Lord," yet their selfish conduct in heaping together treasures

upon earth, while the cause of God languishes for means, is a most convincing testimony that the hearts of all such are set on earthly things. Satan has deceived men into believing that what they lay up here is saved; but the fact is, every dollar thus saved is squandered, it being not only lost to the individual, but to the cause of God. Those who follow the counsel of God in the use of their money, are providing themselves a treasure in heaven which faileth not. See Luke 12: 33.

17. What constitutes the root of all evil?

“The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” I Tim. 6: 10. See also verse 9.

NOTE.—Money in itself is not an evil, but “the love of money” causes men to trample under foot with impunity, every principle of justice held sacred by God and man. For it, men sacrifice heaven, spill the blood of their fellow-man, rob the widow and the orphan, oppress the poor, and engage in almost every other enormity which can be mentioned, until they become veritable messengers of misery, death, and ruin. In view of these facts, it is evident that for men to set their affections on earthly treasure, is to displease God and imperil their own souls. The Saviour characterized such persons as being foolish; they having sold their God-given opportunities to prepare for heaven, for a mess of pottage. See Luke 12: 16-21.

The great commission to preach the gospel to every creature was not given to a few believers, but to the church, the *whole* church. This is the church's business, and her only legitimate work while in this sinful world. To this work every member is called, and to the execution of this task every energy of both mind and body should be devoted.

The farmer, the merchant, the tradesman, etc., should devote their energies to the prosecution of their business for God, and *for him only*. They are called to be God's stewards, and in place of hiding their Lord's money in the earth, they are to keep every dollar invested in the work of saving souls.

Reader, has your conduct been such that if the Lord were to call you to give an account of your stewardship, he would be able to say, “Well done, thou good and faithful servant”? Are the energies with which God is continually supplying you, being used for the advancement of his work, devoted to his services? Are you paying an honest tithe? “The Lord loveth a cheerful giver.” Are you among this class? The precious hours of probation are fast drawing to a close; soon the harvest will be past, the labor will be ended; and every dollar not used in the work of soul-saving, will become a prey to the enemy, and will stand as a witness against us in the judgment day.





CHAPTER XXIX

Perhaps there has never been a time in the history of this world when people contributed more time, thought, and money to the goddess of fashion than to-day. While millions ordinarily submit themselves to her bewitching power, many more millions are carried along with the mad rush, even against their better judgment and desires, simply because they lack sufficient moral stamina to refuse to "follow a multitude to do evil." It is not overstating the truth to say that, even among church members, more money is spent, greater sacrifices are made, more energy is wasted, in vying with one another in their efforts to follow most perfectly the ever-changing fashions of this world, than is spent in carrying forward the work of Christ. As a result of this idolatry in the churches, the poorer classes are being forced to absent themselves and their children from church privileges, because of their inability to dress in a way the world calls respectable.

Unprincipled manufacturers have long since learned their power to extort money from the world through this medium, and persons of ingenious minds are paid large salaries for drafting new models of fashion, well knowing that millions of people will spend their last dollar for "the latest." But no sooner are the devotees of fashion supplied with the latest, than, behold, something new(?) is announced by the dealers, and as a matter of course, that for which they so recently paid a fancy price must be discarded for "the latest," no matter how absurd, ridiculous, or injurious it may be.

Thus the mad rush goes on, until many men and women are driven to despair, drink, theft, prostitution, and suicide, because of their inability to "make ends meet," and at the same time be "in style." That God is greatly displeased with those who practice these follies, and that his people should refuse to follow the world in this matter, the following will show:—

1. To what should we not conform?

"Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

NOTE.—The reception of the new mind at conversion works a transformation in the life. Old things pass away, and all things become new. "The lust of the flesh, the lust of the eyes, and the pride of life" cannot be gratified by the Christian. That which is contrary to "that good, and acceptable, and perfect will of God," finds no place in the life of the true follower of Christ.

2. If one loves the world, of what is that an evidence?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

3. What relation do persons sustain to God who are friends of the world?

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever,

therefore, will be a friend of the world is the enemy of God." James 4:4.

NOTE.—God requires that we love him with all our heart, soul, and strength. Our affection cannot be divided between God and the world, for "that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. To love God, means not only to love him as Creator, but also to love that which he loves. And if we love that which God loves, we must of necessity hate that which he hates. Professed Christians who love the world, are reckoned by God as being guilty of spiritual adultery, they having bestowed upon the world the affection due to Jesus Christ, their lawful Head.

4. How should Christians apparel themselves?

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:8-10.

5. With what should they seek to adorn themselves?

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 5.

NOTE.—Persons who indulge in luxurious outward adorning, do so for the purpose of attracting attention to themselves, hoping thereby to gain the admiration of the world.

But the children of God have a higher calling. While they should seek to adorn themselves in an attractive way, yet theirs is to be of a different nature and for a different purpose. "The ornament of a meek and quiet spirit," which is so highly prized of God, may be had by all, both rich and poor alike. Those who seek thus to be adorned, seek not the applause of man, but the admiration and approbation of heaven: they seek not to attract attention to themselves, but to Jesus Christ whom they represent.

Some may conclude, however, that because God forbids the wearing of costly apparel and jewelry, that he sets a premium on slovenliness and untidiness; but such is not true. Cleanliness and godliness are inseparable. "Modest apparel suggests plainness, neatness, becomingness. One thus arrayed not only solicits the respect of heaven, but of all good people."

In conclusion, the reader is requested to turn to Isa. 3:16-26, and read what God has to say about the adornments and manners of the "daughters of Zion," and note the judgments to befall those who are thus guilty.



CHAPTER XXX.

1. When the day of the Lord is near, what are God's people commissioned to do?

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

NOTE.— Comment has already been made on this text in chapter six, showing that the great work now being carried on by the Adventist people, in preaching the second coming of Christ, is a literal fulfilment of the above commission. A careful study of the text will reveal the fact that the people who do this work are of the advent faith; for it would be impossible for a people to give this warning who did not believe the coming of Christ to be near at hand. To say that the people who fulfil this commission are preaching the truth, and that their message is to the world meat in due season, will be unnecessary: it is self-evident. Hence it is certain that when the last days are reached, the doctrine of Christ's soon coming will be believed and preached by those who discern the signs of the times and fulfil God's will.

That we are now living in the last days, and that Christ will soon come to judge the world, has been abundantly proved. Indeed, the very fact that there now exist large organizations of professed Christians who hold and teach as a cardinal point of their faith the doctrine of Christ's soon coming, is in itself

conclusive proof that the day of the Lord is near. To this many will readily assent.

But the mere fact that one believes this glorious truth is not sufficient to shield him from the deceptions of the enemy. Neither because an organization believes and teaches the doctrine of Christ's soon coming, is it an evidence that they are the people who have the true message for this time; for there are in the world to-day more than a half dozen strong organizations which have sprung up during the past few years, and which teach, as a leading point of their faith, the doctrine of a soon-coming Saviour; and each of these bodies claims to have the true message, while at the same time each teaches many doctrines diametrically opposed to the other.

This deplorable fact naturally tends to confuse the people, and prepares the way for the deceptions of Satan. To say that all these organizations have the truth, would be preposterous. On the other hand, to teach that they are all deceptions would be equally absurd; for in the very fact that there now exists this confusion of last-day messages, lies one of the strongest evidences that the true advent message is believed and taught by some one of these organizations; for *there can be no counterfeit until after the genuine exists.* In fact, this is exactly what the Saviour teaches us to expect; for, naturally, Satan will not permit the last warning message to be given to the world without a confusing note. It has always been his policy to counterfeit the genuine as nearly as possible; and while usually teaching some fundamental truth, yet there is always connected with it that which leads to deception. So we may expect that when the day of the Lord is near, and God's people begin to sound the alarm, the enemy will inspire men to lead out in counterfeit movements, which, while predicting the soon coming of Christ, will nevertheless end in deception and ruin to those who believe in them.

Miracle Working to Attend Counterfeit Movements

2. What did Christ say on this point?

“There shall arise false christs and false prophets, and shall show great signs and wonders: inasmuch that, if it were possible, they shall deceive the very elect.” Matt. 24:24.

NOTE.—It will be noticed that a very prominent feature connected with all movements headed by these false teachers is that of miracle working. We are living in a time when faith in God and his word is well-nigh extinct; so that unless men can see and feel a thing, it has but little weight with them. The enemy naturally takes advantage of this, and makes the healing of disease a prominent feature in all his work, well knowing that the majority of persons will ask for no other evidence to show that the work is of God. Thus miracle working serves as a screen to blind the eyes of men to the snare in which they are being taken.

In view of these facts, the reader is admonished to look with distrust upon any and all movements claiming to have the truth, which set forth their ability to heal disease as a leading evidence that their work is of God: for although a man may do great wonders, yet this of itself is not to be taken as conclusive evidence that he is of God. In Matt. 7:22, 23 Christ refers to persons whom he calls workers of iniquity. Yet these persons had cast out devils, and done many wonderful works, and that, too, in the name of Christ.

3. Into what are Satan and his workers transformed?

“And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” 2 Cor. 11:14, 15.

4. To what extent will Satan work wonders just before Christ comes?

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” 2 Thess. 2:9, 10.

5. Why is Satan allowed thus to deceive the world?

“Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” Verses 10-12.

NOTE.—These scriptures reveal an important fact.—just before Christ comes a message of truth will be preached which will be a savor of life unto those who receive the love of it. On the other hand will be seen the working of the enemy in counterfeit movements, of which we have already spoken. These movements are deceptive and prove a snare to all those who reject the true message. It will be unnecessary to attempt to prove that those who preach the true message are the elect of whom Christ speaks in Matt. 24:24. A knowledge of the truth enables them to detect error, and thus to stand in the time of final deception.

The Final Deception

6. For what final deception do these false prophets pave the way?

“If any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . Behold I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24: 23 - 26.

NOTE.—As the enemy is now trying to blind the minds of the people to the true advent message, by raising up counterfeit movements, he will also counterfeit the second coming of Christ, and thus lead the world to receive him as Christ. This will be the last and overwhelming delusion. And as the true advent doctrine prepares men to meet Christ at his coming, so also these false messages are preparing the world to accept Satan as Christ when he appears.

While the Bible is very explicit in describing the manner of Christ's coming and the events to transpire at his coming, yet the world is to-day being educated to expect something entirely different. The Bible teaches that Christ's coming will be in the clouds of heaven with power and great glory, as visible as the sun rising, so that every eye shall see him. It also teaches that his coming will affect all the wicked, as did the flood in the days of Noah, and as the fire did the Sodomites in the days of Lot; that they will be suddenly destroyed, and that the righteous living, together with those who are raised from the dead, will be caught up from the earth and taken to heaven, where they spend the millennium. (See chapter on the Millennium.) But contrary to this, the world is being educated to believe that the coming of Christ will usher in an era of peace on earth, during which time Christ will reign here as a temporal prince over the nations. This error will enable Satan to inaugurate a series of events which will exactly meet the expectation of the world, and thus lead them to believe that he is Christ.

There is also another error quite generally instilled into the minds of the people, which will no doubt do much to make this deception possible, and that is the belief that Satan is a hideous black creature, with hoofs and horns and a barbed

tail. But this is a mistaken idea; for before he fell, Lucifer, as he was called, was "perfect in beauty;" and it was because of this that he coveted the honor which belonged to Christ, and thus rebelled against his Maker. See Eze. 28: 12 - 18. While his rebellion against God has no doubt marred his beauty to a certain extent, yet this prince of evil still retains enough of his original glory to enable him to captivate the world.

The False Christ Gathers the Nations at Armageddon

When the day of probation closes, and the Spirit of God no longer pleads with the impenitent, the powers of darkness will be permitted to spring upon the world the final deception, because "they believed not the truth, but had pleasure in unrighteousness." At that time Satan and the great host of other angels who fell with him, will appear on earth in all their glory, claiming to be Christ and the glorified saints. This will at once give rise to the proclamation, "Lo, here is Christ." And as they disappear and reappear in different parts of the earth, the cry will be, "Lo here," and "Lo there." In the meantime, these fallen angels will "go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14. While the Bible tells us plainly that these are the spirits of devils, yet let no one think that they will represent themselves before the world as being what they really are. They will no doubt claim to be glorified saints, and will work miracles among the people for the purpose of deception. Through these satanic agencies the kings of the earth with their armies will be summoned to assemble in Palestine, on the plains of Megiddo, or Armageddon. Rev. 16: 16.

7. Why will Satan assemble the kings of the earth with their armies to Armageddon?

“I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” Rev. 19:19.

NOTE.—By reading from verses 11 to 16 of this same chapter, it will be seen that Satan has assembled this host for the purpose of opposing Christ at his second coming. While this will be the enemy’s design, yet it will not be understood by the world, for they would not knowingly presume to do such a thing. Verse 20 shows that they will be deceived as to the true nature of this gathering, and that it is the strong delusion of which Paul speaks, there can be no doubt. See 2 Thess. 2:11, 12.

It is evident that their assembling at this time will be for the supposed purpose of paying homage to Christ, and to submit themselves to him as King of kings and Lord of lords. What a spectacle this will present! Satan and his angels in all their fascinating beauty claiming to be saints, his glorified saints. The counterfeit will be so perfect that only the elect of God who know the truth will be able to detect the deception. Great miracles will be performed, and the deceiver will inaugurate just such reforms, do the very things, in fact, that the world are now being taught to believe will be done by Christ at his coming.

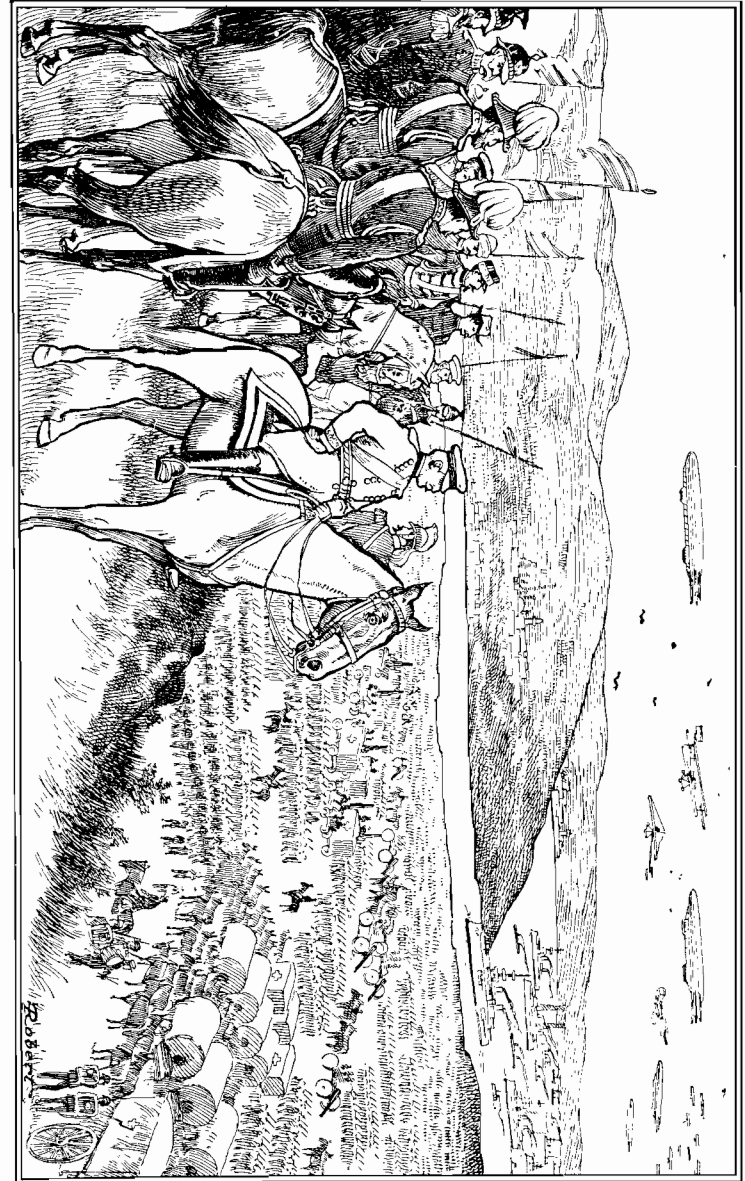
A Time of Great Religious Excitement

This will set the world in a frenzy of excitement and joy. The kings of the earth, together with false religionists, will unite to do honor to him whom they suppose to be Christ.

8. Speaking of this time, what does Micah say the nations will say and do?

“Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of

“The Kings of the Earth, and Their Armies, Gathered Together to Make War”



Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Micah 4: 2 - 5.

NOTE.— Notice that the above is what the *people* will say in the last days. The wonders transpiring in the world at that time cause them to believe that the long-expected millennium has come, and that all their hopes are to be realized. This same movement among the nations is also recorded in Isa. 2: 2 - 5. Verses 6 - 9 of this same chapter tell what will befall these people, and describe their consternation at the coming of the true Christ.

Results Following the Appearing of the True Christ in the Clouds of Heaven

9. At the time when the world will be saying, Peace and safety, and all the rulers of earth have assembled at Armageddon to pay homage to one whom they suppose to be Christ, what will take place?

"But of the times and 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. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5: 1 - 3.

10. As Christ appears in the clouds of heaven and the world see wherein they have been deceived, what do they do, and what do they say?

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev. 1:7. “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?” Rev. 6:15-17.

NOTE.—Other texts might be given, showing the consternation and terror of the world at this time. By reading Rev. 16:12-21 and then skipping to Rev. 19:11 and reading to the third verse of the 20th chapter, inclusive, one can get a very vivid description of the deception of the world, their gathering to Armageddon, their destruction at the coming of Christ, and the binding of Satan, who deceived them. Thus the coming of Christ will be to the world as a thief in the night, they having accepted Satan for Christ, and hence supposing him already come. This will explain how it is that when Christ does really come, only the elect, the children of light (Matt. 24:24; 1 Thess 5:4, 5), will be looking for him. While to-day the counterfeit messages are causing many of the world to believe in the soon coming of Christ, yet, as has already been remarked, errors are connected with this great truth, which will lead the people to accept the false Christ when he appears.

11. As Christ appears in the clouds of heaven, with what acclamation will the elect greet him?

“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.” Isa. 25:9.

NOTE.—What a time of rejoicing this will be to the remnant people! While the world have received their god, in the person of Satan, the elect, those who have received the love of the truth, steadfastly refuse to accept the deceiver as Christ. While the world, from all human appearances, are right in their belief that Christ has come, yet through it all the saints close their eyes and ears to what they see and hear, and rest their hope upon the never-failing Word. By the world this will be looked upon as rebellion against Christ, and plans will be laid for their destruction. But at the very time when it seems that the elect will be caused to seal their destiny with their blood, deliverance comes. Suddenly the attention of the world is attracted by the sign of the Son of God coming with the clouds of heaven. Terrible are the scenes which follow. All faces gather blackness, and a wail of despair is heard throughout the world. Men call for the rocks and mountains to fall on them and hide them from the face of Jesus. As he nears the earth, his glory will be to the wicked as a consuming fire; and in terror will they seek to hide themselves in the dens and rocks of the mountains.

Turning from this terrible scene, we behold those whose lives were threatened by the beast worshipers. Their faces are lighted with the glory of God; their voices are heard in joyous acclamation, as they welcome their God for whom they have waited, the One in whom they trusted for salvation, the One upon whose word they rested all their hopes. Their mourning is now turned into joy, and their hope into glad fruition. Amid the triumphal shouts of the righteous and the dying agonies of the wicked, the air is rent by the peal of the last trump and the voice of the Son of God, which calls forth

the sleeping saints, who, together with the living righteous, are changed from mortal to immortal, and thus glorified they are caught up by the angels to meet the Lord in the air, and are transported to heaven, where they celebrate the marriage supper of the Lamb: or in other words, the coronation of Christ.

Reader, among which class do you desire to be? We are living in a time of great peril; for while the last message of mercy is now being carried to the world by those who keep the commandments of God and have the faith of Jesus, yet there are in the world to-day many counterfeit messages; messages which are preparing the way, not for the true Christ, but for the false. By these you need not be deceived: for in Isa. 8:20 God gives the test by which all may distinguish the true from the false: "*To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.*"



CHAPTER XXXI.

When speaking of the "two covenants," reference is made to the old and the new covenants. One was confirmed at Mount Sinai with the children of Israel, and the other was confirmed with the household of faith, by the blood of Christ on Calvary. The former is called the old covenant, and the latter the new. However, to make the subject more comprehensive, we will first consider the new covenant, what it embraces, when it was made, and with whom it was made.

This covenant might be spoken of as the covenant of grace, or the gospel covenant. While this covenant was not confirmed until the death of Christ, yet it was promised to our first parents, and reaffirmed on different occasions to their posterity, as the following will show:—

1. What promise did God make to Adam and Eve?

"That the seed of the woman should bruise the serpent's head." See Gen. 3:15.

2. Who is the one referred to as the seed of the woman?

Jesus Christ. See Gal. 3:16; 4:4.

NOTE.—The promise to send Christ into the world was first made to Adam; it was reaffirmed to Abraham (Gen. 17:1-7), to David (Acts 2:29, 30), and to Israel. Isa. 9:6, 7.

3. What was promised in the new covenant?

keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 3-6.

9. When Moses laid before them the Lord's words, what answer did they make?

"Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do." Verses 7, 8.

NOTE.—Following this, the Lord gave directions to Moses to prepare the people for hearing the law, which was proclaimed by the Lord himself from Mt. Sinai three days later. When the Lord had finished speaking the ten commandments, the people, through fear of being consumed by the glory of God, requested that the Lord speak to them thereafter through Moses. Ex. 20: 18-21. The Lord then called Moses up into the mount, and gave him the judgments and statutes recorded in chapters 21, 22, and 23. Moses then rehearsed these to the people, and they again promised obedience. Ex. 24: 3.

10. What did Moses next do, and how was the covenant finally ratified?

"Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins: and half of the blood he sprinkled on the altar. And he took the blood of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be

obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24: 4-8.

NOTE.—These are the steps which led up to the making of the old covenant between God and Israel. The reader will observe that the promises which the Lord made in his proposition to Israel were strictly conditional, "if ye obey my voice indeed, and keep my covenant." This they seemed ready to do, and faithfully promised upon three different occasions, before the covenant was ratified, to be obedient. Had they lived up to their promise, they would have been indeed a kingdom of priests, an holy nation, a peculiar treasure unto the Lord above all people. But this they failed to do, and as a result they were rejected of the Lord: for he could not regard them as being what they were not. Heb. 8: 8, 9.

11. Why did Israel as a nation fail to meet God's standard?

"Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." Rom. 9: 32.

NOTE.—Israel attempted in their own strength to do what they had promised. Their failure revealed their weakness and inability in and of themselves to attain to holiness. The law which they had covenanted to keep, which was ordained to life (Rom. 7: 10), became to them a minister of death. 2 Cor. 3: 6, 7. The old covenant made no provision for the pardon of their sins. The conditions were, "Do, and thou shalt live."

In less than six weeks after the covenant was ratified, it was nullified by their wholesale lapse into idolatry. See Ex.

32:1-35. Hence their only hope thereafter was to accept Christ, be born again, and as individuals be adopted into the divine human family, the household of faith. This would insure them the blessings of the new covenant, which was established upon better promises. Heb. 8:6. These promises embrace the forgiveness of sin, the writing of God's law in the heart of the believer, and their eternal salvation through faith in Christ.

Let the reader remember that no person was ever saved under the old covenant, for none ever met its requirements. It is only through the new covenant that divine grace enables the sinner to attain to the righteousness of the law. Christ came to do what the law could not do; viz., "save his people from their sins," "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Hence the old covenant made at Sinai with Israel was only temporary, it being invalidated shortly after its ratification, by failure on the part of the people to live up to their side of the contract. The new covenant is an everlasting covenant, the fulfilment of its promises to the believer is eternally sure, because of the immeasurable ability of Christ to save to the uttermost those who come unto God by him. Heb. 7:25.



CHAPTER XXXII.

But few subjects before the world to-day deserve more careful study by all classes than that of Health and Temperance. One of the greatest blessings to be enjoyed in this life is health. But priceless as this treasure is, it comes only to those, and abides only with those, who steadfastly conform to the laws of God established in our nature. Health depends upon temperance. I do not use the word "temperance" in this connection as meaning simply an abstinence from the use of spirituous liquors, but in a general sense the avoidance of all over-indulgence, even in things that are in themselves good and lawful, as well as abstaining from things that are sinful. And inasmuch as all effects are produced by some cause, the reader is asked to consider some of the causes which are, without doubt, largely responsible for the increase and widespread intemperance of to-day.

Sowing and Reaping

1. What important truth is expressed by the apostle Paul relative to sowing and reaping?

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

NOTE.— This law holds good in natural as well as spiritual things. The farmer who wants a crop of corn or wheat, sows corn or wheat; the man who wants health, must sow for it. Many a fond mother whose son has gone down to a drunkard's grave would be shocked to know that she, and not the saloon-

keeper, was largely responsible for her son's untimely end. Many men and women who are drunkards could, if they knew the facts, locate the first steps toward their downfall, back in their childhood days at the home table.

Most people fail to see that the temperance question embraces anything more than the saloons, and the selling and drinking of liquors. This is only the harvest which comes as the result of sowing. It is the seed sowing to which temperance workers should give more careful attention; for as long as the seed sowing continues, the inevitable reaping follows.

Those parents who place before their children, tea, coffee, spices, highly seasoned meats, fried foods, doughy bread, half-cooked porridges, rich pies and cakes, and a liberal amount of highly concentrated sweets in the form of ordinary preserves, etc., are sowing seed which will bring a harvest of woe. Such foods are practically indigestible, and usually undergo fermentation in the alimentary canal, thus producing poisons which pass into the circulation, and are carried to all parts of the body. These poisons irritate the system, and produce cravings which can be appeased only by such poisons as tobacco, alcohol, opium, and other narcotic drugs. Hence, when these unfortunates obtain their first taste of alcohol, they discover the thing which temporarily satisfies the unnatural cravings which they feel in their systems. Is it any wonder they seek it again? Temperance reform with all such persons must begin at the table. On this point Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, says:—

“The drunkard is diseased, soul and body. His instincts, physical, mental, and moral, are perverted. His *only* hope is to return to God physically, mentally, and morally. The unwholesome, stimulating food which many a man struggling against the appetite for liquor consumes at his daily meals, is a fatal undertow which is continually dragging him down into the deep waters in spite of his struggles. The beefsteak, mus-

tard, pepper, tea, coffee, and other unwholesome comestibles are each one a sinker about his neck. He must cast off these weights; he must tear himself loose from these physical entanglements.

“There is no such thing as successful temperance reform without diet reform; the two go together like Siamese twins. A vicious, unwholesome diet creates the appetite for drink; a natural wholesome diet obliterates the abnormal craving.”

Another cause which to-day is in a large degree responsible for the increased intemperance among the people, is the consumption of patent medicines. These medicines are all the way from fifteen to forty per cent. of alcohol. For instance, Peruna contains 23.46 per cent; Burdock's Blood Bitters, 25.2 per cent.; Ayer's Sarsaparilla, 26.2 per cent.; Hostetter's Stomach Bitters, 35.7 per cent.; Parker's Tonic, 41.6 per cent.; Warner's Safe Tonic Bitters, 35.7 per cent. Dr. Osborne, Professor of Materia Medica and Therapeutics in Yale College, in a paper read before the American Medical Association, spoke of one patent medicine firm that uses 500 barrels of whisky each week. No doubt the manufacturers and sellers of these poisonous, soul-destroying concoctions will, in the day of judgment, have to answer, in part at least, for the miseries and wickedness resulting from the liquor traffic.

During the year 1904, the inhabitants of the United States paid out an amount approximating \$1,500,000,000 for intoxicating liquors, making an average of over \$18 per capita for every man, woman, and child.

But this represents the bill for only one of the drug evils of this country. Add to this the amount spent for tobacco, opium, cocaine, tea, and coffee, each containing soul-and-body-destroying poisons, and the figures reach almost beyond the power of man to comprehend. During the year 1904, there were smoked in the United States 6,707,471,863 cigars, 3,210,352,015 of the deadly cigarettes, and 20,000,000 pounds of snuff were used, besides the thousands of tons of this vile and

poisonous weed consumed in chewing and pipe smoking. During the same year there was brought into the United States 700,000 pounds of opium and a ton of morphine; and it is estimated at this writing that a million people in this country are addicted to the use of either morphine or cocaine. When we consider the fact that what is here said relative to the United States, is equally true of the great powers of Europe, a faint idea may be obtained of the terrible havoc being wrought among the human family by these evils.

Reader, are you addicted to the use of any of the above poisons? Remember that no drunkard shall enter the kingdom of heaven. 1 Cor 6:10; Galatians 5. God is not pleased to have his people indulge in anything that tends to degrade and enslave humanity. The heartaches, pains, miseries, and woes which follow in the wake of intemperance should be a warning for all to "touch not, taste not, handle not." Prov. 23:29-35.

2. What admonition does Christ give people living in the last days touching eating and drinking; and why?

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, . . . and so that day come upon you unawares." Luke 21:34.

NOTE.—Surfeiting, or overeating, is a form of intemperance which is very dangerous. God speaks to man through his senses; but when men surfeit themselves upon whatever their depraved appetites call for, their senses are benumbed, and the entrance to the soul is barred. Such persons can sit under the most solemn appeals to prepare to meet God, and be unmoved; they fail to comprehend the true import of that which is being spoken. They have ears, but hear not. All such will be found unprepared when Jesus comes.

Those who desire to meet their Lord in peace will have to become masters of their appetites. Many people care but little

about what they eat, or how it may affect them, so long as it pleases the taste. However, God is very anxious that man should eat that which will be conducive to health of body and vigor of mind. This is clearly shown in God's dealing with the children of Israel. When he brought them out of Egypt, the first thing he did was to reform their diet by giving them manna to eat. This simple bill of fare did not suit their perverted tastes, and they longed for the flesh pots of Egypt. Num. 11:4-6. God gave them their desires, but sent a plague among them, which destroyed those that lusted. Num. 11:31-34. Had the people been satisfied with that which the wisdom of God indicated was for their best good, he would no doubt have brought them back to the original bill of fare, that which God gave Adam in Eden,—fruits, grains, nuts, and vegetables. Gen. 1:29. God never permitted the use of flesh as an article of food until after the flood. Gen. 9:3, 4. And when he did allow it, he forbade the use of certain unclean animals, under severe penalties.

Animals Which May and May Not be Eaten

A list of the animals which may and may not be eaten is found in Lev. 11:1-30. Chief among those forbidden as food are the hog, dog, horse, cat, rabbit, tortoise, and mouse. These are termed abominations, and those who are found eating them when Christ comes will be destroyed. See Isa. 66:15-17.

Dangers Attending Flesh Eating

While God *permits* the use of the flesh of certain animals as an article of diet, yet there are many strong arguments against the use of flesh as food. That it is not only unnecessary as an article of diet, but that most people do better without it, is being demonstrated in the experience of tens of thousands who have discarded it entirely, and adopted in its place a more rational diet.

One reason to be urged against the use of flesh food is the diseased condition of the animals. Thinking people are beginning to awaken to the dangers threatening humanity from this source. Cancer, consumption, tapeworm, trichina, scrofula, etc., are becoming veritable plagues among flesh-eating nations. These and many other deadly diseases are exceedingly prevalent among the animals commonly used for food; and leading physicians of the world attribute the rapid increase of these diseases among the people in a large measure to their consumption of diseased animals, and the use of butter and milk from tuberculous cows.

Our bodies are the temples of God, and the Lord says, "If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 16, 17. We are admonished to glorify God *in our body*, and in our spirit, which are God's. 1 Cor. 6: 19, 20. Those who desire to do this will be careful of what and how they eat, that they may enjoy all the vigor of body and mind possible. Those who wilfully disregard the laws of health, and eat and drink such things as bring disease and defilement to the body, displease God. There can be no doubt, looking at the matter from every reasonable standpoint, that those who abstain from flesh foods and subsist on the bill of fare which God gave Adam, are able to live cleaner, sweeter, purer, more noble lives than is possible when one's diet is made up largely of the flesh of animals. Says the apostle Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

MODERN SPIRITUALISM

CHAPTER XXXIII.

In dealing with this important and wide-spread doctrine, we shall not insult the good sense of its advocates by characterizing it as a fraud, and its accompanying spirit manifestations as being simply human trickery. That there now is and has been in past ages a genuine spirit manifestation, the Bible plainly teaches. However, that these are the spirits of our dead friends we do not believe. In fact, there is no doctrine upon which the Bible is more explicit than that of the state of the dead. In Chapter XII we have already given the Bible testimony upon this subject, showing that the dead know not anything.

In view of these facts, it is certain that whatever the word of God may say about Spiritualism, both ancient and modern, it does not support the theory that communication may be held with the spirits of departed friends. While Spiritualists make a show of using the Bible in an endeavor to support their theory and practice, yet that they are wrong and that the Bible condemns their faith and practice, the following will show:—

I. Against what persons does the Lord warn us?

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

NOTE.—Those whom the Bible speaks of as having "familiar spirits" are what we to-day call "mediums." The

Lord tells us not to regard them, nor to seek after them, for they are defilers.

2. What does God say he will do with those who consult mediums?

"The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Lev. 20:6.

3. What sentence did God pronounce against those who were possessed with familiar spirits?

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Verse 27.

4. In addition to consulting with mediums, what other practices were forbidden among God's people?

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Dent. 18:10, 11.

An Abomination to God

5. How does the Lord regard those who follow these practices?

"For all that do these things are an abomination unto the Lord." Verse 12.

NOTE.—All the practices above named, properly come under the one head—spiritualism. Hence, according to these plain statements of the Lord, persons who consult mediums or fortune tellers, and who practice hypnotism, etc., are an abom-

ination to God. This is sufficient to show that spiritualism, in all its forms, is incompatible with the Bible and Christianity, and that its advocates cannot consistently use the Bible to support their theory and practice. The whole thing is a system of devil worship, as the following will show:—

6. While at Philippi, what experience did Paul have with one who had a familiar spirit?

"It came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Acts 16:16-18.

7. What similar experience did Christ have?

"They went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught. . . . And there was in the synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." Mark 1:21-26.

8. What were these spirits?

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and

cast out many devils; and suffered not the devils to speak, because they knew him." Verses 32-34.

NOTE.—The reader is first asked to notice the fact that these familiar spirits *knew who Christ and Paul were*; and second, that they are devils; third, that these spirits have power to impart knowledge to those whom they possess, which is more than human. Hence, the conclusion to be drawn from this is inevitable, namely, diviners, mediums, etc., are possessed of devils.

While many who have been consulting these unclean spirits will be horror stricken at these plain statements, yet a statement of facts will admit of nothing else. But, says one, whence come this multitude of spirits, if they are not our dead friends? This question puzzles many to-day, but that it is easily answered from the Bible, the following will show:—

Evil Spirits, and How They Came to be Here

9. What other classes of beings besides man have sinned against God?

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. See also 2 Peter 2:4.

NOTE.—Satan was the chief spirit in the great rebellion against God; and through his influence a large company of angels were led to leave their appointed work, and rebel against their Creator.

10. After Satan and his angels were expelled from heaven, to what place were they confined?

"The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was

cast out into the earth, and his angels were cast out with him." Rev. 12:9.

NOTE.—By reading verse 4 of the same chapter, it will be seen that Satan drew with him one third of the stars of heaven; so primarily, the stars of heaven represent the angels which followed him in his rebellion against God. By reading the eleventh verse of the fifth chapter of Revelation, we are enabled to form some idea of how many angels took part in this rebellion. They numbered many millions.

Unseen Principalities and Powers

11. Into what is this vast host organized?

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places." Eph. 6:11, 12.

NOTE.—Satan is called the god of this world, "the prince of the power of the air," and he now rules over thoroughly organized principalities and powers, composed of his followers among the angelic hosts. Although under ordinary circumstances they are invisible to the human eye, their existence is none the less real. It is with these powers that both Christ and his followers are called to wrestle; hence the necessity of being equipped with the whole armor of God.

It was these principalities and powers that Christ overcame, spoiled, and made a show of openly (Col. 2:15), by casting them out of men and women while here on earth. The organization of these hosts is no doubt such as to make their power to oppose the work of Christ, and to deceive men, the most efficient possible. And were it not for the fact that God has placed restrictions upon them, so that their power to deceive is limited to those who court their fellowship, they

would no doubt have destroyed the world ere this. Although sinners, yet they are angels still, and no doubt, were they permitted, could exercise all their original powers. In the days of Hezekiah an angel of God destroyed in a single night 185,000 Assyrians. 2 Kings 19:35. This shows what might befall those who fear God were it not for the merciful protection of good angels. Ps. 34:7.

Fallen Angels Imitate the Dead

In the light of the foregoing facts, the spirit manifestations which are so common to-day in seances are explained. Many, no doubt, will object to the idea that these spirits are not their departed friends, for they say, "We have seen them and talked with them, and we know their voices, and remember perfectly their looks. Moreover, they relate to us facts which were secrets, and no one else could possibly know of these things: so from these tests we know they are the spirits of our dead friends."

While admitting that thousands have this very experience, yet under existing circumstances this is no proof at all. In the first place, we should remember the fact that the good angels not only protect us, but they also keep the records of our lives. They know everything that we have ever done, whether in public or secret: they know the tones of our voice, and every expression of our features is before them like an open book. This same knowledge may be possessed by the evil angels, and used for the purpose of deception. For who would dare to say that there are not evil angels in the world who know more or less perfectly every human being? And remember, too, that they are acquainted with the dead as well as the living. How easy, then, when one disobeys God and goes to a medium, for one of these spirits who is familiar with their dead friends, to hypnotize the medium, and through him to imitate the voice of the dead, and relate things locked in secrecy to all human beings except the inquirer and the dead

friend. More than this, they can write on closed slates, imitate other's handwriting, materialize, and produce many other phenomena calculated to convince the doubters, and to overcome the scruples of the conscientious.

As illustrations of this, consider first the damsel out of whom Paul cast a devil. That evil spirit by its superior knowledge was able to impart through his victim information which was more than human. As another illustration, read the experience of King Saul with the witch of Endor. 1 Sam. 28:7-20. Here we have Saul, who, because of his wickedness, was forsaken of God, seeking, as a last resort, to a woman with a familiar spirit. In this experience it will be of interest to notice a few points:—

(a) Verse 8 shows that Saul was disguised, and that the medium did not know who he was. He asked the woman to bring up Samuel, who had recently died.

(b) Verse 12 tells us that as soon as Samuel appeared to the woman, she learned that her visitor was King Saul. How did she get this information? There is but one answer,—The familiar spirit, which was to play the rôle of Samuel the prophet of God, *told her*.

(c) Verses 13 and 14 show that none but the woman who was in a trance saw this supposed Samuel, and that Saul *perceived from her description of him* that it was Samuel.

Then follows a complaint from this pretended Samuel, such as would be expected from a peevish old man who had been disturbed while at rest; and then comes a message which drove Saul to despair and finally suicide. Notice also, that this familiar spirit took the form and appearance of Samuel as he was while alive on earth—an old man with a mantle on. How absurd! Yet it was necessary for this evil angel to appear *like Samuel before his death*, or he could not have been recognized by Saul.

Another point worthy of notice is the fact that this pretended Samuel virtually admitted that this wicked woman

exercised a controlling power over him, so that he was forced to come at her bidding. Verse 15. What a slander against God and his holy prophet! Furthermore, notice in verse 19 that Saul is told that on the morrow he and his sons would be with him. Think of it: wicked Saul and holy Samuel together after death!

In conclusion, the reader is urged to beware lest he give "heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1) in this time of peril. Our only safety is found in Christ and a knowledge of his word. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter" (Isa. 8:19), remember that all who do those things are an abomination to God; that they are cut off from among his people; that these familiar spirits are fallen angels, and that their one purpose is to lead men to disbelieve the gospel, and to hope for a future existence with friends regardless of Christ and the plan of redemption.

Spiritualism in all its forms is not only anti-christian, but its pretenses are a deception. That which Satan through the serpent taught Eve to believe, viz., "Thou shalt not surely die," he is still propagating through human agents over whom he has cast his spell. But contrary to this, God said to our first parents, and is still saying, "The soul that sinneth, it shall die."

Reader, whose testimony do you believe? and upon which side do you stand?