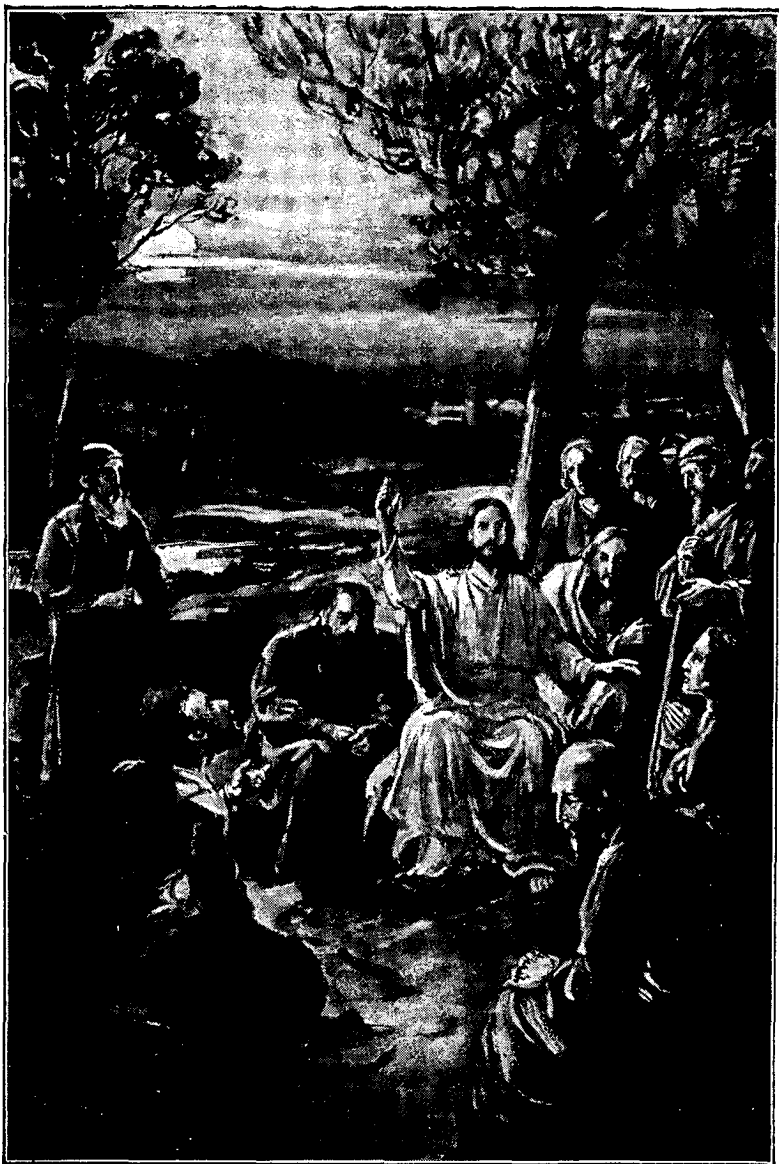




7TH ADVENTIST BOOK.

The Return of Jesus



I WILL COME AGAIN

"I go to prepare a place for you. And . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

The Return of Jesus

A Presentation of the Bible Teaching Regarding Our Lord as the Seed Promised to Our First Parents, the Jehovah Angel of the Patriarchs, the Deliverer of His People, the Messiah of the Jews, the Redeemer of the World, the Lamb in the Midst of the Throne, the Great High Priest Standing Before God, the Mediator Between God and Man, and the Coming King; Together with an Explanation of the Bible Predictions Regarding His Return, with Particular Reference to the Signs of the Times Which Demonstrate the Imminence of His Second Coming

By Carlyle B. Haynes



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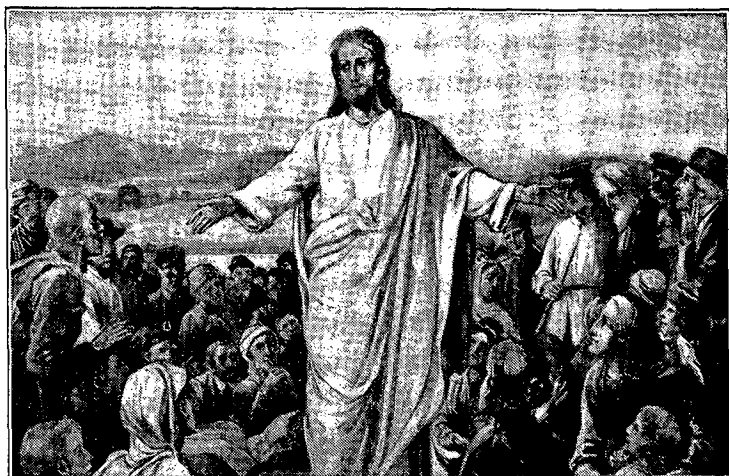


THE BABE OF BETHLEHEM

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OUR SAVIOUR AND FRIEND

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."
Matt. 11:28.

THE HOPE OF THE GOSPEL.

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

"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."—*John*. Rev. 1:7.

"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."—*The Angels*. Acts 1:11.

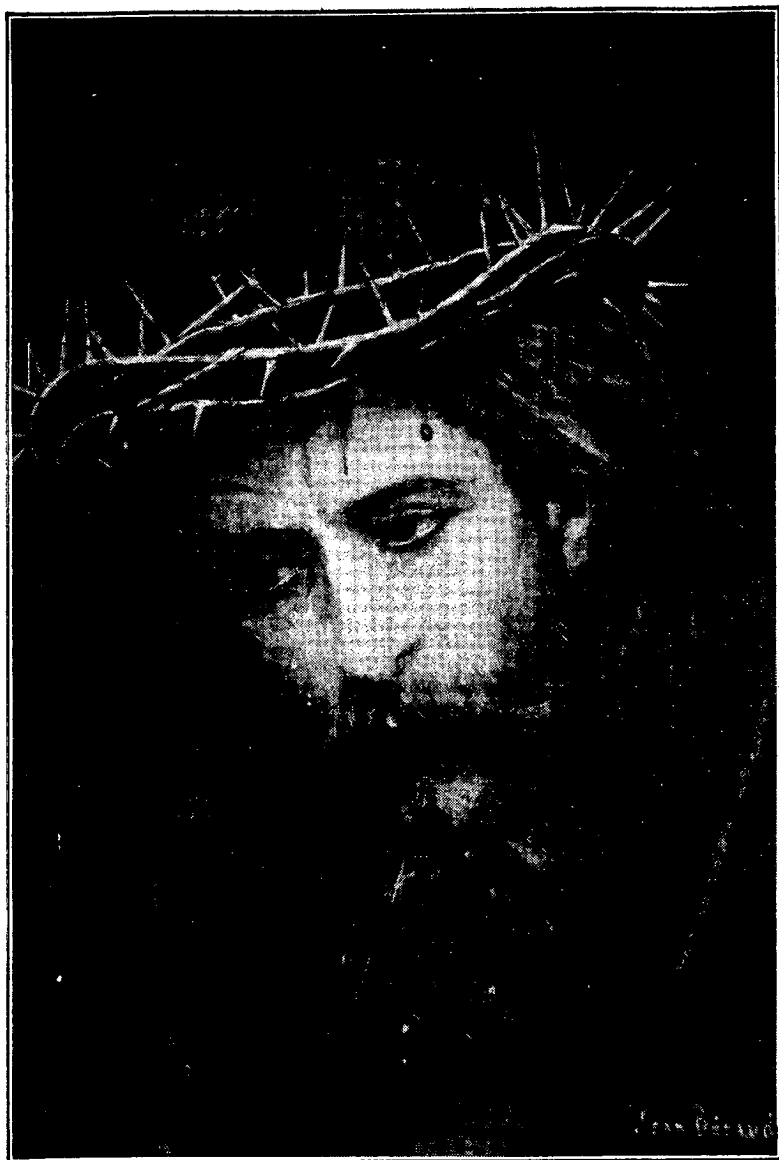
"Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all."—*Enoch*. Jude 14, 15.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."—*Paul*. Heb. 9:28.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—*Peter*. 2 Peter 3:12, 13.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."—*Jesus*. Rev. 22:12.

"EVEN SO, COME, LORD JESUS."



E. J. Hall

THE GIFT OF GOD

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



THE FALL OF MAN

"As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

GOD AND HIS WORLD

JESUS is the focal point of human history. Before His first advent, all really important events shaped themselves or were shaped with reference to His coming. For nearly nineteen hundred years His words have influenced the world more powerfully than the precepts of any other religious teacher. When He comes again, the history of human governments and nations will close. His coming will mark the passing of man's disastrous, age-long rebellion against God, the overthrow of the revolt of this planet against the divine government, and the end of the long reign of sin and death. It will bring in the full establishment of the ultimate government, that eternal kingdom of peace which has been made possible by the sacrificial atonement of our Lord.

Jesus has been here once. That is the biggest fact in history. Human life is worth living because of it. All there is of sweetness and light in the world, all of mercy, truth,

righteousness, grace, and hope, yea, even of life itself, centers in the glorious truth that the Lord of heaven once visited the earth. If He had never come, darkness, gloom, and hopeless despair would have been the lot of earth's inhabitants. His coming brought the only genuine hope of a future which men know.

Man Ruined the World

Man, through sin, ruined the world which God made; man wrecked his happiness; man sold his life for death, and brought a curse upon this revolted province of the divine domains. And this misery he could not repair, nor undo the damage his sin had caused.

And so God provided the remedy. His own arm brought salvation. He mercifully opened a way of escape from sin and death and hopeless despair to all the inhabitants of the earth. That remedy, and that salvation, and that way is Jesus.

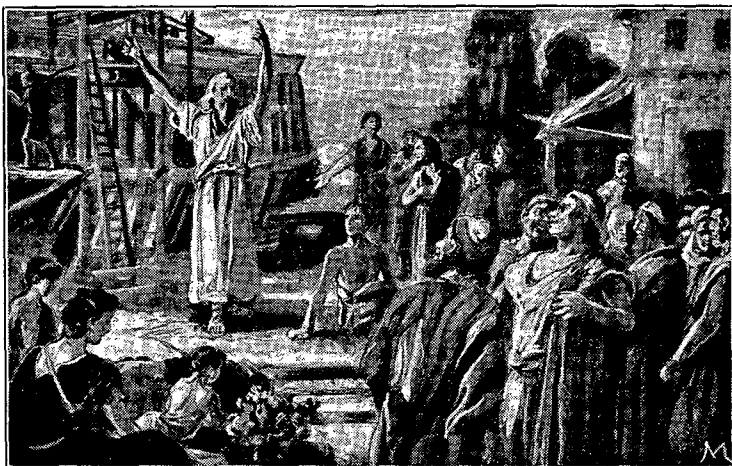
But men have not applied the remedy, they have not accepted the salvation, they have not chosen to walk in the way, for they would not have Jesus. In their blindness they have boasted of their own wisdom, for is it not written by the pen of inspiration, "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things"? Rom. 1:21-23.

But human progress without God has always been progress in evil, not good. Nor is it better now than in Paul's day, so far as real faith in God and cheerful submission to His will are concerned. The present age of the world is not an age of high spiritual attainment; it is not an age of progressive good, but of progressive evil. Man is now demonstrating, as clearly as in past ages, his unfitness to rule the earth. God has put him to the proof. The Creator allows

him to do his best; gives him full time, ample scope, large opportunity; does not hinder him in his attempts, nor hurry him in making them.

Man's Progress Has Been Downward

Man ruined a world. He is now demonstrating whether he can rebuild it. He ruined it in a moment. He has had six thousand years to attempt the reconstruction. His *down-*



NOAH PREACHING TO A SCOFFING WORLD

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26.

ward progress was swift enough. His upward progress, progress in return to God, has not been discernible at all through the centuries. Indeed, it has been fully demonstrated that there can be no such thing as upward progress apart from God.

God turned the world over to man to govern. Man tried it, and failed. He is failing now. The vast experiment of six thousand years is now nearly complete. And the case is most manifestly going against man. Furthermore, men have

failed individually in adequate self-government in harmony with the divine will. Kings, emperors, and nobles; peasants, beggars, and slaves; statesmen, diplomats, and masters; parents, children, and servants; poets, philosophers, and artists; mechanics, artisans, and laborers,—all have had their long age of trial, and all have failed. Soon the verdict is to be given, and the sentence pronounced, not only for the race, but for individuals.

Facing the Crisis

At this crisis we now stand. We are on the verge of momentous events. We are at the close of a long series of experiments, made to see what man could do. And we find the world more wicked and more lawless than at the first. Peace does not reign among the nations. Misrule has not departed. Righteousness is not ruling the world. Holiness does not beautify the homes of men. The heart remains deceitful above all things, and desperately wicked. Oppression, cruelty, selfishness, debauchery, lust, sedition, strife, hatred, and murder are not eradicated, subdued, or mitigated. Man has found no cure for them. They rage on, and he is powerless. The curse still rests on the earth and poisons the air. Man cannot check it. The thorn and thistle, the prickly memorials of the first sin, still shoot up. Man cannot uproot them. Disease still scourges the body. Man cannot drive it out. Sorrow and grief still sear the memory, scorching the freshness of health, tearing down life remorselessly. Man vainly endeavors to pluck them out. Death still smites down its daily myriads. Man cannot disarm or check it. The grave still receives the loved, and preys upon the beautiful. Man pleads in vain that it should give back the joy of his heart and the desire of his eyes.

These are the fruits of the first Adam's doings, and this is the powerlessness of his children to remove so much as one of the ten thousand evils. It has been manifestly demonstrated that man can ruin, but not restore, the world. His attempts at restoration have resulted only in greater evils.

His attempts at progress have been abortive, so that progress in evil, progress in alienation from God, are the features of greatest prominence in his history.

Man Has Reached His Limit

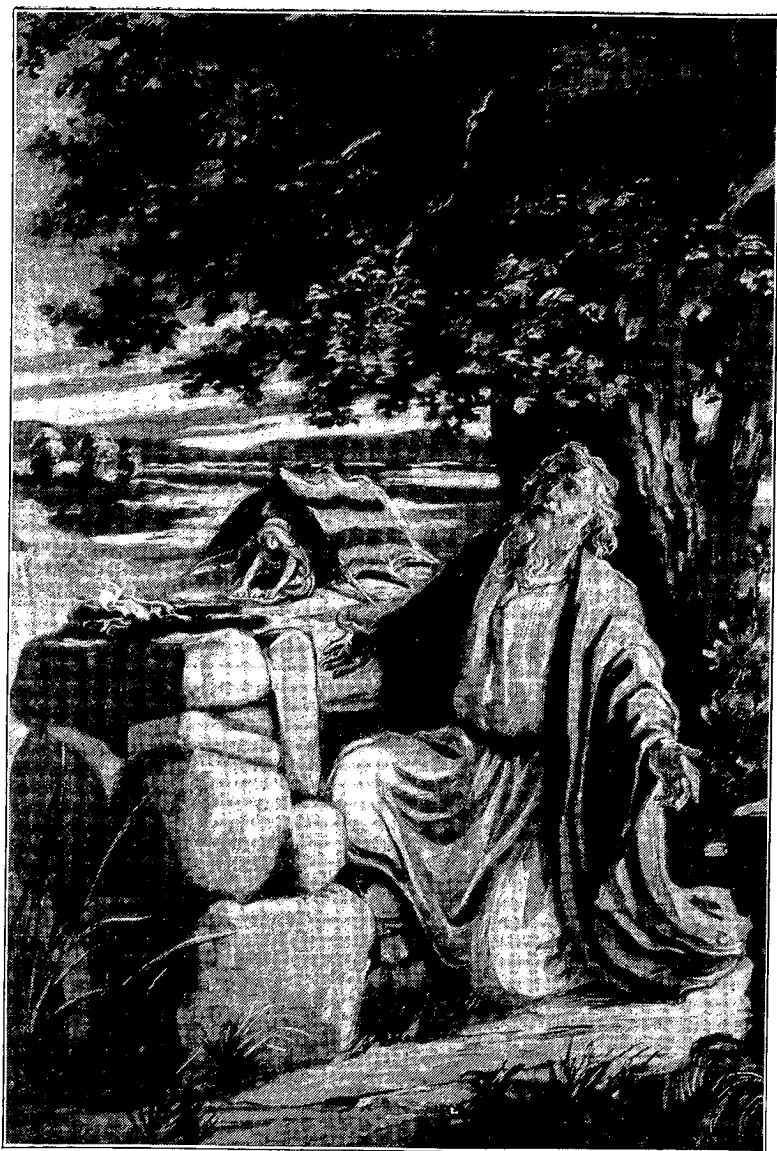
But this progress in evil has a limit. God has set bounds which He will not allow it to pass. He will not allow this earth of His to become altogether a hell. He will make the wrath of man to praise Him, and the remainder thereof He will restrain. A certain amount and a certain duration He will allow, but no more. Neither the amount nor the duration are indefinite. And we are nearing their boundaries.

And that is well, for soon the good will displace the evil, and the blessing the curse. The second Adam is at hand, and with Him the kingdom and the glory. He will bring the cure. He will knit the broken world. He will rebuke disease and sorrow. He will bind death. He will rifle the grave. He will deliver creation. And on His righteous, peaceful throne He will reign forever.

The Great Hope of All Creation

This is the one great hope of the whole creation. It is the hope of the church, which shall then be one with the Lord in all His glory, and power, and fulness of blessing. It is the hope of the world, which shall then know the blessedness of righteous rule. It is the hope of the sorely burdened earth, which longs to be delivered from the bondage of corruption and brought into the glorious liberty of the sons of God. And it is the hope of the Lord Himself, whose heart yearns over His church, purchased with His own blood, and yet remaining amid the defilements of this present evil world.

"Surely I come quickly," is His gracious word of promise. With hearts broken through our sympathy with the burdens and sorrows of men, with unutterable longing to hasten the common deliverance of all, our response should ever be, "Even so, come, Lord Jesus."



THE PROMISE TO ABRAHAM

"I will bless thee, . . . and in thy seed shall all the nations of the earth
be blessed." Gen. 22:17, 18.



THE PROMISE TO ADAM AND EVE

PROPHECIES OF CHRIST'S FIRST COMING

COMPREHENDING the whole work of redemption, containing all the law and the gospel, enfolding the whole doctrine of God in His relation to man, reaching backward in its extended significance to the gates of Eden and forward to the establishment of the eternal kingdom of righteousness, is one name. That name is Jesus.

In the Old Testament His name was "Jehovah." This is the great Messianic name of the ancient Scriptures, revealed to man at the time of the fall by the same divine person who afterward appeared in the world's history under the name of Christ, the Anointed. He is the "Seed" promised to our first parents, the Jehovah Angel of the patriarchs, the Deliverer of His people, the Messiah of the Jews, the Redeemer of the world, the Lamb in the midst of the throne, the great High Priest standing before God, the Mediator between God and man, and the King on the holy hill of Zion.

From the very beginning He represented the expectation of the world, an expectation begotten by the promise made

to Eve. He was invoked by the patriarchs, revealed to Moses as the "I AM," proclaimed by the prophets, and realized in Jesus Christ.

The Expectation of a Deliverer

The heart and inmost core of the testimony of the Holy Scriptures is the person of the Son of God. The ancient patriarchs looked with longing eyes for His coming to earth. The seers sang of Him, the prophets thrilled with the predictions of His coming, the psalmist heralded His advent with intense joy, the priests taught generation after generation the good news of His promised appearance. Prophecies of Christ pervade the whole Old Testament.

The expectation of a Deliverer, which appears in the records of every ancient people, finds its source in the first great promise to Eve that her seed should bruise the serpent's head:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3: 15.

Here is a striking picture of a human form planting his heel upon the head of a serpent to crush out its life, while the serpent wounds the heel that slays it.

The Deliverer is to be the seed of the *woman*. It is significant that nothing is said about His being the offspring of the *man*. This Seed of the woman is to give a deathblow to the tempter, Satan. But He is not to escape scatheless, He will suffer while delivering mankind. "Thou shalt bruise His heel."

Shiloh, the Prince of Peace

Jacob, before his death in Egypt, called his sons together and forecast their history. Of Judah he said:

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49: 10.

This for long ages has been accepted as a prophecy of the Messiah. The scepter has long since departed from Judah. Judah has no longer a lawgiver, a government, or a country.

But these were not to pass until Shiloh should come. Then Shiloh, the Messiah, *has* come.

The Prophet Like unto Moses

To Moses God said :

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." Deut. 18: 18, 19.

Here is the prediction of a great Prophet having a certain likeness to Moses, clothed with unusual authority as the mouthpiece of God. To reject His words would bring the hearer into judgment. And this, declares the apostle Peter, was fulfilled in Christ :

"Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3: 22-24.

The Suffering Victim of the Psalm of Sobs

To David, God gave a view of Christ on the cross, and David wrote it down in the "psalm of sobs" (Psalms 22). Here is a suffering victim (verse 14: "I am poured out like water, and all My bones are out of joint"); His hands and feet pierced (verse 16: "They pierced My hands and My feet"); stripped of His raiment and partially nude, with the people looking on (verses 17, 18: "They part My garments among them, and cast lots upon My vesture;"; "they look and stare upon Me"); they that pass by mock and deride Him (verse 7: "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head"); His agony is attended with great thirst (verse 15: "My tongue cleaveth to My jaws"); and even His cry on the cross was disclosed to David a thousand years before it was uttered (verse 1: "My God, My God, why hast Thou forsaken Me?").

Unsolved for a thousand years was the mystery of this psalm. But when Jesus died on the cross, every detail of it was fulfilled.

The Virgin Birth

In these ancient predictions His miraculous birth is plainly set forth. God said to Isaiah:

"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7: 14.

When Jesus was born of Mary, it was not overlooked that His birth fulfilled the prophecy given to Isaiah:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1: 22, 23.

The Divine-Human King

To Isaiah was given another prophecy of the coming Messiah:

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

Here the "Child" who is to be born is to be born to "us;" the "Son" who is to be given is to be given to "us." This suggests His humanity. But He is to be "the mighty God." This declares His divinity. The government is to be on "His shoulder." This states His Kingship.

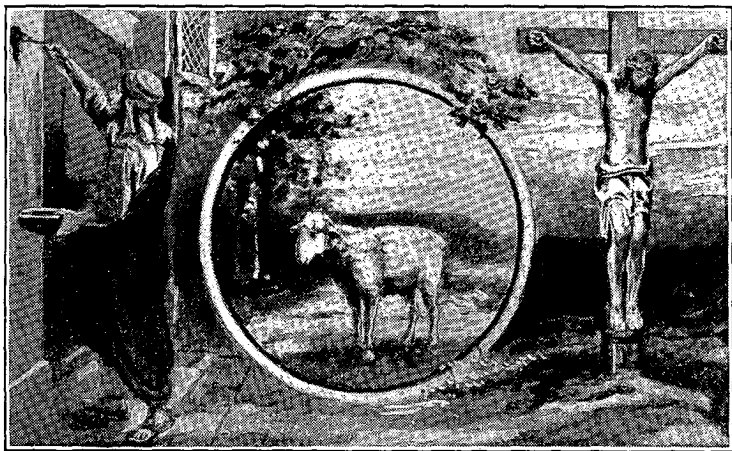
His Vicarious Suffering

Still another prophecy of Christ was given Isaiah. It includes the entire fifty-third chapter. There are only twelve verses, but in these verses are no less than ten references to the doctrine of vicarious suffering:

"He hath borne our griefs," "carried our sorrows;" "was wounded for our transgressions," "bruised for our iniqui-

ties;" "the chastisement of our peace was upon Him," "with His stripes we are healed;" "the Lord hath laid on Him the iniquity of us all;" "Thou shalt make His soul an offering for sin;" "by His knowledge shall My righteous servant justify many," and "He shall bear their iniquities."

The mystery of this prophecy was never solved until the Lord Jesus, who knew no sin, was made to be sin for us.



CHRIST FORESHADOWED IN THE SACRIFICIAL SYSTEM

"Christ our passover is sacrificed for us." 1 Cor. 5:7.

Centuries later, when Philip the evangelist found the Ethiopian eunuch reading this passage, he told him it pointed to Christ, for he "began at the same scripture, and preached unto him Jesus." Acts 8:35.

Mystery and Paradox

Here, too, in this wonderful prophecy of Isaiah is such mystery and paradox as in itself to point directly to the suffering Messiah and reigning Saviour, Jesus Christ. A root out of dry ground is yet fruitful; without form or beauty, yet chosen of God; despised by men, yet the appointed Redeemer; Himself suffering unto death, yet sorrowing for oth-

ers; without offspring, but with a numerous seed; without sin, yet making His grave with the wicked; in life without a place to lay His head, yet buried in the sepulcher of the rich; suffering adversity, but enjoying prosperity; triumphed over, yet triumphing; despoiled, yet despoiling; cut off in the midst of His days, yet prolonging His days; condemned Himself, yet justifying the condemned. Such a bundle of apparent contradictions can point only to the One who came down to die, but who went up to reign.

The Time of Messiah's Coming

The time of the first coming of Christ was clearly foretold in prophecy five centuries before His birth. To Daniel was given this definite message:

"Seventy weeks are determined upon thy people. . . . 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." Dan. 9: 24, 25.

The commandment to restore and build Jerusalem is found preserved in the seventh chapter of Ezra. It went forth in 457 B. C. From that time to "the Messiah the Prince" there were to be exactly sixty-nine weeks. There are 483 days in sixty-nine weeks. Each of these days represents a year of actual time. Eze. 4: 6. Adding 483 years to 457 B. C. brings us to the year 27 A. D., the precise time when Jesus was baptized by John in Jordan, when the Holy Spirit descended upon Him in the form of a dove, and the voice of God was heard, declaring, "This is My beloved Son, in whom I am well pleased." Matt. 3: 17. This was His anointing as the Messiah. Both words, "Messiah" and "Christ," mean "the Anointed One," "Messiah" being the Hebrew form and "Christ" the Greek. Hence the very time of His coming was foretold.

The Place of His Birth

The exact place of His birth was also foretold:

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be

ruler in Israel; whose goings forth have been from of old, from everlasting ["from the days of eternity," margin]." Micah 5: 2.

Bethlehem was to be the birthplace of Him who was to be ruler in Israel, yet it ought not to be overlooked that while He was to be born in Bethlehem, His goings forth have been not merely from antiquity, but from eternity itself.

The Slaughter of the Innocents

The slaughter of the children, resulting from Herod's jealousy of Christ, is also foretold in the Old Testament:



STREET SCENE IN MODERN BETHLEHEM

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5: 2.

"A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Jer. 31: 15.

The fulfilment of this is set forth by Matthew:

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2: 16-18.

The Forerunner of the Messiah

The fact that Christ would have a forerunner to herald His coming was predicted:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3.

This was fulfilled in the work of John the Baptist:

"This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-23.

The Preaching of the Messiah

The very preaching of Christ was foretold:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

The fulfilment of this is recorded by Luke:

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." "And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 16-18, 21.

His Treatment on the Cross

His treatment by cruel men while hanging on the cross was foretold:

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69: 21.

Matthew records the fulfilment:

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. 27: 34.

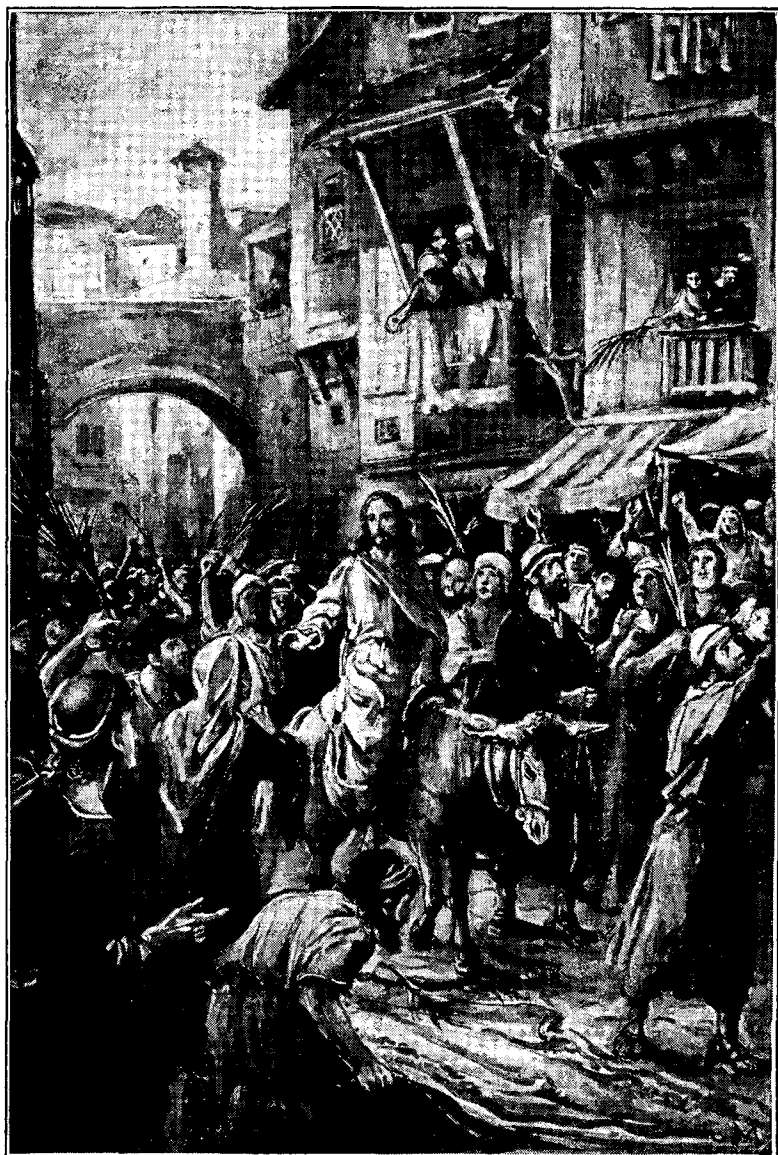
The Stamp of Verity and Certainty

Thus God puts the stamp of absolute verity and indisputable certainty upon the coming of His Son. He leaves nothing to chance. He chooses in advance even the family into which He is to be born. Of the three sons of Noah He chooses Shem. Of the two sons of Abraham He chooses Isaac. Of the two sons of Isaac He chooses Jacob. Of the twelve sons of Jacob He chooses Judah.

He names the very place of His birth. Europe, Asia, Africa, these three great continents were known to the ancient world. God chooses Asia. In Asia were many countries. God chooses Palestine, or Syria. In Palestine were three provinces. God chooses Judea. In Judea were many villages and towns. God chooses "Bethlehem in the land of Judah," thus putting His finger on a scarcely known village on the map of the world. And there His Son was born.

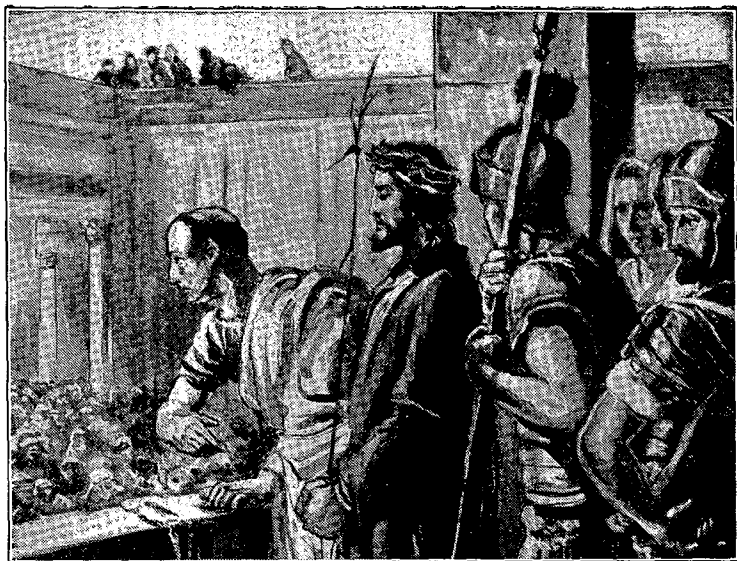
The Messiah was to come at some time. The very time was foretold. There has been a procession of centuries, broken up into many, many years. But with exact precision and absolute certainty the identical year of His coming was foretold.

The value of these ancient prophecies and their marvelous fulfilment is sometimes overlooked. Today, even as they did nineteen centuries ago, men are striking Christ again with the rod, spitting upon Him, passing Him by, deriding Him. Even in the "house of His friends" is He being wounded. Before a dying world He is being crucified afresh. His deity, His virgin birth, His miracles, His expiatory death, His miraculous resurrection, His ascension to heaven, are all being denied by those who profess to speak in His name. His people should therefore rejoice greatly to be able to vindicate His majesty and dignity by these wonderful Old Testament prophecies concerning Him, and by the circumstantial record of their fulfilment in the New Testament. To every candid mind they are conclusive and convincing.



CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM

"Behold, thy King cometh unto thee, . . . lowly, and riding upon an ass,
and upon a colt the foal of an ass." Zech. 9:9.



PILATE BRINGS JESUS FORTH TO THE MULTITUDE

"Then came Jesus forth, wearing the crown of thorns, and the purple robe
And Pilate saith unto them, Behold the man!" John 19:5.

THE MESSIAH OF THE JEWS

THE Old Testament prophecies concerning the coming of the Messiah have all been fulfilled. They were fulfilled in the person, the teachings, the miracles, the death, and the resurrection of Jesus Christ, nineteen hundred years ago.

At that time the Jewish people were expecting the Messiah. They were students of the prophecies, and were acquainted with those predictions which indicated the time of the Messiah's coming. They knew that the 483 years of the Messianic prophecy of Daniel which were to elapse between the decree to rebuild Jerusalem and the Messianic Prince, were expired. And hence they were looking for the Messiah to appear.

But while they were right regarding the time, they misunderstood the character and work of the Messiah. They

were looking for a deliverer, not from sin, but from political bondage. They were expecting a powerful monarch who would break from their necks the yoke of their Roman rulers, and bring them political freedom. They expected a king who, taking the throne of David, would establish a temporal government more powerful than any then on earth.

They Crucified Him

So when their real Messiah appeared in the person of Jesus of Nazareth, they were not prepared to receive Him. It is true their own Scriptures, in the Messianic prophecies, foretold the coming of a Redeemer, a suffering victim, who would be a sacrifice, and who would be rejected of men, a man of sorrows and acquainted with grief, who would meet an ignominious death. But a veil was over their hearts, and they did not understand their own Sacred Writings. As a consequence of their erroneous views regarding the prophecies, they rejected and crucified their own longed-for Messiah.

So serious a thing is it to entertain wrong conceptions of truth, to be mistaken about the teachings of the Bible! And in this is an illustration of the supreme importance today of rightly understanding the prophecies relating to the second coming of Christ.

Jesus of Nazareth fulfilled the Messianic prophecies. He claimed to be the Messiah. He performed the works of the Messiah. But because of mistaken views of His mission, the Jewish nation rejected Him. Since then millions have accepted His claims of Messiahship, and acknowledged Him as Lord.

During all the centuries since He was here, the question of His Messiahship has been debated interminably. The truth seeker can find a satisfactory answer to the question only by considering whether Jesus fulfilled the Messianic prophecies.

Some of these prophecies have already been discussed, and in this connection will be briefly referred to again, with the addition of other striking prophecies and their fulfilment.

The Original Messianic Promise

Beginning with Genesis 3:15, there is a promise of a Deliverer from the power of Satan, a Redeemer from sin, who should crush out the life of the adversary, yet He would suffer in doing so. This Redeemer was to be the seed of the *woman*, not the offspring of the *man*.

Jesus fulfilled this original Messianic promise. By His sacrifice He made atonement for sin, reconciling men to God, delivering from the bondage of sin. He suffered the loss of His own life in doing this. Ultimately He will crush out Satan's life completely. He was born of a virgin, and had no human father.

Messianic Prophecies Fulfilled by Jesus

In Genesis 49:10 there is the prediction of the coming of Shiloh before Judah lost a national ruler or lawgiver, and before it ceased to be a nation. Such Jewish rabbis and commentators as Ben Gannach and Kimchi declare Shiloh to be a description of the Messiah as the Prince of Peace. The scepter departed from Judah long centuries ago. Judah has had no national existence for more than eighteen hundred years. But as this was not to happen *until* Shiloh came, then Shiloh *has* come. The coming of Shiloh was fulfilled in the coming of Jesus.

In Deuteronomy 18:15-19 Moses foretold the coming of another Prophet like himself, who was to be God's chosen mouthpiece, whose words were to be the standard of judgment. This, too, was fulfilled in Jesus Christ. Acts 3:22-24.

Through Isaiah (7:14) God declared the Messiah should be born of a virgin. Jesus was born of a virgin. Matt. 1:18-25.

The divinity, the humanity, and the kingship of Jesus as Messiah, as well as His eternity and union with God, are plainly pointed out in Isaiah 9:6, 7.

The great truths of the Messiah's vicarious sufferings and sacrifice, His death for sin and sinners, all of which Jesus fulfilled, are set forth in Isaiah 53.

The time of the appearance of the Messiah was foretold five hundred years in advance through Daniel (9:24, 25), and was exactly fulfilled by Christ. Mark 1:15.

The place of the Messiah's birth was foretold. Micah 5:2. Jesus was born in Bethlehem. Matt. 2:1.

The slaughter of the innocents in connection with His birth was predicted. Jer. 31:15. It was exactly fulfilled under the cruel decree of Herod. Matt. 2:16-18.

The rejection of the Messiah by His people was definitely described in prophecy. Isa. 53:3. This was fulfilled, as recorded in John 1:10, 11: "He came unto His own, and His own received Him not."

The character and content of the Messiah's teaching was carefully outlined beforehand. Isa. 61:1, 2. This was fulfilled by Christ, who made specific reference to this prophecy. Luke 4:16-18, 21.

The trial of the Messiah and His conduct while on trial were set forth in advance. Isa. 53:7. This received an exact fulfilment in the conduct of Jesus at His trial. Matt. 27:13, 14.

The Messiah's treatment after His condemnation is fully portrayed in prophecy. Ps. 22:18. The record of Jesus while He hung on the cross answers to this prophecy. Matt. 27:35.

Of the Messiah the prophecy was made:

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69:21.

And the apostle records the fulfilment:

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. 27:34.

His Death and Burial

The death and burial of the Messiah, and the fact that He would make His grave with the wicked and with the rich in His death, were plainly foretold. Isa. 53:9.

The record of Christ in fulfilment of this is that there were "*two thieves* crucified with Him" (Matt. 27:38), and

that "a *rich man* of Arimathæa, named Joseph, . . . went to Pilate, and begged the body of Jesus. . . . He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock." Matt. 27:57-60.

The triumph of the Messiah over death is predicted:

"Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16:10.



THE RESURRECTION OF CHRIST

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Jesus fulfilled this in His triumphant resurrection from the dead. Matt. 28:1-10.

The descent of the Messiah from David was an outstanding feature of the Messianic prophecies:

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1.

Jesus was a descendant of David, Mary His mother being of the line of David, through Nathan. Luke 3:23-31.

His Triumphal Entry

The triumphal entry of the Messiah into Jerusalem was foretold:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9: 9.

This was fulfilled in the experience of Jesus:

"They brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as He went, they spread their clothes in the way. And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19: 35-38.

The miracles which the Messiah would perform were foretold:

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Isa. 29: 18.

And Jesus performed just such miracles:

"Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11: 4, 5.

The Opposition of Jewish Leaders

The opposition of the rulers and leaders to the Messiah was set forth in advance:

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed." Ps. 2: 2.

This was fulfilled in the opposition of the Jewish leaders to Jesus and their ultimately successful plot to destroy Him:

"The Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." Mark 3: 6.

The scourging and contempt which the Messiah would receive were fully predicted:

"The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My

cheeks to them that plucked off the hair: I hid not My face from shame and spitting." Isa. 50: 5, 6.

The insults which the Messiah should receive were all foretold:

"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." Ps. 22: 7, 8.

And these very insults were heaped upon Jesus on the cross:

"They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." Matt. 27: 39-43.

Evidence Full and Complete

Certainly the evidence is full and complete that Jesus fulfilled the Messianic prophecies. He was the long-promised Messiah. His birth, His life, His miracles, His teachings, His character, His works, His death, burial, and resurrection, and all things pertaining to Him, were in exact accord with the predictions of the ancient prophets.

He came into the world nineteen centuries ago exactly as foretold. His people did not understand the prophecies of His coming, and were therefore unprepared to receive Him.

He will come again ere long, in exact accord with the prophecies of His second coming. His people now do not understand these prophecies as they should. There is danger that they may be unprepared for His coming, because unprepared in heart and life for a home in His everlasting kingdom.



THE TRANSFIGURATION OF CHRIST

"This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5.



THE STAR OF BETHLEHEM

"When they saw the star, they rejoiced with exceeding great joy." Matt. 2:10.

THE VIRGIN-BORN

WHEN Jesus came, nineteen hundred years ago, He came to ransom sinners and redeem the world. While here He laid the foundation of human salvation. When He comes again, it will be to gather the ripened fruit of the seed which He sowed then.

He appeared in the world as a humble, unostentatious, unselfish Jewish peasant. But He declared Himself to be the eternal God.

Constantly while here He called Himself the Son of man, meaning, beyond question, the Supreme Man, the second Adam, the Messiah. Constantly He admitted Himself to be, and was acknowledged by others to be, the Son of God. Constantly He claimed to be King. He demanded absolute obedience, and love without limit, for He said, "He that loveth father or mother more than Me is not worthy of Me." Matt. 10:37. He forgave sins.

He was Lord of the Sabbath. He baptized with the Holy Spirit. He exercised creative power, multiplying bread,

restoring sight, calling the dead to life, stilling the tempest. He proclaimed Himself Judge of all the earth, declaring that when He should come the second time, He would sit on His throne, and all the nations, the dead, the small and great, the rich and poor, would be gathered before Him, while the angels of God waited to do His pleasure. He would judge and pronounce sentence, which would be based on the attitude of every individual toward Himself. He instituted the Lord's supper, in which He distinctly presented Himself as the One who sustains all spiritual life, and pointed to Himself as the great sacrifice, the antitypical Passover Lamb, and then declared that His body and blood would feed and sustain the souls of all His followers to the end of time.

Christianity Is Christ

Certainly in such a record as this He presented Himself to His followers not merely as prophet and teacher, but as their Priest, their King, and their God.

The world was a lost world, a sick world, a dying world, a doomed world. Jesus Christ set forth a remedy. That remedy was Himself. Not a system of teaching, but Himself, the Teacher sent from God. Not a code of laws written on stone, but Himself, in whom the law appears, drawn out in living characters. A moral code already existed, but it could only condemn the transgressor, because of the weakness of the flesh; so God sent His own Son in the likeness of sinful flesh, "that," as expressed by inspiration, "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. The plan revealed in Christ was Himself. Jesus Christ, the meek, the gentle, the humble, the unselfish, the self-denying, the self-renouncing, not only revealed Himself as the pattern of life, but set Himself forth as the object of faith, hope, love, obedience, loyalty, devotion, adoration, and worship. It is impossible to deny this without denying the whole record of the New Testament.

Christianity, then, is first of all a person, and that person is Christ. He is Christianity, because He is the fountain and the personification of all truth and verity. He was and is the sole channel of communication between heaven and earth, the mouthpiece of the Godhead. His words were and are the words of God. He did nothing and said nothing from Himself alone. His own testimony, when on this earth, was, "I can of Mine own self do nothing." John 5:30. And again, "I do nothing of Myself; but as My Father hath taught Me, I speak these things." John 8:28.

It is as Him in whom dwelleth all the fulness of the Godhead bodily that He bids the seeker after God, "Believe in *Me*," "Learn of *Me*," "Come unto *Me*," "Follow *Me*," "Abide in *Me*." Personal acceptance of Him as a personal Saviour is the condition of salvation, and the only condition. Repentance toward *Him*, surrender to *Him*, confession to *Him*, acceptance of *Him*, believing *Him*, faith in *Him*, following *Him*, learning of *Him*, trusting *Him*, knowing *Him*, abiding in *Him*, resting in *Him*,—these are the indications and blessed privileges of Christian experience.

To be a Christian is to enter into relationship, not only with a person, but with One in whom all fulness dwells, a Person who loves you, cherishes your friendship, deals tenderly and gently with you, who guides you in the right way, who teaches you the truth, who has strength for all your needs, and supplies it to you, who walks with you as a friend, who communes with you, who shares His own eternal life with you, who comforts you in trouble, who solves all your perplexities, who meets every crisis with you, who stands by your side always, who smooths your pillow in sickness, who goes down into the dark valley of death with you, and with whom you are safe. In short, He lives His own life in you, so that in actual experience it becomes your life. Knowing Him as a Friend and a Saviour, you feel assured in leaving all the future in His hands, just as you commit all the present to Him.

So it can never be emphasized too much, or too steadily kept in memory, *Christianity is Christ*. Being given to be head over all things to the church, He lived *Himself*. He taught *Himself*. So did His disciples teach after Him, setting forth primarily, not an elaborate theology, not a system of casuistry, but "they ceased not to teach and preach *Jesus Christ*."

He Was Born of a Virgin

So the New Testament sets forth not only what Christ did, but what He *was*. What He did grew out of what He



THE BAPTISM OF CHRIST

"I saw, and bare record that this is the Son of God." John 1:34.

was. He saved the world. But He did this because He was the divine Son of God, incarnated in human flesh.

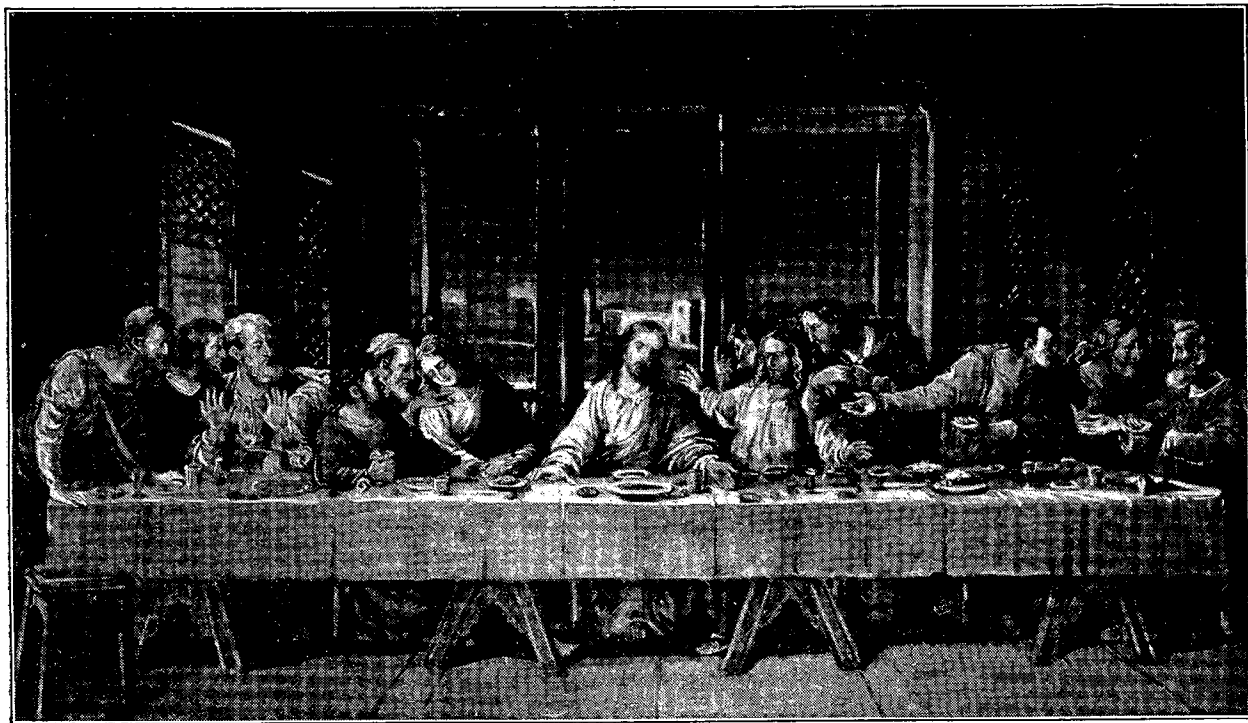
Jesus was begotten by the Holy Spirit and born of a virgin, as foretold by prophecy. His deity is further attested by His sinless life from childhood, by the descent of the Spirit and the voice of God at His baptism, by His ministry of loving service, by numerous miracles, by His resurrection from the dead, and last but not least, by the life He

now lives and the victory achieved in human hearts wherever His name is known and His grace received.

The account of the virgin birth of our Saviour is contained in the Gospels of Matthew and Luke. Mark and John do not record the birth of Christ, as their Gospels begin with His baptism, when He was thirty years of age, although John gives the account of the incarnation without referring to its method. These two records of the virgin birth will be found in Matthew 1:18-25 and Luke 1:26-38.

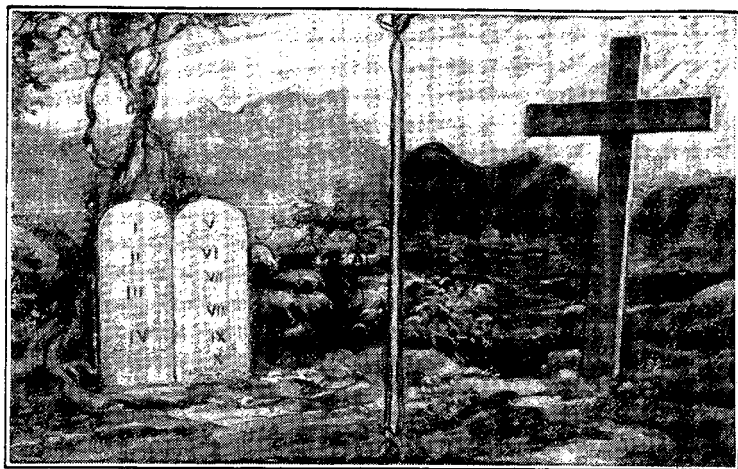
Paul, who wrote the major portion of the epistles, largely devoted himself to setting forth the need of fallen humanity for righteousness, and the way this need is met in Christ and His atonement. In doing this he often uses expressions showing his acceptance, as well as his knowledge, of the fact of the virgin birth. Such expressions as, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," and "concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh," and "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men," and "God sent forth His Son, made of a woman," show conclusively that Paul accepted the truth and believed the fact of the virgin birth.

Consider, too, the peculiar form of expression which Paul invariably uses with reference to the nature of Christ. John wrote that "the Word *was made* flesh." Paul adopted this significant expression and used it constantly. Thus Jesus, he said, was "*made* of a woman," "*made* under the law," "*made* a curse for us," "*made* of the seed of David," "*made* in the likeness of men," "*made* like unto His brethren." All of these things Christ *was made* to be. None of the things *was* He in His own original nature. But all of these things He *became* in order to save men, in whose likeness He was *made*. All of these things He was made to be by virtue of the virgin birth. Such a birth is taken for granted in the use of such expressions.



THE LORD'S SUPPER

"Take, eat: this is My body which is broken for you. . . . This cup is the new testament in My blood." 1 Cor. 11:24, 25.



THE LAW AND THE GOSPEL

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

THE SUBSTITUTIONARY DEATH

THE gospel of Christ teaches that man is a sinner, a violator of God's law, and is under sentence of death, condemned by that broken law to die, and that it is altogether beyond his power to save himself from this deserved fate.

Jesus came into the world to take man's place, to receive his guilt upon Himself, accept his sentence of death, and die in his place; and man's only hope of salvation is based upon this fact of Christ's substitutionary death, and is conditional upon the sinner's personal acceptance of Christ as his substitute and Saviour. Christ's death upon the cross is called the vicarious atonement.

The death of our Lord is, then, the great central, essential fact of human salvation. In that divine offering the penalty for sins was met, paid, discharged, and canceled, and we are saved simply by accepting His sacrifice. Our salvation centers in His death.

The death of Jesus was a vicarious death for sin, an expiatory, substitutionary death for the sinner. He died in the sinner's place. He died for sin, to meet its guilt and to pay its penalty. The sentence of the broken law against sin was carried out on Him. And it is by His death that we are saved. There is, and there can be, no such thing as salvation from sin without the vicarious death of Jesus Christ.

This great truth is taught throughout the Bible. Nothing is more clear. Nothing is emphasized more strongly through all the Scriptures. Death as a result of sin, and death to save from sin, are fundamental Bible truths.

Century after century before Christ came into the world, the truth that His death was to be a substitutionary one was taught to the people. From the very beginning of God's dealings with men the need of a blood sacrifice for the remission of sins was kept before the world. As soon as sin entered the world, this lesson was taught.

The Blood of the Lamb

Later the entire system of human salvation was portrayed by God in the sanctuary and its services. The Lord instructed Moses to erect in the midst of the camp of the Israelites a sanctuary where the Lord Himself would dwell among His people. In this sanctuary the Lord established a system of worship and sacrifice which revealed the only way of salvation from sin.

That system is described in full detail in the book of Leviticus. When any person in the great host of Israel committed sin, he thereby transgressed the law, the tables of which were in the most holy place of the sanctuary. "Sin is the transgression of the law." 1 John 3:4.

When the law was thus broken, it condemned the sinner to die. It demanded his life. It sentenced him to death. "The wages of sin is death." Rom. 6:23.

And "without shedding of blood is no remission." Heb. 9:22. The law demanded that blood be shed before the sin could be remitted. It demanded the life of the sinner.

Therefore the man who had sinned brought to the gate of the court of the sanctuary an animal such as had been selected for a sin offering. The sinner, with the lamb before him, placed his hand upon its head, confessed his sins upon the head of the lamb, and, in type, his sin passed from himself to the lamb.

It was now the lamb which the law condemned. The sin was upon the lamb. The law now demanded its blood. It



THE TYPICAL SACRIFICE

“Which are a shadow of things to come; but the body is of Christ.” Col. 2:17.

must die for the sin of the man. Then with his own hand the man slew the animal, and the blood was caught in a basin and by the priest was taken into the holy place of the sanctuary and sprinkled before the veil, behind which was the ark containing the sacred tables of the violated law.

This was done to satisfy the demands of the law that blood be shed for the remission of sins.

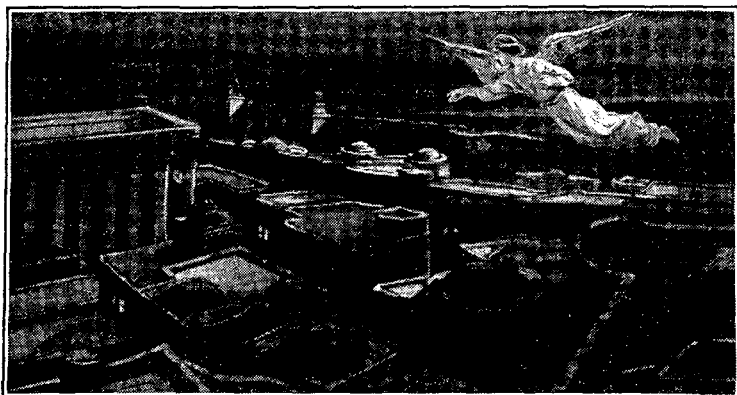
The Blood Atonement

Thus the man went free, and the lamb suffered in his place. The man was released from the punishment because

the lamb died in his stead, thus prefiguring the substitutionary death of Christ.

All this, of course, was done in order to inspire faith in the coming of "the Lamb of God, which taketh away the sin of the world."

This service went on constantly, through all the years up to the coming and death of Christ. Because of the sins of the people, blood was flowing daily at the gate of the



THE DESTROYING ANGEL

"When I see the blood, I will pass over you." Ex. 12:13.

sanctuary. Throughout the year this service of the sacrifice for sin kept the priests continually busy offering blood at the door of the sanctuary wherein was deposited the sacred law, the transgression of which was and is sin.

And all this was for the purpose of teaching the people their need of a Saviour, a substitute, one who would give His life for them. And every time they offered a sacrifice they were testifying to their faith in the "Coming One," the Lamb of God, the great antitypical offering for sin, who was to offer Himself in death for them. This death of the sacrifice, the blood atonement, was the very heart and essence of the sacrificial system described in the Old Testament.

The services of the Passover and the day of atonement also added their witness through the centuries to the need of atonement by blood to expiate sin.

This is the heart of the whole Word of God, the rock basis of the history of God's dealing with men.

Throughout the New Testament this same great truth regarding the blood atonement and vicarious death is iterated and reiterated, and put into every conceivable form of expression.

"The Son of man came . . . to give His life a ransom for many." Mark 10: 45.

"Whom God hath set forth to be a propitiation through faith in His blood." Rom. 3: 25.

"Christ died for the ungodly." Rom. 5: 6.

"While we were yet sinners, Christ died for us." Rom. 5: 8.

"When we were enemies, we were reconciled to God by the death of His Son." Rom. 5: 10.

"Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.

"He hath made Him to be sin for us, who knew no sin." 2 Cor. 5: 21.

"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 13.

"In whom we have redemption through His blood, the forgiveness of sins." Eph. 1: 7.

"Having made peace through the blood of His cross." Col. 1: 20.

"Who gave Himself for us." Titus 2: 14.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9: 14.

"But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9: 26.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10.

"For by one offering He hath perfected forever them that are sanctified." Heb. 10: 14.

"Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19.

"Who His own self bare our sins in His own body on the tree." 1 Peter 2: 24.

"For Christ also hath once suffered for sins, the just for the unjust." 1 Peter 3: 18.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

"God . . . sent His Son to be the propitiation for our sins." 1 John 4: 10.

So from end to end, by types and shadows in the Old Testament, and by actual faith in the New, the Bible holds forth Christ crucified as the only hope of sinners. And ever since the establishment of the Christian church, by the express command of our Lord Himself, throughout all the Christian centuries, in the Lord's supper there has been



FULL SURRENDER

"Just as I am, without one plea
But that Thy blood was shed for me."

celebrated His vicarious atonement. Every one who partakes of it is thereby testifying to his faith in the fact that Christ died for our sins, and that it takes the shedding of blood to save from sin.

Hope for All in the Cross

It makes no difference how black, how vile, how debased, how debauched, how polluted, how filthy, how unclean, how hard-hearted, how evil-tempered, how false, how covetous, how thieving, how murderous, a sinner may be, there is

ground for hope in the death of Christ. It matters not how well-educated, how refined, how cultured, how polite, how noble a sinner may be, there is salvation only in the blood of Jesus Christ. All are alike sinners. All alike need a Saviour. And there is no other Saviour from sin save the one who died on Calvary. And there is no other way of salvation save in His death. Education will not save. Culture will not save. Salvation is the gift of God through faith in Jesus Christ, and is made possible alone because of His death on the cross. The blood of Christ alone saves.

And the world can supply nothing else that saves, nothing else that removes the sense of guilt and alienation from God. Jesus died for me. That is all I need. That is all my soul needs. God will accept His death as my ransom from sin. And so—

“In my hands no price I bring,
Simply to Thy cross I cling.”

Throughout the centuries of the Christian era multitudes have heard and wept at this story of the cross of Christ, the story of the love of God and of the life and suffering of Jesus,—wept until the hardest hearts have softened and weary souls have renounced sin. This love and pathos is unsurpassed in any other story that has ever been told. The stoutest hearts have broken when told of Jesus and His love. Hundreds of thousands, yes, millions of devoted men and women have given their last full measure of devotion to the Saviour of mankind, because their hearts had been touched by the matchless story of His love for sinners.

And so nothing can change or take away from the fact that, with all its mystery and profound obscurity, the cross of Christ has been, is now, and ever will be, even more than all else in His marvelous story, that which has won hearts and fully satisfied human yearnings. Forever the song of the redeemed will be:

“Thou art worthy, . . . for Thou wast slain, and hast redeemed us to God by Thy blood.” Rev. 5: 9.



HE IS RISEN

The good news of the resurrection of Christ being reported in the streets of Jerusalem.



Painting by Herbert Schmalz

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THE RETURN FROM CALVARY

THE LIVING CHRIST

CHRIST predicted His death and foretold His resurrection. He declared He would not remain in the grave. He did this to encourage His disciples, and He did it also to confound His enemies. Both His followers and His enemies plainly understood that He was predicting His own resurrection from death.

On one occasion the scribes and Pharisees came to Him and demanded a sign that He was the Messiah. His reply was:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40.

He told His disciples "how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16: 21.

On one occasion Jesus said to His disciples, "The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry." Matt. 17:22, 23.

On their way to Jerusalem Jesus "took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." Matt. 20:17-19.

On the night of His betrayal, after He had eaten the last supper with them, Jesus once more told them of His resurrection. He said:

"All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." Matt. 26:31, 32.

There was another occasion when the Jews demanded a sign of Him, and He said:

"Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said." John 2:19-22.

The enemies of Jesus were fully aware, therefore, of the predictions which He had made regarding His resurrection from the dead. And after they had put Him to death, they recalled His words, and were afraid of them. We have the record:

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again." Matt. 27:62, 63.

It is true, of course, that the statements of Jesus before He arose, that He would arise, do not necessarily prove that He did arise, and yet they do have a decided bearing on the facts, and for this reason they are referred to here.

Very early on the morning of the resurrection some of the women who were among His followers came to the sepulcher to embalm and anoint His body. They found an empty tomb, but this was not all they found. They found a living Christ. In seeking for an explanation of the empty tomb, they were met by an angel with the announcement,



THE EMPTY TOMB

"He is not here, but is risen." Luke 24:6.

"He is not here: for He is risen, as He said." And as they ran to tell the glorious news, "behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshiped Him." Matt. 28:5-9.

Some of these women who saw Him that morning are named. There were "Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles." Luke 24:10.

After this, on the same day, He appeared to two other disciples, one of them named Cleopas, the account of which will be found in Luke 24:13-35.

The same day He appeared to Peter, who early that morning had been to the sepulcher with John, and found only an empty tomb. Luke 24:34; 1 Cor. 15:5.

Then the evening of that same day He appeared to the whole group of His disciples, with only Thomas absent, demonstrating to them that this was no hallucination by asking them to behold the wounds in His hands and feet, and to handle Him and see that a spirit did not have flesh and bones as they saw Him have. Luke 24:36-43. He then ate a meal with them.

Eight days later, when the entire eleven were together, including Thomas, the skeptical one, He appeared to them all, and said to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." John 20:27.

Still later He appeared to seven of His disciples — Peter, Thomas, Nathanael, James, John, and two others — by the Sea of Tiberias, and again ate with them. John 21:1-14.

Later, "He was seen of above five hundred brethren at once." 1 Cor. 15:6.

In fact, for forty days He was seen, handled, talked with, and eaten with, and He talked to and instructed His disciples in the things of the kingdom of God, and with reference to the establishment and carrying forward of the church of Christ and the extension of the gospel of the kingdom. Acts 1:3.

In testifying to these things the disciples were testifying to events which could easily be disproved, if they were not true. They were not speaking of things which had happened centuries before, but they were then current events. And they were not speaking of things which had happened on the other side of the world from where they were relating them,

but in the very streets of the same city where they told about them.

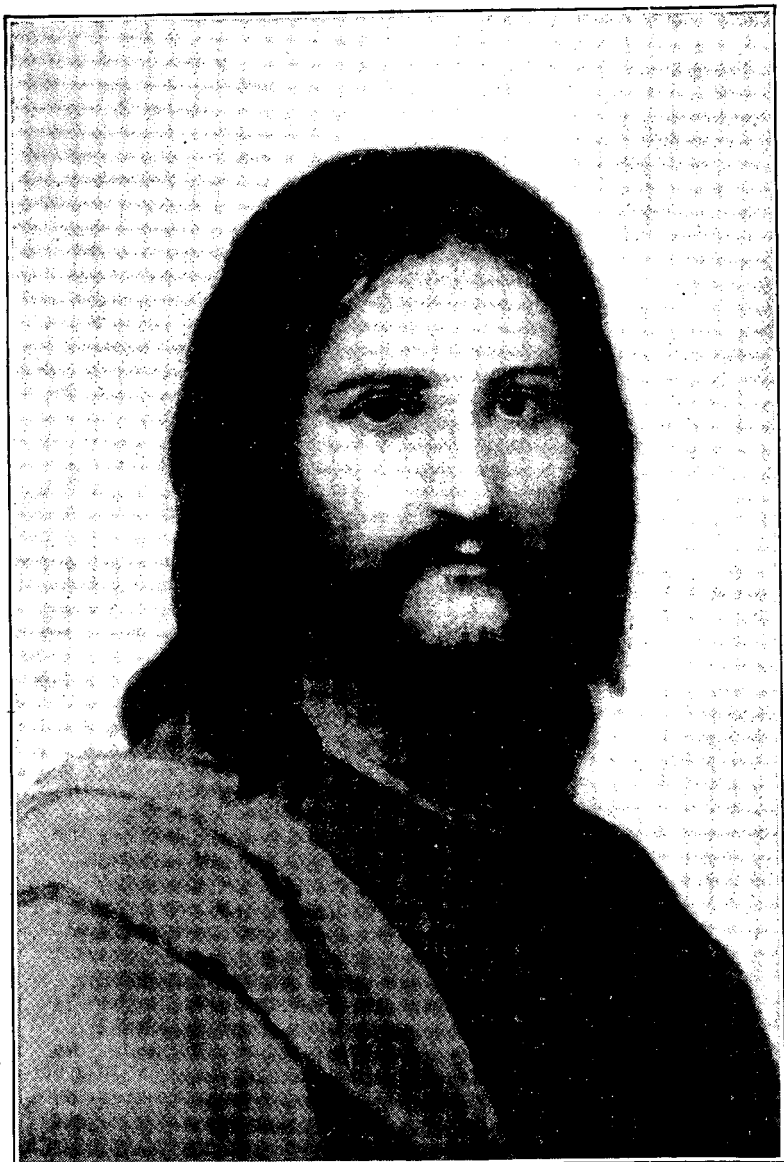
As a matter of fact, the very manner in which these fearless apostles published their testimony bears every mark of truthfulness. If they had been conscious of lying and deception, if they knew they were telling things which were not so, they would have been rather cautious as to where and when they told the tremendous thing they had to tell. Forgery and deception do not stand up boldly and face the world; they skulk and hide and dodge, and look for the corners and holes. But he that tells truth comes voluntarily to the light.

So these disciples, knowing they were telling the truth, told that truth in the very streets of Jerusalem. In the streets of the very city where Jesus had been hounded and crucified, there they asserted that He had been raised from the dead. Indeed, they went into the very courts of the temple itself, the most public place of resort of the Jews who had seen Him die on the cross, and in the very teeth of the men who had put Him to death they declared He had risen from the dead.

When brought into court, they did not quail. They knew their story was true. And knowing this, they dared, even before the high priest and the council and all the senate of Israel, to assert what they knew to be facts:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission [R. V.] of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5: 30-32.

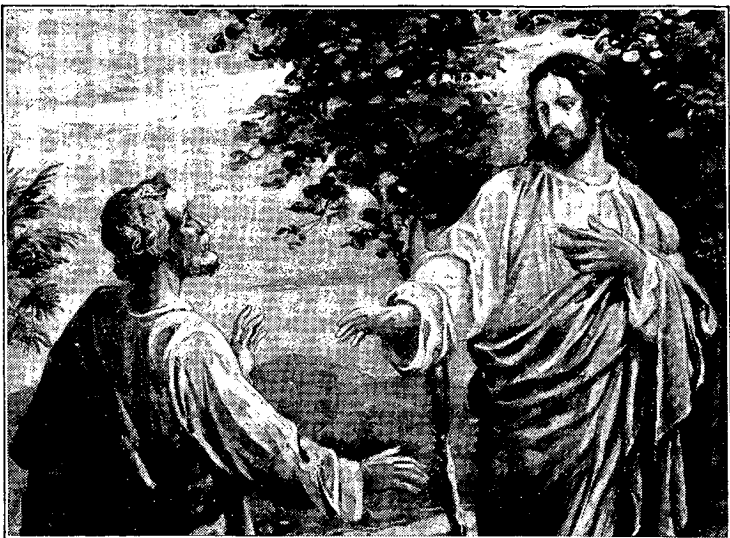
So Jesus, the great Captain of our salvation, though crucified, is no longer dead. He is the living Christ. And He is alive forevermore. It is because He lives and imparts His own glorious life to His word and His people, that His word has power and that His church cannot be overthrown even by "the gates of hell."



Painting by Hofmann

EMMANUEL, GOD WITH US

(See Matthew 1:23)



PETER'S CONFESSION

"Thou art the Christ, the Son of the living God." Matt. 16:16.

THE GOD-MAN

THERE are those who say they accept the teachings of Jesus,— His great moral teachings, His wonderful ethics,— and who look upon Him as a great moral leader, yet who do not accept His deity. But one of the chief teachings of Jesus was His divine Sonship. All His other teachings have value only as they are viewed in the light of His authority as "the only begotten Son of God."

Jesus came as God, He did the works of God, He spoke the words of God, He lived the life of God, He claimed to be God. Is His claim true?

Certainly the claims of Jesus are not those of a mere human teacher. He said, "I and My Father are one." John 10:30. He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28. This certainly implies pre-existence

and eternity of being. He said, "What and if ye shall see the Son of man ascend up where He was before?" John 6:62. He said, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man." John 3:13. And again He said, "Glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

Jesus existed with God "from the days of eternity," before He came into this world nineteen hundred years ago. He was God. And when He came into the world, He was God incarnate:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us." John 1:1, 2, 14.

Jesus Is the Creator

Existing with God from the beginning, He it was who made the world, and all created things. Jesus is the Creator.

"*All things were made by Him*; and without Him was not anything made that was made." "He was in the world, *and the world was made by Him*, and the world knew Him not." John 1:3, 10.

"In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: *for by Him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him*, and for Him: and He is before all things, *and by Him all things consist*." Col. 1:14-17.

"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.

"*Thou, Lord, in the beginning hast laid the foundation of the earth*; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Heb. 1:10-12.

Pre-existence, Omnipotence, Infallibility, Sinlessness

Jesus claimed pre-existence: "Before Abraham was, I am." John 8:58. "I came down from heaven." John 6:38. "The glory which I had with Thee before the world was." John 17:5.

Jesus claimed omnipotence: "All power is given unto Me in heaven and in earth." Matt. 28:18. "All things are delivered unto Me of My Father." Matt. 11:27. "The Father loveth the Son, and hath given all things into His hand." John 3:35. "Thou hast given Him power over all flesh." John 17:2.

Jesus claimed infallibility: "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. In fact, He claimed to be the very truth itself: "I am the way, the truth, and the life." John 14:6.

Jesus claimed to be without sin, and He challenged His adversaries to convict Him of sin: "Which of you convinceth Me of sin?" John 8:46.

Jesus claimed an exclusive kingship over the lives and souls of men. He called upon men to leave everything they had and follow Him alone. He assured them that He would not permit even the closest and dearest ties of nature and blood to release them from the ties which bound them to Him. His claim was superior to every other allegiance in the world.

He claimed to know God as no human being did or could, with a knowledge that was exclusive and peculiar: "Neither knoweth any man the Father, save the Son." Matt. 11:27. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

The Sent of God

Jesus claimed to have been sent by God into the world: "I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me." John 7:28, 29.

Jesus claimed to possess and give to others everlasting life: "He that believeth on Me hath everlasting life." John 6:47. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." John 6:51.



"I AM THE LIVING BREAD"

"If any man eat of this bread, he shall live forever." John 6:51.

Jesus claimed the power to raise men from the dead: "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:39, 40.

Jesus claimed omnipresence: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

Jesus claimed power to forgive men their sins, a power that belongs to God alone: "The Son of man hath power on earth to forgive sins." Matt. 9:6.

Jesus claimed that it will be His voice that will raise the dead to life at the resurrection: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. And that He had the power even then was demonstrated by the resurrection and the restoration of the son of the widow of Nain.

The Judge of All Men

Jesus claimed to be the judge of all men: "As the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5:26, 27.

Jesus made the stupendous claim that at the day of judgment all nations will be gathered before Him to account for the deeds they have done in the body, and that they will be accepted by Him or rejected by Him solely on the ground of what their attitude toward Him has been in this life: "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 they will be judged in accordance with their life records. Matt. 25:31-46.

The Son of God

Jesus claimed to be the Messiah, the Son of God. When Peter said to Him, "Thou art the Christ, the Son of the living God," Jesus admitted the accuracy of the statement, accepted it as referring to Himself, and declared that on this truth He would build His church. Matt. 16:13-18. It is upon this rock of the divine Sonship of Jesus Christ that the church is built, and it is because of this fact that "the gates of hell shall not prevail against it."

Jesus healed a man who was born blind, who was later cast out of the synagogue by the Pharisees because he professed to believe in Jesus. Later Jesus found him, and said, "Dost thou believe on the Son of God?" He answered, "Who is He, Lord, that I might believe on Him?" And Jesus said, "Thou hast both seen Him, and it is He that talketh with thee." And he said, "Lord, I believe." "And he worshiped Him." John 9:35-38.

When the high priest at His trial demanded that Jesus tell them plainly whether He was the Christ, the Son of God, or not, He once more claimed to be the Son of God. Matt. 26:63, 64.

God the Father also testified to the deity of His Son. At His baptism there came "a voice from heaven," saying, "This is My beloved Son, in whom I am well pleased." Matt. 3:17. On the mount of transfiguration there came "a voice out of the cloud," which said, "This is My beloved Son, in whom I am well pleased: hear ye Him." Matt. 17:5. And we have the further record that the Father said to the Son, "Thy throne, O *God*, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Heb. 1:8. Here the Father speaks to His Son, and calls Him "God."

Mighty Works

Not only did Jesus make these tremendous claims, but He did mighty works to support them. He performed miracles: healed sickness, cured leprosy, opened blind eyes, unstopped deaf ears, made lame men walk, and brought the dead to life.

The Stupendous Claims of Jesus

Now to sum it all up, Jesus claimed to be the Messiah; that He came from God, who sent Him; that He was the Son of the living God, "the only begotten of the Father;" that He was not only God's messenger, to speak God's word, but that He Himself was of the Godhead, having as such pre-existence, omnipresence, creative power, exclusive knowledge of God, power to have and to give eternal life, power to forgive sins, power to judge the world. In support of such claims, He wrought great signs and wonders, ruling the winds and waves, controlling the fishes of the sea, healing the sick, casting out devils, and even raising the dead. Such was Christ's testimony in word and work concerning Himself.

The Pre-eminent Christ

Not only the testimony of Christ Himself, the testimony of His Father, the evidence of His works and His words, witness to the deity of Christ, but the writers of the Bible also unite in giving Him a pre-eminent place.

Paul declared, "In Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. He also says that God "hath put all things under His feet." 1 Cor. 15:27. He declares it to be the purpose of God in the fulness of time to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1:10. He tells us that God has "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet." Eph. 1:20-22.

Peter writes that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1 Peter 3:22.

John calls Him "Lord of lords and King of kings." Rev. 17:14. He speaks of Him also as "the bright and morning star." Rev. 22:16. And John reports the words which He

heard Christ say of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13.

His Deity and Humanity

Ah, we have made no mistake! The historic faith of the church is true. Our Saviour is the King of heaven and earth, the Son of the living God, the Judge of the world, living today in heaven at the right hand of God, to intercede for us.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14.

Only in our nature, sinful and fallen, could Christ be tempted as we are. He "was in all points tempted like as we are," because he *was* in all points like us.

Jesus was both God and man. He was the God-man. His divinity was a true divinity, "very God of very God," not a seeming divinity. His humanity was a true humanity, not a pretended humanity. He partook of the essential nature of a fallen human being. He was true God and true man. In Him humanity and divinity were united.

To deny either the divinity or the humanity of Christ is to take away the Christ of the Bible, the Saviour of sinners, the hope of the world. To deny His divinity, as those do who take away His virgin birth, is to take away the salvation of humanity. But this is not worse than to deny His humanity; for this, too, takes away the salvation of man. The effect is the same in both cases. One is not more to be condemned than the other.

The Only Connection of Earth with Heaven

Christ is the only connection between heaven and earth, between God and man. His divinity connects Him with God. His humanity connects Him with man. In Him God and man meet, and in Him at-one-ment is made. He is the perfect Mediator. To take away either His divinity or His humanity would be to destroy His perfect mediation.

To illustrate it another way: Christ is the ladder set up on the earth, the top of which reaches to heaven, that ladder that Jacob saw:

"He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. 28: 12.

Jesus Himself claimed to be this ladder. In His conversation with Nathanael He said:

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1: 51.

Now, let either the top or the bottom of the ladder be cut off, and the effect is the same, the ladder then does not connect earth with heaven.

To deny the deity of Christ, which is done in denying the virgin birth, is to cut off the top of the ladder. To deny the humanity of Christ, is to cut off the bottom of the ladder. One is not worse than the other. Both alike are wrong. Both alike take away the Christ of the Bible, the Saviour of men.

The Bible very clearly teaches that Christ was truly human, that He partook of human nature as it now is. Isaiah, predicting the coming of the Christ, gives us His name Immanuel, "God with us." Isa. 7: 14. Sin made a separation between God and man, between God and us. God wanted that gulf bridged. Man could not bridge it, and so God bridged it.

God was with Christ from the very beginning. Christ did not need to come into this world in order for God to be with Him. But God wanted to be with men. He was not satisfied that men should be separated from Him. God wanted to be "with us." And so Christ became "us," so that God with Him might be "God with us." And that is Christ's name, "Immanuel," "God with us," because that is what He is. Blessed be His name!

It is unto "us" that a child is born, and it is unto "us" that a Son is given, in the prophecy of Christ recorded in

Isaiah 9:6, 7. Not to unfallen human nature, but to "us" even as we are in our sins.

The Word Was Made Flesh

John writes that the Word, which was in the beginning with God, and which was God, "was made flesh, and dwelt among us." John 1:1-3, 14.



E. J. Hall

THE CENTURION A WITNESS

"Truly this man was the Son of God." Mark 15:39.

Paul makes it clear that this flesh which Christ partook of was human flesh; for in Romans 8:3 he says, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

It is not meant by this that Christ became a sinner. Let such a thought be banished at once and forever. He never sinned. But He did bear our sinful nature for thirty-three years during His life, and our sinful acts and deeds were imputed to Him on the cross when He died; and in that

nature, by the power of God, which He received by constant surrender and trust, He lived a life of constant and unfaltering righteousness, a righteousness which He imputes to us to cover our transgressions, and which He imparts to us and implants in us, that we, too, by the same surrender and faith, may live His own blessed life in our sinful flesh.

In the weak, sinful, fallen, helpless nature of humanity, and by His connection with God, a connection which He promises to make with every sinner who will accept Him, Christ worked out the perfect way of human salvation, that way being complete reliance upon, and full surrender of the human to, the divine.

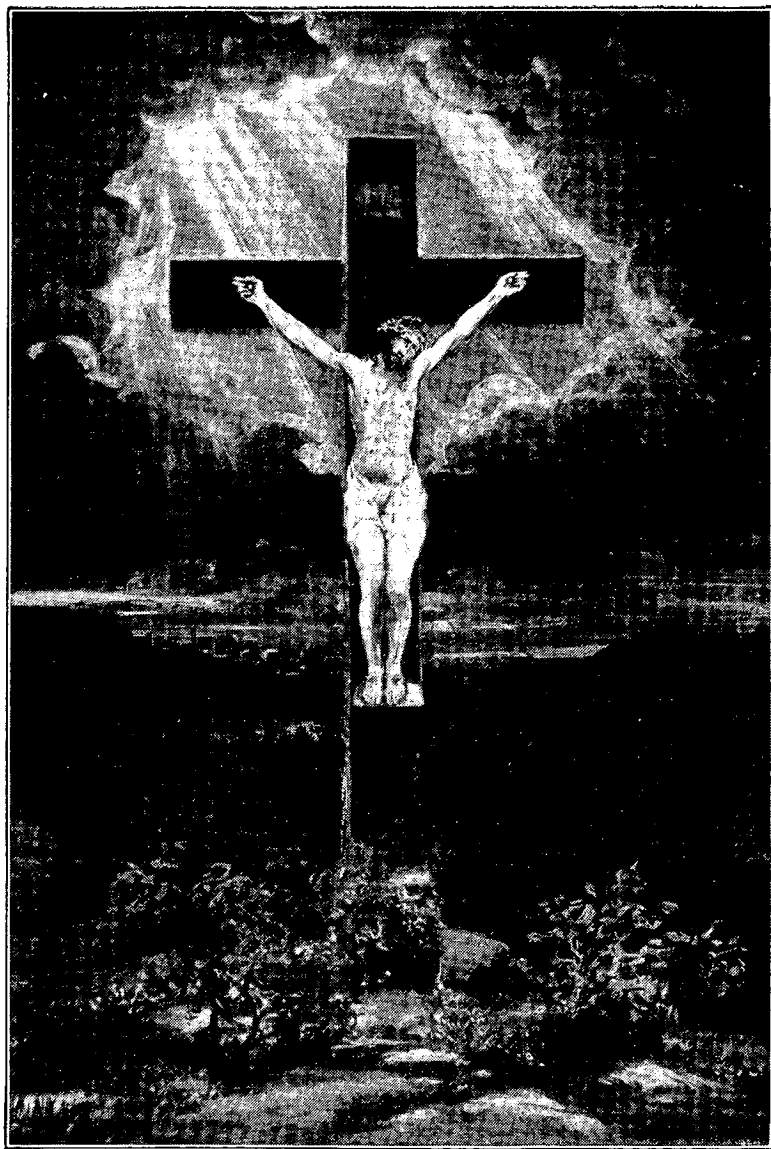
Again Paul writes that Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

He Partook of Human Nature

And again Paul points out that in order for Christ to meet sin at its very point of entrance into the world, He was born of a woman. Gal. 4:4. And He partook of that woman's nature just as it was, human nature, with all its risks and liabilities and tendencies.

To remove Christ from humanity by giving His human mother a nature entirely different from all others, is the very thing which the beloved disciple protests against, and which he sets forth as the identifying characteristic of the Antichrist:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:2, 3.



HE DIED FOR ME

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.



"LORD, TEACH US TO PRAY"

"Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22:31, 32.

THE WORLD'S REDEEMER

JESUS bore the sins of the world when He died on Calvary. The way is open for man to return to God. God is reconciled to man in Christ. Now let man be reconciled to God.

When Jesus died on the cross, He died for me. He died for every human being. He took the place of the sinner and died the death of the sinner.

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18.

The penalty for sin is death: "The wages of sin is death." Rom. 6:23. This death is more than the physical, temporal death which is the common lot of man. It involves separation from God and eternal death without hope.

Jesus took the sinner's place, died the sinner's death, suffered the sinner's penalty. He offered Himself as a substitute for the sinner. His death was a substitutionary death. His atonement is a vicarious atonement. And as such it offers the only hope of salvation to the sinner. "He died for us." Therefore, for the sinner who accepts Christ as his substitute the penalty of death is annulled by His cross, and the record of his sins is canceled.

Salvation is, therefore, redemption from sin and its penalty and power, not merely an illumination; it is a new birth, not merely an evolution.

The Divine-Human Substitute

Death was pronounced against the sinner for his sins: "The soul that sinneth, it shall die." Eze. 18:4. That death, pronounced upon the sinner, was carried out upon our divine-human Substitute. And He died as the sinner would have died.

It was when Jesus came into the garden of Gethsemane that He began to feel the full weight of the load of guilt represented by the sins of the world. Here His very heart was wrung by the sense of separation from His Father.

Here the fearful weight of the sins of the world pressed upon Christ with awful force. He discerned that in dying with these sins upon Him He must bear the frown of God against sin. He was tempted to think that this might mean that He never would have a resurrection, that He must bear the frown of God forever, and as a consequence be forever separated from His Father by death. It was this that impelled Him to cry out, "O My Father, if it be possible, let this cup pass from Me." Matt. 26:39. He was unable to see that He could ever be brought from the tomb if He died with the sins of the world upon Him. His own future was overshadowed with darkness.

It was at this point that the fiercest temptations of Satan wrung the heart of Christ. Almost He was tempted to let man bear the consequences of his guilt and die for his own

sins, while He gave up the attempt and returned to the place which He had occupied with the Father before the world was created. The sacrifice to be made for sin seemed almost too great if it meant that His life must be blotted from the universe. "The wages of sin is death"—eternal death. And Christ had volunteered to suffer for sin in the place of the sinner, and receive the punishment of the sinner upon Himself. Now the sins of the world were upon Him, and He was realizing all their terrible guilt in His own person for the first time. He experienced what the sinner will feel when he suffers the consequences of transgression.

Separation from God

It is evident that Christ could not take our place as our sin-bearer without experiencing the awful dread and fear of separation from God. It was this thought which forced from His pores while in Gethsemane the sweat which "was as it were great drops of blood falling down to the ground." Luke 22:44. His Father's face was hidden from Him; He was conscious of His Father's frown; He felt that the burden of the world's sin which He bore was separating Him from God, and that if He should die with these sins upon Him, He could not hope for a resurrection. He was unable to see through the grave. His hope in the future was dimmed, and the agony seemed more than He could bear.

While the fate of the world hung upon the decision of Christ, and when the struggle seemed to become too great for His strength, He was given a view of the human race which He came to save. He saw it lost in sin, under condemnation and sentenced to death and eternal separation from God. He saw that unless He took upon Himself the guilt and punishment of man, the race must perish. He saw that it could never enter the pearly gates of the heavenly city unless He laid down His life for it. He saw that no human being could ever walk the streets of gold throughout the ages of eternity unless He should carry out the purpose for which He had

come to the earth. It was either His life or theirs. It was separation from God for Himself or for them. Some one must die for that broken law, and it was either the race as a whole or the sacrifice which God had freely offered and which Christ had volunteered to be.

The Great Decision

With the vision of the lost race before Him, unless He should make the sacrifice, and facing the darkness shrouding His own future, Christ made His decision. He would go forward upon His great mission at any cost to Himself. "Having loved His own which were in the world, He loved them unto the end." John 13:1. He faced again the great decision for which He came into the world, and He decided in favor of the race which He loved. That His people might live with God throughout eternity, though He might not be there Himself, He decided to take their place, to bear their guilt and accept their fate, and to die in their stead. And so He set His face steadfastly toward the cross, and as He rose from Gethsemane's ground for the last time, He cried, "If this cup may not pass away from Me, except I drink it, Thy will be done." Matt. 26:42.

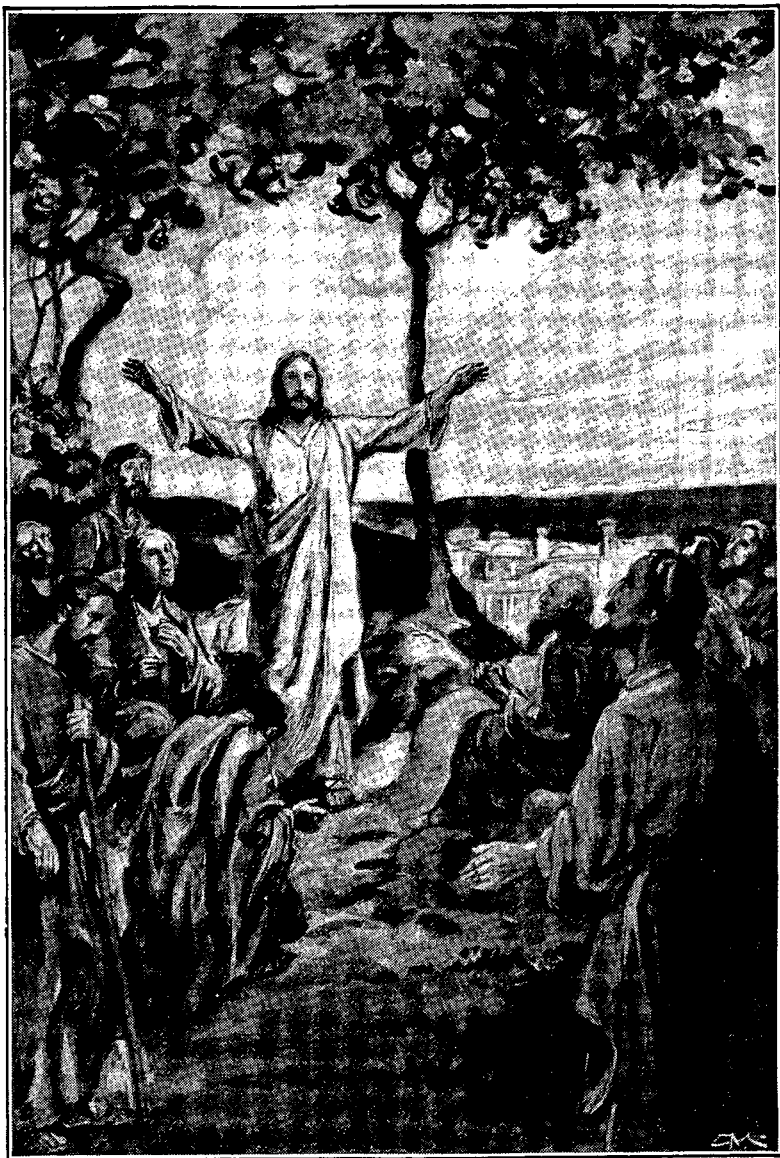
And so while His disciples slept, the great decision was made. Alone, with none to help or comfort, He drained the last scalding drop of the fiery cup, which none else could drain. If men were to be saved, there was no way out for Him but this. And having made the decision, His temptation was over,—the temptation to escape by His own divine power the fate in store for the human race. From this time onward the flesh was conquered. He had determined to meet the full penalty of sin, and no lesser pain could now make Him afraid. The priests and rulers might insult and jeer Him, the whole nation might taunt and jibe, but not one cry will be forced from those lips by pain or scourging, by thirst or glaring noonday sun, by thorns or nails or smiting of sin-stained hands. As a sheep before its shearers, so He would be dumb.

And so they hurried Him before Annas and Caiaphas, and then before Pilate, and on to Herod, and back again to Pilate, always in the midst of the vociferating crowd, who buffeted Him, and smote Him with the palms of their hands, and spat in His face, speaking sneeringly of His birth, and demanding that He perform for them a miracle.

Coming the last time from Pilate's judgment hall, after the sentence of crucifixion had been pronounced, they crushed down upon the weary head the cruel crown of thorns, and bowed the knee in mockery, and cried, "Hail, King of the Jews!" With no rest through the long night, hurried from one proud ruler to another, travel-stained, weary, footsore, and bruised and lacerated from the cruel scourging He had received, now in addition to it all He was laden with the weight of the heavy cross, and with no covering on His head from the broiling midday sun but the crown of thorns which had torn His brow in heavy gashes, He staggered on, the world's Redeemer, through taunts and jeers and mocking words.

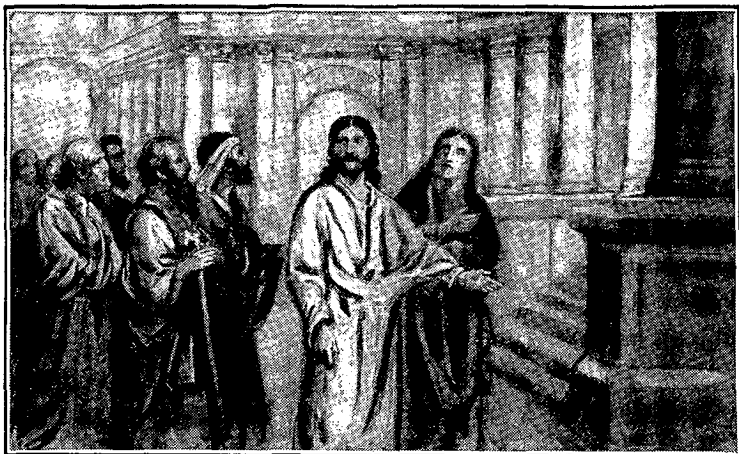
Reaching the place of Calvary, they stretched Him upon the cross and drove the nails through His quivering flesh. Then raising the cross with the Saviour upon it, they let it drop into the hole they had prepared for it, tearing wider the wounds in the hands and feet where the nails had pierced. With jeers and mockery they watched His dying agonies. And thus the Son of God gave up His life for you, for me.

In this way Jesus regained the world which had been lost by sin. He became the second Adam, and won the victory over sin which the first Adam had failed to win. He met Satan on his own ground, in his own dominion, and wrested from him the control of the world. He regained the lost dominion, and made a way of escape from death for all who had been brought into bondage through Satan. Christ is the world's Redeemer, the Saviour of men; and so He is your Redeemer and my Redeemer, if we truly believe.



THE SURE WORD OF PROPHECY

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



JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE

"Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2.

THE CERTAINTY OF THE SECOND COMING

FROM what has already been presented it is plain that this commonplace old earth of ours was at one time, nineteen centuries ago, visited by a Being from another world. What a thought that is! It is wonderful and soul-stirring. And it is altogether true. From the celestial world of light and glory Jesus deigned to come and walk this sin-cursed planet with His holy feet. He said, "I came down from heaven." And we believe His word.

But He is not here now. Long ago He returned to His Father. He was again received up into heaven.

If He was here once, certainly it is not impossible that He should be here again. Not only did He say, "I came down from heaven," but before He left the earth, He said also, "*I will come again.*"

That word is true. Jesus is really coming to the earth once more. He is coming again. This is not an invention of man, not a cunningly devised fable. It is a revelation of

God. It is one of the most prominent truths of the Holy Bible. It is among the grandest and greatest things, the most momentous things, contained in the Sacred Writings.

And since God has revealed it, it will surely come to pass. There is no uncertainty about it. It is settled in heaven, and will be fulfilled on earth. The very nature of the gospel of Christ demands it. His work for human salvation is incomplete without it.

Jesus came the first time "to seek and to save that which was lost." He was born, He lived, He taught, He labored, He worked miracles, He gave Himself as a sacrifice for sin, He died, He was raised, He ascended to heaven. And is that all? If so, it is not enough. The very purpose of His coming demands something more. We are not satisfied with such a climax. So far as it goes, it is well, but it does not go far enough.

If this is all, and the last we are to see of our Lord is His thrilling ascension to heaven nineteen hundred years ago, then His mission was a failure, and He might as well have remained in heaven. If the ages of the future are to go on in endless repetition of what has been; if the age-long battle between good and evil is to continue forever with only slight advantages to one side or the other, but without a definite outcome; if there is to be no decisive and triumphant conclusion of the work which our Lord began, then there is an incompleteness about the entire gospel scheme which is not at all to be reconciled with the idea of its divine origin.

The Only Fitting Consummation

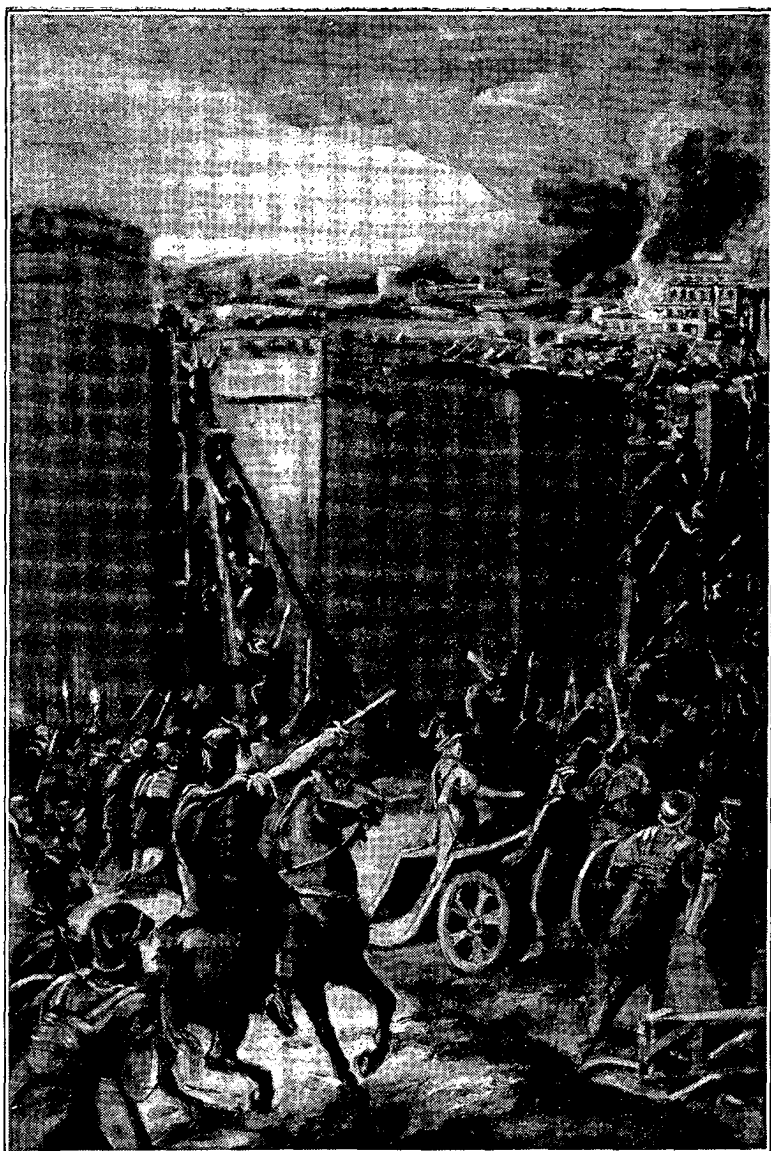
It is not sufficient, in reply to this, to say, as some do, that Christianity is a plant whose roots are in the earth and its flowers in heaven; that the beginnings are below and its consummations above. No, what has been begun here should be finished here. If Christ came to save the world, then His work will not be finished until the world is saved. If Christ brought salvation into the world, then in this world it ought to be fully accomplished. All its blessings, its fruits, its

achievements, should be seen in the very domain where they were first projected. So the plan of God for this world, the purpose of God for the human race, the gospel of God for human salvation, are incomplete without the return of Jesus to finish the salvation which He began in tears and blood. He must restore all things. He must destroy the works of the devil. He must inaugurate His kingdom. Then the drama of redemption will find a fitting consummation in everlasting glory.

So surely as the immutable Word of God teaches the second coming of our Lord, this great event will yet take place. Nothing can prevent its occurrence. Unbelief will not hinder it. Opposition to it will not stay its onward progress. Fear of it will not keep it from coming. It is predicted in the Word of God. It will come, then, with all its attending power and pomp and glory and majesty and sublime awfulness.

The certainty of the second coming of Christ rests also on the authority of Jesus Himself. Jesus was a teacher sent from God. He spoke with authority, not of Himself, but as God gave Him utterance. We can rely on what He said, for His words have proved true.

He spoke miraculous words, words that live to this day. There is nothing quite so evanescent as words. People use them all the time. Millions and millions have talked from childhood to the grave, and not a single word they have ever uttered is remembered. Other millions are talking now, and everything they say is forgotten within five minutes after they say it. But Jesus said of His words, "Heaven and earth shall pass away, but *My words* shall not pass away." Jesus wrote no books. He did not put His words down. His speeches did not appear in public journals. Yet His words have lived, and they live today. They live in the records of His apostles; they live in the literature of the ages; they live in the hearts of His people; and they live because the power of life is in them. He claimed that the words He spoke were



THE DESTRUCTION OF JERUSALEM

(By the Romans under Titus, A. D. 70)

"Zion shall be plowed like a field, and Jerusalem shall become heaps and the mountains of the house as the high places of a forest." Jer. 26:18.

given Him of God, that they would outlast the world, and would judge men at the last day.

These things are true. They have been proved true. Tens of millions have accepted them as true. They have demonstrated their truthfulness. The words of Christ have endured and are here today. They will continue to endure



JESUS WEeping OVER JERUSALEM

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

until men are here no more. Not one of them has failed. Christ was the most authoritative teacher that ever was on earth.

The Prophecies of Christ

Some of the words which Christ spoke dealt with things to come. He stood upon the Mount of Olives and wept over Jerusalem, saying, "The days shall come upon thee, that . . . shall lay thee even with the ground." Luke 19:4: 44. He said there would not be left there one stone upon another. Matt. 24:1, 2. He predicted the coming of false Christs and

false prophets, and said, "The desolation thereof is nigh." Luke 21:20. He declared the inhabitants of Jerusalem should fall by the sword, and "be led away captive into all nations:" and that Jerusalem would "be trodden down of the Gentiles." He spoke of nation rising against nation, kingdom against kingdom. He spoke of famines, earthquakes, and pestilences to take place. He foretold the abounding of iniquity, the waxing cold of the love of many, the affliction which should come upon the faithful, and their final deliverance from the enemy when the city should fall.

In fact, there is no feature of Jewish history from that time to this that Jesus did not foresee and foretell. The horrors of the siege of Jerusalem, the overthrow of the city, the slaughter and dispersion of the people, their being led away captive into all nations, the false Christs and prophets which should arise, the scattering of the Jewish people among all the nations of the earth,—all these were faithfully portrayed by Jesus, the rejected Messiah. And every one of them has come to pass exactly as foretold by Him. His words have lived.

Jesus Himself was despised and rejected, and given up to be slain by wicked men. But the generation then living did not pass until Jerusalem was overthrown. The chosen nation was rejected of God, and scattered to all the countries of the earth. And there has not been a year during all the nineteen hundred years since His words were spoken, that the dispersion, the captivity, the oppression of His ancient people, their deception by false prophets, their varied persecutions, have not borne infallible witness to the truth of the words that Jesus spoke.

The Testimony of Jesus

So the words of Jesus can be relied upon. They are dependable. If He has said He is coming again, that settles the whole question of the certainty of His return. And He has said just that.

Just before His death, Christ said to His disciples:

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

Here is a clear-cut, unequivocal promise, the meaning of which there is no possibility of mistaking. The Master Himself said, "I will come again." In the same chapter He repeats this by saying:

"I will not leave you comfortless ["orphans," margin]: I will come to you." John 14: 18.

And again He said:

"I go away, and come again unto you." John 14: 28.

To the unbelieving Pharisees and scribes, just before His betrayal, He said:

"Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23: 39.

When instructing His disciples in answer to their questions as to what should be the sign of His coming and of the end of the world (Matt. 24: 3), Jesus said:

"Then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

And again He said to His disciples:

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

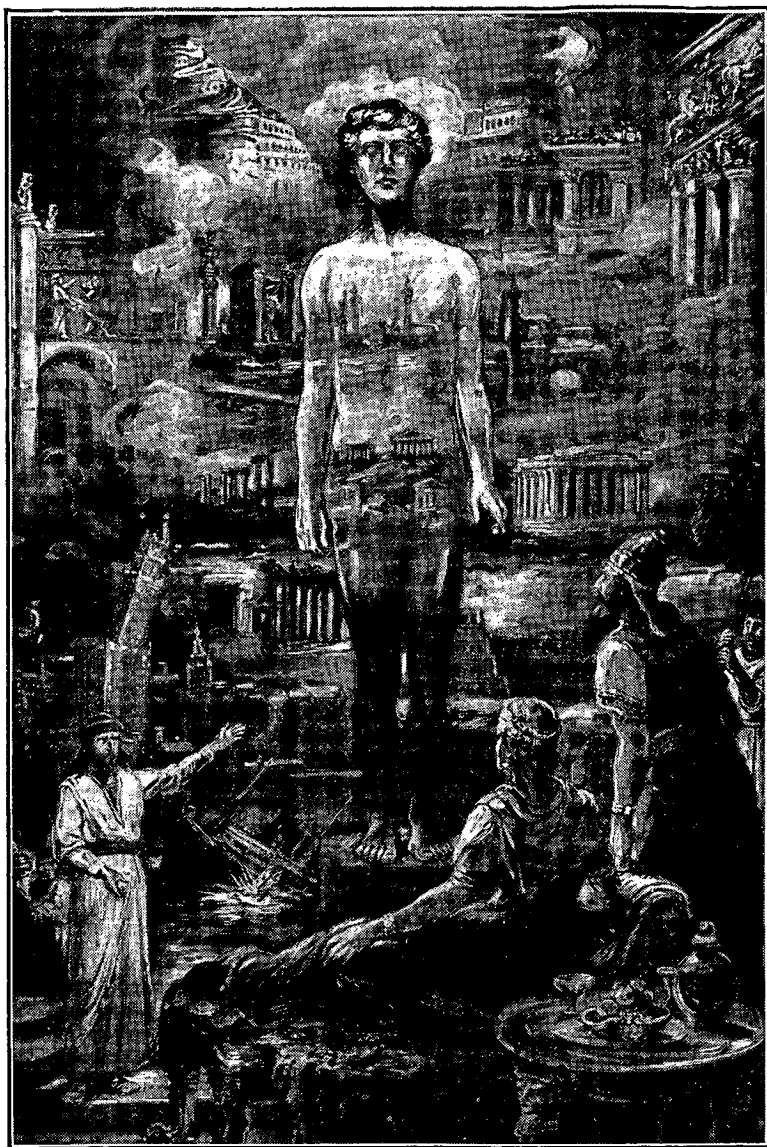
When adjured by the high priest at His trial, Jesus answered:

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

And in the last chapter of the Bible this same Jesus repeats three times to His servant John this truth of His second coming:

"Behold, I come quickly;" "And, behold, I come quickly;" "Surely I come quickly." Rev. 22: 7, 12, 20.

This uniform testimony of the Saviour is enough to create conviction in every heart which accepts Him as its guide and teacher. There is no doubt here. Jesus is coming again.



DANIEL'S GREAT PROPHECY

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.



THE HOPE OF THE WORLD

"His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14.

PROMISES AND PROPHECIES OF THE SECOND COMING

"AND to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:10.

To wait for the Son of God from heaven is among the most glorious privileges and most important duties of Christians. Take this away, and believers would be of all men most miserable. Leave it, and though their tribulations are many, they are of all men most happy.

They are urged to comfort one another with the promises of His coming, and especially as they "see the day approaching." Heb. 10:25. It will, therefore, certainly be agreeable to those "that love His appearing," to make an attempt to collect and compare the promises and prophecies of the Scriptures regarding this glorious event. Those who

are waiting with longing eyes to see Him whom, having not seen, they love; in whom, though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory (see 1 Peter 1:8), will be made happy as they review once again the multiplied assurances given in the Word of God of the second coming of the Saviour.

There never was, and never can be, another subject so profoundly interesting to all as the return of Jesus. And certainly there can be no other subject more important.

Old Testament Prophecies of the Second Coming

It is not alone in the New Testament that this great truth of the second coming of Christ is taught. The prophets of the Old Testament as well, most distinctly and impressively foretell the coming of the same great day.

The prophet Moses, in the passage already referred to as pointing to the first coming of Christ, also covered His second coming. (See Deut. 18:18, 19.) That Moses, in these words, was foretelling the second coming of Christ as well as the first, is positively affirmed by Peter in Acts 3:20-23.

Prophecies of David

Nathan the prophet, speaking to David, gave utterance to the following prediction:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom forever." 2 Sam. 7:12, 13.

Here the prophet certainly speaks of the coming of a Personage, David's Son, who will be established on David's throne, or His kingdom, "forever." This has never been fulfilled, and will not be until Jesus comes into His everlasting kingdom, when He, as the true Master builder, shall complete the Lord's house.

David himself, a prophet as well as a psalmist, wrote:

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His

people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Ps. 50: 3-6.



MOSES FORETELLING THE COMING PROPHET

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deut. 18: 15.

This passage plainly foretells Christ's coming to judgment. This is His second, not His first, coming.

Prophecies of Isaiah

Isaiah foretold the future coming of "the day of the Lord:"

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isa. 13: 6, 9.

The desolation of the earth and the destruction of sinners will take place at the second coming of Christ, of which this is a prophecy.



NATHAN'S PROPHECY OF THE EVERLASTING THRONE
OF DAVID

"I will set up thy seed after thee; . . . I will stablish the throne of his kingdom forever." 2 Sam. 7:12, 13.

Of this day Isaiah again wrote:

"Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 21.

This will be fulfilled only when Christ comes the second time. It is then that the bloodguiltiness of the wicked throughout the whole earth shall be disclosed before the entire universe, and when the dead shall no more be covered in the dust of the earth.

Isaiah spoke once again of Christ's second coming when he wrote:

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." "And 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: 4, 10.

It is the second coming of our Lord that brings vengeance on the enemies of God, and salvation for His feeble and afflicted saints. It is then that "the ransomed of the Lord shall return, and come to Zion."

Prophecies of Jeremiah

Jeremiah, too, included the second advent in this prophecy:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6.

While this passage plainly deals with the first coming of Christ, it just as plainly reaches in its complete fulfilment to the second coming.

Prophecies of Ezekiel

Ezekiel wrote:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21: 25-27.

Here Ezekiel is speaking of the kingdom of David. When this kingdom passed into captivity to Babylon, "the diadem" was removed, "the crown" was taken off, it ceased to be "the same;" he that was "low" (Nebuchadnezzar) was exalted, he that was "high" (Zedekiah, the last king of Judah) was abased, and taken captive. Then the kingdom was to be still further overturned, from Babylon to Medo-Persia, and overturned from Medo-Persia to Greece, and again and finally overturned from Greece to Rome, after which "it shall be no more, until He come [Christ at His second coming] whose right it is; and I will give it Him."

Prophecies of Daniel

Daniel, interpreting Nebuchadnezzar's dream of the great image, said:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

Daniel had explained to the king the meaning of the various parts of the image,—the head of gold, Babylon; the breast and arms of silver, Medo-Persia; the waist and thighs of brass, Greece; the legs of iron, Rome; and the feet and toes of iron and clay, the nations that arose in Europe upon the ruins of the Western Roman Empire. And then his vision penetrated beyond all earthly kingdoms to the great kingdom of Christ which is to be established on the earth after the destruction of the present world governments.

Of this kingdom and the second coming of Christ, Daniel spoke again:

"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." Dan. 7:13, 14.

And once more Daniel testified of that day when Christ shall come the second time to deliver His people:

"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. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 1-3.

Habakkuk

Habakkuk gave a striking description of Christ's second coming in power and glory, with His glory covering the heavens and His praise filling the earth, when he wrote:

"God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of His hand: and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting." Hab. 3: 3-6.

Zephaniah

Zephaniah, too, foretold this great event:

"Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, He hath bid His guests." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1: 7, 14, 15.

Prophecies of the New Testament

In the New Testament the apostles of Christ constantly emphasize this great truth. Thus Paul wrote:

"Every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" "To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." "The Lord Himself shall descend from heaven with a shout." "The Lord Jesus shall be revealed from heaven with His

mighty angels." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time." "Yet a little while, and He that shall come will come, and will not tarry." 1 Cor. 15: 23; Phil. 3: 20; 1 Thess. 1: 9, 10; 2: 19; 3: 13; 4: 16; 2 Thess. 1: 7; Titus 2: 13; Heb. 9: 28; 10: 37.

And Peter gives similar testimony, as follows:

"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; and He shall send Jesus Christ, which before was preached unto you." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." Acts 3: 19, 20; 1 Peter 1: 13; 5: 4; 2 Peter 1: 16.

James, the brother of the Lord, also counseled, saying:

"Be patient therefore, brethren, . . . for the coming of the Lord draweth nigh." James 5: 7, 8.

John testified to the same truth:

"Now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." "Behold, He cometh with clouds; and every eye shall see Him." 1 John 2: 28; 3: 2; Rev. 1: 7.

So important is this truth of the Lord's second coming that the Father, at the time of the ascension of Jesus, sent two angels with a special message to the earth to tell His disciples that He would return. The record says:

"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.

And John, the beloved disciple, closes the long line of witnesses when he cries out, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1: 7. Truly, Jesus is coming.

The Blazing Splendor of the Son of God

Some day, and soon, the skies will disclose their glorious Maker. Some day we who often watch the sky will see a cloud such as we have never seen before. We have seen inky black clouds, and clouds of snowy whiteness; clouds brightly tinted and many silver lined; clouds made brilliantly gorgeous by the afterglow of the setting sun. But we never yet have seen a cloud made magnificently glorious by the blazing splendor of the Son of God. We have seen clouds charged with thunder and lighted up by flashes of lightning. Not yet have we seen a cloud charged with the wrath of God and flashing with the radiance of the Son of God. Afar off we have seen the morning clouds as they have enwrapped the distant mountain peaks and daintily capped the hilltops. We have yet to see the cloud which shall enfold the awful form of the Mighty One. We have seen clouds driven as chariots to carry rain to the dry and thirsty fields. A cloud will one day be seen that will be the chariot of heaven's King of glory when He comes to refresh His saints.

What a sight it will be! How it enraptures the faithful ones who "love His appearing," and who have hoped to the end "for the grace that is to be brought unto" them "at the revelation of Jesus Christ." Of a sudden the blazing light of day will take on a new brightness, above all the glory of the sun, and grow still more light, more bright, and more dazzling, until there is revealed to us the advancing glory of the King of kings. And on a glory cloud of myriads of angels the all-conquering Christ will come again to earth.



THE FAITHFUL STEWARD

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.



THE FIVE FOOLISH VIRGINS

"Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not." Matt. 25:11, 12.

PARABLES REGARDING THE SECOND COMING

Not only did our Lord, when He was here nineteen centuries ago, make many plain, positive statements giving assurance of His second coming, but He also spoke many parables in which this great truth was forcefully presented. Most of the public teaching of Christ was by parables, and it is truly astonishing to note what a large part of this teaching had reference to His second coming.

In connection with the great prophecy of our Lord in Matthew 24, in which He gave numerous signs of His second coming, Christ spoke the parable of the ten virgins:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom

cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 1-13.

The Wise and the Foolish Virgins

All this, it will be noticed, is to receive its fulfilment in connection with His second coming. The waiting church is divided. Some are "wise" in relation to the "Bridegroom's" return from the "wedding;" others are "foolish." The "wise" made full preparation for His coming; the "foolish" did not prepare, and when the Bridegroom came, were not ready to go in to the wedding, and as a consequence were shut out.

All of them "slumbered and slept" during the tarrying of the Bridegroom. They were not aware of the exact time of His coming. While they watched, they slept. Just such a state of sleep, or indifference and inaction, even of the churches, to precede Christ's second coming, is many times predicted in the Scriptures. When foretelling the signs of His second coming, Jesus spoke of abounding iniquity, the love of many waxing cold, and many offended and betraying one another. Matt. 24:3, 10-12. In another place (Luke 18:8) He speaks of scarcely finding "faith on the earth" at His coming. It was in anticipation of such a condition that Paul wrote: "It is high time to awake out of sleep: for now is our salvation nearer than when we believed;" and, "Therefore let us not sleep, as do others." Rom. 13:11; 1 Thess. 5:6.

It is not necessary to explain this parable in detail. This and other parables are referred to only to show how large a part the second coming of Christ had in all the Saviour's teaching. This parable should not be passed over, however,

without pointing out that some of the people of God will be ready, through the work of the gospel, and the grace and Spirit of God, to meet the Judge, the King, the Bridegroom, at His coming, and to go in with Him to the "marriage supper of the Lamb;" while others of every age, rank, and description, both in and out of the church, because of their unnecessary lack of preparation or their trusting in some false refuge, as a lamp without oil, profession without grace, or hope without evidence, will be forever shut out. Certainly it is not enough merely to know that the Lord will come. There is a very necessary preparation to be obtained for that most solemn event.

The Parable of the Talents

There is, too, the parable of the talents:

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which

hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:14-30.

Jesus is the "man traveling into a far country." That "far country" is heaven, to which He has returned. Before going away He delivered His affairs in this world,—the work of human salvation,—into the stewardship of His servants. He gave them special privileges and opportunities, and looks for a faithful improvement of these on their part, to the end that they shall become "good and faithful servants," and may obtain the everlasting joy of their Lord. "After a long time," now very nearly at hand, He will come again, and "reckon with" them all in a final judgment, in which they will be required to render an account of their stewardship, as a result of which they will receive reward or punishment "according to their works."

The Parable of the Tares

Again, there is the parable of the tares:

"Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . .

"Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of

His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 24-30, 36-43.

Here, plainly, "the end of the world" is to be connected with a work of separation between righteous and wicked, the reward of the righteous and the punishment of the wicked.

The Parable of the Net

Following this is the parable of the good and bad fish:

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13: 47-50.

The teaching here of the coming of judgment, is the same as in the parable of the tares.

The Parable of the Forgiven Servant

After this Jesus gave the parable of the forgiven servant (Matt. 18: 23-35), who took his fellow servant "by the throat," which parable also ends with his being delivered "to the tormentors," which is at the time of the judgment, or the return of our Lord.

The Parable of the Laborers in the Vineyard

In addition to these there is the parable of the laborers in the vineyard:

"The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

"So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." Matt. 20: 1-16.

Here, too, is the lesson of the future accounting with reference to the work of the Lord's servants, when "the burden and heat of the day" is finished, and the labor assigned is finished, and the time of reward comes.

The Parable of the Marriage of the King's Son

Like unto these is the parable of the marriage of the King's son:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matt., 22: 2-14.

Here the invitation of the gospel is sent out, and not accepted; and sent out again, and made light of; and sent out again with greater urgency, and good and bad gathered, furnishing the wedding with guests. Wedding garments were furnished the guests, representing Christ's own righteous-

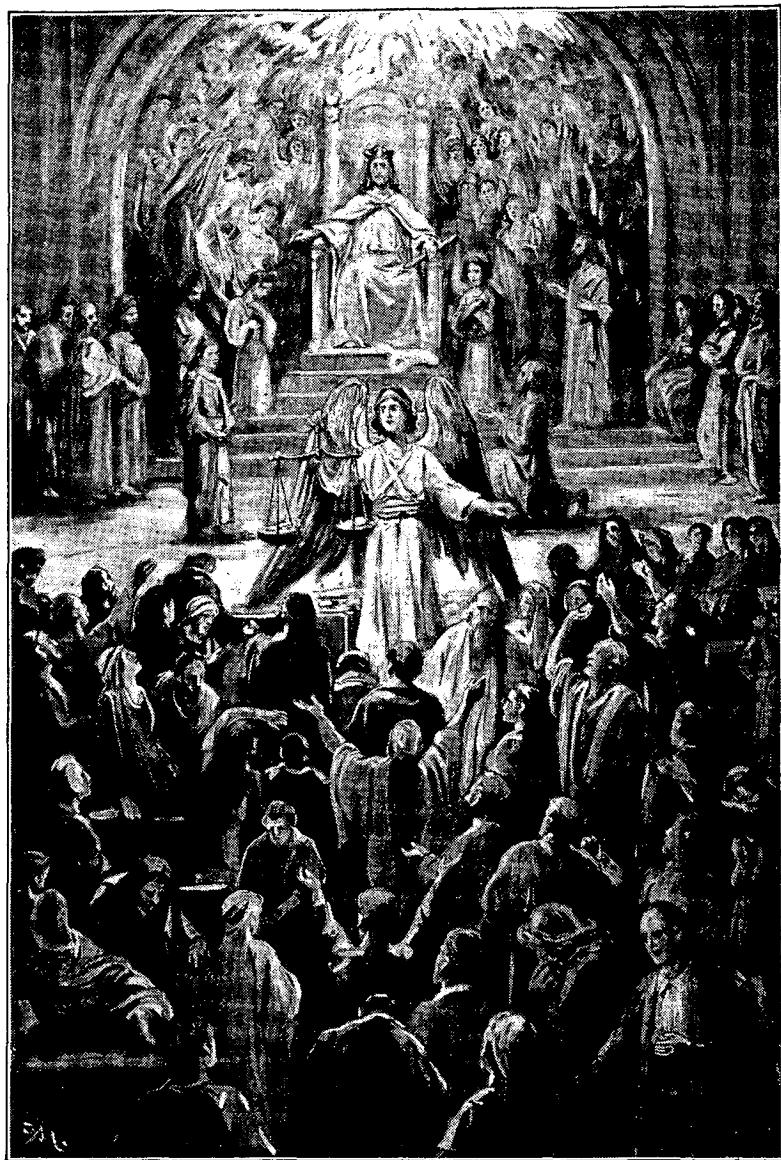


THE MAN WITHOUT THE WEDDING GARMENT

"Friend, how camest thou in hither not having a wedding garment? And he was speechless." Matt. 22:12.

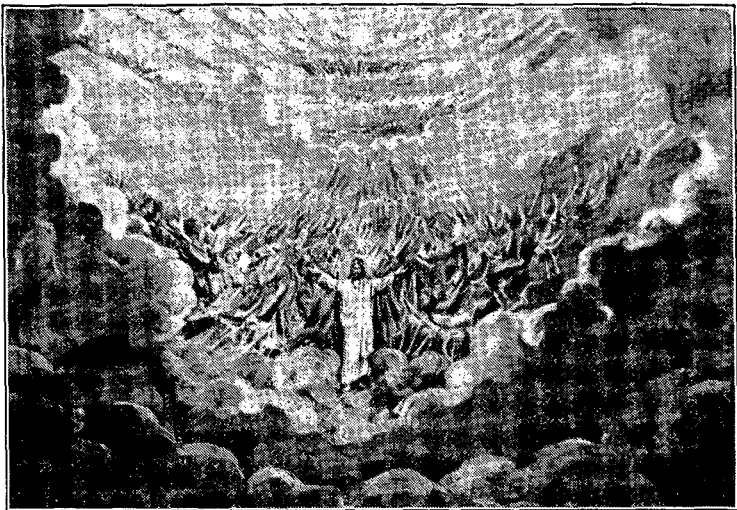
ness, and only those having these on were allowed at the marriage supper, those who had not accepted them being cast "into outer darkness."

Thus in parable after parable Jesus set before the world in His teaching the truth of the coming of His kingdom, His own personal return as King and Judge, the final judgment of the world, and the ultimate rendering of rewards and punishments.



THE JUDGMENT

"We shall all stand before the judgment seat of Christ." Rom. 14:10.



THE RESURRECTION OF THE JUST

"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: 16, 17.

THE PURPOSE OF THE SECOND COMING

TRULY, Jesus is to return. The plan of salvation would be incomplete without the second coming of our Lord. It is this glorious event which brings to full fruition all the benefits and blessings and provisions of the gospel.

The Scriptures not only set forth the certainty of Christ's return, but also make plain the purpose of it. It has its specific object. Men may do things aimlessly and without purpose; God does not. The first coming of Christ had its definite objectives. So, also, has His second coming.

When He was here nineteen centuries ago, He sowed the seed of the kingdom. When He comes again, it will be to gather the full harvest of that seed sowing.

The purpose of the coming of Christ the second time is ninefold; namely, to receive His people unto Himself, to raise the blessed dead, to translate the righteous living, to judge

the world, to reward the righteous, to destroy the wicked, to redeem the earth, to restore all things, and to reign forever.

To Receive His People

He is coming to receive His people unto Himself. When He spoke to His disciples and told them about His departure, in that wonderfully tender and comforting talk He had with them just before His crucifixion, Jesus clearly stated this as one object of His coming. He said:

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

From the very beginning of the creation it has been a part of God’s eternal purpose in Christ that His people should be with Him throughout eternity. It was to make preparation to carry out this purpose that Christ returned to heaven from this earth. Even now He is preparing “a place” in His Father’s house for His people. And He will come again to take them to Himself, that where He is there they also may be.

His faithful people are to be gathered together at that day by the angels of God:

“He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matt. 24: 31.

To Raise the Blessed Dead

But when Jesus returns, myriads of His people are asleep in death. So—

He is coming to raise the blessed dead. Those who have died are to be made alive. Those who have fallen in death are to be raised up:

“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.

The resurrection of the righteous is to take place at the second coming of Christ:

"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.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Cor. 15: 22, 23.

"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." Dan. 12: 1, 2.

It is, therefore, when the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, that the earth shall disclose her blood and no more cover her slain. Isa. 26: 21.

Then, too, those who are alive, not having tasted death, will be united with those who are raised from the dead, and both groups together will be caught up to be eternally with Jesus.

To Translate the Living Righteous

He is coming to translate the living righteous.

"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: 17.

It is when the trumpet shall sound at the second coming of Jesus that the sainted dead and the living saints will both be changed from their corruptible, mortal state, in the twinkling of an eye, and be given a glorious immortal life:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

And this will make them like their divine Master:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

To Judge the World

He is coming to judge the world. There is to be a judgment. The Bible makes that plain:

"The Lord shall judge His people." "God shall judge the righteous and the wicked." "God shall bring every work into judgment." "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Deut. 32: 36; Eccl. 3: 17; 12: 14; 2 Peter 2: 9.

It is impossible that this should take place before the end of all things, for God holds men responsible, not alone for the commission of their own deeds, but also for the consequences resulting from their deeds:

"Great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 32: 19; 17: 10.

Now it is clear that while the "ways" of a man may be manifest at the time of his death, the "fruit of his doings" will not then be fully ripe. He cannot be judged until the very end of time. For what a man does lives after him. The streams of poison which had their sources in infidel pens, continue to flow through the years to the end of time. The Christian fortitude of the martyrs of Jesus, the faithful, self-sacrificing zeal and earnestness of the true children of God, are fountains of perpetual blessing to the world to the close of human probation. Therefore, the final reward or punishment must be delayed until the ultimate results of every good and evil action can be surveyed and the fruit of a man's doings rightly estimated.

To this agree the words of David, who says:

"He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96: 13.

Paul makes it very clear that the judgment of both the living and the dead will take place at the second coming of Christ:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4: 1.

It is clear that the time of judgment will be when Jesus comes. To sit as judge on the throne of eternal justice is

one of the objects of His return. God "hath appointed a day, in the which He will judge the world." Acts 17:31. "The word that I have spoken, the same shall judge him in the last day." John 12:48. This "last day" is when Jesus comes. At that time the world will be judged. Then it will be known whether our lives have been lived in vain.

Then the final separation between the righteous and the wicked will 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.

Of Christ's second coming it is said:

"He cometh to judge the earth." "Our God shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that He may judge His people." He "shall judge the quick and the dead at His appearing and His kingdom." Ps. 96:13; 50:3, 4; 2 Tim. 4:1.

To Reward the Righteous

He is coming to reward the righteous.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

It is then that the righteous are to be rewarded for their faithfulness. It is then that He will make up His jewels. He will send forth His angels, and they shall gather together His elect. Crowns will be placed on worthy brows; the redeemed will be made immortal, arrayed in white, and will joyfully enter into their happy existence in God's eternal kingdom, where nothing can ever come to molest or make afraid, to mar or cause unhappiness. The trial of their faith is to be "found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. It is when the Chief Shepherd appears that His people will receive a crown of glory that fadeth not away.

It was at the second coming of Christ that Paul expected to receive his reward for faithfulness:

"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: 8.

It is then that Christ will bring complete salvation to His people, salvation from death and the grave forever:

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

Of this glorious time it is said:

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 8, 9.

The coming of Christ will assure to His people the kingdom which has long been promised them:

"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." Dan. 7: 27.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

"And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 10.

To Destroy the Wicked

He is coming to destroy the wicked. Those who have refused His mercy, turned away from His truth, trampled upon His law, persecuted His people, and done despite to His grace, will then meet their eternal fate:

"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2: 7, 8.

Concerning this same punishment of the wicked, Isaiah says:

"With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isa. 11: 4.

And John also wrote of this punishment of the enemies of God:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

To Redeem the Earth

He is coming to redeem the earth. Not only the race of men, but the earth itself has been lost and is under a curse. God gave it to man at the beginning. Man sold himself and his dominion of the earth to Satan. The earth was subjected to the curse under which it still groans and travails. It is out of order, torn, tossed, and racked like a sick man. A great malady is upon it. But harmony and beauty are yet to be restored. The second Adam will completely undo the works of the first Adam. Christ has purchased the earth. We are now waiting for the "redemption of the purchased possession." When Jesus comes the second time, He will bring the earth back to its former beauty. It will then shine with more than its original glory. For when He comes, then shall take place the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 21.

And so "we . . . look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. "The righteous shall inherit the land, and dwell therein forever." Verse 29. And in order to fit it for their dwelling-place, the Lord will redeem it when He comes again.

To Restore All Things

He is coming to restore all things. All that has been lost through the introduction of sin into this world will be restored when Jesus comes.

At the beginning of this history of the world, mankind was placed in the garden of Eden, and given the privilege of eating of the tree of life. It was God's purpose for man that he should ever remain in this paradise and possess eternal life. This plan was thwarted by sin, but God has kept this purpose for man in mind through all the ages which have passed since then, and through Christ all things will be restored to those who accept the plan of salvation. This has been foretold by many of the prophets, and Peter speaks of it in this way:

"He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 20, 21.

A description of the restored earth, with the redeemed race upon it, will be found in the last two chapters of the Bible. It is the second coming of Christ which will prepare the way for the establishment of this new earth, where the people of God shall dwell throughout eternity.

To Reign Forever and Ever

Jesus is coming as King of kings and Lord of lords, to reign forever and ever. Says the prophet:

"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 hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 11, 16.

The kingdom over which He will rule will be an everlasting kingdom. This is stated in many places:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall stand forever." "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." "The Lord shall reign over them in Mount Zion from henceforth, even forever." "Of His kingdom there shall be no end." Dan. 2: 44; 7: 14; Micah 4: 7; Luke 1: 33.

Surely, with all these wonderful and glorious purposes to be worked out by the coming of Christ, we cannot afford to give up the precious doctrine of His coming. This is indeed a "blessed hope." As we contemplate the stupendous events of the near future, the events which cluster around the glorious appearing of Christ, there comes from our eager hearts the cry of John, "Even so, come, Lord Jesus."

What is the world and all that it holds in comparison with this? What is reproach, what is suffering, what is the loss of all things, when this is set over against them? Paul chose well when he decided to forsake all things, to endure all things, even to forget all—losses and labors, perils and pains—as mere trifles of no account, if by any means he might attain unto the resurrection of the dead.

An Exceeding Weight of Glory

Do some who read these words hope for this blessedness? Are we living so as to be children of the resurrection? What a tremendous goal for any life! This is glory, substantial glory, an exceeding weight of glory! To be accounted worthy to obtain that world and the resurrection from among the dead, what object that men can strive for can be compared to this?

And this is our hope. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." And to those who cherish such a hope, comes the further word of admonition:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."
2 Peter 3: 13, 14.

Every man, too, that hath this hope in him, purifieth himself; he will keep his body under; forgetting those things which are behind, and reaching forth unto those things which are before, he will press toward the mark for the prize of *this* high calling of God in Jesus Christ.



CHRIST COMING IN GLORY

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.



“ AS THE LIGHTNING ”

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

THE MANNER OF THE SECOND COMING

FULL and complete and in much detail is the instruction of the Bible regarding the return of our Lord. It not only makes plain the certainty of His return, and the purpose thereof, but also sets forth clearly the manner of His coming.

His reappearance will be no secret, hidden event. It will not be a spiritual coming. When He comes again, He will come *in person*, He will come *literally*, He will come *visibly*, He will come *bodily*, He will come *in the open sight of all the world*, He will come accompanied by a *demonstration of glory and power* never before witnessed on earth.

God poured out His Spirit on the day of Pentecost in a wonderful way; but that was not the return of our Lord. From that first outpouring until now the Spirit has been with true believers; but this is not the second coming of Christ. Jesus has been with His church for these nineteen centuries, to aid, to comfort, and to bless, in fulfilment of

His gracious promise, "Lo, I am with you alway;" but this is not His oft-predicted return. He has sent many messages of admonition and counsel in His blessed Word, the Holy Scriptures; but this is not the second advent of the Lord Jesus. His people have passed away in death through these centuries, and Christ has stood by their side in comfort, consolation, and courage; but this is in no sense the fulfilment of the prophecies regarding His second coming to this earth.

"This Same Jesus"

The same Jesus who was crucified; the same Jesus who was literally raised from the dead; the same Jesus who said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have;" the same Jesus who, in the clear sight of His assembled disciples, was taken bodily up into heaven and received into a cloud,—this same Jesus is to return to earth in the sight of all its inhabitants, and in the same bodily form in which He went away.

When He departed, two angels came and said to His disciples, while they stood on Mount Olivet watching His vanishing figure, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen *Him go into heaven.*" Acts 1:11. And Paul, with equal force and positiveness, declares, "The Lord *Himself* shall descend from heaven with a shout." 1 Thess. 4:16. Not a spirit, but the Lord Himself. Not death, but the Lord Himself. Not the Bible, but the Lord Himself. Not a dispensation of Providence, but the Lord Himself.

Revealed in Flaming Fire

And the whole heavens will flash with the awful splendor of His divine presence. "He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. He "shall be revealed from heaven . . . in flaming fire." 2 Thess. 1:7, 8. When He came before, He was a weak babe in Bethlehem's manger; when He comes again, He will be an all-conquering King. Before, He was "despised and rejected

of men ;" now His lightnings will lighten the world, and all the earth will see and tremble. Before, He was a sacrifice, and died on Calvary ; now He comes as a Judge, sitting upon a "great white throne." Before, His enemies crowned Him with thorns ; now there will be on His head "many crowns," and in their hearts' affections His people "bring forth the royal diadem and crown Him Lord of all." Before, He came in humility and weakness ; now He comes in radiant glory exceeding the brightness of the sun, and with all power in heaven and earth at His command.

The first advent of Christ was like the slow dawning of a summer morning. The vast machinery of the universe felt no jar as the Son of God stepped across the threshold of humanity into the life and experiences of those whom He came to redeem. The angelic hosts sang carols of praise, and a few shepherds sat under the glories of the eternal throne for a time, while over in Bethlehem, David's city, a babe was born in a manger. Heaven was stirred from center to circumference, and the attention of the heavenly hosts in all the far-flung dominions of the universe was centered upon that stupendous event ; but earth was quiet, calm, and still, and very few, if any, realized that the greatest event in the world's history was taking place.

"Every Eye Shall See Him"

Not so is the second coming of Christ. The greatest demonstration of power and glory in all the history of mankind will take place in connection with Christ's return to this earth. He will come in the open sight of all the world. "Every eye shall see Him." Rev. 1:7. It will be an open, visible, literal, bodily return of Christ Himself. No one will need to announce it, for all will know it.

The Bible is very explicit regarding the manner of the second coming of Christ. It declares:

"Christ was once offered to bear the sins of many ; and unto them that look for Him *shall He appear* the second time without sin unto salvation." Heb. 9:28.

This word "appear" should be given special attention. Christ, when He comes the second time, will come in an open, public manner; there will be nothing secret about it; there will be nothing hidden from the eye of man; "He will appear," that is, He will be seen by the people dwelling on the earth.

Attention, too, is directed to the following expression:

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

The return of Jesus will be an appearing, not a spiritual, invisible coming, unrecognized by the world, as some teach today. Christ will *appear*. His coming will be literal, personal, bodily, visible. It will be a real thing, not the coming of a "spirit being," an "invisible Lord," but of the very same Jesus who walked with His disciples on the hills of Galilee.

"He Shall Appear"

So important has the Spirit of God seen it to be to emphasize this thought that the Lord will *appear* when He comes, that this word is used again and again in speaking of His coming:

"When Christ, who is our life, shall *appear*." Col. 3: 4.

"When the Chief Shepherd shall *appear*." 1 Peter 5: 4.

"And now, little children, abide in Him; that, when He shall *appear*, we may have confidence." 1 John 2: 28.

"We know that, when He shall *appear*, we shall be like Him; for we shall see Him." 1 John 3: 2.

"Be found unto praise and honor and glory at the *appearing* of Jesus Christ." 1 Peter 1: 7.

"Until the *appearing* of our Lord Jesus Christ." 1 Tim. 6: 14.

"Who shall judge the quick and the dead at His *appearing* and His kingdom." 2 Tim. 4: 1.

"*They shall see the Son of man* coming in the clouds of heaven with power and great glory." Matt. 24: 30.

Certainly these passages should be sufficient to settle forever the point that when Christ comes the second time, His coming will be a literal, personal, visible, public coming.

A World-Wide Appearing

In addition to this, the appearing of Christ will be a world-wide appearing. He will be seen and will appear to all the world, not merely to a certain class who may be expecting Him, not merely to the church, not merely to a certain section of the church; not merely to those who are looking for Him, not alone to the righteous, but to every living soul on earth.

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

Attention is called to the fact that it is "all the tribes of the earth" who shall see Christ when He comes. This truth that the coming of Christ will be witnessed by the entire population of the globe is made even stronger by John, who writes:

"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.

The rather popular current teaching that Christ will come secretly, taking one here and one there, and that this information will become known to the rest of mankind only by the absence of those who have been taken away, is by these passages and this clear teaching plainly demonstrated to be untrue.

"With a Shout"

The coming of Christ will be accompanied by such a demonstration of power and glory that nothing in all the annals of history will compare with it. The Lord will not even come in silence, for we read:

"The Lord Himself shall descend from heaven with a *shout*, and with the *voice of the Archangel*, and with the *trump of God*." 1 Thess. 4: 16.

And His coming will be visible:

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



THE ASCENSION OF CHRIST

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

His coming will be overwhelming in glory and majesty:

"They shall see the Son of man coming in the clouds of heaven *with power and great glory.*" Matt. 24: 30.

"He shall come *in His own glory, and in His Father's, and of the holy angels.*" Luke 9: 26.

"In Like Manner as Ye Have Seen Him Go"

We have in the Scriptures a description of the exact manner of the second coming of Christ as it was given by the angels who spoke to the disciples at the time of Christ's ascension. This record is:

"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.

Notice the expression, "in like manner as ye have seen Him go." He went away visibly; He will return visibly. He went away personally; He will return personally—"this same Jesus." He went away literally; He will return literally. He went away bodily; He will return bodily. He went away with clouds, "a cloud received Him out of their sight" (Acts 1: 9); "behold, He cometh with clouds," and "they shall see the Son of man coming in the clouds of heaven." Rev. 1: 7; Matt. 24: 30.

"The Brightness of His Coming"

And when Christ comes the second time, He will come with wrath to destroy His adversaries. He will not come to reign as King over a world that has been converted, and which has laid down its arms. His wrath will blaze forth against unregenerate men, and they will be overwhelmed by the glory of His presence and consumed by the brightness of His coming. When wicked men shall see Him coming, they will call for the rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. Rev. 6: 15-17.

And this will take place because "the Lord hath a controversy with the nations." Jer. 25: 31. It is a controversy

between right and wrong. The world will be unconverted when Christ comes, and will be found fighting against God.

It was Jeremiah whom God used to declare the outcome of His controversy with the nations. The figure used is that of the cup which causes "woe" and "contentions," and "wounds without cause." Prov. 23:29. The prophet says:

"Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." Jer. 25: 15-17.

Then the nations of that time pre-eminently deserving of God's wrath, are enumerated by name (Jer. 25: 18-25), and they, together with the judgments that came upon them, are made object lessons of God's dealings with wicked nations in all ages, and especially so in the end of this world. That this is so is evident from the fact that following the enumeration of the nations of his own day, the prophet envisions the conflict which finally comes "even to the ends of the earth; for the Lord hath a controversy with the nations."

The outcome of this great conflict was very clearly revealed. "He will plead with all flesh," but "will give them that are wicked to the sword." The wrath of God "shall fall grievously upon the head of the wicked." This work of desolation will take place "in the latter days." Jer. 23: 19, 20.

The Tempest of the Wrath of God

As a result of this great tempest of the wrath of God, which is to come "in the latter days" upon all "the kingdoms of the world, which are upon the face of the earth," the earth from end to end is to be strewn with the slain of the Lord, ungathered, unlamented, unburied. It was at this time that the prophet saw the earth, when he said:

"Lo, there was no man, and all the birds of the heavens were fled. . . . 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: 25, 26.

The complete depopulation and ruin of the earth — such is the terrible destiny which overhangs this world. Not since the waters of the flood overwhelmed the human race has such a terrible and widespread destruction been known to man. In history there has been no fulfilment of this prediction. The war which humanity has been waging against Jehovah has not reached its final issue. But the end is hurrying on apace. A pall of darkness, the wrath of God, is overhanging the impenitent world. It is the death warrant of a godless and impious race. Nothing but slaughter as wide as the world can fill in the outlines of this terrible picture. Of the time when God will pronounce judgment, Isaiah says:

“Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many.” Isa. 66: 15, 16.

In this manner the Lord will close His controversy with the nations. In this manner He will come. When the nations of the earth unite against God, against His people, against His truth, against His Son, against His law, and “give their power and strength unto the beast,” and “make war with the Lamb,” then “the Lamb shall overcome them: for He is Lord of lords, and King of kings.” Rev. 17: 13, 14.

Down the Parted Skies

In the closing book of the Bible we are given a wonderful picture of the manner in which Jesus will come and fight with the nations. The King will travel in the greatness of His strength. The wide-spreading heavens will open, and down the parted skies the white war horses will come in battle array. The great Captain of salvation, His eyes like a flame of fire, will marshal the hosts of the Lord. Following Him, clothed in spotless white, are the warriors of heaven. They go forth to decide the controversy of God with man.

“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." Rev. 19: 15, 16.

The Advancing Pageantry of the Skies

Down the pathway of the glory-gilded skies the Lord of lords will come, His face shining like the sun in his strength, His form clothed with the glory and radiance of heavenly majesty, His voice as the sound of many waters, the keys of death and the grave hanging at His side, His head crowned with a halo before which the sun pales, His flowing robes more beautiful than the rainbow. He has gathered the finest clouds of the universe about Him, and with other clouds composed of myriads and myriads of angels the immortal Conqueror, the eternal King, comes to take to Himself His own. In a manner entirely befitting Him as Creator, Redeemer, Prophet, Priest, and King, He will be accompanied by a splendid retinue of shining seraphim. These brilliant bands will fill the glory-flashing skies from end to end. How magnificent will be the advancing pageantry of the skies! How sublime beyond all mortal comprehension will be the Lord Jesus when He "shall be revealed from heaven with His mighty angels"!

Suddenly and Unexpectedly

Jesus will come suddenly and unexpectedly. "In such an hour as ye think not the Son of man cometh." Matt. 24: 44. When the wicked world is dreaming of pleasure; when the people are all unready; when the false cry of "Peace" is sounding over the earth, He will come. As the blinding glare of lightning suddenly stabs across the heavens, so Jesus will come. Matt. 24: 27.

"Behold," said our Lord, "I come quickly."

And Christ is not only coming *sometime*. That is true, but that is not all the truth. He is coming *soon*. He is coming *quickly*. He is *at the door*. His feet are on the threshold; His hand is on the latch. Soon, and suddenly, He will come. Decades will not pass into centuries, and centuries

run on into millenniums before we witness the solemn scenes of the end. But quickly, quickly, Jesus will come; speedily, speedily, He will return; soon, soon, He will be here; while men and women are putting far off the eventful day, while they are trying to think it will not come in their lifetime — suddenly, oh, how suddenly! a change will come over the spirit of their dream, and they be awakened by the very voice of the Son of God as it rolls through the earth, speaking life to the blessed dead, but bringing terror and despair to those who are living in their sins. Who then shall be able to stand?

“As the Lightning

“Not slowly, slowly, like twilight;
Nor like the cold, creeping tide,
Or bark, from its distant offing,
Moving on o’er the waters wide;
But instant! like sudden lightning
In the depths of a tranquil sky,
From east to west, in a moment
The havoc descends from on high.

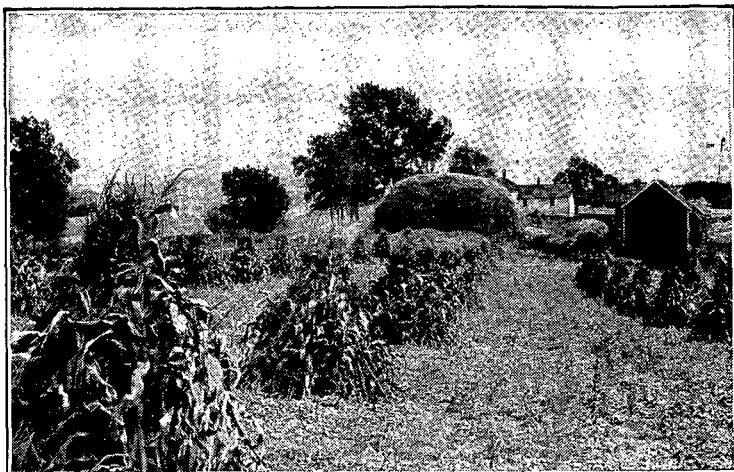
“The day of the Lord, it cometh
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep:
Like the sudden lurch of a vessel
By night, on a sunken rock;
All the earth in a moment reeleth,
And goeth down with a shock.”

— Bonar.



CHRIST AND THE PHARISEES

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.



E. J. Hall

HARVEST TIME

"The harvest is the end of the world." Matt. 13:39.

SIGNS OF THE SECOND COMING

WHEN He was on earth nineteen hundred years ago, Jesus not only declared that He would come again, but explained how His people might know the time when His coming would be near at hand. He foretold the conditions which would prevail just before His second coming. He gave signs, which, when they should appear, were to be understood as harbingers of the coming of the end of all things. He told His people to watch. He gave evidences of the nearness of His coming. And then He said:

"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.

Indeed, all through the Word of God there is set forth in the predictions of the prophets and apostles the condition of the world and its various activities at the time of the ending of earthly affairs.

The condition of the world now betokens that the end is near. The fulfilment of the inspired prophecies gives reason to expect very soon the coming of our long-absent Lord.

Surely we may know when the harvest time has come by noting the condition of the ripening crops. When the first fruit hangs ripe, the skilled husbandman does not wait long to gather it. None of us of ourselves could know what constitutes ripeness for the eternal harvest. But this God Himself has revealed. The Lord has shown in His Word what is to be the condition of the world just preceding the time when He is to return. The crops of humanity and of human guilt have been a long time ripening. They are at last where the heavenly Husbandman will delay no longer.

Nearing Time's End

There are evidences all about us, significant evidences, showing that we are truly nearing time's end. We see them in the abounding wickedness; in the coldness and lukewarmness of a formal, lifeless church; in the appalling departure from the faith once for all delivered to the saints; in the vast warlike preparations of the nations; in the alarming increase of crime and lawlessness; in the strange phenomena in the heavens; in the fateful crash of the earthquake's shock; in the unparalleled development of human knowledge; in the widespread perils of these last days; and in the steady advance of "this gospel of the kingdom" into all the world.

We are not able to watch the secret forces that are working in our world,—the sinister power of Satan; the beneficent energy of God; the wind that bloweth where it listeth; the electric currents that in quietness nurse the thunderstorm and forge its bolts; the unseen ether that brings to man, upon its subtle undulations, the light, the gladness, and the health of heaven: yet we are able to perceive some of the outward evidences of the inward might, some of the visible demonstrations of these hidden powers which are working out the mighty problems of human destiny to their vast and momentous results.

Ours a Unique Age

The times in which we live are different from all other times of which we have read or heard. This is an age marked and peculiar. It is peculiar in its financial, its religious, its moral, its intellectual, its scientific, its mechanical, its national, its international, its political, its physical, and its social aspects. The man who sees and recognizes this, and frankly acknowledges it, does not need to be a pessimist, a visionary, a dreamer, or an enthusiast. The facts are open and obvious to all men. To those observers of candor, of clear perception, and of common sense, they carry a significance of mighty import. When the Pharisees and Sadducees came to Jesus, and tempting Him, desired that He would show them a sign from heaven, He thus answered them:

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Matt. 16: 1-3.

To prepare His people for His first coming He gave "signs of the times." He has given other "signs of the times" for the present generation of men.

The Destruction of Jerusalem

There is recorded in the twenty-third chapter of Matthew what is evidently the last public address given by Jesus to the Jewish nation. Here are those striking denunciations of the scribes and Pharisees for their hypocrisy.

At the close of this address, Christ, as He was turning to leave the temple for the last time, said:

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All *these things* shall come upon *this generation*." Matt. 23: 34-36.

The Jewish nation possessed all the truth and light which God had revealed through all the centuries preceding their

time; and when they rejected that light and truth, as they did in rejecting the gospel of Christ, they made themselves equally guilty with their fathers in the shed blood of the patriarchs and prophets. The punishment for this accumulated guilt was, according to the words of Christ in this passage, to be visited upon that generation.

Special attention is directed to the two expressions in this passage, "these things," and "this generation." Reference is had in "these things" to the punishment for all the righteous blood shed upon the earth, and there can be no dispute that "this generation" has reference to the generation to whom Christ uttered these words.

Clearly, this is a prediction that the destruction of the city of Jerusalem and the nation of the Jews, would come upon the very generation which heard and rejected the message of the gospel. And this received a literal fulfilment.

"What Shall Be the Sign of Thy Coming?"

Leaving the temple on this occasion, Jesus made His way to the slopes of the Mount of Olives. As He stood there overlooking the doomed city regarding whose destruction He had just uttered a fateful prophecy, with the buildings of the great temple directly before Him, "the disciples came unto Him privately," and asked Him two questions. He had just given them additional information regarding the destruction of the temple in His words, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

The two questions which the disciples asked the Master, were these:

"Tell us, when shall *these things* be?"

"And what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

First, let it be noticed, they asked for information as to when "these things," which He had already said were to come upon that generation, were to come. They first wanted enlightenment regarding the impending destruction of the

temple and the city. After that they wanted to learn what sign they were to accept and recognize as a sign of Christ's return to this earth and the end of the world.

"And Jesus answered." Matt. 24: 4.

The claim is put forward by some religious teachers today that we can know nothing concerning the second coming of Christ. It is obvious, however, that we *can* know, at the very least, what the answer of Jesus was to these vitally important questions of His disciples. And in that answer is contained a great volume of information and truth regarding this subject, truth which every Christian should be willing to accept without question, because it came from the lips of the Master Himself.

Proceeding, then, to answer the first question, Jesus gave the indications one by one, of the approaching destruction of the city and temple, and finally revealed the sign by which they were to know when to leave the city to escape the destruction. When they saw Jerusalem encompassed with armies (Luke 21: 20) they were then to flee to the mountains. This sign they looked for; and by heeding it when it appeared, and acting upon it as they had been instructed to do by the Lord, they made good their escape from the doomed city, not one child of God perishing in its destruction. The Roman armies compassed the city, and took it, putting its inhabitants to the sword in a great slaughter, but the Christians, following the instruction of Jesus, were delivered.

The destruction of Jerusalem took place in the very generation which Jesus spoke of and to. He gave this prophecy in the year 31 A. D. The destruction of Jerusalem occurred thirty-nine years later, in the year 70 A. D.

Having answered the first question of the disciples concerning the time when "these things" would come upon that generation, Jesus proceeded to reply to the second question, "What shall be the sign of Thy coming, and of the end of the world?" He gave many signs, all of which we shall now proceed to discuss and study.



THE DARK DAY IN THE CONNECTICUT LEGISLATURE
(May 19, 1780)



SIGNS OF HIS COMING

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25.

THE DARK DAY AND THE FALLING STARS

IN our Lord's own prophecy of His second coming, recorded in the twenty-fourth chapter of Matthew, after having given the evidences of the impending destruction of Jerusalem in reply to the question of the disciples, "When shall these things be?" Jesus definitely addressed Himself to the further inquiry of the disciples, "What shall be the sign of Thy coming, and of the end of the world?"

Replying to this question, He gave two special signs which were to take place, and which were to be recognized as signs of the nearness of His return. Of these He said: "When ye see all these things, *know* ye that He is nigh, even at the doors." Matt. 24:33, R. V.

These special signs are thus described:

"Immediately after the tribulation of those days *shall the sun be darkened, . . . and the stars shall fall from heaven.*" Verse 29.

Beginning with the first of these signs, attention is directed to the fact that one of the chief signs of the nearness

of the return of Jesus to this earth is a darkening of the sun, or a dark day.

This is not the only passage in the Bible which leads the student of prophecy to look for this sign. Jesus is not alone in speaking of it. The prophets had foretold it before. Joel, in his prophecy regarding the last days, predicted, "The sun and the moon shall be dark." Joel 2:10. Isaiah, in speaking of the coming "day of the Lord," said, "The sun shall be darkened in his going forth." Isa. 13:10. Joel also, in speaking of "the day of the Lord," wrote, "The sun and the moon shall be darkened." Joel 3:15. Peter, upon the day of Pentecost, said, "The sun shall be turned into darkness, . . . before that great and notable day of the Lord come." Acts 2:20. John the revelator, too, foretold the same sign just before the great day of the wrath of God, saying, "The sun became black as sackcloth of hair." Rev. 6:12.

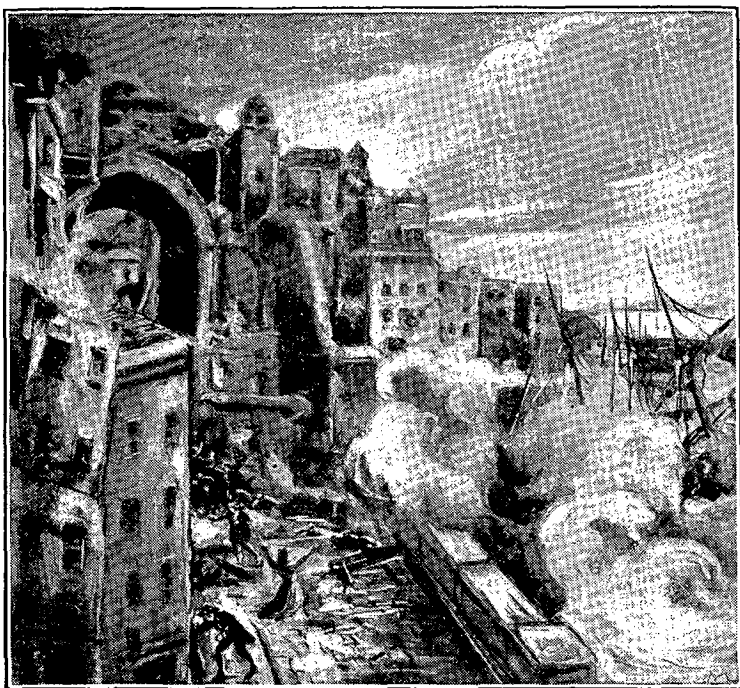
Here, then, is a notable sign, mentioned again and again in the writings of the prophets, which, when it should occur, was to be received as a sure evidence of the nearness of the second coming of Christ and the day of God's wrath, and the end of the world. Indeed, when it takes place men are to "*know* that He is nigh, even at the doors."

To Occur at a Definite Time

And to safeguard the identity of the particular dark day which is to constitute this sign, and to avoid confusion between it and all other dark days which are not signs, the Lord in this prophecy located the time of its occurrence with reference to a very definite period of persecution.

The record which Matthew gives of this utterance of our Lord represents the occurrence of the dark day which was to be a sign of the coming of Christ as taking place "immediately after the tribulation of those days." The *tribulation* here spoken of is the persecution of the people of God, the Christians, by false religious powers, during the Christian era. This took place largely during what men speak of as

"the Dark Ages," and was brought to an end as a result of the establishment of the principles espoused by the Protestant Reformation, the tribulation itself having practically come to an end by 1750 A. D. "*Immediately after*" this, certain signs were to begin to appear.



THE LISBON EARTHQUAKE

"I beheld when He had opened the sixth seal, and, lo, there was a great earthquake." Rev. 6:12.

The first of these signs, mentioned in three of the Gospels — Matthew, Luke, and Mark — is the darkening of the sun, which occurred May 19, 1780. But we learn from Revelation 6:12 that the signs in the heavens were to be introduced by an exceeding great earthquake. This could have been none other than the Lisbon earthquake, which occurred Nov. 1,

1755. Though named locally for the city of Lisbon, Portugal, which was the greatest sufferer, the earthquake of 1755 was by far the greatest in the extent of territory affected, of any within historic times. As before remarked, the great tribulation, or persecution, suffered by the people of God, foretold in Daniel 7:25 as well as by our Lord, ended about 1750, only five years before the earthquake which marked the beginning of the signs which were to occur "in those days, after that tribulation." Mark 13:24. This was followed only twenty-five years later by the darkening of the sun, May 19, 1780. Thus "immediately after the tribulation of those days" the signs foretold began to appear.

May 19, 1780

Read a description of the dark day as written by an eyewitness, a Harvard professor:

"The time of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A. M., and continued until the middle of the next night, but with different appearance at different places.

"As to the manner of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction.

"The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.

"The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Falmouth [Portland, Maine]. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the seacoasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions. . . .

"With regard to its duration, it continued in this place at least fourteen hours; but it is probable that this was not exactly the same in different parts of the country.

"The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses;

the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."—*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in "Memoirs of the American Academy of Arts and Sciences," to the end of the year 1783, Vol. I, pp. 234, 235.*

Never Darker Since the Egyptian Plagues

Read, too, the testimony of another eyewitness, as reported in the *Boston Gazette and Country Journal* of May 29, 1780. This writer signs himself "Viator," and says:

"About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half-past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons of good eyes.

"About twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night.

"About one o'clock, a glint of light which had continued to this time in the east, shut in, and the darkness was greater than it had been for any time before.

"Between one and two o'clock the wind from the west freshened a little, and a glint appeared in that quarter. We dined about two, the windows all open, and two candles burning on the table.

"In the time of the greatest darkness some of the dunghill fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the night. Woodcocks, which are night birds, whistled as they do *only* in the dark. Frogs peeped. In short, there was the appearance of midnight at noonday.

"About three o'clock the light in the west increased, the motion of the clouds more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes, or coruscations, not unlike the Aurora Borealis. . . .

"About half-past four our company, which had passed an unexpected night very cheerfully together, broke up. . . .

"Perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had full'd but the day before."

Another eyewitness wrote this in his diary:

"May 19th, 1780 Was a Thunder shower in the morning and was followed by an uncommon darkness such as is not remembered it was so dark That one could not know a man but at a small distance, and Were

'obliged to keep a light in the chimney to see to go about and the night was Extraordinary dark until one o'clock, that a person could not see their hand when held up nor even a white sheet of paper the day and night was cloudy the clouds in the day did not seem thick and was of a lightening up couler our almanack makers have given no account of the matter the cause unknown The works of the Lord are great and marvellous past finding out untill he Graciously pleases to Reveal them."—*"The Diary of Matthew Patten, of Bedford," New Hampshire, from 1754 to 1788, p. 414 (verbatim et literatim). Published by the town. Concord, N. H.: The Rumford Printing Company, 1903. (New Hampshire State Library.)*

Altogether Unprecedented

This day was altogether unprecedented for its intense darkness. A historical document has this to say on this point :

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

The true cause of this phenomenon is not known. This is admitted.

"*The Dark Day*, May 19, 1780 — so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obsecuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."—*Noah Webster's Dictionary (edition 1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.*

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

"The causes of these phenomena are unknown. They certainly were not the result of eclipses."—"The Guide to Knowledge, or Repertory of Facts," edited by Robert Sears, p. 428.

Not an Eclipse

The darkness of the day was not from natural causes, it was not due to an eclipse, but was supernatural. This is emphasized by one writer:

"That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time; for the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing star — much less a mountain — that darkened the atmosphere, for this would still leave unexplained the deep darkness of the following night. Nor would such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition."—"Our First Century," 1776-1876, R. M. Devens, chap. 4, "The Wonderful Dark Day — 1780," page 95.

The dark day was such an important event in New England that it was commemorated in one of Whittier's poems:

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

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

— J. G. Whittier's Poems, "Abraham Davenport."

On that day the Connecticut Legislature was in session, and one of the occurrences in that body resulting from the darkness is thus described:

"Meanwhile in the old Statehouse, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
'It is the Lord's great day! Let us adjourn,'
Some said; and then, as if with one accord,

All eyes were turned to Abraham Davenport.
He rose, slowly cleaving with his steady voice
The intolerable hush. 'This well may be
The day of judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence
I choose, for one, to meet Him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of harvest calls;
And therefore, with all reverence, I would say,
Let God do His work, we will see to ours.
Bring in the candles.' ”

—*Ibid.*

Accepted as a Sign from God

Upon the people of that time the effect created by the darkening of the sun in this unaccountable manner was to convince them that the end of the world was near. They truly were impressed that it was a sign from God. They feared the day of judgment had arrived. Concerning this we have this record;

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

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

“The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be distinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock, and even little children with strained eyes, sat silently watching for its beautiful beams to appear. But they were disappointed, the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents chiefly sat up all night

to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God!

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

Filled the People with Awe and Alarm

The occurrence of the sign filled the people with awe and alarm. One writer says:

"The dark day of New England,' so familiar to old and young, came May 19, 1780. . . . Near eleven o'clock, it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . .

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

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

A profound impression of the nearness of the judgment was a feature of this occurrence. Regarding this, another writer says:

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

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

was consonant with Scriptural prophecy. Such texts as these were used: Isa. 13: 10; Eze. 32: 7, 8; Joel 2: 31; Matt. 24: 29, 30; Rev. 6: 12.

"Devout fathers gathered their families around them in their homes, and conducted religious services; and for a few hours Christians were stirred to activity, and nonprofessors earnestly sought for salvation, expecting 'to hear the thunder of the wrath of God break from the hollow trumpet of the cloud.'"—*The Essex Antiquarian*, Vol. III, No. 4, pp. 53, 54, Salem, Mass., April, 1899. (Boston Public Library.)

Thus nearly a century and a half ago one of the greatest and earliest of the signs of the return of our Lord was fulfilled, and fulfilled at the precise time and in the exact manner that the prophecy foretold.

The Falling of the Stars

Coupled with the dark day of 1780 in the prophecy of Jesus concerning His second coming, is another great sign. Our Lord said:

"Immediately after the tribulation of those days shall the sun be darkened, . . . and the stars shall fall from heaven." Matt. 24: 29.

Mark records this as follows:

"The stars of heaven shall fall." Mark 13: 25.

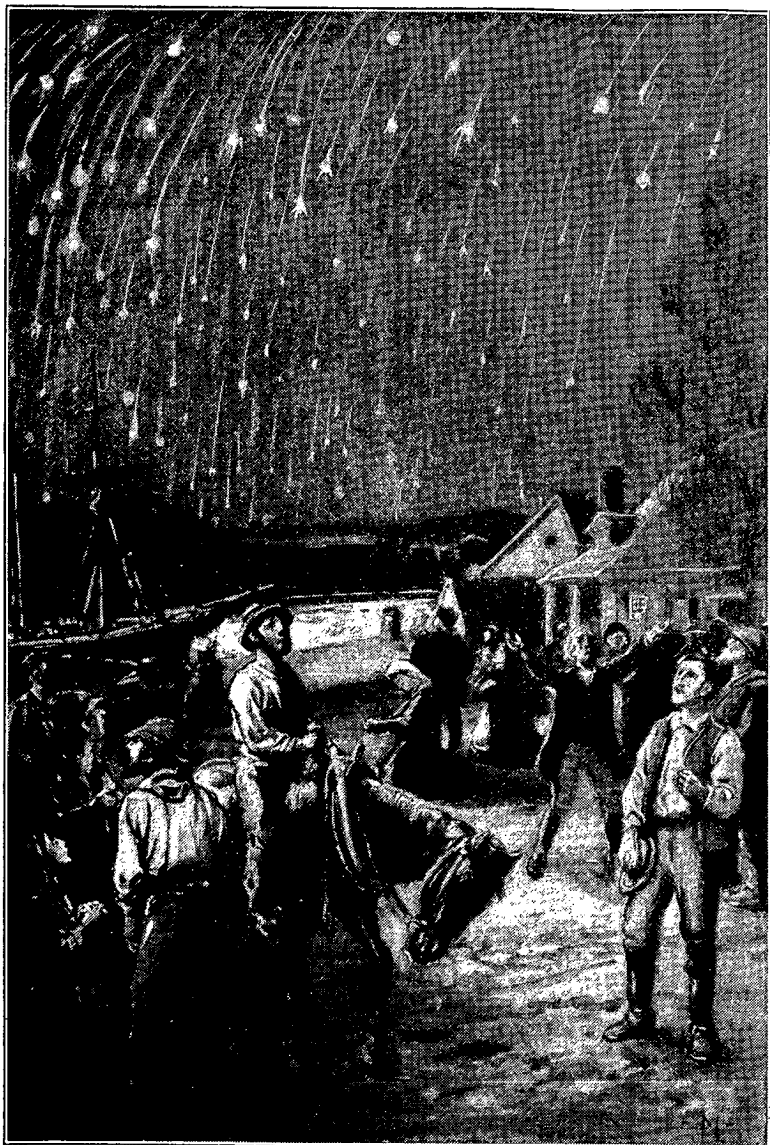
John, in heavenly vision, was given this view of it:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

As this sign is mentioned in the prophecy of our Lord, and elsewhere, after the occurrence of the dark day, the actual time of its taking place will be later than the date of the dark day. Fifty-three years after the dark day, on the morning of Nov. 13, 1833, we locate the most striking meteoric shower of all those recorded in history, and in this we see the sign given by Jesus Himself to indicate the nearness of the time of His return.

A Yale professor thus describes this majestic occurrence:

"The morning of Nov. 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear



THE FALLING STARS. NOV. 13, 1833

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

by another class. For some time after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

In his "Astronomy for Everybody," p. 280, Prof. Simon Newcomb, LL. D., in comparing this meteoric shower with others, declares it to be "the most remarkable one ever observed."

Seen Over Wide Areas

This falling of the stars was seen over wide areas, throughout the United States and other countries. An observer in Missouri writes of it:

"Though there was no moon, when we first beheld them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth, as far as we could behold it,—all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed 'lawless through the sky.' There was a grand, peculiar, and indescribable gloom on all around, an awe-inspiring sublimity on all above: while

'the sanguine flood
Rolled a broad slaughter o'er the plains of heaven,
And Nature's self did seem to totter on the brink of time!'

"... There was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it, could you in general perceive any particular difference in appearance; still at times they would shower down in groups—calling to mind the 'fig tree casting her untimely figs when shaken by a mighty wind.'"—*Letter from Bowling Green, Missouri, to Professor Silliman, in the American Journal of Science and Arts, Vol. XXV (1834), p. 382.*

Exactly Described in the Bible

A London scientist pointed out its similarity to the prophetic picture of a fig tree casting its untimely figs:

"In many districts, the mass of the population were terror struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken by a

mighty wind.”—“*The Gallery of Nature*,” Rev. Thomas Milner, F. R. G. S., p. 140. London, 1852.

A writer on astronomy speaks of it in a striking description as a “tempest of falling stars:”

“On the night of Nov. 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs.”—“*History of Astronomy in the Nineteenth Century*,” Agnes M. Clerke, p. 328. London, 1902.

An eyewitness was much impressed with the exactness of the description of the sign in the Bible:

“And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. ‘It rained fire!’ says one. Another, ‘It was like a shower of fire.’ Another, ‘It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower.’

“I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. ‘The stars of heaven fell unto the earth;’ they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of ‘falling stars;’ and one speaking to his fellow in the midst of the scene would say, ‘See how the stars fall;’ and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, ‘The sun does not move,’ to one who should tell him, ‘The sun is rising.’

“The stars fell ‘even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the ripe fruit falls; far from it; but they *flew*, they *were cast*, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.

“Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet.”—*A correspondent in the New York Journal of Commerce*, Vol. VIII, No. 534, Saturday Morning, Nov. 16, 1833.

Seen in Other Countries

The display was seen in Mexico and the West Indies as well as in the United States. One writer says:

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

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

Accepted as a Sign

And this phenomenon, too, was accepted by those who witnessed it, as a sign of the Lord's coming, a forerunner of the last day:

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

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

"Many things now occurring upon the earth tend to convince us that we are in the 'latter days.' This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell."—"The Old Countryman," *New York, printed in the New York Star and quoted in the Portland Evening Advertiser*, Nov. 26, 1833. (*Portland Public Library*.)

The Lord gave these signs in mercy to His believing people, that they might have hope. He wanted them to know and be assured that He was superintending the affairs of the universe, and bringing all His plans and purposes to fruition. These signs, too, as they should occur, were to act as great incentives to the progress of the message of His second coming, and are calculated to bring comfort to His expectant people. The word of the Lord to His people is:

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

A Hope That Purifies

So let the Christian believer be filled with hope. One writer has said:

"If a Christian lives under the power of this glorious hope, he will just as certainly be purified by it as the linen is to whiten out under the rays of the sun. You may say that it is too distant and mysterious an idea to affect us very strongly. But it is what we contemplate that influences us most powerfully, not what we see and handle merely. As a man 'thinketh in his heart, so is he.'"

In the Bible, Christians are spoken of as "those that love His appearing." That which we love has an effect upon us to change us. We become like that which we love. If the object of our desire is sordid, our thoughts will become cheap and low and mean. If it is an elevated object of desire, it will just as certainly elevate and exalt our affections. It is said of Michael Angelo that by perpetual looking up to the wonderful frescoes on which he worked in domes of churches, he acquired a fixed upward gaze which he never overcame. As he passed along the street, he gave the impression of always contemplating something in the sky.

Thus our Lord gave this great and glorious hope of His second coming to His church so that His people might have their faces turned steadily homeward and not earthward. Then, Christian pilgrim, look toward the sky and catch the light of the coming King. Do not look toward the earth or permit your face to be tinged with the reflection of its yellow gold, but "look up, and lift up your heads," and let your countenance reflect the light of the knowledge of the glory of God from the face of Jesus Christ. Let the Lord's believing children be like men who wait for their Lord when He shall return from heaven. "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 3.

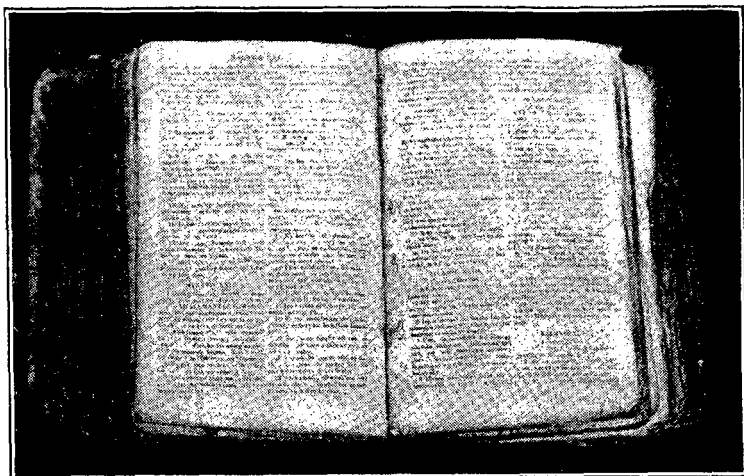


Insert, P. & A. Photo

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MARVELOUS PROGRESS IN TRANSPORTATION

Sixty-six years ago, in 1859, Mrs. L. A. Downing crossed the Western plains in a covered wagon. Since then she has traveled by all ordinary means of conveyance, from horseback to automobile. Finally, at ninety years of age, she traveled by airplane, thus completing in one life span a period of great inventions in fulfilment of Bible prophecy.



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THE MALAGASY BIBLE

Hidden and preserved during the time of persecution, now in possession of the British and Foreign Bible Society, London.

INCREASE OF KNOWLEDGE AND UNPAR- ALLELED TRAVEL

No other period of human history is comparable to the present. Our day is different from every other age of which we have heard or read. All the faculties of the human mind have been sharpened and developed to an astonishing degree during very recent years.

Unique, different, and wonderful is the age in which we live. Other ages have equaled it in courage, in feats of valor, in war; but no age can be compared with it in knowledge, invention, transportation, and dissemination of intelligence.

For nearly six thousand years, from the beginning of the world until about a century and a quarter ago, the human race carried on its affairs in just about the same way in which it started. Men did their work and performed their labors either with their hands or with some rough, crude

implements or equipment. When they fought, they used primitive weapons of warfare. When they builded, it was with the simplest kinds of material and methods. When they traveled, they either went afoot or on the back of some beast of burden, or in some crude cart. Their tastes were primitive, their wants were few and easily supplied, their comforts were scanty, their conveniences were limited.

One Hundred Years Ago

If we were able to go back only a hundred years we would scarcely know how to live. We would find all the comforts and conveniences which we take so much for granted today, all unknown. There would be no telegraph to use, no telephone; even mail delivery was slow and uncertain. There were no electric cars, no subways, no elevated trains, no steamboats, no airplanes, not even a cable car, in fact, not a horse car, and the buggy was the very latest and most up-to-date equipment for rapid transportation.

Electric lights were unknown, there was no illuminating gas, and not even a kerosene lamp. Light, when needed, was furnished by the old tallow candle. And not much light was needed, for it was the custom to go to bed as soon as the sun went down.

No phonographs would have been found in the homes, and radio broadcasting and receiving was not dreamed of.

There were no sewing machines, no reapers, no threshers, no farm machinery, no electric sweepers, no electric irons. Housework and farm work were done by hand.

There were no India-rubber goods. Such conveniences were then far in the future.

There were no photographs, no photo-engravings, no cameras, no rotogravure sections of the papers. In fact, newspapers such as we have were unknown. Such a thing as the wonderful octuple web perfecting printing press, which prints, pastes, cuts, folds, and counts newspapers at the rate of 96,000 per hour, or 1,600 a minute, was not within the wildest stretch of the imagination.

There was no planing or woodworking machinery, and therefore none of the endless variety of sashes, doors, blinds, and furniture now so common.

There were no gas engines, no elevators, no asphalt pavements or streets, no fire engines.

Celluloid articles were unknown. So also were time locks for safes, barbed wire fences, self-binding harvesters, oil and gas wells, ice machines, and cold storage.

There were no stem-winding watches, no cash registers, no cash carriers.

There were no iron or steel frame buildings, no ironclad ships, no revolvers, no magazine guns.

Linotype and monotype machines were unthought of. There were no typewriters, dynamo-electric machines, or electric locomotives.

There was no Pasteurizing or knowledge of its need. There was no knowledge of microbes or disease germs, no sanitary plumbing, and no use of anesthetics in surgery.

There were no soda-water fountains, coal-tar dyes and medicines, no artificial limbs and eyes, no false teeth, no spectroscope.

There was no nitroglycerin, dynamite, or guncotton.

There were no fire alarms, Artesian wells, or steam hammers; no electric plating, hydraulic dredges, electric storage batteries, or tin-can machines; no air brakes, Bessemer steel, or ocean cables; no enameled ironware, Welsbach gas burners, or gas ranges; no roller mills, patent-process flour, or prepared foods; no sewing machines, circular knitting machines, or Jacquard looms; no car couplings, sleeping cars, or street sweepers; no moving pictures, acetylene gas, or X-ray apparatus; no automobiles, locomotives, or bicycles.

Greater Development in One Century Than in All Previous Time

It is scarcely possible for the men and women of today to conceive of life in such a time as that. And yet that was only a century ago. So swiftly have all these comforts

and conveniences come into use, and so accustomed are we to their use, that it almost seems as if they had always been here.

The wonders and marvels of our age are so common to us that we seldom stop to consider how recently they have all come into popular use. It seems almost as if the human race had been in a sleep for nearly sixty centuries, and then,



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THE ORIGINAL AUTOMOBILE

It appeared on the streets of Chicago, Ill., in 1893.

a little more than a century ago, had been awakened to intense activity. In the realm of science and invention human ingenuity has done more during the last century than in all the centuries which went before.

It has been within the memory of living men that nearly all the great inventions have been produced, and so many of them have come into existence that we have ceased to exclaim and wonder, and our attitude is one which leads us to expect anything at all and be surprised at nothing. This, however, has not long been true. Our fathers and grand-

fathers, some of them, believed in their time that human progress had reached its limit. An interesting illustration of this, together with comment on it, is given in the *Scientific American* of Oct. 16, 1915:

"Some one poring over the old files in the United States Patent Office at Washington the other day, found a letter written in 1833 that illustrates the limitations of the human imagination.

"It was from an old employee of the patent office, offering his resignation to the head of the department. His reason was that as everything inventable had been invented, the patent office would soon be discontinued, and there would be no further need of his services, or the services of any of his fellow clerks. He, therefore, decided to leave before the blow fell.

"Everything inventable had been invented! The writer of this letter traveled in a stagecoach or a canal boat. He had never seen a limited train or an ocean greyhound. He read at night by candlelight, if he read at all in the evening; more likely he went to bed soon after dark, and did all his reading by daylight. He had never seen a house lighted by illuminating gas. The arc and incandescent electric lights were not to be invented for nearly half a century. If he had ever heard of electricity, he thought of it as the mysterious and dangerous fluid that strikes from the clouds during a thunderstorm. That it could be harnessed to do man's will had never occurred to him.

"He never heard the clicking of a telegraph sounder. The telephone would have seemed as wonderful to him as a voyage to the moon. Motion pictures would have reminded him of black art, and the idea that a machine could be invented whereby a man would fly above the clouds like a bird, ascending and descending at will, would have seemed to him utterly absurd.

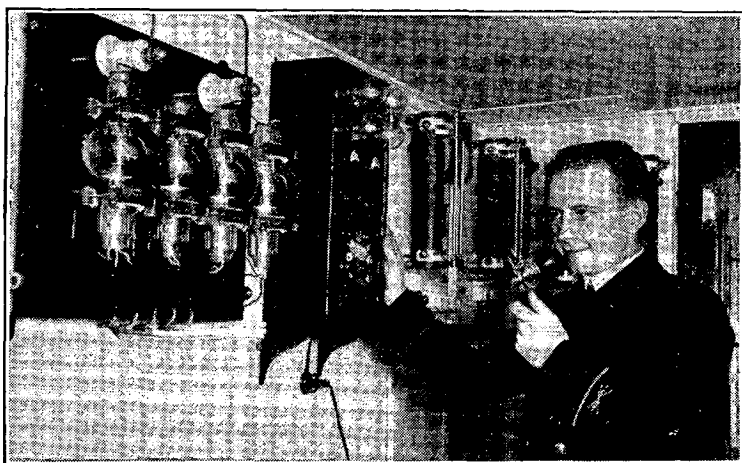
"The modern printing press; the linotype machine, which seems almost to think; the X-ray, by means of which surgeons diagnose disease and injury and lay out their work with scientific certainty,—these things were yet to be invented long after he was dead. He could not imagine the automobile, now so common that it covers the streets and roads of all the world.

"He could not dream that a cannon would be made to throw a projectile more than twenty miles; that repeating rifles, revolvers, and machine guns would be invented; that steel monsters of the deep would speed invisibly under the seas with power to send a giant ocean liner to the bottom within a matter of moments."

The World One Tenth of a Second Wide

Chief among the recent developments of this amazing age is radio broadcasting. Millions of people now sit in their homes with head phones on, or before loud speakers, and

twirl little black dials in order to mine the air for something worth while as men mine the earth for precious metals. Tens of millions of people in America can sit quietly in their homes and hear the audible voice of one man.



K. & H., N. Y.

RADIO EQUIPMENT FOR STEAMSHIPS

Used for either code or telephone work, for both broadcasting and receiving.

Allan L. Benson, writing almost at the beginning of the popular use of wireless telephony, in *Hearst's Magazine*, July, 1922, says:

"We may now mine the air as our forefathers mined the earth, finding one thing at one level, and another thing at another.

"You set your radio instrument for a certain wave length, and hear a comic quartet a thousand miles away. You want opera, and feel bored as did your ancestors when they mined for gold and struck gravel.

"You adjust for another wave length, and hear a gentleman, perhaps 1,500 miles away, talking about 'Civic Consciousness,' or reading late news dispatches or stock market reports.

"That makes you feel worse than your gold-mining ancestor felt when he went from gravel to slate, and again you change your adjustment. Behold the miracle! You have sunk your shaft into a ledge of grand opera. There is no mistaking the liquid notes. You relax and listen."

And speaking of the possibilities of this wonderful invention, French Strother, in *World's Work* for April, 1922, writes:

"This world is now just one tenth of a second wide. Wireless has done it. Man has touched the ether waves with the perturbations of his restless spirit, and within the winking of an eye, by man-made receptive nerves, at the antipodes his brothers hear his speech. At last the world is one chamber, where no man, however remote in the flesh from other men, is beyond the sound of the voices of his fellows. If the inventions of present daily use had been in existence in their time, Robinson Crusoe on his lonely island, Columbus in his caravel, Cæsar in Britain, even Dante in the remotest hell, could have heard the gossip of London, the weather report in Genoa, the chariot-racing results in Rome, and the voice of the lost Beatrice. As it is, boys in New Jersey are talking to boys in Scotland; milady at her breakfast table is receiving word of the morning's bargains at the emporiums; farmers pause in the furrow to get from the air the market report from New York; farmers' wives at their evening knitting, listen to grand opera in Chicago; trainmen talk to dispatchers many miles away; explorers, a year's travel distant in the Antarctic, hear Bordeaux telling Melbourne that the pope in Rome is dead.

"These things are done by wireless. The demand for wireless apparatus has swamped the manufacturers of electrical supplies — one of the greatest companies in the world has fifteen million dollars' worth of unfilled orders on its books, and refuses to accept more business till it catches up. Many thousands of amateurs in this country own sending and receiving sets, and hundreds of thousands more own receiving sets only. Business men are adding their wireless call number and wave length to their letterheads. The governments of the world are calling a great international conference to allot to each nation its share of the viewless highways of the ether. Hundreds of millions of dollars are being invested in powerful sending stations in every region of the globe, to bind every race of people into this network of human communication. The art of wireless, on its technical side, is advancing so rapidly that even experts find it impossible to keep abreast of its daily advance. The dreams of twenty years are realized overnight, and the impossibilities of yesterday were accomplished a half hour ago. What may tomorrow be?"

The Fulfilment of Bible Prophecy

In calling attention to these developments, it is not my purpose merely to arouse a sense of wonder. Rather would I raise the question, "What do these things mean?" It is the significance of these wonders in their development just at this time which concerns me, and which I would have concern you.

Why is it, then, that these amazing developments, these wonderful time and labor saving devices, have all come in our day? Why is it that they have been crowded into the last century?

In this is contained a lesson for all the world. In this there is a sign from God Himself, a sign for the present generation of men.

All these things have come about in just this way and at just this time in fulfilment of an ancient Bible prophecy, and they are here for God to use in carrying out His purpose for the earth and the race upon it. This is the prophecy:

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

These are the words of the angel Gabriel to Daniel. He instructed Daniel to seal his writings until a future time called "the time of the end." In this "time of the end" these writings, and indeed the great Bible prophecies, would be unsealed, made known, disclosed, and disseminated widely over the earth. For this purpose knowledge should "be increased," and many should "run to and fro."

"The Time of the End"

The "time of the end" is not the end of time; that is, it is not the end itself; it is a short time preceding the end. It is, as the German translation has it, "the last time." There is to be, just before Jesus returns, a time during which Daniel's prophecy is to be made plain, is to be preached in all the earth, to acquaint men with the importance of the time in which they live, and prepare them to meet their Lord when He comes. This is here called "the time of the end."

This time is to be known by two things: it is to be a time of unprecedented increase of knowledge, and it is to be a time of unparalleled running to and fro.

This increase of knowledge will include knowledge of the Scriptures, and much of this running to and fro will be for the purpose of disseminating that knowledge. That is, when God's day is about to dawn and His Son is about to come, He will quicken all the faculties of the human mind for the purpose of bringing into use all manner of devices, equipment, and inventions, in order that "this gospel of the kingdom" may be quickly carried to every land and people on the globe.

This age of marvels is therefore only the carrying out of the purpose of God. It is all His doing, and He will use it for His own designs.

And the significance of it is that this is "*the time of the end*;" this is "*the last time*."

The Increase of Knowledge

"The time of the end" is to be marked by two chief characteristics,—an unusual increase of knowledge and an extraordinary running to and fro.

This is that time. There never has been such a time as during recent years for development and enlargement of human thought and knowledge. This is evidenced by the marvels of the present age which we have already discussed. By these we know the predicted increase of knowledge has come. And by this we know more: we know that the divine prediction has been fulfilled, and that we are in "the time of the end."

One further consideration should here be emphasized. This increase of knowledge to take place in "the time of the end," was with special reference to the knowledge of the Scriptures, the prophecies, the Word of God. A little over a century ago God's Word was little known, because it was scarce and expensive, its circulation was limited to a very few, and those usually men of wealth. Printing facilities were needed to put it into the tongue of the people. A large output was needed to put it within the reach of the people.

Easy and rapid transportation was needed to put it in the hands of the people. Schools and education were needed to put it into the minds and comprehension of the people. A special divine message was needed to bring "this gospel

of the kingdom" to the attention of the people. And a great mission movement was needed, wielded by and clothed with the Spirit of God, to put it into the hearts of the people, and to make it known everywhere.

And all this has been witnessed during the last century and a quarter. The London Religious Tract Society was organized in 1799, the British and Foreign Bible Society, in 1804; the American Bible Society, in 1816; and the American Tract Society, in 1825. The Bible has been printed in nearly 800



THE ORIGINAL PRESS OF JOHN
GUTENBERG

Preserved in the Booksellers' Museum,
Leipsic, Germany

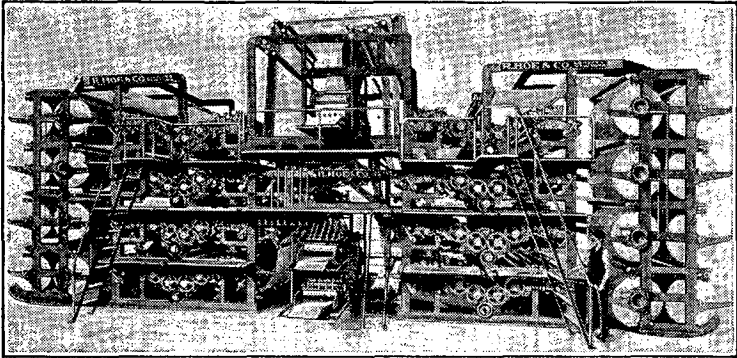
languages and dialects, and nearly 800,000,000 copies of it, in whole or in part, have been distributed over all the earth. Never before has such a good degree of learning been so general as now. Schools, academies, colleges, universities, are everywhere. There are law, scientific, medical, theological, military, commercial, and agricultural schools, and seminaries for the deaf, dumb, and blind. There are continually enlarging means provided for the education of the people.

There is no mistake here. The time pointed forward to by Daniel is the time in which we live. Everything called for by his prophecy has been fulfilled. Knowledge has been

increased most marvelously. All about us are the evidences. This is one of the great signs of the return of Jesus. This is the "time of the end."

Unparalleled Running To and Fro

In this prophecy of Daniel another striking sign is given to identify "the time of the end." Daniel reports the angel Gabriel as saying to him:



A MODERN HOE PRESS

Eight presses combined in one great machine that prints, folds, cuts, pastes, and counts newspapers at the astonishing rate of 96,000 copies an hour.

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

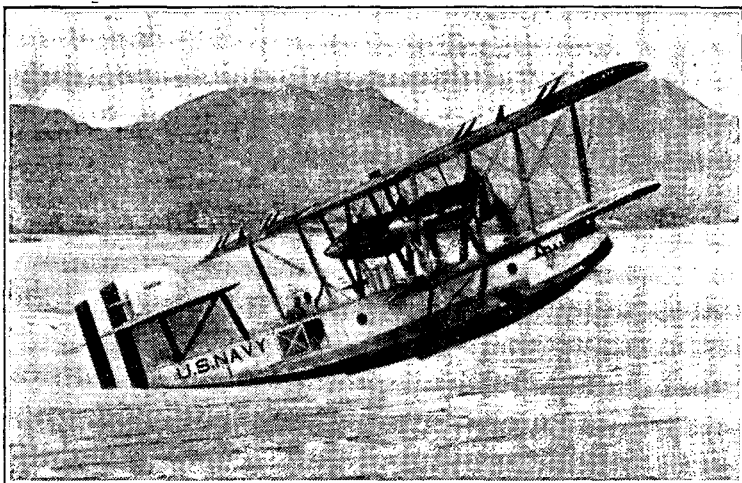
"The time of the end" is, therefore, to be marked by unparalleled running to and fro. Fenton's translation of this verse reads:

"So you, Daniel, conceal the events, and seal the record, until the fixed period, when many will travel and knowledge will be increased."

"The time of the end," then, will be a time when "many will travel."

Here is another great sign that our day is "the time of the end." This is a time of unparalleled travel. Going back and forth over the earth, "to and fro," are countless multitudes of people. Fast as the development of rapid trans-

portation facilities has been, it has not been fast enough to accommodate all who desire to travel. More and ever more railway routes are being surveyed and constructed. More and more steamship lines are being opened and operated. There is an automobile for every five persons in the United States. They crowd the highways and city streets to the



K. & H., N. Y.

UNITED STATES NAVY SEAPLANE NP-9

The first to attempt the flight to the Hawaiian Islands, and was lost without casualties for eight days on the Pacific.

point of grave danger to life and limb. How to care for them, to provide space and room for them, to guide and control them in their swift passage, has become one of the most puzzling of civic problems. Airplanes roar over our heads, subways rumble under our feet. On the earth, over the earth, under the earth; on the sea, over the sea, and under the sea, myriads are running to and fro, going here and there to all the ends of the world, fulfilling the ancient word spoken twenty-five hundred years ago, and pointing with divine accuracy and infallible precision to this day of ours as "the time of the end," "the last time."

Go to any great railway station, to any steamship terminus, and watch the thousands, the tens of thousands, yes, the hundreds of thousands, coming in, going out, moving here and there, endlessly, night and day, hour after hour, through the weeks, and months, and years. The whole population of the earth seems to be in ceaseless motion, restlessly going from one place to another, crowding every conveyance, and continually calling for more speed.

This Is "The Last Time"

For this unparalleled running to and fro is a special characteristic of this particular time. Former generations did not travel as we do. Our grandfathers and grandmothers stayed at home. They didn't run about. The whole period of their lives was spent in a narrow area. A few miles from home was the extent of their journeying. To travel a distance of a hundred miles to some large city, or to visit some relative, such a trip as we would take and return from in a day, and think nothing of, to them was an event to be prepared for for months, and to be talked about afterward while life lasted. They were home bodies. Their chief business was building the home. They stayed by it, and never wandered far from it.

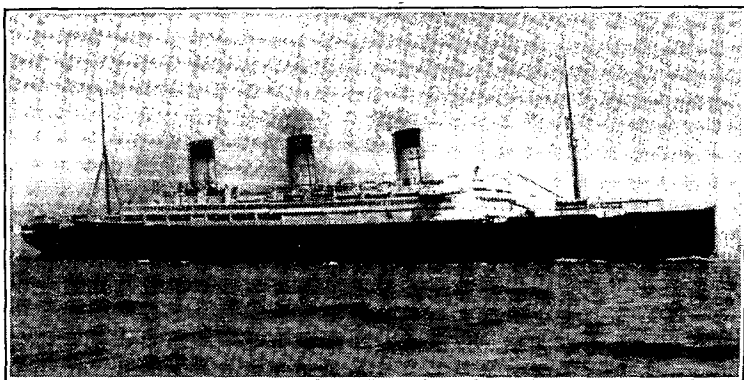
Not so with the present generation. Home seems to be considered a place to leave, not to stay in. It is just a starting-point for somewhere else; a place in which to catch one's breath before hurrying to the next place.

Our forbears did not travel as we do. They did not want to. And if they had wanted to, they could not. They had no means of transportation such as we have.

Up to a century and a quarter ago, when men traveled, they traveled in the same way and by the same method as Abraham journeyed from Ur of the Chaldees to the Land of Promise,—on the back of some beast or in some primitive cart pulled by a domesticated animal. For thousands of years no other way of travel had been devised.

The Development of Rapid Transportation

It has been within our own time that rapid transportation has had its astonishing development. We fail to see the wonder of it because we have grown so accustomed to it. We look up into the heavens, and see great airships passing from end to end of the continent, or gliding over the thousands of miles of ocean; airplanes that leap across a continent in a single day, or that fly straight up toward heaven



Edwin Levick, N. Y.

A FLOATING PALACE

until they are beyond the reach of human vision; passenger planes that bind great cities and nations together by regular routes of travel; commercial airships for the transportation of merchandise.

We look on the water, and see gigantic ships with furniture and fittings surpassing the palaces of ancient emperors, containing people sufficient to populate small cities, and cleaving the waters with amazing speed, binding the continents together as never before.

We look on the earth, and see wonderful trains hurrying here and there, bearing tens of thousands of human beings from city to city, at a rate of speed which would have been incredible a few years ago. And we see automobiles by the

million, at rates of speed scarcely slower than the trains, bearing other multitudes wherever they choose to go.

And we know that under great cities, in the subways, and under broad rivers in the tubes and tunnels, are other hundreds of thousands hurrying about like moles, going away from here to get to there.

It is all ordinary, so usual, that our sense of wonder no longer functions. We take it for granted. We are used to it. It seems as if it had always been going on.

Unusual, Extraordinary, Amazing, Wonderful

But, dear friend, it is unusual; it is extraordinary; it is amazing; it is wonderful. There never has been anything like it before. And it has a tremendous meaning, a meaning which you must not miss, which you must not lose, for your very soul. It marks this time, it is a special feature of this time; and this special feature of this time identifies our day with certainty as "the time of the end."

A hundred years ago such a thing as a railroad was unknown and incredible. A member of the New York Legislature in 1817 "came to be regarded as a proper subject for a strait-jacket, because he expressed his belief that steam carriages would be operated successfully on land."

In 1825 Mr. Nicholas Wood, in his work on railways, said:

"Nothing could do more harm toward the adoption of railways than the promulgation of such nonsense as that we shall see locomotives traveling at the rate of twelve, sixteen, eighteen, and twenty miles an hour."

In 1828, a debating society made a request of the school board in Lancaster, Ohio, for the use of the schoolhouse for the discussion of the question as to whether or not railroads were practical. Their request was denied, and the following reasons were given by the board:

"You are welcome to use the school to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

And then, when the earliest railways were started in America, their passengers endured experiences almost unbelievable to us. A search through the annals of American railroading reveals that a slight rainfall would make a locomotive take to cover, that sparks from the smokestack would set fire to the train, that engines would be abandoned for the night, that oftentimes teams of horses would be called on when the engine gave out, to drag the passengers to their destination.

Steam was furnished by burning wood, sometimes the fences along the right of way. Railroad officials gloated over the operation of trains "without losing a wheel" as an omen big with promise for the future of transportation.

The First Steam Locomotives

It was in January, 1829, that the first steam locomotive, named the "America," was delivered in the United States. It was made in England. It was tried on a sixteen-mile line from Carbondale to Honesdale, Pa. It was not a success. The first practical steam locomotive to run in America, also made in England, and given the name of the "Stourbridge Lion," was used in service on the same line on August 9, 1829.

The first American-built locomotive was the "Best Friend," built at the West Point Foundry, in New York, in 1830. It was used in service on the South Carolina Railroad in that year. It is said to have hauled about forty people in four or five cars at a rate of speed of from sixteen to twenty miles an hour. Several months after it had been in service, its Negro fireman, irritated by the sound of escaping steam, fastened down the safety valve, resulting in a terrific explosion, which blew the engine to pieces.

In 1831 the Baltimore and Ohio Railroad offered a prize of \$4,000 for an American engine to weigh three and one-half tons, capable of drawing fifteen tons at fifteen miles an hour on the level. This was won the next year by Messrs.

Davis and Gartner, who constructed the engine "York." In the same year Matthias Baldwin, founder of the Baldwin Locomotive Works, built his first locomotive, and tried it on the Philadelphia, Germantown, and Norristown Railroad.

This engine called forth what is said to be the first railroad advertisement ever published in America. It appeared in a Philadelphia paper, and read:

"NOTICE: The locomotive engine (built by M. W. Baldwin of this city) will depart DAILY when the weather is fair, with a train of passenger cars. In bad weather horse cars will run on the same schedule."

The first railway train which ever ran was used on the road from Liverpool to Manchester, England. This was called the Manchester and Liverpool Railway. It printed a document called "Rules for Travelers," and posted copies of it on its right of way. A perusal of it will give some idea of how far railroading has advanced during the last century. It reads:

"Copy of the Rules for Travelers on the First Railway"

"1. Any person desiring to travel from Liverpool to Manchester, or vice versa, or any portion of the journey thereof, must, 24 hours beforehand, make application to the station agent at the place of departure, giving his name, address, place of birth, age, occupation, and reason for desiring to travel.

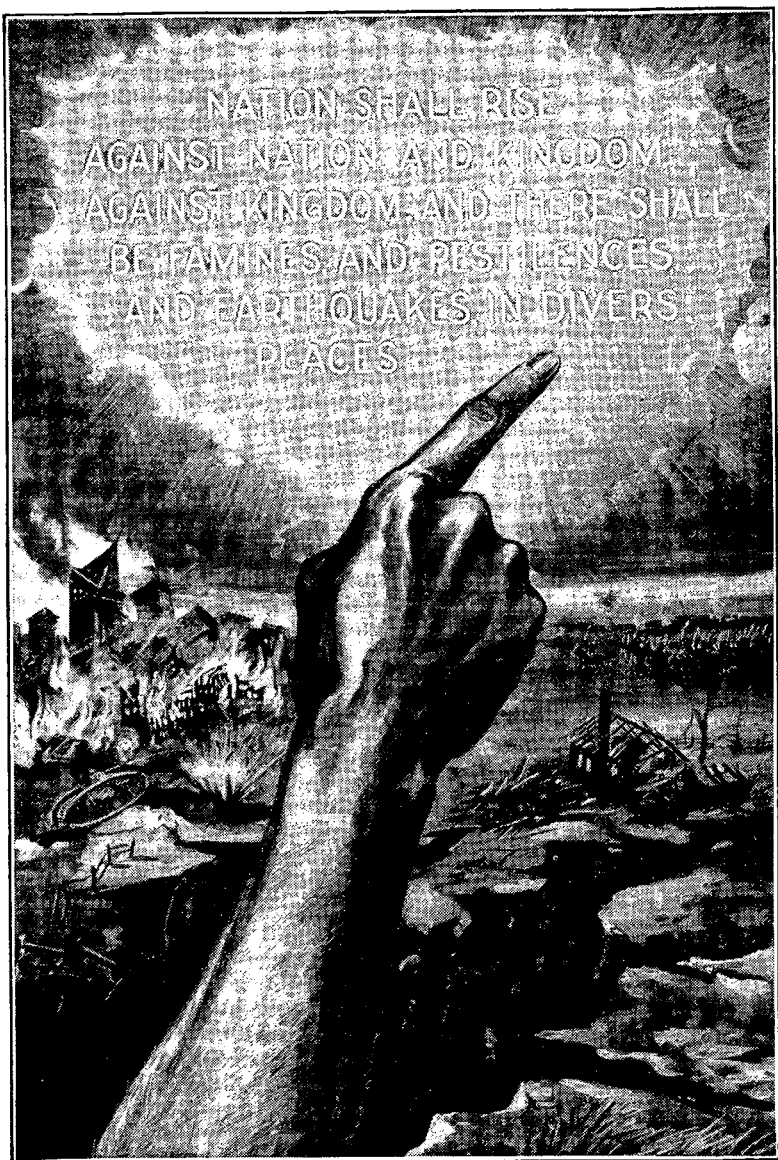
"2. The station agent, upon insuring himself that the applicant desires to travel for a just and lawful cause, shall thereupon issue a ticket to the applicant, who shall travel by the train named thereon.

"3. Trains will start at their point of departure as near schedule time as possible, but the Company do not guarantee when they will reach their destination.

"4. Trains not reaching their destination before dark will put up at one of the several stopping places along the route, for the night, and passengers must pay and provide for their own lodging during the night.

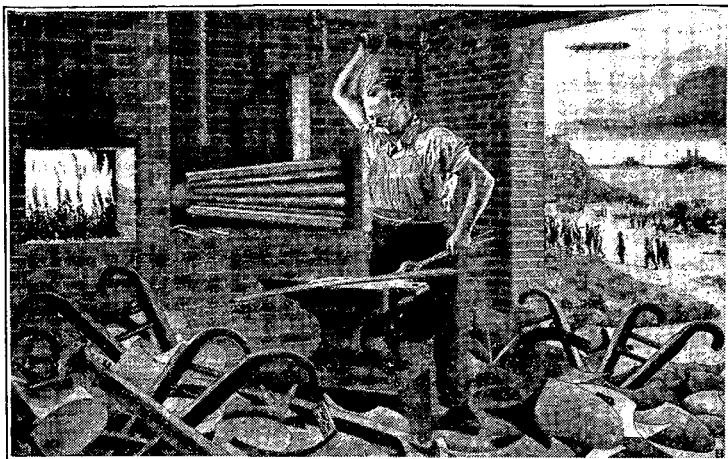
"5. Luggage will be carried on the roof of the carriages. If such baggage gets wet, the Company will not be responsible for any loss attaching thereto."

In the things that meet our eyes all about us, wherever we go, in the street car, automobile, boat, or train, are evidences, unmistakable evidences, of the nearness of our Lord's return. Do not miss the lesson in these signs of the times. This is "the time of the end."



THE EARTHQUAKE HAND

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.



PREPARATIONS FOR WAR

"Prepare war, wake up the mighty men: . . . beat your plowshares into swords, and your pruning hooks into spears." Joel 3:9, 10.

WARS, RUMORS OF WARS, AND DISTRESS OF NATIONS

ONE of the outstanding signs of these times and the nearness of the end of the world, is the warlike condition of the world, the world-wide preparation for more war, and the distress of nations which naturally follows. These things are given as signs by the Lord Himself.

Among the other things which He said when He replied to the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?" was this:

"Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom." Matt. 24: 6, 7.

Thus the constant alarms of war which fill the public press, resulting sometimes from such small things as diplomatic misunderstandings; the difficulties which arise out of prejudices regarding race and color; the smoldering flames of the contention between capital and labor; the international,

inter-racial, inter-religious, and economic animosities that fill the papers and promise never-ending trouble,—all these are evidences of the time we are living in, and prove that the end is near.

The Words of the Ancient Prophets

Agreeing with the words of Christ are the words of the ancient prophets.

Haggai, speaking for Jehovah, represents Him as saying of an event to take place at the end of the world:

"I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2:22.

Joel made a similar prophecy:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. 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 decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

From this it is plain that when "the day of the Lord is near," war will be prepared, the mighty men awakened, all the men of war equipped and assembled, and there will be a strife such as the world has never before witnessed.

John the revelator also foretold world conditions when the kingdoms of this world were about to "become the kingdoms of our Lord, and of His Christ" (Rev. 11:15):

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

The Breeding of War

In fulfilment of these predictions, the war spirit today is everywhere in the world among the nations, the various

classes of society, between the races and creeds, the labor unions and great aggregations of capital, between parties and religions; and all these promise never-ending conflict. "Wars and rumors of wars" are all about us, and this is but one more indication that this is "the time of the end."

The breeding of war seems to be a permanent human industry. Every government must be propped up by an army. Issues that touch questions of sovereignty must be settled by the arbitrament of the sword. And mankind has been able to devise no way by which wars should cease. It does not seem possible to outlaw war. Even though the best of men, and the best of governments, believe that war should be banished from the world, yet wars still continue and grow increasingly destructive and terrible.

Viewing the awful totals of desolation, misery, and death which war has caused in the world, every friend of God and man must desire its end. It would be the brightest, fairest, holiest day of earth's history which would end all the untold brutalities of human strife.

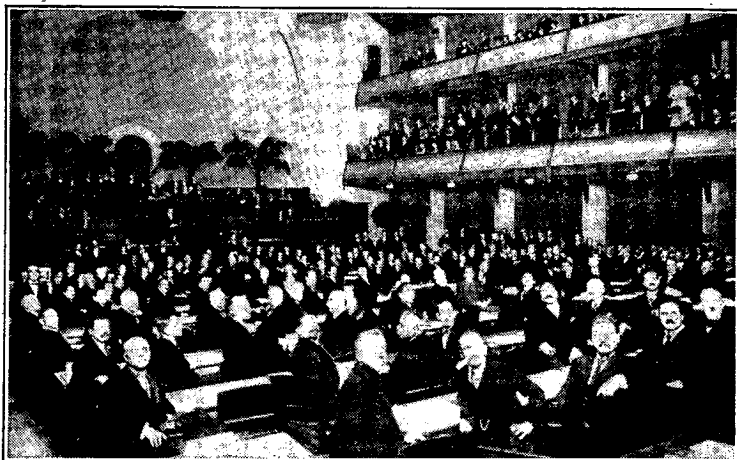
Many persons have felt this, and acting accordingly, have striven to bring about such a glorious consummation. Leaders of the churches, together with officers of civil government, rightly discerning that war is opposed to the principles of Christianity, justice, or common sense, have hoped to bring the nations to an agreement by which war would be abolished.

Vain Efforts Toward Peace

Men have fondly hoped to compose the troubles of the world by treaties of peace, by conferences, by leagues, by understanding and agreement, and most of all, through the influence of religion. International conference after international conference has been held; disarmament has been proposed; appeals have been made to the League of Nations; a World Court has been formed; the premiers of the Allied nations have met again and again to compose their differences.

But it is becoming more and more plain to all that the evils of the world which turn the hearts of men from peace

to war cannot be overcome by parliaments, or cabinets, or conferences, or courts, or leagues, or commissions, or councils, or conventions, or treaties, or tribunals, but only by a complete change of individual hearts and individual lives by Jesus Christ. For wars issue not out of conditions, and things, and circumstances, and delicately hung balances be-



© Ewing Galloway, N. Y.

FIRST MEETING OF THE LEAGUE OF NATIONS

In the Hall of Reformation at Geneva, Switzerland, Nov. 15, 1920.

tween nations, and the breakdown of international diplomacy, but out of the natural human heart.

Wars are not the result of imperfection in human governments, but of imperfection in the human heart. "Whence come wars? . . . come they not hence, even of your lusts that war in your members?" James 4:1.

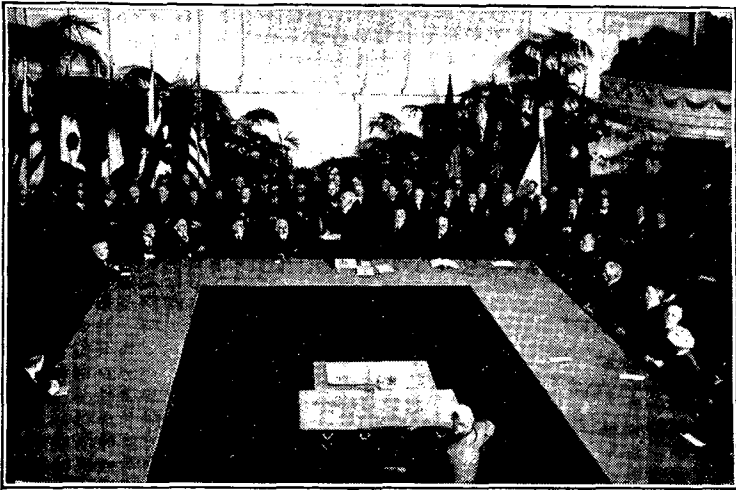
And men do not, and will not, come to Jesus that they may obtain peace. Sir Hall Caine says:

"If there is anything clearer than another, when we apply the principles of our faith to the present troubles of the world, it is that its salvation from the sorrow and loss of the late war, from its aftermath of poverty and suffering, from the race hatred and suspicion which are the bitter harvest of the battlefield, and from the still more frightful

cataclysm which seems to loom on the forehead of the future, lies in religion, in the return of the nations to the moral ideas of Christ. in forgiveness, in the spirit of brotherhood, in mercy and mutual sacrifice." — *A Letter to the Churches.*

The Tendency of Mankind Always Downward

We agree with this remarkable statement, showing unusual foresight into the real need of the world. At the same time



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WASHINGTON CONFERENCE FOR THE LIMITATION OF ARMAMENTS

President Harding Closing the Conference with a Farewell Address After All Treaties Had Been Signed.

we know that the nations will not turn to Christ, will not turn to the church, will not turn to religion, and will not be saved. We know this because the Bible has plainly declared it. The world will be overthrown by Christ, but it will never yield to Christ.

Reasoning not alone from the prophecies and teachings of the Word of God, but also from the analogies of the history of mortal affairs, we see but little hope of human progress religiously. The tendency of the race as a whole has

been downward spiritually from the beginning. As a whole, man's penitence has been temporary, his apostasy permanent. His acknowledgment of God's authority has been feigned, or at best half-hearted, his loyalty to Satan practically unqualified. His reformatorys have been superficial and brief, his revolts deep and protracted. As widely as the race is scattered, so widely have the works of the flesh been manifested. Throughout all generations they have been the same everywhere. The fountain is corrupt, and the stream cannot be better than its source. The heart is deceitful, the life hypocritical. The source of wickedness is within, and the manifestation of it without. That which is born of the flesh is flesh, and it inherits all the lusts and depravity of carnality.

And these sins and lusts are not occasional mistakes, but the natural acts of a perverted and fallen character. These are the lusts of the flesh which constantly war against the soul (1 Peter 2:11); the outworkings of that law of sin which wars against the law of the mind (Rom. 7:23); the fruitage of the carnal, or fleshly, nature which is enmity against God, not subject to His law, knowing no rule but lust (Rom. 8:7), — these are the things which, with tireless vigilance, must be kept under, or they would make even an apostle an outcast. 1 Cor. 9:27. And they can be subdued only by the power of God, controlled only by His Holy Spirit, and crucified and slain only by the cross of the Lord Jesus Christ. Gal. 2:20; 5:24.

No Hope in Man

This persistent, perverse, unholy disposition in "the natural man" does not change itself. Refinement will not change it. Education will not change it. Evolution will not change it. Civilization will not change it. The repressive enactments of human government will not change it. Changes in the structure of human government will not change it. A League of Nations or a World Court will not change it. It is ever the same. The fruit is like the tree, and the tree is vile. Men do not gather grapes of thorns, nor figs of

thistles. The perfidious hearts and lives of a rebellious race can no more be changed by human means than an Ethiopian can change his skin or a leopard his spots. The only way a change can be brought about is by being "created [anew] in Christ Jesus unto good works." Eph. 2:10. In all the ages of the past the only permanent reformatations have been those which were wrought of God in *individuals*. All national reformatations and improvements have ended in degeneracy and revolt. All ecclesiastical reformatations, after they have run their course, have ended in backsliding and apostasy.

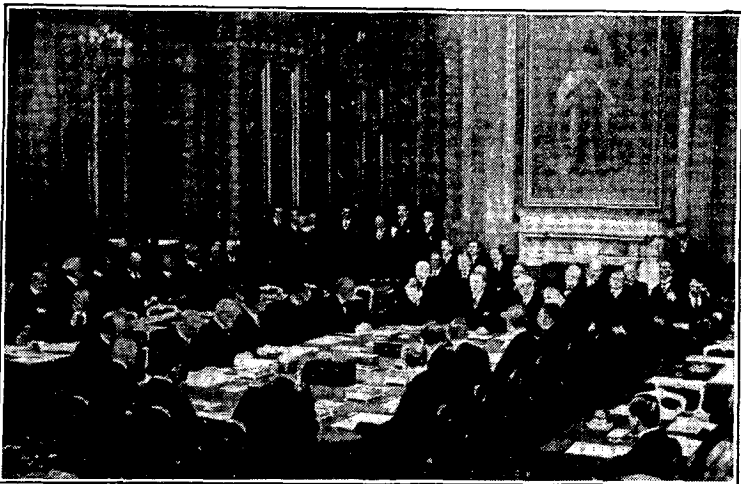
We Long for Peace and Justice

It would be easier for the child of God who understands by the prophetic word the outcome of all human efforts toward bringing in lasting peace, to refrain from speaking just now. One who loves his fellow men cannot but sympathize with their ardent hopes for a permanent cessation of the turmoil of the world. We long for peace and justice to be permanently established in this world, as ardently as those who look for this to be accomplished by human means. Our minds leap eagerly and gladly forward to that time when the earth shall be forever purged of war and hatred.

We sympathize with the men of large hearts and broad minds who stand as sponsors for every agency making for peace, and who are laboring unselfishly in the interests of their fellow men. We join them in their earnest longings for stability and quietness in the earth. Would that their efforts might result in complete cessation of war-provoking strife during which the work of God among men might be carried forward to its conclusion. Would that they might be able to bring about some lull in the storm of conflicting interests and ambitions, that there might come a little time of real peace, affording His church opportunity to finish His work. We therefore pray that God will use their efforts to restrain the wrath of men until His work shall be accomplished; and we pray for the men themselves, that their yearnings for

peace may be realized in their own hearts by the Spirit of God opening their hearts to receive as their Lord and King the Prince of Peace Himself.

It may be that such a lull, should it come, would be looked upon as an enduring peace. It might give rise to a great "peace and safety" announcement, causing mankind to boast



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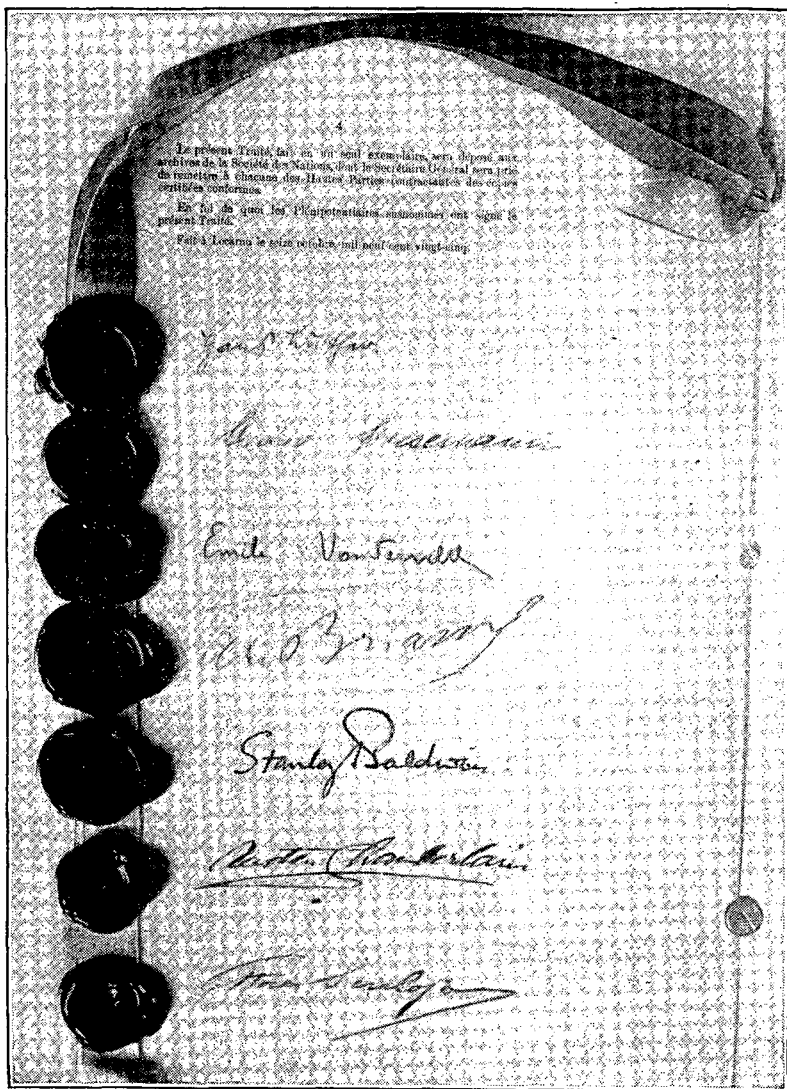
SIGNING THE LOCARNO TREATY

In the "Gold Reception Room" of the British Foreign Office in London,
Dec. 1, 1925.

that it has at last found the way to lasting and universal peace. It is this we would guard against by directing attention to the true hope of the world, the only hope of abiding peace on this planet,—the coming of the Son of God to establish His everlasting kingdom of peace.

The True Hope of the World

It is for the purpose of directing attention to the true and only hope of mankind, the second coming of Christ, that we point out the certain failure of every human effort to save the world. Indeed, our attention is directed by the



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SIGNATURES TO THE LOCARNO TREATY

The signatures are: Hans Luther and Gustav Stresemann, of Germany; Emile Vandervelde, of Belgium; A. Briand, of France; Stanley Baldwin and Austen Chamberlain, of Britain; and Vittorio Scialoja, of Italy.

Lord Himself to the inability of leagues and courts and federations to cope successfully with the situation. He says:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:12.

And again we read:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Isa. 8:9, 10.

In this very time, when the hopes of men are centered in human associations and federations, the Lord not only calls them *away* from these great combinations of human strength, but He invites them *to* Himself, saying:

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:13.

We would be remiss in the duty laid upon us by the Lord, if, in this time when human society is more broken up and turbulent than ever before, we did not speak frankly. We cannot see the many and varied plans for world peace launched one after the other, laden as they are with human hope and pride, without pointing each soul to the only way by which he may reach the port of quietude, peace, and joy at last; namely, personal peace with God by full surrender to Him.

The idea of composing the troubles of the world by a great peace tribunal, excellent as it is, has not proved practicable, nor will it. Churchmen, in espousing it, fail to understand the revealed purpose of God regarding the church and the world. Having cast aside the ancient and universal faith of the Christian church in those prophecies which predict the personal coming of the Lord Jesus to establish an eternal kingdom of peace in a redeemed world, and having adopted the modern fallacy of a temporal millennium brought about by the world's conversion to the gospel, they have put forth their efforts for world peace in harmony with these mistaken ideas.

Prophecies Misapplied

As a consequence they have read and interpreted all Scripture prophecy in the light of these mistaken ideas. Hence they talk much about the *nations' saying* they will beat their swords into plowshares and their spears into pruning hooks, but they say little about *God's* command to beat the plowshares into swords and the pruning hooks into spears. Isa. 2:3, 4; Joel 3:9, 10.

They talk of nations' learning war no more, but overlook God's prophetic command, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men." Joel 3:9, 10.

They speak of the heathen's becoming Christ's inheritance and the uttermost parts of the earth His possession, but forget that He is to break them with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2:9.

They make much reference to the year of the redeemed, but fail to see this is joined with the day of God's vengeance. Isa. 63:4.

They believe the God of heaven will set up His kingdom in the earth, but are neglectful of the fact that it will break in pieces and consume (not convert) all other kingdoms. Dan. 2:44.

They read that the kingdom under the whole heaven is to be given to Christ and His people, but fail to notice that preceding this must come the judgment, the fiery flame, and the destruction of earth's brutal powers. Daniel 7.

They look for the time when the wise are to shine as the brightness of the firmament, and as the stars forever and ever, but forget that this is preceded by the time of trouble such as never was since there was a nation, the deliverance of the people of God, and the resurrection of the dead. Dan. 12:1-4.

They believe the righteous are yet to shine forth as the sun in the kingdom of their Father, but overlook the fact that before this the wheat and tares must grow together until the harvest; that the harvest is the end of the world, and the

reapers are the angels; and that the wicked are first to be gathered and cast into a furnace of fire. Matthew 13.

They look for the fulfilment of the prediction that the kingdoms of this world will become the kingdoms of our Lord and His Christ, but do not see that when this is about to occur, the nations are angry, His wrath is come, the dead are judged, and the wicked destroyed. Revelation 11.

In this way prophecies referring to the times of blessing which shall prevail when Christ and His saints reign in the eternal kingdom of peace, have been misapplied to the prosperity of the church without Christ in this present age. Hopes built upon such false interpretations and misapplied prophecies are doomed to bitter disappointment.

Civilization Has Not Stopped War

All that civilization has been able to accomplish with reference to checking war has been to utter a feeble protest and point out its horrors. It has striven to ameliorate certain conditions by establishing laws of war between civilized nations, but it has not stopped war.

And civilization cannot stop war. It cannot stop war, because war is in the human heart, and civilization cannot change the heart; it cannot transform the fallen nature, it cannot implant a new nature.

Wars will not stop until the nature of the human race is changed. Men, in their fallen nature, may recognize the evil of war, and desire to stop it, and attempt to stop it, and resolve to stop it, and hold international conferences to stop it, but men cannot stop it so long as their nature remains fallen.

Religion Has Not Stopped War

Nor can religion stop war. Not even Christianity, considered as a creed, a body of teaching, can stop war. And Christianity, considered as an organization, a church, cannot stop war. For religion, even pure religion, does not change hearts, does not implant a new nature. Christianity, as a mere creed, may give right ideas; but it cannot give right

hearts. And Christianity as a church, a divine institution, so long as it must be applied to human problems by imperfect men, does not and cannot change hearts.

This change of heart, of nature, is an individual, not a national, matter. It is not accomplished by Christianity, but by Christ as a person.

And civilization does not lead men to Christ. The world has not accepted, and never will accept, Christ. The world cannot, therefore, stop war. Wars grow out of human nature. Christ alone can change human nature. Men will not come to Him for that change. So long as the race endures, therefore, war cannot be stopped — except by the destruction of the race that rejects Christ.

War began almost as soon as sin began. From the beginning of the race until now, war has existed and increased. Nothing that civilization, education, or philanthropy has done, has been able to check it or stop it. And nothing that man can devise or invent will stop it. The human race is doomed to destroy itself. It is feeding on its own flesh. Christ is its only hope, and it will not have Christ.

Peace conference after peace conference has been held, but wars have not stopped. Millions of men are bearing arms; billions of dollars are being spent to maintain great armies and armaments; other millions in testing and experimenting with new inventions and devices and equipment for killing by wholesale; still other millions for scientific development of agencies for killing whole populations; and the world is just as much an armed camp as ever. There is the same malice, and hatred, and enmity in human hearts; there are the same intrigues and scheming and overreaching in diplomatic circles; and men are just as ready to fly at each other's throats as at any former time.

Another and a Greater War to Come

With the analogies of the past before us, and with the plain, clear teachings of the Word of God revealed to us, and with the warnings of the divine prophecies unfolding to

our understanding, we look for another war, a war as much greater than the one called the World War as that was greater than all that preceded it. It will be greater and more destructive because, as predicted by ex-Secretary of War Baker, in a speech in Boston,

"Scientists will invent for another war weapons of destruction beyond the comprehension of those who fought in the recent world conflict."

An editorial in the Memphis, Tenn., *Commercial Appeal* of Dec. 17, 1918, describes what the world may look forward to when the next war breaks out:

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants.

"In the next war, cannon will be used that can actually hurl shells a distance of forty miles. Forty miles is as far as your great-grandfather could ride in a day's journey when traveling on business of state.

"In the next war, shells weighing 2,100 pounds will be hurled from these cannon, and their destructive force will be twice as great as any shell now manufactured.

"In the next war a poison gas will be used which can penetrate wool and leather. One drop of this gas on the bare skin of the foot will destroy that member. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal and vegetable, within an area of five acres, and then will spread over other acres and do serious damage.

"In the next war the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armored, and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armor-penetrating shells. These aeroplanes can lift containers of poison gas material weighing a ton. When these gas shells are dropped over a fortress, they will destroy every living thing within a 400-foot radius.

"In the next war these same aeroplanes will carry explosive shells filled with chemicals which will destroy the strongest fortification which men have dreamed of, and will tear holes in the ground into which a fair-sized skyscraper may be dropped.

"In the next war there will be machine guns which can fire five times as fast as the Browning of last year, and there will be 75-centimeter guns which can fire as fast as the present Lewis gun.

"In the next war, electricity will play a part which will enable a man standing on the ground to communicate as easily with a man ten thousand feet in the air as it is now to speak across a room.

"In the next war there will be electrically controlled dirigibles, kites, and aeroplanes which may be poised over any area, having no man attached to them and controllable from the ground.

"In the next war the tanks will be so perfected that machines having as much armor as a monitor, can go over the country as easily as a Ford car now passes.

"In the next war there will be undersea craft with a steaming radius of five thousand miles. These craft can carry as much tonnage as a cruiser.

"They can come to the surface thirty miles away from a city, and can shower that city with gas shells and with high-powered shells, and ten of these cruisers firing on a city can asphyxiate every man, woman, and child in it within a few hours.

"During the last war the Germans violated all international rules by the use of poison gases. The English and the French were loath to retaliate in kind, but at the close of the war America had spent \$60,000,000 in manufacturing deadly gases alone.

"The world, then, by common consent, has accepted the use of poison gases, and the development of the destructive force of these gases is in its infancy.

"In the next war the progress of science in the knowledge of germs of disease will be made available for destructive uses.

"In the last war, Germany sent certain germs into Rumania which were destructive of animals. In the next war we shall see some ruthless but scientific power scattering cholera and meningitis germs throughout the armies of their enemies. By means of these germs the waters of the rivers and the lakes can be polluted and will be polluted.

"In the next world war the wastage in men and material and money will be as great in one month as it has been in an entire year during the war that has just closed. . . .

"The war just closed has put a staggering load of debt upon the shoulders of the people. It cannot be repudiated, it cannot be escaped. What is destroyed must be replaced, just as when a vacuum is created it must, at some time later, be filled.

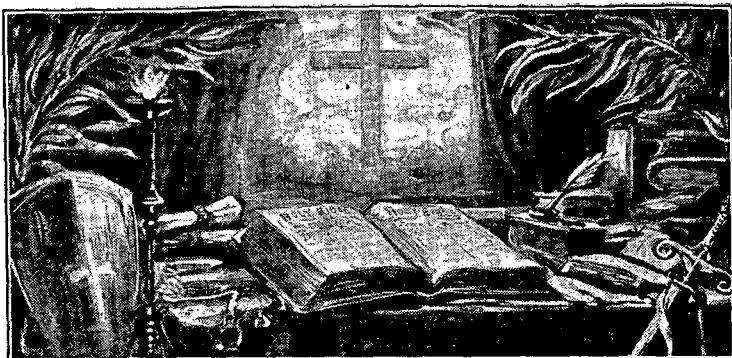
"The suffering in the next war will be beyond the measure of even the man or woman who has gone through all the pains that, up to the present time, can possibly come to one."

In other words, and summing it all up, the next world conflict may be the Armageddon of the Apocalypse.



SCOFFERS AT THE CROSS OF CHRIST

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"
2 Peter 3:3, 4.



EMBLEMS OF THE FAITH

"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.

LAWLESSNESS AND ABOUNDING INIQUITY

ANOTHER important sign given by Christ of the nearness of His second coming, is stated in His words: "Iniquity shall abound." Matt. 24:12. Certainly as we look about us today we are compelled to acknowledge that our generation is one of abounding iniquity.

The condition of the world before the flood constitutes a type of the condition of the world immediately before the second coming of Christ. We are divinely directed to the days of Noah for a complete description of the conditions which will prevail before Christ comes again:

"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; they did eat, they drank, they bought, they sold, they planted, they builded; but 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.

Directing our attention to the history of that ancient time, perhaps the first thing that fixes our attention is the fact that wickedness and corruption were widespread. We read:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

That the wickedness and atheism of that time was accompanied by violence, is thus made plain:

"The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 11.

World-wide Anarchy and Atheism

This ancient anarchy and atheism became so prevalent throughout the earth that the whole world turned atheistic. As a consequence, God destroyed the earth with a deluge of water:

"God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6: 12, 13.

This ancient restlessness, lawlessness, violence, and atheism is paralleled today, and thus becomes one of the signs of the near coming of Christ the second time. And this present lawlessness will, unless checked, call down from heaven an equally severe judgment.

Great judgments are but the punishment for great crimes; hence, great crimes are but prophecies of coming judgment. Today the world is mad with covetousness, and on fire with lust. Fearless and thoughtless men rush on their downward way, eating, drinking, feasting, rioting, marrying, and giving in marriage. They anticipate no calamity. The abodes of pleasure are thronged; the marts of merchandise crowded.

The Careless Aspect of the World

Is not this careless aspect of the world, this security so deep and dead, a token of impending wrath? Most certainly did Christ, when He surveyed the future, perceive and foretell this very characteristic as a feature of the last days.

Careless and secure was the world before the flood. It despised all warning, invitation, and entreaty. It danced and rioted on the verge of destruction. And from pleasure's

height to ruin's dark abyss it fell headlong. And this is given as a type of these present days.

The world is fast becoming as it was in the days of Noah. Then the earth "was corrupt before God." "The earth was filled with violence." And "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5-13.

So today it is corrupt, licentious, warlike. It is peopled with mighty men, and men of renown, as it was then. And it is filled with strife, commotion, and violence while it awaits the coming of the deluge of fire, which will be the day of judgment and perdition of ungodly men.

A Real Menace to Civilization

When the fearful sacrifice of the World War was stopped by the signing of the Armistice between the Allies and Germany, the world rejoiced. But this rejoicing has been turned to fear by the menace of lawlessness and violence which has taken possession of myriads of hearts. This is the specter at the feast. It is this that poisons all earth's banquets.

For lawlessness is a very real menace to the existence of civilization. It is the releasing of all the lowest passions of mankind; and the setting free of the demons of lust, license, cruelty, and passion. It is the exaltation to the place of power of all that is lowest.

The Bible, which is the Christian's guidebook, makes it clear that God ordained civil government, without specifying any particular kind, and clothed it with authority to protect life, liberty, limb, and property, and to restrain evildoers. It is ordained of God to protect every individual in his natural, God-given rights, against any invasion of these rights by any other man or body of men.

Crime is in opposition to and destructive of all liberty. The murderer deprives his victim of his liberty and his life. The right and liberty to use that which is his own is taken from man by the thief. The liberties of all would therefore

be destroyed if evil men were permitted to do as they choose. Hence the necessity for stable civil government.

Strong, stable civil government, founded on the principles of liberty, is a great bulwark against anarchy and lawlessness, and is necessary in order to maintain the freedom of the world. The duty, then, of every lover of liberty, and especially of every Christian man and woman, is vigorously to support constituted civil government in its endeavor to maintain law and order against all attempts to undermine civil authority.

The deliberate adoption of organized violence as the most effective way to right human wrongs,—to kill; to burn; to wipe the slate clean; to begin civilization over again,—that is the spirit now taking possession of many.

An Age of Moral Corruption

We live in an age of moral corruption. Licentiousness is appallingly prevalent. Our daily papers are filled with accounts of conjugal infidelity, lessons in which are being given to millions of young people in the moving-picture houses. Divorce is multiplying at an alarming rate, and this, too, indicates the great prevalence of licentiousness.

Consulting with spirits leads many who are weak-minded and unprincipled to sink into lascivious rottenness, especially those who submit themselves, soul and body, to such control. They are "led captive by Satan at his will." False religions cover with a thin veil of specious words and smooth phrases a mass of impurity.

There is an immense traffic in impure literature and obscene pictures, which pander to the lower passions and outrage all decency. There are dances and music which come directly, with but few refinements, from savage jungles. Step into any of the thousands of dance halls or ballrooms in the cities of civilized countries, and at once you have passed beyond Christian civilization into almost primitive heathenism. Before you is a maze of gliding dancers. A vision of white shoulders, arms, and backs bare to the waist, strikes

you in the face like a blow. An atmosphere of voluptuousness surrounds you, and almost overmasters you. Throbbing in your ears is jungle music, the crash of the brasses, the slide of the trombone, the hungry wail of the violin, the windless chuckle and strangled sob of the saxophone, the snore of the 'cello; and in this screeching, crooning, moaning, sobbing, clamoring jungle music are chalk-white faces, with lips red-smeared, which slide and sway before you, daubed and painted, like painted savages streaked with clay. In the jungles of Africa real savages, with the same rhythmic tread, howl and circle in their dances, in exactly the same way. The hammered nose rings and earrings of the savages are matched by the long jet earrings, necklaces, bracelets, and jewels of these civilized dancers; the shrilling of the rattles and the screaming of the conchs are matched by the sliding and shrieking of the trombones; the beating of the tom-toms and the throbbing of the war 'drums are matched by the mocking and moaning of the saxophone; there is the same gleam of the restless, lustful eye, as if these dancers, too, were wrapped in the coils of a seductive, enticing jungle dream.

There are newspapers which play up the rottenness their reporters find, and display it to all the world. These papers dig down into the moral corruption of their cities; they feature the vile, the low, the degraded; they emphasize divorce and conjugal infidelity. And these papers without principle or decency, in many cities have the largest circulation.

And these things here mentioned are merely the outcroppings of the gigantic evil which is swiftly destroying humanity. They are the straws that show the direction of the hurricane, the mere outer blotches that tell of the rotting virus which poisons the whole inward frame.

The Increase of Crime

Crime, too, is on an appalling increase. Judge Alfred J. Talley, of the Court of Special Sessions of New York County,

at the induction ceremonies of a fellow judge, made deliberately this striking statement:

"This country is suffering under an indictment which proclaims it the most lawless on earth. You will find that the United States must plead guilty to that indictment."

Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company of America, has, ever since 1900, compiled the "homicide rate" for twenty-eight of the leading American cities. Speaking of the figures in his report for 1923, he says:

"This is the most amazing murder record for any civilized country for which data are available. It indicates a state of affairs so startling and of such significance that no government, Federal or State, can rightfully ignore the situation. The murder rate has practically doubled in twenty-four years. It has shown a persistent upward trend, which may be accepted as a definite indication that the moral and legal forces opposed to wrongful death are yielding to the criminal and murderous instincts of a small but suggestive minority of the American people."

The Special Committee on Law Enforcement of the American Bar Association, under the chairmanship of ex-Governor Charles S. Whitman of New York, made, in 1923, a detailed report on crime in the United States. The committee reported that 9,500 persons were killed in crimes of violence in the United States in 1921 alone. During the ten years preceding 1921, the committee stated that no less than 85,000 people were killed. Every year in America more people lose their lives at the hands of criminals than were killed in the bloodiest engagement of the Civil War, the Battle of Gettysburg. Every five and a half years more people are killed in the everyday pursuits of life in this country than in the American ranks during the World War.

Just as striking are the property losses suffered through burglary and robbery, \$302,800,000 being lost in this way every year in America.

We confidently believe that these disorders and disturbances in the various nations of the earth today are precursors of the time when the Spirit of God shall be entirely with

drawn from the earth, and all the passions of the flesh shall be unrestrained.



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BOMB-SHELLED INTERIOR OF A BOSTON JUDGE'S HOME

The leaders in the world of thought and statesmanship recognize the danger in the bitter feelings of envy and revenge, and in the increase of class hatred. Clouds of evil presage hang low over the earth. All the elements which

produced the French and the Russian Revolutions are ablaze in the hearts of men today, and those tragedies pale into insignificance in comparison with the things which are yet to take place. The future is dark with terrible menace for the inhabitants of the earth. It will not be long until the lightnings begin to flash and the storm to break — such a storm as this earth has never yet witnessed.

The Spirit of Lawlessness

The spirit of restlessness and lawlessness and anarchy seems not to be limited to any one place. The impulse to cast off the restraints which law and order have placed on the lower passions of men, is taking possession of human hearts everywhere. The terrible calamities, destructions, and desolations which wait upon the footsteps of the demon of lawlessness, seem powerless to turn men from their maddened course. The fiercer passions that rage in the natural human heart are being given free rein, and are driving men forward into a terrible abyss. The Spirit of God apparently is being gradually withdrawn from the earth, and man is being left alone, with all the evil passions of his nature, with no power to restrain them from breaking out into the most outrageous and barbarous excesses.

We see in this an ominous forecast of that fearful period just before us when God's Spirit will no longer strive with man, and the door of mercy will be closed. We stand amid the shadows of the events which will close human history. We stand amid the preparations for final conflict. We stand upon the verge of that time of trouble such as never was.

The Spirit of Headlong Rashness

There is a headlong rashness that is becoming more and more a characteristic of our time. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little account. And this characteristic, this spirit of headlong, disorderly haste, of constant restlessness, of feverish rashness, is marked in the Bible as one of the signs of the last days.

"This know also, that in the last days perilous times shall come. For men shall be . . . heady." 2 Tim. 3:1-4.

In the past the peoples of earth have, to a greater or less extent, feared the Lord. They have not been altogether atheistic. The denunciations of His messengers have caused



LOT FLEEING FROM SODOM

"As it was in the days of Lot," "even thus shall it be in the day when the Son of man is revealed." Luke 17:28, 30.

them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days, and Nineveh shall be overthrown," none were so hardened as to treat the message with contempt. There have been other times when faith in God was weak. But unbelief was never more impudent and defiant than it is now.

Today there is a widespread absence of faith in the existence, the providence, and the government of God. Men's ears have become dull of hearing; their hearts have waxed gross. Their stolid hearts have passed beyond the feeling

of alarm, so intrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not in all their thoughts. The exploded superstitions of a past age have been replaced, not by faith, but by a false science, which has become the gospel of the faithless; and by nature, which has become the god of the ungodly.

Drifting Toward Atheistic Apostasy

Certainly it seems as if the world is drifting toward some dark, dire, devilish deception, a deception naturally awaiting those who "received not the love of the truth, that they might be saved." 2 Thess. 2:10. Throwing away their only safeguard when they reject the truth, they are given up to embrace strong delusions as a punishment for their unbelief.

Such a manifestation of atheistic apostasy is foreshadowed in the Bible prophecies:

"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; 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." 2 Thess. 2:9-12.

The eager acceptance of the "signs and lying wonders" of the present time by those who have rejected the truth (their unbelief of the truth being paralleled only by their credulous acceptance of the falsehoods of seducing spirits), indicates that the ensnaring delusion predicted in the Bible is even now entrapping its victims. It may don new disguises and take on new shapes from day to day, but it is certain before long to combine its various manifestations in one mighty denial of the truth, of the word, and of the authority of God,—hissing out its defiance in God's very face, and belching forth its blasphemies before His very throne. But it will meet its answer in that devastating storm of fire which shall destroy the ungodly and cleanse the world.

Peter gives us another sign of the last days when he writes:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 3-7.

There are scoffers today,—“scoffers walking after their own lusts,” giving free rein to all their passions; scoffers with the blear of lust in their eyes, the smell of alcohol on their breath, walking in rioting, debauchery, and sin, as well as scoffers who are polite, learned, wise, and contemptuous; scoffers who sneer and deride and mock; scoffers who are careless, contemptuous, presumptuous,—and in this fact we see a fulfilment of Bible prophecy.

And in this time when it appears as if the foundations of human society and civilization are crumbling, and the safeguards which men have erected to restrain the evil propensities of men are being destroyed, what ought the Christian pilgrim to do? The Lord Himself answers:

“Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5: 7, 8.

“Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of, the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways.” Ps. 91: 3-11.



THE APOSTOLIC CHURCH AT PENTECOST

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.



DRIFTING TOWARD THE ROCKS

"Men shall be lovers of their own selves," "having a form of godliness, but denying the power thereof." 2 Tim. 3:2, 5.

SIGNS IN THE RELIGIOUS WORLD

EQUALLY striking and convincing as the signs in the social, political, and scientific worlds, are those which are given in the Holy Scriptures to take place in the realm of religion. Apostasy and departure from the faith are foretold in the prophecies, and are witnessed today in the religious trend of the times.

Religious developments in the last days are outlined in this remarkable prophecy:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

The full force and meaning of this prediction are brought out more fully by a study of various translations, which are given here to make such study possible.

Weymouth translates this passage as follows:

"Of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety, and yet live in defiance of its power. Turn away from people of this sort."—*New Testament in Modern Speech.*"

Moffatt translates it:

"Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such."—*The New Testament—A New Translation.*"

Fenton puts it thus:

"Know this, however, that in the last days there are impending terrible times. For men will be lovers of self, avaricious, empty, pretentious, libelous, disobedient to parents, ungrateful, senseless; without parental affections; implacable, calumniators, profligate, inhuman; without love of goodness, traitors, reckless, stupid, lovers of pleasure more than lovers of God; having an appearance of religion, while denying its power: but turn away from these."—*The New Testament in Modern English.*"

Ballantine makes it read:

"I would have you know this, that in the last days trying times will come; for people will be lovers of self, lovers of money, boasters, haughty, abusive, disobedient to parents, ungrateful, profane, without family affection, relentless, slanderers, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God. They will have a form of religion, but will cast off its power. Avoid such people."—*The Riverside New Testament.*"

And Goodspeed has this:

"Understand this, that in the last days there are going to be hard times. People will be selfish, avaricious, boastful, arrogant, abusive, undutiful, ungrateful, irreverent, unfeeling, irreconcilable, slanderous, with no self-control, brutal, with no love for what is good, treacherous, reckless, conceited, caring more for pleasure than for God, keeping up the forms of religion, but resisting its influence. Avoid such people."—*The New Testament—An American Translation.*"

Formalism and Hypocrisy in the Church

What a catalogue of evil is here! And we are not told to surmise this, or to suppose it; we are told to "know" it,

to be "assured" of it, to "mark" it, to "understand" it. So we do not need to guess about it. Such a condition is definitely foretold.

And all these evils are to manifest themselves among church members, professed Christians. They have "a form of godliness," but deny "the power thereof;" they "keep up a make-believe of piety, and yet live in defiance of its power;" they "keep up a form of religion," yet "they will have nothing to do with it as a force;" they have "an appearance of religion, while denying its power;" they keep up "the forms of religion," while "resisting its influence."

In fulfilment of these striking words, religion today with many is mere philosophic speculation upon truth connected with man's soul. With others it is the performance of relative duties. With others it consists in admiration of the Bible as a book of literary excellence. With others it is the adoption of a creed, or connection with a church. With others it consists in bustle and external zeal in good works. In nearly all it lacks *life* — that profound, intense, glowing life which so marked it in earlier times. And therefore it lacks simplicity, freshness. It is hollow and shallow.

The passage quoted, 2 Timothy 3:1-5, is worthy of a careful, word-by-word analysis. It is God's own photograph of religious conditions which were to prevail in "the last days." That it is a good likeness can be readily seen by a comparison of religious conditions with its clear statements.

Self-Love

"Lovers of their own selves," "selfish." Men are supremely selfish today. Their own interests they place first in all their contacts and associations. They profess to love God and His cause, but when God's Word demands of them any self-sacrifice, it becomes obvious at once that they love themselves more than they love God. The only cross they are willing to bear is one made of gold, worn as an ornament. They are careful that the claims of religion upon them do

not interfere with the gratification of their desire for pleasure and amusement. Lives of moderation, frugality, and diligence they despise. They labor eagerly to get rich, and then retire to revel in pleasure, luxury, and folly. In spite of their professions of religion, it is all too apparent that they are "of the earth, earthy."

Covetousness

"Covetous," "lovers of money," "fond of money," "avaricious." Men today are covetous. There is deep-rooted, ingrained, unprincipled covetousness. There is oppression, robbery, immorality, fraud, and even murder, all for gold. There is an inordinate lust for wealth and greed of gain. There is speculation, political bribery, public plundering, and even preaching for money. Yes, there is praying for money, and singing for money in the church. This is a money-loving age. We are in the last days of a covetous and sinful world.

The Spirit of Self-Praise

"Boasters," "boastful," "empty." Wherever one goes today, he finds a spirit of self-praise, a spirit of boasting. Men boast of their skill, of their talents, of their strength, their power, their prowess, even of their criminal excesses, the hearts they have broken, and the virtue they have despoiled. They are willing to give alms only when they can do so amid a flourish of trumpets.

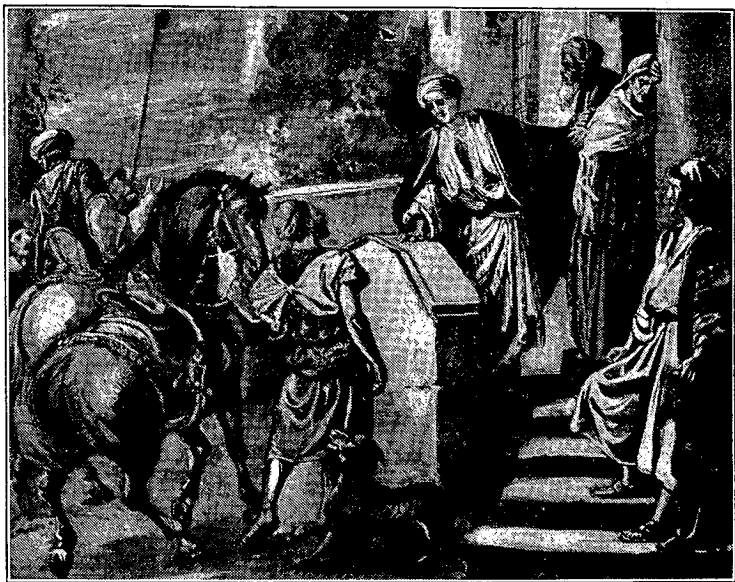
Pride

"Proud," "haughty," "pretentious," "arrogant." Pride of every kind is prevalent today. There is national pride, political pride, religious pride, social pride. There is pride in dress, in which honor, reputation, life, and health are sacrificed to fashions originating in the Paris underworld. There is pride of every grade and class. In no previous age have men become so devoted to pride and luxury.

Blasphemy

"Blasphemers," "profane," "abusive," "libelous." This word comes from the Greek *blasphēmeo*, meaning "to speak

evil of, to slander, to defame, to revile." In this sense blasphemy surrounds us today on every side. We hear it in the streets, in the homes, in the stores, in the factories, in the banks, in the offices, in the cars, in the parlors, on the sea, on the land, and in the air. It is printed in the newspapers,



THE DEPARTURE OF THE PRODIGAL SON

"The younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living." Luke 15:13.

magazines, and books. This is an age noted for evil-speaking and blasphemy.

Disobedience to Parents

"Disobedient to parents," "undutiful." Obedient children today are rare. There is a breaking away from parental restrictions, a disregard of all parental authority and control, an open disobedience to parental will. This condition especially marks this age, and in this one respect there

has been a vast change in the last half century. The children of our times are old in sin, knowing more iniquity at the age of fifteen than their parents did at thirty.

Ingratitude

"Unthankful," "thankless," "ungrateful." This is an age of ingratitude. Men fail to thank God for His goodness, His mercy, His love, and the blessings He sends upon them. Children fail to honor their parents or to give any return for their love and care. Men who may receive a favor today will tomorrow return evil for good. Trusts are betrayed, secrets disclosed, and confidences violated by pretended friends.

Unholiness

"Unholy," "irreligious," "irreverent," "senseless," "profane." This is an age of religion so far as profession goes, but there is very little genuine religion, very little holiness, very little reverence. There is a great deal of outward show in the externals of religion, displayed in magnificent church buildings, stained glass windows, mitred priests, lordly clergy, gorgeous furnishings, pompous rituals, stately ceremonies, eloquent preachers, costly organs, highly paid singers, extravagant music, and much pomp and pageantry; but there is very little real holiness and reverence. Very few of the people of God possess the full powers of undefiled manhood and womanhood. Very few are entirely free from the influence of debasing habits, lusts, and appetites. It was God's purpose that the church should overcome the world, but today the world is overcoming the church.

Without Natural Affection

"Without natural affection," "destitute of natural affection," "callous," "without parental affections," "without family affection," "unfeeling." This scripture is fulfilled today. Take the testimony of the abortionist, who grows rich in his hellish work; take the testimony of the vendors of poisons sold to pervert the processes of nature; and take the

testimony of the victims of these devilish practices. Then read the accounts of the murder of innocent children because they are not wanted; read the records of divorce cases, the desertions, the killing of aged parents by selfish children, and then judge if this is not an age which is callous, unfeeling, and without natural affection.

Implacability

"Trucebreakers," "unforgiving," "relentless," "implacable," "irreconcilable." This is an age when very little dependence can be placed in the pledged word of men. Law-suits over broken contracts clog our legal machinery. Treaties between nations become "mere scraps of paper" when they stand in the way of cherished ambitions. Some men cannot be believed on oath. This is an age of trucebreaking and implacability.

False Accusation

"False accusers," "slanderers," "scurrilous," "calumniators," "slandorous." This certainly is a characteristic of the present time. There is a spirit of slander, calumny, detraction, and false accusation abroad in the land, and it seems uncontrollable. Falsehoods run through the earth, multiplied a thousand times by the press. In political campaigns there is too much of misrepresentation, falsehood, and slander. But it is not confined to politics.

Profligacy

"Incontinent," "dissolute," "profligate," "without self-control." This is an age of moral corruption. Adultery is common; licentiousness is prevalent; illicit love fills the newspapers with tales of "affinities," "soul mates," and "crimes of passion;" divorce is increasing at an alarming rate. This results from the whole course of fashionable life today, from the immoral fashions in dress, from lewd theatrical performances, from intemperate habits of eating, from highly seasoned foods, all of which lead to unbridled lust.

Fierceness and Brutality

"Fierce," "brutal," "savage," "inhuman." This is fulfilled in the calamities which nations inflict on each other in their conflicts. Should a visitor from another planet look upon the world's battlefields and behold the fire of the great guns, see the mangled and broken bodies of the dead and dying, and witness the pain and misery which men deal out to each other, he would think he had lost his way and had reached hell instead of earth. Today there is a spirit of unforgiving, unalterable, unrelenting hatred between nations of men.

Hatred and Contempt of Goodness

"Despisers of those that are good," "opposed to goodness," "they will hate goodness," "without love of goodness," "haters of good," "with no love for what is good." It has been a characteristic of all times that the evil hate the good, but hatred of goodness and the good is a special characteristic of the present age. This chapter in Second Timothy from which we are quoting, also declares that "all that will live godly in Christ Jesus shall suffer persecution." Verses 12, 13. And as evil men have become worse and more numerous, so has the hatred of the good increased. Today, as in all previous times, the good suffer persecution. Those who do not serve God, hate and dislike those who do. There are many today who reverence the holy men of old, but for those who live the same sort of lives now they have nothing but contempt and hatred. There are Christians today who cannot bind their consciences by forms and ceremonies and laws which God never made or authorized, and such men become thereby outcasts and objects of reproach. There are those who will not give their souls into the keeping of some pope or bishop or preacher, but who believe that they must live up to the light which God has given them in Christ, knowing that they must give an account of themselves individually to God; and because of this they become a gazing-stock, outcasts from the crowd which follows the way of the

majority. And everything that religious intolerance can do to oppose them, and make their lives miserable, and fence them away from all fellowship and friendship, is done with zeal.

Treachery

"Traitors," "treacherous." This is a day when men who can be trusted under all circumstances are very rare. Trusts are accepted only to be betrayed. Cashiers and tellers abscond, trusted officials betray their trusts, and those in charge of the inheritance of widows and orphans manage to take the largest share for themselves. Even the closest friends cannot be trusted. Traitors are on every hand.

Recklessness

"Heady," "headstrong," "reckless." This is an age characterized by headstrong, reckless dispositions. Its spirit is that of speed and haste, for when you do not run with the crowd, you get run over. A headlong, feverish rashness prevails among men everywhere. Patience is a virtue long since discarded. Caution, prudence, and wisdom are obsolete virtues; everything must go through with a rush. "The wicked are like the troubled sea, . . . whose waters cast up mire and dirt." Great questions upon which the destiny of nations may hang are settled too often by wild tumults of popular passion.

Haughtiness

"High-minded," "self-important," "conceited," "stupid." Men are haughty today and self-sufficient. They are wiser in their own eyes than "seven men that can render a reason." Youths just out of school suddenly make the astounding discovery that they know more than their elders. No other comment is needed on this expression than to observe a group of them on some corner, surrounded by clouds of cigarette smoke, settling the affairs of the universe with overweening conceit; vainglorious, puffed up, given to criticism of those in high places. This spirit of conceit and self-im-

portance also permeates professed Christian people. Many will not accept the authority of God and the Bible. They place their own opinions above the plain word of God. No matter how clearly God may speak to them from His Word, they submit only to that degree to which the divine requirement may harmonize with their desires and opinions.

Pleasure Lovers and Seekers

"Lovers of pleasures more than lovers of God," "they will love pleasure instead of loving God," "preferring pleasure to God," "caring more for pleasure than for God." This is an age of amusement and pleasure of every description. Even the churches cannot run without periodical picnics, frolics, and shows. Simple pleasures are no longer sufficient to meet the requirements of this age of speed. There must be something wild, unnatural, exciting, thrilling. The motion-picture craze has swept all classes from their moorings, and is educating the young in crime and conjugal infidelity. Feasting and folly prevail everywhere, among the religious as well as the secular, among the high as well as the low. National peril, appalling disasters by land and sea, a world cataclysm of war, and even close personal afflictions do not seem to deter or restrain the people from wild orgies of exciting pleasure. Mirth and madness rule many minds. There are many today who, like Nero, would fiddle while Rome burned. Pleasure rules the age.

Formalism and Hypocrisy

"Having a form of godliness, but denying the power thereof;" "they . . . will keep up a make-believe of piety, and yet live in defiance of its power;" "though they keep up a form of religion, they will have nothing to do with it as a force;" "having an appearance of religion, while denying its power;" "they will have a form of religion, but will cast off its power;" "keeping up the forms of religion, but resisting its influence." Not to worldlings, but to church members, does this prophecy plainly apply. It is a description of the



THE PHARISEE AND THE PUBLICAN

"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18: 14.

sins of the church, the sins of those who bear the name of Christ, who make a profession of Christianity, but who are in reality worldlings. We are to look for the commission of these terrible sins under a "make-believe" of religion. And this is being fulfilled today. This is an age of formalism and hypocrisy. Most of the religion of the present day is mere form, pomp, and pageantry, of make-believe, pretense, and appearance. It does not operate against corrupt human nature. It does not cure besetting sin. All inward grace may be lacking, but if the forms, the ceremonies, the confessions, the observances, the tokens, are outwardly adhered to, that is sufficient today to place and keep one's name on the church book, enrolled as a follower of the lowly Nazarene. The life may be entirely out of harmony with the precepts and teachings of the Bible, but if the name is enrolled in the church record, that fact covers a multitude of sins.

The religion of today is an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice. It is a *second-rate* religion, in which there is little grandeur, little noble-mindedness, little elevation, little devotedness. It is a *hollow* religion, with a fair exterior, but an aching heart — a heart unsatisfied, not at rest, and with a conscience not at peace with God. It is a *feeble* religion, lacking the sinews and bones of hardier times — very different from the indomitable, fearless, much-enduring, storm-braving religion of apostolic and Reformation days. It is an *uncertain* religion; that is, it is not rooted in certainty and assurance, not the life of a soul assured of pardon.

As a result we behold bondage, heaviness, irksomeness, in the religion of the day. There is a speaking for God, but it is with a faltering tongue. There is a laboring for God, but it is with fettered hands. There is a moving in the way of His commandments, but it is with a heavy drag upon the limbs. It is inefficient and uninfluential.

The Tide of Vanity and Pride

All this catalogue of sins spoken of by Paul as belonging to "the last days," we are to look for in the church, in apostate Christianity, under an outer pretense of religion. And it is here these things are found. Amid the splendor of Gothic piles and symbolic crosses, altars, and images, these sins prevail. The tide of vanity and pride rolls on side by side with tall steeples and accompanied by worldly worship.

In Jesus Christ there is a redemptive energy, a divine, eternal power. In Him men become new creatures, a new light illumines their souls, new joys take possession of their hearts, new hopes allure them in paths of righteousness and peace. In Him the world becomes empty, void, and vain, and loses its hold on the heart. This divine energy which elevates, regenerates, and transforms men, is today ignored and cast aside by the easy religionists of this age. They know nothing of the sacrifices, the furnace and flame, from which the Christian believer comes forth purged and made white. Their godliness is but a form.

Denial of Christ and His Deity

The religionists of today are perfectly at home in the externals of religion. They rejoice in pompous worship and ecclesiastical ceremonies. But in the inner life of the heart, the working of the Holy Spirit, the renewing of the mind, the beginning of eternal life in the soul, the new birth, the receiving of the Word of God,—in all such matters they are ignorant and blind. Their whole religious life is a round of forms. It places no restraint on unholy passions and ambitions and desires.

Preachers and people in large numbers have today departed from "the faith . . . once delivered unto the saints" in the matter of accepting the fundamentals of the gospel. It is a common thing now for preachers to deny their Lord, to deny His pre-existence, His divine incarnation, His deity, His miracle-working power, the divine authority of His

teaching, His substitutionary and expiatory death, His literal resurrection, His ascension, His mediatory and intercessory priesthood, and the promise of His bodily, visible return. And yet those who deny these essentials of Christianity, still desire to be known as "Christians." Christianity today, like its divine Author, is being wounded in the house of its professed friends.

This state of things, now so strikingly manifest in the religious world, arises directly from the fact that men have only "a form of godliness;" they "live in defiance of its power," and "will have nothing to do with it as a force."

External forms they delight in, and cling to as if everything depended on them. But the hidden virtues, those divine energies whereby God transforms sinners into saints, they know nothing of. Faith in Christ may wane, the life may be defective, inner spiritual vitality may be lacking, but if the forms are right, if the professions are regular, if the social standing is good, they are accepted. Justice, judgment, and the fear of God, the weightier matters, may be neglected, and covetous idolaters and worldlings stand in full fellowship in the church.

"Turn Away from These"

And in this time, so marked by hypocrisy and formalism and departure from the faith, God has a word for His loyal, true-hearted, sincere, faithful people. They are in the midst of this apostasy, surrounded by the faithless, hearing the trumpet give an uncertain sound, and likely to be confused. To them the apostolic injunction comes, "From such turn away," "Turn away from people of this sort," "Avoid all such," "Turn away from these," "Avoid such people."

To such a voice as this let us give heed. While we note the increasing apostasy in the churches, while we mark the perils of our times and learn from them that we are in "the last days," let us keep ourselves pure. Let your feet be planted on the Word of God. Let your ears hear only the

voice of the Great Shepherd. Follow Him alone. "Turn away" from the formal, the godless, the faithless and unbelieving, and turn to the oracles of God; turn where perchance only a few are met together in the name of Christ, but to whom the Lord says, "There am I in the midst."

It matters not how few these may be, if Christ is with them. It matters not how despised and humble they are, if the great Immanuel honors them with His presence. It matters not if they meet in lowly places, yea, even in the dens and caves of the earth, if only the Chief Shepherd is among them; for with Him is light and life and joy and abiding peace.

The world has made astonishing progress in material things, in scientific discovery, in general knowledge, in educational facilities, in manufacturing ability, in modes of travel and transportation. But it has not advanced morally or spiritually. Men are not nobler and more honorable than they were. Women are not purer and more modest. Children are not better behaved and more respectful.

It is true that the world is *better off* than it has been, but it is not *better*. It has many material blessings that it never had before, but it is farther from God than ever.

Men preach that the world has become better and better. But they preach their own idea. It is not a Bible doctrine.

Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. The condition of the world just prior to the flood is a picture of it before the coming of the Lord. The antediluvians had gone downward instead of upward, had become worse rather than better, lower rather than higher, more debased and bestial rather than more refined and spiritual. Instead of being nearer to God, they were farther away. Indeed, they had become so excessively vile and corrupt that God swept them out of existence with the deluge.

So "evil men and seducers shall wax worse and worse" in "the last days." 2 Tim. 3:13, 1.

Wiser, but Not Better

It is surprising that otherwise intelligent men can be deceived into believing that improvement in material prosperity is the same as an increase in moral goodness. And yet men are thus deceived. It is not uncommon to hear a preacher or other public speaker declare that the world has grown better, and then support his contention by pointing to the conveniences and comforts which this age has produced. He points to the progression of the race, the increase of knowledge, the improvement of living conditions. All this we admit, and admitting it, still contend that knowledge is not righteousness. The race has grown intellectually wiser, but not morally better.

There is progress indeed, but not toward God,—progress in military science, in manufacturing, in wealth, in commerce, in invention, in material things. But the progress of the world morally, spiritually, is toward perdition. For while the world has been progressing in material wealth, it has been progressing also in moral poverty; while there has been progression in material power, it has been equaled by the progression in moral weakness; while men have made progress in material greatness, they have made similar progress in moral littleness.

Departure from the Old Standards

One of the great signs of our Lord's return is the departure, everywhere manifest today, from the old standards of morality, faith, and righteousness.

Jesus spoke of this departure from the faith when He asked,

"When the Son of man cometh, shall He find faith on the earth?"
Luke 18: 8.

That the last days would be especially marked by apostasy and unbelief among professed Christians is made very plain in the prophecies of the Bible regarding Christ's second coming. The Spirit of God gave special emphasis to this development. Paul wrote:

"Now the Spirit speaketh expressly, that in the *latter* times some shall depart from the faith." 1 Tim. 4: 1.

Here is shown a departure from the true faith, instead of obedience to it.

Again Paul wrote:

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

The last days, then, are to be marked by a turning away from true gospel salvation, away from sound doctrine, to fables.

Peter wrote that there should "*come in the last days scoffers.*" 2 Peter 3: 3.

The Saviour Himself listed among the signs of His return the same departure from the faith. He said, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

Abounding Iniquity

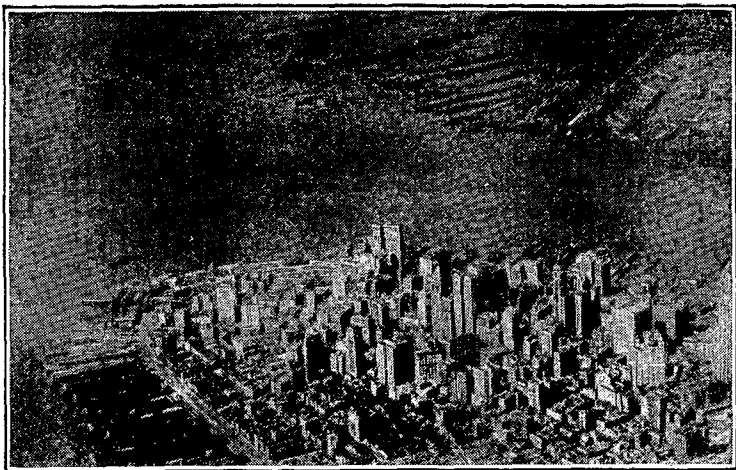
Iniquity will *abound* in the last days among all grades of society in the world and in the church. It will become so abundant, shall so *abound*, that the love which many had for God and truth will grow cold, and they will turn away their hearts and lives, and mingle in the iniquity and frivolity of the worldly ones.

This, then, is the whole story of the terrible apostasy, the infidelity, the spiritualism, and the fables of the religious world of today. Nothing better explains the development of Modernism and its teachings that undermine faith in God, than these clear statements of prophecy describing the character of the times immediately preceding the second coming of Christ. These things in themselves are the best evidence that we are rapidly nearing the greatest event of all time,—the personal appearance of the Son of God.



HEAPING UP RICHES

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God." 1 Tim. 6:17.



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THE MONEY CENTER OF THE WORLD

An aerial photograph of the down-town business section of New York City.

CAPITAL AND LABOR

THE wealth of the world today is greater than ever before, and in this fact, together with the bitter relations existing and growing ever more acute in the situation between capital and labor, there is another significant sign of the last days. For this situation is also a subject of Bible prophecy. This is the prophecy:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 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. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-6.

Unparalleled Heaping Together of Riches

From this passage it is clear that the last days are to be marked by an unparalleled heaping together of wealth and

treasure; men are to amass wealth as never before in the history of the race. This wealth in some part is to be amassed unjustly and unfairly by defrauding the laborers who have reaped down the fields. These laborers are to be treated wrongfully. "Ye have condemned and killed the just." The wealth thus gathered is to be used for "pleasure" and wantonness. And all this is with reference to "the last days."

To this agrees the prophecy of Paul:

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

Covetousness is a discontented, unsatisfied, grasping desire for the things of this world. It will especially characterize the last days. It will lead men to commit all manner of injustice in order to pile up the gains of dishonesty.

The Age of Gold

This is the age pointed to in the prophetic picture. Never before in human history have such vast accumulations of wealth been known as today. Never before has there been such a mad rush to make money quickly. The millionaire and the multimillionaire are much in evidence today. There are colossal fortunes, some reaching the billion mark. There is an unprecedented hoarding of treasures. There are unparalleled combinations of capital.

The human race seems divided into two classes today — those who have money, and those who have not. The possession of material riches and its golden symbols is one of the outstanding characteristics of this time.

The grand symbol of wealth is gold; gold is power; men seek it for the power it gives. It is the price of ease, dignity, pomp, luxury. It is the lever that moves the world.

Just a little more than a century ago, in 1819, the Russian gold mines were discovered, and within half a century produced nearly a billion dollars' worth of the precious metal. In 1848 the California gold mines were discovered, and in

a little more than ten years had produced another billion dollars' worth of gold. In 1851 the Australian gold fields were discovered, and in a few short years had produced another billion dollars' worth of metal. And from that time to this, other billions have been coming out of the earth at such a rate as to make this time in the world's history pre-eminently the age of gold.

And for the possession of this gold, terrible crimes have been committed, great wars have been waged, enormous toil has been expended, the needy have been robbed, kingdoms have been subverted, virtue has been bartered, and perdition and loss of honor and life have been brought to multitudes of human beings.

So gold is being amassed by the world at an unexampled rate.

But gold is only a small portion of the world's circulating currency. And the world's currency itself only faintly expresses the immense wealth of the world today. This wealth, as expressed in art, in manufactures, in commerce, in mines, in property, has increased enormously within the last hundred years.

Men become rich sometimes overnight. Millionaires are numerous. Men heap up treasure, and acquire wealth as they never did before. This is the age of gold.

And this amassing of wealth is a sign of the last days. "*Ye have heaped treasure together for the last days,*" wrote James. And Isaiah, describing what "shall come to pass in the last days," says:

"Their land also is full of silver and gold, neither is there any end of their treasures." "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2: 7, 10-12.

No other age can fill the inspired picture like the present.

Increase of Poverty

And on the other hand there has been a remarkable increase in poverty. The wealth of the world cannot be gathered into a few hands without suffering, misery, and want coming to myriads. And many of those who are the beneficiaries of the hoarded wealth are indifferent to these suf-



K. & H., N. Y.

ANTHRACITE COAL MINERS

ferings. "Ye have lived in pleasure on the earth, and been wanton." With no thought of their responsibility to their fellow men, they live only for the good time they can obtain for themselves. Nothing is quite so rapacious and heartless as greed and covetousness. The rights of others are disregarded, the welfare and sometimes even the lives of men are given no consideration when merciless schemes and intrigues, which wring from the poor of this world the last pennies of their slender income, can be made to yield large profits.

Formation of Labor Unions

Hence the laboring men, in order to obtain rights which are not voluntarily yielded them, and to secure an adequate return for their labor, are compelled to organize to protect themselves. This they do by forming labor unions, with resulting strikes, boycotts, and lockouts. Labor is organized. Capital is organized. And they are locked in a titanic struggle for the supremacy. Never before was labor so powerful as it is today. Never before was organized capital so gigantic. And each grows stronger daily. Certainly this is one of the factors which, together with international, interracial, and interreligious hatred, will bring all the world ultimately — and before long — to Armageddon.

The Onrushing Armageddon

God's people, to whom these things constitute a sign of the times, should stand apart from all this maneuvering for place in the onrushing Armageddon. They have no part in these combinations and federations. God's counsel to them is:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8: 12.

Instead of being afraid of man or the strength of man, God's people should give heed to His words:

"Sanctify the Lord of hosts Himself: and let Him be your fear, and let Him be your dread." Isa. 8: 13.

"The Coming of the Lord Draweth Nigh"

The people of God have no need to fear at this time, even when they are 'ground between the upper and nether millstones of capital and labor. God is their refuge, and for just such a time as this He gives this word of counsel:

"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.

Yes, "the coming of the Lord draweth nigh." That is the meaning of these developments which we see on every hand. And the time of deliverance is near.



SIGNS OF THE TIMES

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me." Eze. 3:17.



K. & H., N. Y.

A VOLCANO CRATER

From a remarkable photograph of the crater of a volcano. The white smoke issuing lazily from the sizzling pond of white-hot lava, gives notice of an eruption.

PESTILENCES, EARTHQUAKES, AND DISASTERS BY LAND AND SEA

NATURE itself will seem to be turned out of its course, and begin a process of breaking-up just before the Lord comes the second time. Not only will there be evidences in the heavens heralding that coming day, as we have already noticed in the wonderful phenomena of the darkening of the sun and moon and the falling of the stars, and most surprising changes and revolutions of nations and kingdoms, but also strange commotions of the elements,—famines, pestilences, earthquakes, “the sea and the waves roaring,” whirlwinds driven over the earth. All these will presage nature’s final doom; for among the signs spoken of by our Lord when predicting His second coming, was the following:

“There shall be . . . pestilences, and earthquakes, in divers places.”
Matt. 24: 7.

To this agree the words of Isaiah, who was shown in vision the future day when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Of the scenes in connection with that day, he said:

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 19, 22.

Speaking of the same time, Ezekiel writes:

"All the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. . . . And I will plead against him with pestilence and with blood; and I will rain upon him . . . an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38: 20-22.

Joel also prophesies similarly of these great signs:

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2: 30.

Luke records the prophecy of Christ thus:

"Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 11.

From these passages it is plain that evidences in the earth itself, which is represented as groaning and travailing in pain while waiting eagerly for its redemption, will be given of the nearness of the end.

Destructive Geological Convulsions

Earthquakes and pestilences and destructive storms have rapidly increased in number and violence during recent years, "fire, and hail; snow, and vapors; stormy wind fulfilling His word." Ps. 148:8. These are constant reminders of the insecurity and instability of all earthly things. There is nothing quite so much calculated to solemnize the thoughts and compel serious consideration for the eternal things of God, as to have the solid earth tremble under one's feet, and

to witness the collapse of all the works of human hands. This point is strongly presented by Dr. Samuel Kneeland, A. M., in his "Volcanoes and Earthquakes," p. 207 :



EARTHQUAKE AND FIRE IN TOKIO

"There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that, amid the crash, man looks hopelessly around, and can simply bow the head in silent, motion-

less despair, as if expecting every moment to be buried in the ruins. With the cries and groans of the terrified people in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings; and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and as when death appears suddenly imminent, the events of a lifetime pass in an instant before the eyes of the soul. It is a novel and a terrifying sight to behold houses reel like a drunken man, as the earth waves reach them; it is more like the disturbed dreams of fever, or the scenic display of the drama, than any conception of reality."

The Most Destructive Earthquakes

A list of all earthquakes from 577 to the present, not including the most destructive of all, the Japanese earthquake of Sept. 1, 1923, in which about 300,000 lives were lost, is given by the New York *Tribune*, and shows a loss in the thirty-one disasters listed, of 1,408,000 human lives. The list is as follows:

PLACE	NO. KILLED	YEAR
Constantinople	10,000	577
Catania	15,000	1137
Syria	20,000	1158
Cilicia	60,000	1268
Naples	40,000	1456
Lisbon	30,000	1531
Naples	70,000	1626
Vesuvius	18,000	1631
Calabria	10,000	1638
Schamaki	80,000	1667
Sicily	100,000	1693
Yeddo	190,000	1703
Algiers	18,000	1716
Peking	96,000	1731
Lima and Callao	18,000	1746
Cairo	40,000	1754
Kashue (Persia)	40,000	1755
Lisbon	50,000	1755
Syria	20,000	1759
Central America	40,000	1797
Aleppo	20,000	1822
Calabria	10,000	1857
San Jose de Cucuta, Colombia	14,000	1875
Krakatua (Straits of Sunda)	36,000	1883



P. and A. Photos

IF AN EARTHQUAKE SHOULD HIT NEW YORK CITY

"There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great; . . . and the cities of the nations fell." Rev. 16:18, 19.

Island of Hondo, Japan	10,000	1891
Sanriku, Japan	27,000	1896
Martinique and St. Vincent	40,000	1902
Messina and 54 towns in Italy	164,000	1908
Central Italy	12,000	1914
Central Java	10,000	1919
Persia	20,000	1923

A Most Striking Increase of Earthquakes

Statistics issued by the British Association for the Advancement of Science reveal that there has been, in fulfilment of this prophecy of Christ, a most striking increase, century after century during the Christian era; of destructive earthquakes. Not including small earthquakes, but only those which have caused destruction of life and property, these statistics give the number of destructive earthquakes from the first to the twentieth century. Beginning with fifteen in the first century, there is shown a gradual increase to 115 in the thirteenth century. From that time the list is:

Fourteenth century	137
Fifteenth century	174
Sixteenth century	253
Seventeenth century	378
Eighteenth century	640
Nineteenth century	2,119

Certainly these figures bear out the prophecy of our Lord. And they do not include the frightfully destructive earthquakes of this present century, such as those of San Francisco and Japan.

Precursors of the Great Storm of God's Wrath

Storms of extraordinary destructive power, tempests, hurricanes, tornadoes, cyclones, "the sea and the waves roaring" (Luke 21:25), all these are becoming more common and more severe. They fulfil God's word, and are precursors of the great storm of His wrath which will close human history.

Pestilences, waiting on the footsteps of famine, have also increased, and have become one of the sources of acute dis-

tress to great populations. The epidemic of Spanish influenza, a few years ago, slew millions of people. Typhus fever and other plagues periodically carry off other millions, sometimes in China, sometimes in Russia, sometimes in other countries. No advance of civilization, no development of science, seems to be able to prevent the occurrence of these terrible epidemics, even in the most highly developed countries.

So the world appears —

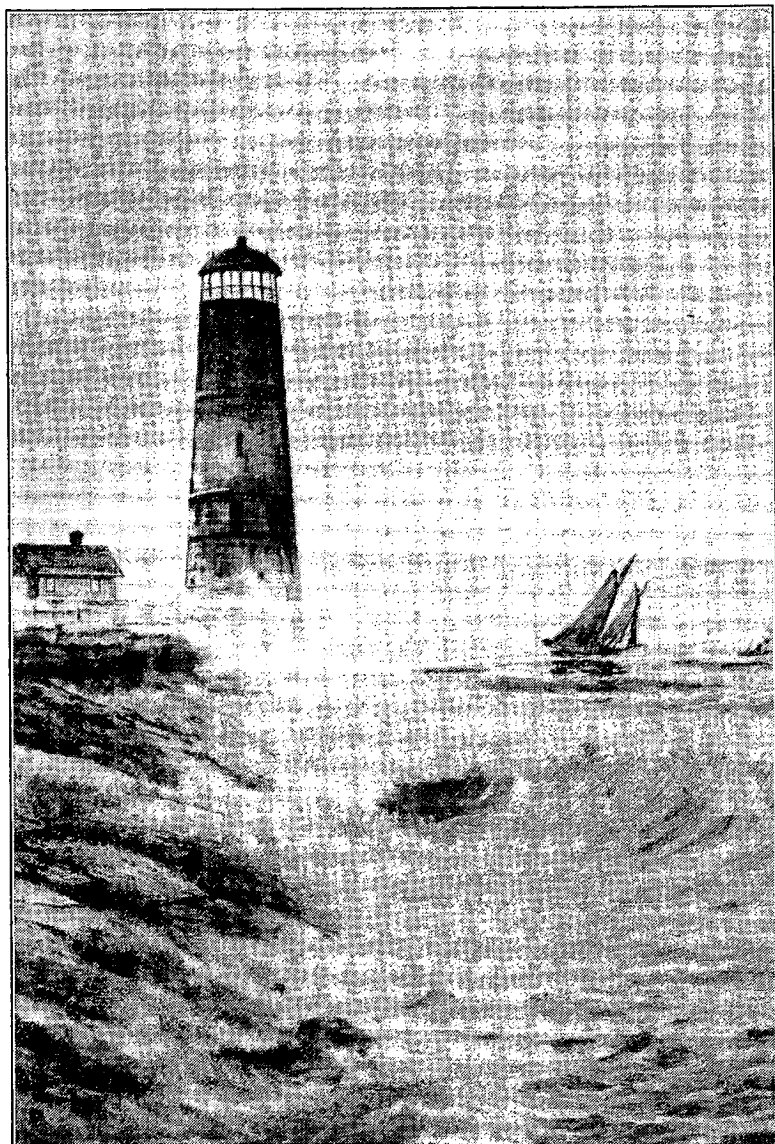
“To toll the death bell of its own decease,
And by the voice of all its elements
To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o’erleap
Their ancient barriers?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rests.
The pillars of our planet seem to fail,
And Nature with a dim and sickly eye
To wait the close of all.”

And in all these things we see the fulfilment in our own day of the prophecies of Christ and His Word, and we want to learn the lesson from them that they are designed to teach, that lesson spoken of by Jesus when He said:

“So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” Luke 21: 31.

“Who can with curious eyes this globe survey,
And not behold it tottering with decay?
All things created, God’s designs fulfil,
And natural causes work His destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,
Preludes and prologues to the general doom.
But not the Son of man can tell that day;
Then, lest it find you sleeping, watch and pray.”

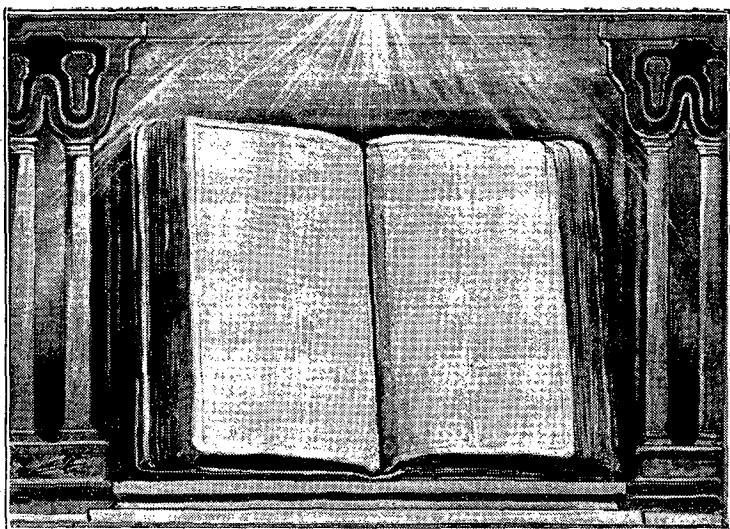
— “*Poem on the Lisbon Earthquake*,” by John Biddolf.



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THE LIGHTHOUSE WARNING

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." 1 Tim. 4:1.



THE OPEN BIBLE

"Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Eph. 2:19, 20.

APOSTASY AND FALSE RELIGIONS

ANOTHER impressive evidence of the nearness of the second coming of Christ is the appearance of false and spurious religions which are sweeping multitudes into fatal and soul-destroying delusions.

Speaking of the day of the Lord's coming, Paul wrote:

"That day shall not come, *except there come a falling away first.*" 2 Thess. 2:3.

And he wrote again:

"In the latter times some shall depart from the faith." 1 Tim. 4:1.

It is plain that the fulfilment of these prophecies involves a great apostasy from Christ and from the truth of His divine Word. And we are living in the day of that apostasy. Men have fallen away from the truth, have departed from the faith. The Christian church is lining up today in two opposing camps,—those who stand by the faith once for all deliv-

ered unto the saints, as revealed in the Holy Scriptures of Truth; and those who are mining and sapping at these ancient foundations, and seeking to substitute a man-made religion for the truth of God.

The religion of Christ has withstood all attacks from the outside. But today it is being attacked from the inside. False leaders are undermining the loyalty of God's people. They have divided the church of Christ. They are assailing its fundamental teachings. They are leading a tremendous assault upon the very citadel of Christian truth.

In Christ's name they deny Christ. They deny His deity, His creatorship, His virgin birth, His divine Sonship, His authority as a teacher sent from God, His fulfilment of divine predictions, His miracles, His substitutionary death, His resurrection, His ascension, His divine intercession and priesthood, and His certain coming again.

The Place of Decision

The teaching of Modernism is not merely a sign of the times, an indication of the nearness of the return of our Lord, but its presence in the church brings a solemn responsibility to every member of every church. By accepting or retaining membership in a church, each member is supporting what that church teaches. If the church teaches Modernism, with its tacit denial of Bible truth, to remain in that church is disloyalty to Christ, disloyalty to the Bible, disloyalty to historic Christianity. Every member who is loyal to the Scriptures should withdraw support and allegiance from any church which denies the fall of man, the Bible doctrine of sin, the infallibility and inspiration of the Scriptures, the sufficiency of the Scriptures as a rule of faith and practice, the deity of Christ, the virgin birth, the resurrection of Christ, the vicarious, expiatory, and propitiatory atonement of Christ, and the second coming of Christ.

We have come as Christian believers to the place of decision. Above all else we must be loyal to Christ and true to His Word. And if to be loyal to Christ involves disloyalty

to our church, there is but one decision to make. We cannot support a church which is not true to Christ. Hard as the decision may be,—and it is hard,—it must be made. The true follower of Christ will not hesitate to make it. He will depart from any church which denies the truth regarding his Lord.

And the time is here to make this decision. The time *has* come “when they will not endure sound doctrine.” The time *has* come when “they shall turn away their ears from the truth, and shall be turned unto fables.” Therefore the time *has* come for many of God’s people to decide whether they can any longer support, contribute to, work for, associate with, and remain in, the church which they have loved.

If a new gospel is to be preached in the churches, “another” gospel than the gospel of our Lord Jesus Christ, then let it be preached as “another” gospel, and not as the historic faith of Christians. And let those who are true to Christ leave those churches in which Christ is denied, and associate themselves together in defense of the Christian faith.

In addition to this “falling away” within the church, or apostasy and departure from the faith, there are false religious systems today which are signs of the nearness of the return of our Lord.

Among these is spiritualism, or more accurately, spiritism. Paul foretold the appearance of this movement and accurately described its character. He wrote:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.” 1 Tim. 4: 1, 2.

“Seducing spirits” are to work “in the latter times.” This will constitute a departure “from the faith.” It will teach “doctrines of devils.”

A Pretended Miracle-working Power

Jesus, in His answer to the disciples’ inquiry about the signs of His second coming, said:

"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: 24.

One of the evidences, then, of the nearness of the end will be a miracle-working power, pretending to speak for Christ and in His name, professing to be religious, but essentially deceptive and untrue. Its sole purpose is to deceive, and those who are not of the very elect will be carried away by its delusions.

Paul again spoke of this sign when he wrote:

"Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: 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; 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." 2 Thess. 2: 8-12.

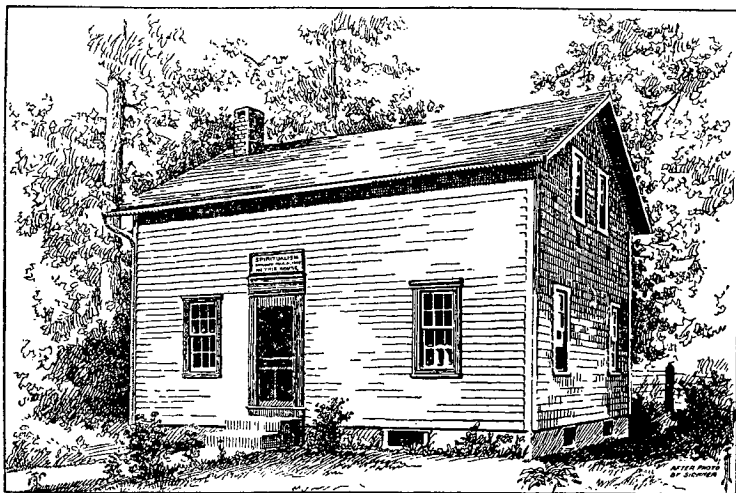
Here is forecast a system, appearing just before Christ's second coming, which, using "all power and signs and lying wonders," will work "with all deceivableness of unrighteousness," bringing "strong delusion" to those who "believed not the truth," but whom the Lord, when He comes, "shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Power and Signs and Lying Wonders

Spiritualism fulfils these prophecies. Making its appearance in modern times, in 1848, at Hydesville, N. Y., in what was called the "rapping delusion," it has developed through the years since then, until today it is attracting the attention of the world. It is hailed by some as "the new revelation." Tens of thousands have accepted it as a genuine system of religion, and have turned to it for solace and comfort in bereavement. Connected with it is a body of phenomena which the Bible accurately describes as "power and signs and lying wonders," ranging all the way from the most primitive rapping, through table tipping, slate writing, and ouija

board writing, to the materialization of spirits and spirit photography.

Books by the score and hundred have been, and are, coming from the press, teaching the doctrines of spiritualism. The daily press and the magazines are filled with its claims, its pretensions, its teachings, and accounts of its phenomena.



THE BIRTHPLACE OF SPIRITUALISM

The old home of the Fox sisters, Hydesville, N. Y., where the mysterious rappings were first heard.

It has its prominent and well-known spokesmen, who describe its workings to great audiences. And multitudes of mediums ply their trade throughout all lands.

A Revival of Ancient Witchcraft

Spiritualism is not of God. It is only a revival, in modern guise, of the condemned and prohibited sorcery, wizardry, witchcraft, and necromancy of old. Its teaching is falsehood, its claims are untrue, its miracles are frauds, its pretenses are lies, its religion is hypocrisy, its influence is a menace to life and sanity, its tendency is toward evil and death, its power is

of the devil, and its appearance is a sign of the times and a fulfilment of Bible prophecy.

Spiritualism is not, as it would like to have its dupes believe, a new development. It is old, as old as sin. The first spirit medium was the serpent who accosted Eve in the garden of Eden.

God prohibited and condemned spiritualism in ancient Israel. He said:

"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.

God's own appointed penalty for mediumship anciently was death.

"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." Lev. 20: 27.

Those who trifle with spiritualism are playing with death.

An Abomination to God

Consulting with familiar spirits now is no more pleasing to God than it was in ancient times. He declared it then to be an abomination.

"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. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18: 10-12.

In the New Testament, spiritualism, under its older and more accurate name of "witchcraft," is classed with all the other works of the flesh.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, *that they which do such things shall not inherit the kingdom of God.*" Gal. 5: 19-21.

Excluded from God's coming kingdom are those who practise spiritualism, for "without are dogs, and *sorcerers*, and

whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

Its False Teachings

The teachings of spiritualism are false. They contradict God's Word.

Spiritualism teaches that man is immortal. The Bible declares God alone to be immortal.

"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*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6:15, 16.

Man is said in the Scriptures to be altogether finite and mortal.

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

Spiritualism declares man to be conscious in death, and claims to provide a way of communication between the dead and the living.

This claim the Bible overthrows and utterly demolishes by proving man to be unconscious in death. His ability to think and reason, his intellectual powers, come to an end with death.

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

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5.

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

The State of the Dead

Death brings a complete cessation of conscious existence.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. 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.

A study of the Scripture passages here merely cited will disclose that the dead are not in heaven: John 3:13; 7:33, 34; 8:21; 13:33; Acts 2:34.

They are not in hell-fire. Job 21:30; 2 Peter 2:9.

They are in their graves. John 5:28, 29; Acts 2:29.

They are all, both righteous and wicked, in one place. Eccl. 3:20.

They are asleep in the dust. Gen. 3:19; Dan. 12:2; Ps. 22:15; Job 7:21.

The grave is a place of silence, of darkness, of repose. Job 3:11-19; 10:21, 22; Ps. 88:12; Eccl. 9:10.

The dead are asleep, unconscious. Deut. 31:16; 2 Sam. 7:12; 1 Kings 2:10; 11:21, 43; 2 Kings 20:21; 2 Chron. 9:31; 32:33; 26:23; Job 3:13; 7:21; 14:21; Ps. 76:5; Matt. 27:52; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20, 51; 1 Thess. 5:10; 2 Peter 3:4.

The dead exercise no mental powers and praise not the Lord. Ps. 6:5; 88:10-12; 115:17; 146:3, 4; Eccl. 9:6; Isa. 38:18, 19; Job 14:12.

The dead know not anything. Eccl. 9:5, 6, 10; Job 14:21.

Nothing that has been said here is to be construed as meaning that "death ends all." Death does not end all. There is to be a resurrection from the dead. There is to be a future life. What is meant here is that the teaching of the Bible is to the effect that this future life begins, not at death, but at the resurrection from the dead. Between death and the resurrection there is unconsciousness — sleep.

And this truth, made so plain in the Bible, utterly destroys the whole foundation of spiritualism, which teaches the conscious state of the dead. The Bible and spiritualism are opposites. To believe one is to reject the other.

Spiritualistic Phenomena the Work of Demons

The so-called miracles of spiritualism are performed by fallen angels. The phenomena of this false system are the work of demons. The pretended spirits of the dead are the spirits of demons masquerading as the spirits of the dead. The wisdom manifested in spiritualism's pretended communications is that wisdom which "descendeth not from above, but is earthly, sensual, devilish." James 3:15.

There is a higher order of created intelligences than mankind, called angels.

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8: 4, 5.

Some of these angels "kept not their first estate, but left their own habitation." Jude 6.

Of these wandering spirits we have the record that "God spared not the angels that sinned." 2 Peter 2: 4.

There was warfare among the angels, rebellion against God, a break with the divine government, and exclusion from heaven. Rev. 12: 7-9.

It is these fallen angels who impersonate the dead, disguise themselves as spirits of the dead, speak in the name of the dead, give out information as from the dead, perform signs and lying wonders, and work all the phenomena of spiritualism. Their sole purpose is to deceive unwary souls and lead them to eternal destruction.

The Bible Our Only Protection

Our only protection against the lying claims of this latter-day delusion is the Bible. This holy book shows to be false the revelations made by Satan and his angels through spirit mediums. It solves forever the dark problem of death. It lights a lamp of hope for the weary and heavy-laden. It gives assurance of life beyond the grave. It strengthens those who mourn, comforts the bereaved, and points forward to a better day, the beginning of which is near at hand.

Satan is sweeping the whole world into his delusions. By the work of demoniac spirits he is preparing the world for Armageddon, and the terrible scenes which will end human history. It is the "spirits of devils" which gather the nations to the last war.

"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." "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 14, 16.

And so spiritualism is one of the greatest of the signs of the times, and one of the factors contributing most to the "distress of nations, with perplexity."

Russellism

Another false system which is fulfilling prophecy as a sign of the times, and preparing the world for the coming of a false Christ, is Russellism, or Millennial Dawnism.

In the Bible it is made plain that before the second coming of Christ this great event will be counterfeited. A false Christ will appear, and pretend to be the true Messiah. This counterfeit Christ will be accepted by multitudes as the true Christ. The way for this final deception of Satan is now being prepared by the false teachings of Russellism. Those who accept these teachings will become easy victims of this crowning satanic delusion.

The prediction that Christ's second coming will be counterfeited is made in several places in the New Testament. In this connection consider the following passages:

"Many shall come in My name, saying, I am the Christ; and shall lead many astray." Matt. 24: 5, A. R. V.

"If any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, . . . and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not." Matt. 24: 23-26, A. R. V.

"Take heed that ye be not led astray: for many shall come in My name, saying, I am He; and, The time is at hand: go ye not after them." Luke 21: 8, A. R. V.

"Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2: 8, 9.

From these passages it is clear that the Bible teaches that the second coming of Christ will be preceded by the appearance of a false and spurious Christ; that great multitudes, not having studied the Scriptures concerning the manner of the second coming of Christ, will be led astray by this false Christ; and that remarkable signs and wonders will attend

his manifestation. But they also show that there is in the Bible sufficient truth concerning the manner of Christ's coming to guard the people of God from being carried away by this delusion. "Behold, I have told you [all things] beforehand."

Russellism utterly denies the teaching of the Bible that Christ's second coming will be visible and open, in the sight of all the world. This false system would have us believe that Christ's second advent is already past, having occurred in 1874, as a secret event, and that He is now "present unseen," and that "His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world."—*"Studies in the Scriptures," Vol. II, p. 143.*

Russellism takes away the Christ of the Bible, and substitutes a purely human Saviour; denying His divinity, denying His resurrection, undermining His atonement, it substitutes the writings of Charles T. Russell for the Bible. It teaches a false and counterfeit coming of Christ, based on a false chronology; and it also has a false Christ, an entirely human saviour, a false redeemer, a false atonement, a false sacrifice for sins, a false advocate with the Father, a false mediator between God and man, and a false and spurious Bible. It is a man-made system altogether, one of the deceptions of Satan for these last days.

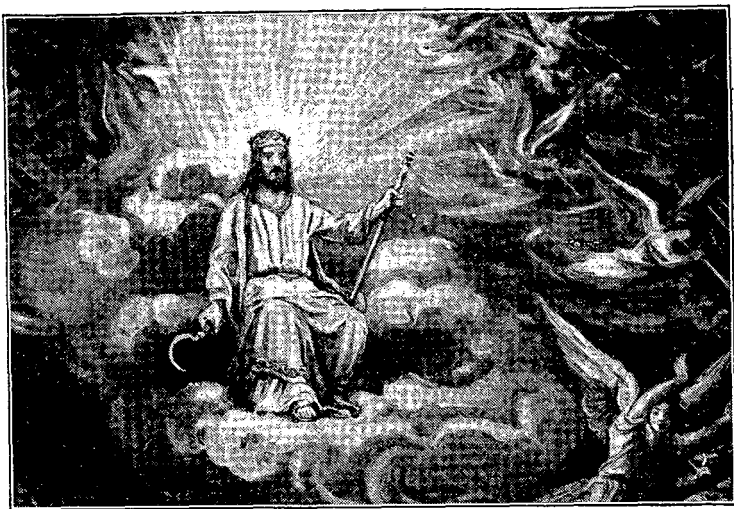
Other false religious systems today are Christian Science, New Thought, and other similar movements which destroy faith in Christ and the Bible. It might be profitable to study them in detail, but our space does not allow it here.



International

THE GREAT SACRIFICE

"So Christ was one offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9 : 28.



KINGS OF KINGS, AND LORD OF LORDS

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

A COUNTERFEIT ADVENTISM

It was to be expected that the great adversary of truth, in order to blind the eyes and minds of men and prevent them from understanding and believing the truth of the Lord's second coming, would counterfeit the teaching regarding this great and important event. This he has done, and with astonishing success.

There is a movement in Protestant churches today which is permeated with religious fervor and enthusiasm. It seeks to place great emphasis upon, and direct world-wide attention to, the great doctrine of the second coming of Christ.

Some of the ripest scholars and ablest teachers of the various Protestant denominations are connected with this movement. It is neither undenominational nor nondenominational, but rather interdenominational, and it has succeeded in creating in thousands of minds definite, clear-cut views and beliefs regarding the second coming of Christ —

the purpose of that coming, its manner, the signs preceding it, and the events connected with it.

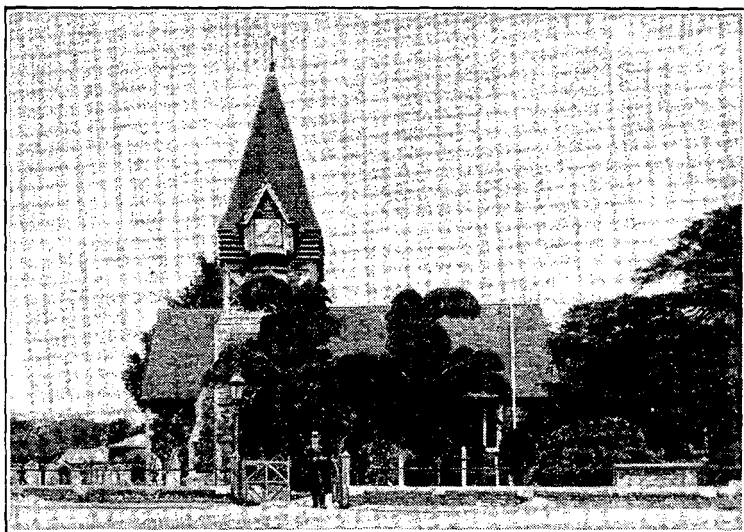
Thousands of people in the churches believe firmly that this movement is that which is foretold in prophecy, and will result in bringing back the King. They believe it to be giving to the world the message of the coming of Christ. There is no doubt that it has stirred up a love for the doctrine of the second coming which was sadly lacking before, and many are ready to testify that it has resulted for them in greatly deepening their love for God, their faith in the Bible, and their zeal in Christian service, and has produced in them a new Christian experience.

There can be no question that those believing the teachings of this movement are in earnest. One cannot help being impressed with their sincerity. They believe what they teach and are taught. It may be wrong; they are sure it is right.

Fundamentalism

It would be an easy thing, because of the errors of its teachers, to condemn this whole movement out of hand, and denounce its leaders as blind guides. Unfortunately, there has been altogether too much of such a spirit since that day when the disciples forbade the casting out of demons in Christ's name because the one who did it "followeth not with us." Luke 9:49. Because men do not see as we see, do not accept as true what we believe the Bible teaches, constitutes no reason why they should be held up to ridicule or their motives impugned. They may be, and undoubtedly are, as sincere and earnest as ourselves. They accept Jesus Christ as Lord; they uphold the Bible as the Word of life, and defend its inspiration vigorously; they believe in the virgin birth of Christ; in the fall of man; in the vicarious atonement; in salvation by faith alone; in the fundamentals of Christianity. They are Fundamentalists. They oppose the teachings of higher criticism, the evolution theory, Universalism, Unitarianism, Christian Science, New Thought, Spirit-

ualism, and Russellism. They exalt the Lord Jesus, and give Him His pre-eminent place as Creator, Redeemer, Sustainer, and coming King. They hold forth a high and exalted standard of Christian experience, and call for a deeper faith in Christ in order to obtain it. Their ideals are noble and uplifting, and their motives pure and clean.



K. & H., N. Y.

THE FAMOUS OLD CHURCH, BEDFORD, ENGLAND

Both the church and the yew tree are more than one thousand years old.

In all these things they are right. But in their views regarding the second coming of Christ they are just as truly wrong.

I have no heart, nor is there any occasion, for controversy with men such as these. I have no disposition or intention to attack them. I desire rather to stand with them in their defense of the old Book and its inspiration, and in their appeal for a closer and deeper study of its prophetic parts. Indeed, I would have them study it with such diligence and

insight that they may be led to see their errors with reference to "the glorious appearing" of our Lord.

This movement has a definite body of teaching, and sets forth a carefully prepared statement of belief, together with a program of future events which they believe to be foretold by Bible prophecy.

The following can be considered a fairly accurate statement of the teachings of this movement regarding the second coming of Christ and the events associated with His coming:

The Phases of Christ's Coming

As the first event to happen in the immediate future these teachers place the second coming of Christ. This coming of the Saviour they believe to have two phases: First, a coming *for* His church; and second, a coming *with* His church. The first phase, in their belief, is to be a secret, invisible coming. The second phase is to be an open manifestation to all the world, accompanied by a demonstration of power and glory unparalleled in the history of the world. They believe these two phases of the second coming of Christ will be seven years apart. This seven-year period is held to be the seventieth week of the seventy-week prophecy of Daniel 8 and 9.

The first phase of the second coming of Christ, it is believed, will be manifested in the catching away of the church. This phase will be secret and invisible, and will be known to the world only by the absence of those who are taken away. Christ will come in the air, and His people will be caught away secretly and invisibly to meet Him in the air, and there they will remain with Him in the air for a period of seven years, until the second phase of His second coming. The living righteous will be translated, the righteous dead will be raised,—all of which will be done secretly,—and they will all then go up to be with Christ in the air.

The Return of the Jews

After this phase of the second coming of Christ is completed and the church has been exalted, or in the terminology

quite widely adopted, after "the rapture of the church" has begun, then the one supreme event for which all these Bible teachers are looking and which they make the central theme of their discourses, and upon which they lay the greatest stress, emphasizing it even more than they do the second coming of Christ itself, is the return of the Jews, in a state of unbelief, to their own land, Palestine. They believe this will be accomplished by some agreement between the nations.

The Antichrist

The leaders of this movement believe that a great league of nations will come into being, and will be brought under the leadership of some man who will later develop into the "antichrist." As one of them puts it: "There is coming in this world a great federation of religion; and when that thing is headed up, we shall have something which will manifest the greatest possible enmity against the church of Jesus Christ;" and as another, equally prominent, states it, "A far more astute Napoleon is to arise, the antichrist."

This coming man who is to sit at the head of this federation of nations is described as educated, keenly intelligent, a man of wide culture and experience, a man who has all the qualities of great leadership. At the first he will not appear in his true character as antichrist. His rule and authority will continue for the seven years during which Christ and His people are in the air.

In the Midst of the Week

During the first three and one-half years of this seven-year period, under the rule of this "more astute Napoleon," it will not be apparent that he is the antichrist. But in the midst of the seven years, just three and one-half years from the beginning of his rule, this great leader will attempt to set himself up as God, sitting in the temple of God, and showing himself that he is God. He will demand the worship of the world, thus manifesting himself to be antichrist. By this time the Jews will have all been gathered back to

their own land, still disbelieving the gospel, and will there have established their own government. When this "more astute Napoleon" manifests himself as antichrist, the Jews will refuse to receive him as God or to worship him. This will anger the antichrist to such an extent that he will attempt to blot the Jews out of existence. Then will come the great time of tribulation such as never was since there was a nation even to that same time. This tribulation is not on the church, as the church is with Christ in the air, but it is on the Jewish nation.

When it seems as if, through the malice of antichrist in raising up this great tribulation against them, the Jews are about to be destroyed in what is called Israel's darkest period, the second phase of Christ's coming will take place, at the end of the seven-year period, and His coming will save the Jews from destruction.

Conversion of the Jews

At the end of the seven-year period, Christ will come with His church, which has been with Him in the air. At this time He will appear openly, and be accompanied by a great demonstration of power and glory. This appearance of Christ at their darkest hour, and their resulting salvation from destruction, will bring about, according to this teaching, the conversion of the Jewish nation and its acceptance of Christ as Messiah. Then the nation of Israel will become supreme among the nations, the head and not the tail, under the rule of her King, the Son of David. Antichrist will be cast into the lake of fire, the judgment of the nations will take place, and they will be gathered into the valley of Jehoshaphat, and separated as sheep and goats.

Israel is not to be in this judgment, as it is not numbered among the nations. The decisions of this judgment will be based on the conduct of the nations as related to the Jews, according to the way they have treated the Jews, and is for the purpose of determining which nations will go into the millennial kingdom. Then the millennium will begin, in

which Israel will be a blessing to all. God's instrument throughout the millennium to speak to the nations will be the Jews, and through their instrumentality and their diligence in proclaiming the gospel, the whole world will be converted and brought under subjection to Christ as King. His kingdom is to last exactly one thousand years, during which all men will have the fullest and broadest opportunity to be saved.

The Rule of Iron

It is at this time that Christ is to judge between the nations, and they are to beat their swords into plowshares and their spears into pruning hooks. Christ's rule is to be a rule of iron, and those not otherwise disposed to obey will be compelled to obey. During the millennium, under Christ's rule, there will be universal peace.

At the close of the thousand years, when men have decided to obey or not to obey, Satan will be loosed, and will gather under his leadership all who still persist in disobedience to Christ. Satan will then attempt to unseat Christ as King, and will be defeated, and will be consigned with the beast and false prophet and antichrist to the lake of fire. Then all the wicked dead will appear, be judged, and go into the lake of fire. After this Christ will deliver up the kingdom to God the Father, after having put down all opposition, and the seat of government will be removed to heaven.

These are the things which the leaders in this movement teach their followers to expect. These things will not take place, for they are plain contradictions of the teaching of the Bible regarding the second coming of Christ. Christ's second coming will not be a secret, hidden, invisible coming, but a visible, bodily, personal, open return from heaven, in the sight of all the world. This has already been sufficiently dwelt upon, and will not need to be repeated. The seriousness and sadness of it is that these views lead sincere Christians to believe and accept false teachings with reference to the second coming, and will lead to great and bitter disappointment and discouragement.



THE HOPE OF ABRAHAM

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



Publishers Photo Service, N. Y.

THE WAILING PLACE OF THE JEWS

THE RETURN OF THE JEWS

WHILE there is a widespread belief in the nearness of the second coming of Christ, it is a fact that so many misleading theories have been connected with this great truth that it is to be feared, when the event itself takes place, many who believe in His coming will be unprepared to receive Him because of the false views they hold regarding the manner and purpose of His coming.

Because of a misunderstanding of the prophecies of the Bible, there has come to be connected with the teaching of the Lord's return a belief in the literal return of the Jews to Palestine and Jerusalem.

We believe that the earnest Christian men who hold this view are seriously mistaken regarding the return of the Jews; that the hopes and expectations they have based on such a return are doomed to disappointment; and therefore we earnestly invite them to a consideration of the Bible teaching on this subject, in the hope that all the people of God who

ardently look for Christ's coming may clearly discern the truth regarding this subject.

After long examination of the Bible on this point, we are forced to the conclusion that the theory of the return of the Jews is based on a misapprehension of the whole purpose of God, a misunderstanding of the promise of God to Abraham, and a misapplication of the many prophecies of the Bible which speak of the restoration of the true Israel, making these prophecies apply to literal Israel after the flesh, when they should be applied to spiritual Israel, or those who are Christ's.

A study of the purpose, promises, and prophecies of God concerning this matter will be helpful in establishing the truth of this important subject.

The Call to Abraham

At the time when God called Abraham and brought him into the land of Canaan, He made him a promise that through him and his seed all the families of the earth should be blessed, and that through this seed Abraham himself should come into eternal possession of the land. This is the promise:

"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13: 14-17.

This promise was later repeated to Isaac, and then to Jacob. (See Gen. 26: 1-5; 28: 10-15.) The territory included in the promise is the whole earth. Rom. 4: 13. It is not true, however, that this promise was to be accomplished through the law of national descent, but its accomplishment was to be solely "through the righteousness of faith," which is the righteousness of Christ. It is not, therefore, a promise to the Jews as a nation or a race, but to those who obtain "the righteousness of faith" through Jesus Christ, of every race and nation in the earth. This is made very plain:

"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.

From this passage it is clear that through Abraham and his seed all that was lost by the introduction of sin into the world was to be restored. The dominion of the earth was to be restored, through Abraham's seed, to a holy, righteous race, just as God intended it to be in the beginning. God said to Abraham:

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. 22: 17, 18.

Fulfilled Through Christ

Some might be thrown into perplexity as to the meaning of this promise and its fulfilment, if the Old Testament were not explained by the New. But there can be no perplexity regarding it when we have such a definite explanation in the New Testament, an explanation which very clearly tells us who the seed of Abraham is. Paul says:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

"The New Testament in Modern Speech" makes this still plainer:

"Now the promises were given to Abraham and to his seed. God did not say 'and to seeds,' as if speaking of many, but 'and to your seed' [Gen. 12: 7], since He spoke of only one—and this is Christ."

Not Natural Descent, but Faith

It plainly appears from this that the promises made to Abraham of future blessings to the families of the earth, and of future inheritance, were to be fulfilled, not through the Hebrews as a nation, nor to the Hebrews as a race, but through the "seed," which is Christ, and to those who follow and accept Christ; not through and to literal fleshly Israel, but through Christ to spiritual Israel, those who are Christ's.

By this it is not meant that those who are literal descendants of Abraham, Jews according to the flesh, need necessarily be excluded from the blessings of the promise. What is meant is that the Jew can participate in these blessings only as he enters into the promise through faith in the seed, which is Christ. The children of faith are counted as the children of Abraham, and not the children according to natural descent. Hence one who is a Jew by birth, is not by that birth an heir of the divine promise; he must also become a Jew by faith. Jews as Jews are not the children of Abraham, not true Jews, but those are Jews indeed who accept Christ—Jews by faith in Christ. It is thus that a Hebrew becomes an heir of the promise of God to Abraham; that is, in exactly the same manner that a Gentile obtains the same blessing,—through acceptance of Jesus Christ as his personal Saviour. The Bible states that clearly:

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3: 29.

All the promises of future blessing in the Bible, therefore, made to the children of Abraham or the seed of Abraham, all the Bible promises of future inheritance and power made to Israel, and all the prophecies of the Bible regarding the restoration of Israel, are to be fulfilled, not to the Hebrew race as a race or nation, but to those who have become Abraham’s children through faith in Christ; that is, those of all races and nations who have accepted Christ.

Blood relationship to Abraham and the ability to trace an ancestry straight back to Abraham, amounts to no more than it did in the days of John the Baptist. Matt. 3: 7-9. A peculiar standing with God is not given to any one simply because he happens to be a direct descendant of Abraham. The ancient Pharisees and Sadducees to whom John spoke, were depending upon this fact of their descent from Abraham, and the further fact that they belonged to the Jewish nation, and they were convinced that this was sufficient to give them, not only a standing with God, but also to make

them subjects of His kingdom. John's statement utterly destroys this whole idea. It is repentance and acceptance of Christ which results in salvation, not genealogical descent.

Salvation Is Personal, Not National

And the whole theory of the restoration of literal Israel of today and their subsequent conversion to Christ because they belong to that race, has the tendency to make the Jew trust in his family tree and genealogical table for salvation, rather than in the Lord Jesus Christ. The whole theory leads away from Christ. God does not save a Jew any differently than He does a Gentile. He does not save a Jew because he is a Jew according to the flesh, but solely and altogether because he personally accepts Jesus Christ as his Saviour. God does not save men by nations; He saves them individually. There is no such thing as *national* salvation, except as every individual in a nation may become Christ's by *personal* salvation.

Character, Not Nationality

The term "Israel," as used in the Bible, is not the designation merely of a nation, but rather of a character. It has come to be applied to a race, but this is a misinterpretation. It is not so applied throughout the Scriptures. In the Bible it is used to designate spiritual character rather than distinctive nationality or blood relationship. Any one who has the spiritual character is an Israelite, regardless of fleshly nationality. This will be seen by consideration of the use of the term.

In the time of his greatest need, Jacob was met by an angel, who wrestled with him "until the breaking of the day."

"When He [the angel] saw that He prevailed not against him [Jacob], He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him. And He said, Let Me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me. And He said unto him, 'What is thy name?' And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men; and hast prevailed." Gen. 32: 25-28.

It is therefore plain that an Israelite is not a man of a certain nationality, but one who prevails with God and with men. It is a name applied, not to nationality, but to character. Throughout the Bible it is so used. It is in this way that Paul uses the term:

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6: 15, 16.

Here it seems clear that the "Israel of God" are those who have obtained the experience of becoming new creatures, the experience of conversion. Other passages support this:

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 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.

This latter passage becomes still plainer, if anything plainer should be required, when the wording of "The New Testament in Modern Speech" is considered:

"All who have sprung from Israel do not count as Israel, nor because they are Abraham's posterity do they all count as Abraham's true children. But the promise was 'through Isaac shall your posterity be reckoned.' . . . In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity."

The Olive Tree

The Scriptures illustrate this truth by comparing Israel to an olive tree:

"The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken." Jer. 11: 16.

This same comparison is used by Paul, who says:

"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root

and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. 11: 17, 18.

"Israel" is the name of the olive tree. Some of its branches were broken off, and the branches of a wild olive tree have been grafted into the original stock, which stock is "Israel." Therefore, the branches which are grafted in become "Israel." "Thou bearest not the root, but the root thee." The tree is "Israel." And everything partaking of the root and fatness of the tree must become "Israel."

"Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." Rom. 11: 19-23.

In these passages it is made very clear that the one supreme condition upon which any one becomes an Israelite is faith, acceptance of Christ. The branches of the tree which is Israel were broken off "because of unbelief." The natural branches were the tribes of Israel. They have been broken off the stock of "Israel" "because of unbelief." The Gentiles, those of other nationalities, have been grafted into their place "by faith," and have thus become Israel. The stock, however, always remains Israel. The branches which were broken off may be grafted back again, but this is done only as they manifest faith in Christ. The broken branches, the Jews, have ceased to be Israel, because they have lost their connection with the stock, which is Israel. Their place has been taken by all who have accepted Christ, who have faith in Him, and these now, no matter what their nationality may be, are Israel.

The True Israel of God

The one thing, then, which makes any one an Israelite is faith in Jesus Christ. A man may be born an Indian, a

Japanese, a Chinaman, an African, or of any nation on earth, but if he has come to Christ and accepted Him as his personal Saviour, and has been born again, he is an Israelite. In this sense—and this is the sense of the Bible—an Israelite is a Christian, and a Christian is an Israelite. Israel and the children of Christ are synonymous. It is not the natural, the first birth, but the spiritual, the second birth, which makes any one an Israelite. All who have experienced the second birth are Israelites in the true Scriptural sense.

Literal Israel, then, is only a symbol of spiritual Israel, just as literal Canaan is a symbol of the heavenly Canaan, the eternal home of the redeemed.

The Gathering of Israel

With this explanation which the Bible gives of true Israel, great light is thrown on the meaning of the prophecies which speak of the restoration of Israel in the last days. All these prophecies refer to spiritual Israel, not to literal Israel. They refer to the great gathering of the people of God in connection with the second coming of Christ, and their ultimate possession of the new earth, the heavenly Canaan. A literal restoration of literal Israel is not predicted in the prophecies of the Bible, and to believe in such a restoration is to be utterly led astray as to the true meaning of the prophecies.

There may be some measure of seeming success in the Zionist movement, and in the attempts which are now being made to restore the land of Palestine to the Jewish people in order that they may once again establish a national government in this ancient land. The writer has a profound sympathy for such aspirations, just as he has for the aspirations of any oppressed people for freedom and liberty. But such a movement, even if it should fulfil the earnest hopes of the Zionists, which is very doubtful, would not fulfil any prophecy of the Word of God. It would not be the gathering of Israel spoken of in the prophecies of the Bible.

It is by the last message of the gospel that true Israel is now being gathered out of every nation and kingdom in the world. This gathering call is sounding in all the nations of the world through the truth of this last message, and as men accept this gospel call and are brought to Christ, they become true Israelites. And it is that Israel which is to be restored to the spiritual Canaan, the new earth.

Abraham, Isaac, and Jacob received from God promises of future inheritance. These promises have not yet been fulfilled, for —

“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. For they that say such things declare plainly that they seek a country.” Heb. 11: 13, 14.

These men, Abraham, Isaac, and Jacob, to whom the promises were made, and who have not yet received the fulfilment in the future inheritance, are dead. It is plain, therefore, that the resurrection from the dead must be involved in the fulfilment of the promises made. These men must be brought up again from death, before God can fulfil His promises to them.

And when Christ comes the second time, not secretly or invisibly, as is now taught, but openly; in the sight of all the inhabitants of the world, “the dead in Christ shall rise first.” 1 Thess. 4:16. All of God’s people will be caught up to meet Christ in the air when He comes, but they will not remain in the air, as is taught, for seven years, but will be at once taken to heaven, where they will live and reign with Christ a thousand years. John 14:3.

The divine program of coming events following Christ’s second coming, as foretold in detail in the Bible, will be described in later chapters of this book.



THE GREAT COMMISSION

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.



THE THREE ANGELS OF REVELATION 14: 6-12

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

THE MESSAGE OF THE SECOND COMING

THE greatest sign of all, the most certain sign of the second coming of Christ in the immediate future, is the announcement, the proclamation, of His coming to all the world and in every part of the globe, to warn and prepare the inhabitants of the earth for His return.

Such an announcement is a subject of prophecy. Such a proclamation will fulfil prophecy. Such a message will constitute the surest sign of the nearness of the return of our Lord.

In describing to His disciples on the Mount of Olives the signs of His second coming, Jesus said:

"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.

Weymouth translates this passage:

"This good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."—*The New Testament in Modern Speech.*"

Agreeing with this is the prophecy of the fourteenth chapter of Revelation. Here is found a great threefold message. This message is the closing proclamation of the gospel, delivered to the world just before the return of Jesus; for just as soon as it was given, the prophet saw the Lord's second coming, and describes the event as follows:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14: 14, 15.

The Last Message of the Gospel

This last message of the gospel is to be preached in and to all the earth. The prophet thus speaks of it:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

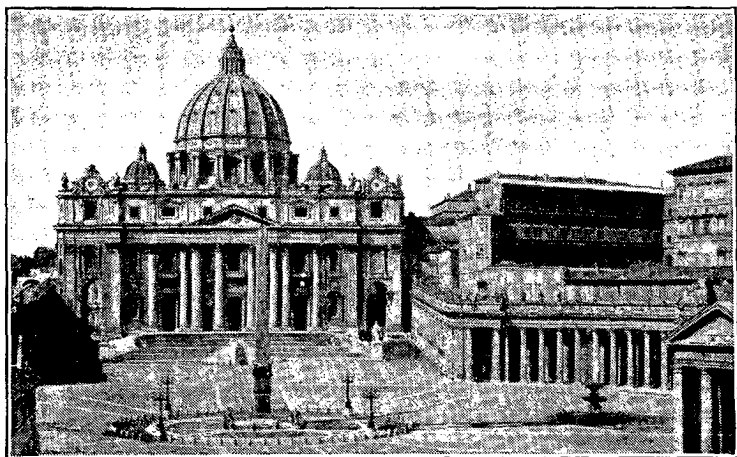
Before the Lord comes the second time, then, there will be an announcement made to all the earth regarding His coming. Summed up in this announcement there will be the very fulness of the gospel of Christ. It will be the "everlasting gospel." At the same time it will be the "gospel of the kingdom."

During the centuries immediately following the establishment of the Christian church by Christ and His apostles, an apostasy developed in the church, and grew with such rapidity that before long it had taken the place, in the minds of many people, of the true gospel of Christ. This false and spurious system claimed to be the gospel itself, while it was nothing more nor less than a counterfeit of the gospel in every detail.

When the Christians of the church at Thessalonica were laboring under the impression that the second coming of Christ would take place in their day, Paul wrote to them as follows:

"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 of God, showing himself that he is God." 2 Thess. 2: 3, 4.

From a study of this prophecy it appears that its fulfilment involves the appearance on earth of not only an anti-Christian system, a system opposed to Christ, but also a sys-



ST. PETER'S AND THE VATICAN

tem which is in practically every detail a counterfeit of the whole work and gospel of Christ; and that this substitution presents itself before the world claiming to be the true church and to be proclaiming the true gospel of Christ, while at the same time it is only and altogether in every part and detail a substitution for, and a counterfeit of, the true church and the true gospel. While it is "the man of sin" and "the son of perdition," it claims for itself all the worship which is due alone to the true God, and it actually assumes to take the place of God, "so that he as God sitteth in the temple of God, showing himself that he is God."

Will Cast the Truth to the Ground

Speaking of this same apostasy, Daniel says:

"It cast down the truth to the ground; and it practised, and prospered." Dan. 8: 12.

Now in order to prosper in doing such work as is here predicted, this system must of necessity be compelled to appear before men as in all points like that of which it is a counterfeit. A counterfeit, in order to "prosper," must be a good counterfeit. Therefore this counterfeit of the gospel must, at least in outward appearance, possess all the features of the gospel.

It uses Christian terms, has Christian forms and ceremonies and institutions. It looks like a church, it has all the appurtenances of a church, it acts like a church, it claims to be the only church, and it presents a scheme of salvation to men which appears very much like the genuine. In every detail it must closely resemble that which it claims to be, and yet under this outward appearance its sole work is to "cast down the truth to the ground." It does the work of Satan while professing to do the work of Christ. It ruins souls while professing to save them. It casts down the truth while professing to defend and teach it. It leads men away from Christ while professing to be Christian. It is the very masterpiece of the devil's cunning and deception while claiming to be the only true church of Christ.

A Mammoth Deception

And in all this work it prospers. Millions are deceived by it. Millions accept it as the genuine. Millions live and die in its fold, and dying, believe it to be the true instead of the false. Millions give to it their allegiance, thinking thereby they are loyal to Christ. They are so deluded by it as to be led to believe that the true gospel is really a falsehood.

But during all its history among men it always has been, is now, and ever will be, nothing but solely and altogether a mammoth deception and fraud.

A Complete Counterfeit

There is nothing true in the gospel which has not its counterfeit in this false system. Thus, just as the gospel teaches the truth regarding God, Christ, redemption, mediation between God and man, the true priesthood, the true sanctuary, the true forgiveness, the true sacrifice, the true



THE MARTYRDOM OF HUSS

baptism, the true communion, and the true ordinances of God; so this false system teaches a false god, a false saviour, a false redemption, a false mediation, a false priesthood, a false sanctuary, a false forgiveness, a false sacrifice, a false baptism, a false communion, and false ordinances of the church.

Thus in all particulars there is seen a complete counterfeit of the work and gospel of Christ. Surely this is Satan's great masterpiece of deception. By this system he has succeeded in changing the truth of God into a lie, and has

perpetuated that lie; and by many millions of people this false and counterfeit system is accepted as the genuine gospel and work and church of Christ. For centuries this system kept the light of truth from shining upon the world, and it was not until the beginning of the sixteenth century that it appeared before men in its true colors, and began to be



LUTHER BURNING THE POPE'S BULL

known for what it really is,—Satan's counterfeit of the gospel.

But through the protecting care of God over His truth and His people, and through the loyalty of those who preferred to give up their lives rather than the truth, the knowledge of the principles of the gospel was preserved through the Dark Ages of persecution and martyrdom. And at the beginning of the sixteenth century this light began to increase in power and strength, and truth which had been long hidden under the darkness of error began once more to be preached and accepted by the people.

All Truths to Be Restored

It was the purpose of God that the light which began to shine with such clear rays at the beginning of the great Reformation, should increase in volume until all the truths which had been perverted had been set before the world again in their fulness. It was not His purpose to reveal only a part of the truth, and then have that part made into a creed for the formation of some denomination. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18. As a Christian walks in the light which he has, more light is given him. His knowledge of the truth increases and grows as he practises that which he already knows. And God designed by beginning the Reformation that the light of His truth should break over the world just as quickly as men should be made ready for it, until the very fulness of the gospel should again be proclaimed to the people of the earth. The light was meant to advance until the truths regarding the true God, the true Saviour, the true redemption, the true mediation between God and man, the true priesthood, the true sanctuary, the true forgiveness, the true sacrifice, the true baptism, the true communion, and the true ordinances of God, all of which had been hidden for so many centuries by the great system of counterfeits, should be known and preached in all the world for a witness unto all nations, bringing the end of all things. Matt. 24:14.

Advancement of Truth Retarded

This glorious consummation has been delayed by the formation of creeds and denominations upon only a part of what the Bible teaches. Thus the advancement of the truth has been retarded by those who have been content to follow great leaders whose spiritual vision was able to discern only a part of the truth. Men have in various ways shut themselves out from advanced light which was about to break forth from the Bible.

The Doctrine of Christ's Second Coming

One of the most solemn and yet most glorious truths in the Scriptures is that of the second coming of Christ to this world to complete the great work of human redemption. This wonderful truth is the keynote of the Bible, and this glorious event is the consummation of all the hopes of the church of Christ. The time for its proclamation has fully come.

It was the purpose of God to reveal this great doctrine to, and have it preached by, those whom He had called to be leaders in the work of reformation. But by their course in making creeds they had shut themselves away from this new truth. Therefore, when the time came to have the message of the second coming of Christ preached to all the world, He found it necessary to go outside the established religious bodies, and raise up another movement which would take this message to the very ends of the earth.

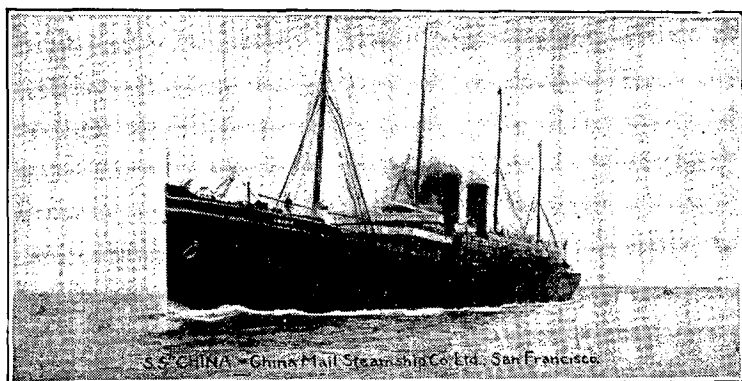
The Final Message of the Gospel

And, connected with the message of His coming, God designed that all the truths which had been perverted and hidden during previous centuries should again be made clear to the human family, so that at His coming the fulness of His truth might be revealed to the world. This was to be the last message of the gospel, and it was to contain all the truths of the gospel. In it was to be taught every truth that had been lost or perverted. Every form and ceremony and error of the spurious church was to be rejected in this last message, and the truth of God in its fulness and in its purity was to be presented again to the human race.

"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.

Before the first coming of Christ, John the Baptist delivered to the people of God the message of His coming. This message was based on the prophecies of the Bible, and was designed to "make ready a people prepared for the Lord." Luke 1: 17.

Before the second coming of Christ another message will be delivered to all the world, warning the people of the coming of Christ. This also will be based upon the prophecies of the Bible, and will be designed to make ready a people prepared for the Lord. This will be the final message of the gospel, and as it will so fully prepare those who receive it to meet God that they are said to be "without fault before the throne of God" (Rev. 14:5), it is evident that this final



THE MISSIONARY HIGHWAY ACROSS THE PACIFIC

message will contain all the truth of God. It is "through Thy truth" (John 17:17) that the people of God are sanctified; and if those who are translated become fully sanctified, it will be because they have the full truth of the gospel.

"This gospel of the kingdom" will "be preached in all the world for a witness unto all nations," not for their conversion, but "for a witness," "and then shall the end come." That is, a people will be raised up, as was John the Baptist, who will take the message of the coming Saviour, and the fulness of the truth of the gospel, to all the world just before the second coming of Christ. And when they have warned the world and given it the truth, and the world has rejected their message, "then shall the end come."

While the spread of the gospel into all the world has a decided bearing on the fulfilment of this great sign, it does not cover the entire story. The sign predicted does not point to the world-wide dissemination of a partial gospel, or some special phase of the gospel, but to the whole gospel, the restored gospel, in a peculiar setting, a setting governed by the special time of its presentation, the time when the long-antici-



A GROUP OF MISSIONARIES

Embarking for the Far East at Vancouver, British Columbia, Aug. 20, 1925.

pated kingdom is about to appear. The gospel then becomes "this gospel of the kingdom." It is the good news about the kingdom, the coming kingdom. It is, indeed, the good news about the coming of the King in His kingdom.

Hence, the fulfilment of this prophecy which constitutes it a sign of the Lord's return is the extension into all the world of the gospel of Christ in the particular setting of the announcement of Christ's return. The gospel will then be a world-wide warning and proclamation of His coming. And it is this proclamation and warning, "this gospel of the kingdom," which is to be "preached in all the world for a witness unto all nations," just before the end.

This is consistent with all the former dealings of God with the people of this world. Before the destruction by the flood, God sent Noah to give the message of the coming destruction and point out the way of escape. Before the fall of Sodom and Gomorrah, He sent His angels to warn the inhabitants and guide Lot to safety. Before the impending destruction of Nineveh, He sent Jonah to sound the proclamation of approaching doom. Before Jerusalem fell the first time, Isaiah, Jeremiah, Ezekiel, and others announced its fate. Before it fell the second time, Jesus and His disciples foretold its destruction.

A Message of Salvation

Always in connection with these visitations of judgment, the way of escape was pointed out as well as the impending destruction announced. These, therefore, were messages of salvation, which if heeded and followed, would have brought deliverance. Always there were a few, a handful, a remnant, who heeded the message, and were saved because of heeding it. Always the great mass of those who heard it turned away from it, refused to follow it, rejected it, and were overwhelmed in the ensuing destruction.

Like this is "this gospel of the kingdom." It is a warning of coming judgment. At the same time it is the announcement of the coming of the kingdom. It is the truth for this time. In it is not only information regarding the "time of the end," but salvation from the destruction which is coming. It is a saving message as well as a warning message.

And it is this message which is to be "preached in all the world for a witness unto all nations," the announcement of the coming of the Lord.

This great sign is now being displayed before our eyes. This message of the Lord's second coming is rapidly going to all the world.



COMING FROM ALL NATIONS

"The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:3. "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31.



"SUFFER LITTLE CHILDREN"

"Out of every nation, and kindred, and tongue, and people." Rev. 14:6.

THE PEOPLE OF THE SECOND COMING

NECESSARILY involved in the fulfilment of the prophecy which declares that the final gospel message shall be carried to all the world and be preached to every nation, is the raising up of a people and an organization to accomplish this world-wide work. The appearance of such a people and such an organization is also a sign of the second coming of Jesus Christ.

Before the last message of the gospel, the proclamation of the second coming of our Lord, can be taken to all the world, there must be a people divinely commissioned to do this work. They must be brought under the profound conviction that they are instruments of God to do this very work. They must be pushed out by God's Spirit to every part of the world. They must set about the doing of this great work in a way which God can use to accomplish the results which He has foretold.

This involves the bringing into existence of a movement with a definite body of teaching and belief. Connected with

this movement there must be created agencies and means and equipment especially fashioned to accomplish the design of God.

This would mean the appointment of a ministry teaching and preaching the same truths in the same setting all round the world, speaking the same things everywhere. This cannot be done without a special training for such a ministry and its associated helpers. Training schools giving this education and preparation will, therefore, be an essential part of this movement. Such training schools must be located at widely separated places, and must conduct their work in many languages, if all the world is to be reached.

Indispensable to such a movement will be the "silent preacher," the gospel in type, the printed message. Connected, therefore, with this movement will appear publishing houses in many lands, printing "this gospel of the kingdom" in many languages, and distributing their publications by evangelistic colporteurs everywhere.

A World-wide Mission Movement

Such a movement will send out missionaries, establish mission stations, conduct mission schools, organize a world-wide mission movement. This mission movement must be supported. A great financial, never-ending and always enlarging, campaign for missions by which those who are connected with the movement are enabled to carry out their divine commission, will be an essential factor in this program.

We are to look, then, for a religious movement with churches, schools, publishing houses, a world-wide organization, backed by a people convinced that they are divinely commissioned to carry to all the world the proclamation of the second coming of Christ.

Does such a movement, such a people, such an organization, exist? Is the sign being fulfilled?

Profoundly convinced that they are commissioned of God to do this very work, there is a people who have established just such a movement, with just such an organization, with

a world-wide mission program, with schools and publishing houses, with missionaries everywhere, and with a supporting financial campaign to carry the work forward to completion.

More important than the movement and the people is the fact that through these means God is warning the world of the near return of His Son, and sending this message "unto



AFRICAN NATIVES ATTENDING A GOSPEL CAMP-MEETING

them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The Marvel of Missions

For this message of the Lord's return is being heralded everywhere. Round all the circle of the earth, over all the seven seas, missionaries, ministers, colporteurs, and gospel workers have found their way, bearing this special message of the coming of Christ. Within a single generation this movement has come into existence and widened out to encompass the world. It is the marvel of missions. It is the march of God. It is the way of the Lord. It is the heralding of the coming King. It is "this gospel of the kingdom." It is the finishing of the work of human salvation. It is the

last gospel message. And it is the greatest and most certain sign of the soon coming of the Saviour.

Let it be noticed that "this gospel of the kingdom" is to be preached "for a witness unto," not for the conversion of, the nations. It will not be generally accepted, even by professed Christians. It will not be popular. No special message of this character ever has been popular. It will be



A NATIVE PRINTER AT TATSJENLU, THE GATEWAY OF TIBET,
WESTERN CHINA

preached, as Weymouth translates it, "to set the evidence before" the world. It will present all the evidence of the Lord's coming, all the signs and the fulfilment of the prophecies. But the evidence will not be generally accepted. It will gather here and there a few devoted believers, who will join their efforts to those of like faith, and press on with the message. And these God will bless to such an extent that, through His power and grace they will be able to warn all the world before "the end" comes.

Satan's Anger Against the Remnant

It is to be expected that Satan will manifest special anger against this last church of Christ, the remnant church. In the message which it will bear to the world will be uncov-

ered all the deceptions which he has practised upon the world; all the truths which he has caused to be perverted will be preached again in their purity; and his great counterfeit system will be unmasked and held before the world in its true light, as only and altogether a counterfeit. This will stir the wrath of the dragon.



A DELEGATION OF CHRISTIANS FROM SIBERIA

"The dragon [the devil] was wroth [angry] with the woman [the church], and went to make war with the remnant of her seed [the last church, or last end of the church], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

This last church, which will be the full fruitage of the Reformation, will have revealed in it all the truths which are contained in the gospel of Christ, and which Satan has so successfully hidden under his great counterfeit system during the centuries of the Dark Ages. And, connected with these truths, it will proclaim the second coming of Christ.

Inasmuch as this last church of Christ will be the exact opposite of the system which Satan has designed shall take the place of the gospel, it is not to be wondered at that "the dragon" makes special war against this "remnant" who "keep the commandments of God" and deliver the last message of God to the world.

It should be a cause for praise to God that there are many of these devoted people of the second coming scattered throughout the world. On the frozen shores of the arctic regions, on the burning sands of the deserts, in the east and west, in the north and south, on Greenland's icy mountains and India's coral strands, in nearly every country and clime, in the quiet village and in the busy town, in the palace and



NATIVE CHIEFS OF PERU PRESENTING THEIR PETITION FOR
CHRISTIAN SCHOOLS

the cottage, in the mansion and in the garret and cellar, in houses of legislation and homes of the poor, God has a righteous seed, and He is still gathering them out of the world that lieth in the wicked one, by the preaching of "this gospel of the kingdom." He is winning them out of every kindred, and tribe, and tongue, and nation.

The "Little Flock"

These are the men of whom martyrs are made. When the day of great tribulation comes, when dungeons are ready and fires are burning, then those who are weak in the faith stand aside. Then those "that keep the commandments of God, and the faith of Jesus," a "little flock" of whom the world is not worthy, and of whom the world is entirely ig-

norant, and whom, indeed, it cannot know, come up from their secret places, having done all, to stand. To them the prison is as acceptable as the throne; the place of degradation as the place of honor. They eat of the "hidden manna," and have the secret name "which no man knoweth." To them chains and dungeons have no terrors; for they know God, and live by faith, and faith alone.



FIJIAN GIRLS IN THE WAINIBUKA INTERMEDIATE SCHOOL

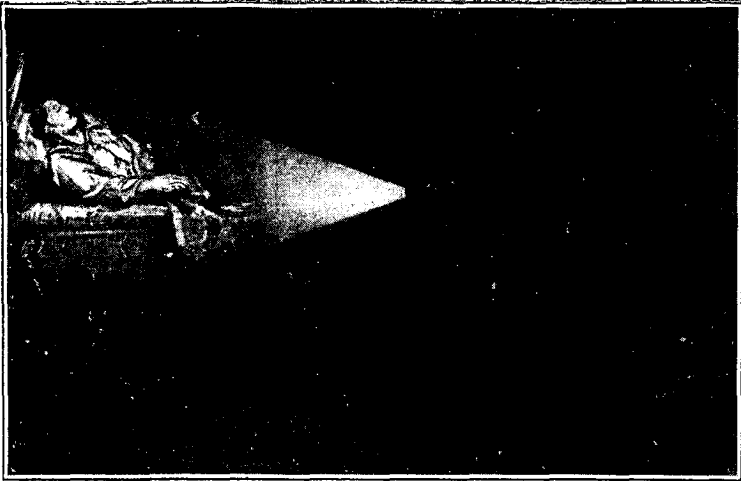
This last message, containing, as it does, the very fulness of God's truth, will not be preached in a corner to just a few people, but will be taken to the ends of the earth, "preached in all the world for a witness unto all nations," with the additional truth that Jesus is soon coming. When it has been taken to all the world, Jesus will come the second time, and the great controversy between Christ and Satan will come to an eternal end.

To be among the people of the closing movement of the gospel, knowing the times in which we live, knowing the commission of God in view of these times, charged with a great mission from heaven, clothed with God's own spirit of power in service, surrendered altogether to do His will, sharing in the work of finishing the gospel on earth, co-operating with God in the work of human salvation, preparing to meet the Saviour Himself, and "bringing back the King,"—ah, that is the loftiest privilege ever granted to the children of men in any age of the world.



INSPIRED PROPHECY

"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.



" AS A THIEF "

" The day of the Lord will come as a thief in the night." 2 Peter 3:10.

THE DIVINE PROGRAM OF COMING EVENTS

THE purposes and plans of God have been slowly unfolding before the eyes of men from the beginning of time. His hand has been signally manifested in the history of the past. Great nations have arisen at His command, and fallen when His purpose for them was completed. And He has a very definite program for the future. It is unfolding day by day, and will soon meet its full culmination.

What that program is may be clearly seen by a study of the Book of God, which charts all the future and throws a clear light on all the past, providing as well directions for our walk with God in the present. His program for the future is clearly set forth in the Scriptures of Truth. The writer asks that it be followed closely by a reference to those passages which will be cited.

God's Word declares, " Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. David wrote, " The secret of the Lord is

with them that fear Him." Ps. 25:14. The Lord has plainly said that "the kingdom of God is nigh at hand." Luke 21:31. And Paul wrote, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

A study of God's dealings with man discloses that He will never destroy a world unwarned. He has not changed His course or His methods of justice and mercy. He sent Noah to preach for one hundred and twenty years the coming of the flood of water; He will not permit a deluge of fire to overtake mankind unwarned. He sent angels to warn Sodom of its impending destruction; He will send a similar message to warn of the fiery tempest which overhangs the ruined world. He warned Nineveh of its downfall, Babylon of its impending overthrow, Tyre of its desolation, and Jerusalem of its destruction and captivity; He will not destroy a whole world without premonitions of its ruin. We know our God too well to believe He will allow death and ruin and dismay to come upon the millions who fill the earth, without one prophecy, one admonition, one warning, to prepare them for such a solemn crisis.

Great International Tumults Impending

God's program of coming events, as set forth in the Bible, plainly includes the following:

There are to be great international troubles, calamities, and upheavals, and these are to end in the war of the great day of God Almighty. Rev. 16:14.

There is to come increased distress of nations, with perplexities, men's hearts failing them for fear, and for looking after those things which shall come upon the earth. Luke 21:26.

There will be a time of trouble such as never was since the nations first came into existence. Dan. 12:1.

The nations are to gather to conflict, beating their plowshares into swords and their pruning hooks into spears. Joel 3:10.

They will rush upon each other like the rushing of mighty waters. Isa. 17:12.

Troubles and evils and calamities will go forth like a great whirlwind from nation to nation. Jer. 25:32.

The nations will be angry, and the wrath of God will fall upon them. Rev. 11:18.

The Personal Reappearance of the Son of God

The end of these troubles, tumults, and strifes will be brought about by the personal appearance of the Son of God coming in the clouds of heaven with an unparalleled manifestation of glory. Luke 21:27.

When the nations assemble to battle, then the Lord will bring down His own warriors to overthrow them. Joel 3:2.

When the nations rush at each other like the rushing of mighty waters, then God will rebuke them, and scatter them like chaff before the wind. Isa. 17:13.

When the armies of the nations are gathered to the battle of the great day of God Almighty, then Jesus will come upon them as a thief. Rev. 16:15.

When the kings of the earth gather their armies to make war against Christ, then He will come as King of kings and Lord of lords, attended by the white-robed hosts of heaven. Rev. 19:11-14.

When the nations are angry, then the wrath of God will fall upon them, and the time of the dead comes, that they should be judged. Rev 11:18.

The complete and eternal overthrow of all the governments of the world will be brought about by the coming of Christ. It is then He will break them with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2:9.

He will grind them to powder, and the wind will sweep them away like the chaff. Dan. 2:35.

The nations and the governments of earth will be destroyed and given to the fiery flames. Dan. 7:11.

They will be driven like the chaff of the mountains before

the winds of God, and as the thistledown before the whirlwind. Isa. 17:13.

Jesus will smite the earth with the rod of His mouth, and slay the wicked with the breath of His lips. Isa. 11:4.

He will tread the nations under His feet as vintagers tread the grapes. Jer. 25:30; Rev. 19:15.

He will put down all other rule than His own, and all other power and authority. 1 Cor. 15:24.

He will judge the nations in righteousness. Acts 17:31.

He will break the oppressor in pieces. Ps. 72:4.

He will slay the enemies who rejected His rule. Luke 19:27.

The Signal for the Resurrection

The return of Jesus will be the signal for the resurrection of His people from their graves.

At that time the Lord's dead men shall live. Isa. 26:19.

They will come forth from their graves to eternal life. Dan. 12:2.

This will be a resurrection of life. John 5:29.

The faithful of all ages will then be recompensed. Luke 14:14.

The patriarchs long hidden in their graves will hear the Lord's voice and answer it. Job 14:15.

Job will meet his Redeemer and in his flesh see God. Job 19:26.

All of God's people will be raised to be equal to the angels, and will die no more. Luke 20:36.

Then the sons of God will be manifested. Rom. 8:19.

Then mortality will give place to immortality. 1 Cor. 15:54.

Then these weak, feeble, diseased bodies of ours will be fashioned like unto His glorious body. Phil. 3:21.

The graves will be opened, and God's people will be gathered from all lands. Eze. 37:12, 13.

From the four winds, from one end of heaven to the other, they will be brought to meet their King. Mark 13:27.

Jesus descending from heaven, and the dead in Christ arising to meet Him, He will catch up His people unto Himself in the air, and they will remain with Him forever. 1 Thess. 4:16, 17.

Taken to heaven, they will be presented before the presence of His glory, faultless, and with exceeding joy. Jude 24.

Such are some of the events which the teachings of the Bible lead us to expect. The exact order, mode, and succession of the occurrence present difficulties which, though they are hard, are not insurmountable. There is a considerable body of teaching in the Bible which throws much light on the order of these events. We see these things first in majestic outline as we begin the study of the Bible. As we enter into its further revelations and disclosures, we see them in greater and clearer detail.



JONAH WARNING NINEVEH OF ITS IMPENDING DOOM

"They repented at the preaching of Jonas: and, behold, a greater than Jonas is here." Matt. 12:41.



THE BATTLE OF ARMAGEDDON

"He gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16.



U. & U., N. Y.

THE PLAIN OF ESDRAELON

Spoken of in the Bible as "the valley of Jezreel," the "valley of slaughter," the "valley of decision."

ARMAGEDDON: ITS TIME, ITS PLACE, AND ITS NEARNESS

THE history of this world will be brought to an end in the battle of Armageddon. And "the battle of that great day of God Almighty" is hurrying on apace.

The prophecy regarding Armageddon is as follows:

"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. And 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. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 12-16.

Armageddon is the death warrant of a race in revolt against God. It is the result of mankind's rejection of God's rule and his endeavor to govern himself. It is the destruction of every system of human government, the collapse of every human structure and institution. It is the inevitable outcome of man's rebellion against his Maker.

The restless tumult which today is shaking the world, is only the logical fruitage of the ceaseless horror of war, commotion, and strife, out of which, for centuries past, nations have arisen, survived during a more or less brief existence, and passed away, only to give place to others.

From the beginning there has been no stability in the world. Human projects have failed. Human hopes have proved phantoms, human promises have turned out falsehoods. All that wisdom, genius, education, civilization, and philanthropy have accomplished, still leaves the whole head sick and the whole heart faint. And the ten thousand supposed panaceas offered by men have brought no relief.

Civilization Approaches Its End

And now civilization approaches its end, and we do well to inquire into the real causes of its dissolution. The men who think, those who are serious-minded, have long pondered this question in their hearts. What is the trouble with the earth, and the race upon it? Why this age-long conflict, this long-continued struggle? Why this never-ending tumult and confusion, which, after six thousand years of storm and tempest, still gives no promise of calm, but merely presages an even more terrible hurricane of destruction?

Reason can give us no satisfactory answer to this old, old question. Philosophy, too, is helpless here. History gives no proper solution to the problem. The real causes they miss, and their glance at the difficulties of the case are but superficial. The web which surrounds the events of human history can be unraveled only by an Omniscient Mind. The secret cause of the world's difficulties can be set forth only by "the Oracles of God."

And God has told us the cause. His Word affords an answer to these perplexing questions. And that answer is as true as it is brief: "The Lord hath a controversy with the nations." Jer. 25:31.

This fact alone will explain the history of the past, the events of the present, and will cast great light upon those events which are yet hidden in the womb of the future. To comprehend the mystery of the past political condition and the future destiny of the world without an acceptance of this statement as fact, is impossible.

And we are not left to vague conjecture and speculation regarding the reason for this controversy. It is a controversy between right and wrong.

"The Lord hath a controversy with the inhabitants of the land, *because* there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4: 1, 2.

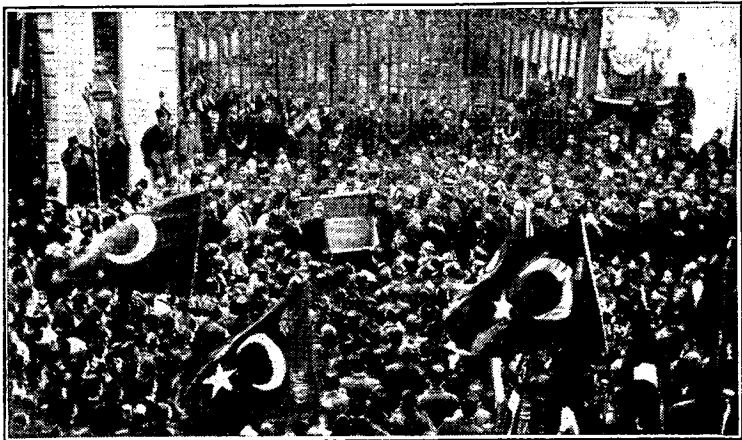
The Cause of All Woe

Sin, then, is the cause of the controversy between God and man. The transgression which first interrupted the harmony existing between Creator and creature, brought a curse upon this revolted province of the divine dominions and a curse upon the rebellious race. That curse has been the cause of all woe, both of nations and of men, and it will finally overwhelm the world.

Man rebelled against God and broke His law. God held men amenable to the rule of right, and they would not yield obedience. They forsook their allegiance to the King of heaven; His high authority they set at naught. Hence He has a controversy with man. Sin is the cause of it. Sin made this breach, and ever since has been widening it. Sin, which is the transgression of God's holy law, separated man from God, and caused man to lift up his puny hand against His Maker.

And from the beginning until now, as a result of sin, the nations have sat in darkness, not because it was necessary,

but because they willed it so. Light has come into the world, but men love darkness rather than light. Not only individuals, but nations, have been rebellious. Beneath the "glory of nations" there is shame and crime. Throughout all history, iniquity has been established by law. The blood of murdered innocence has cried out; blood has been in all their



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THE TURKISH PEOPLE PROTESTING AGAINST THE PARTITIONING
OF THEIR COUNTRY

palaces of pride and power; there has been the gain of wrongdoing, the wages of oppression, the hire of sin, and the price of blood. The cry of oppression has ascended to God through the centuries. There is not a nation in all history that can stand justified before God.

As a result of sin, commotions rock the world today; turmoil reigns everywhere; black clouds hang with evil pre-sage on all earth's political horizons. Mutual hatred embitters the relations of nations with one another. Self-destructive infatuation pervades the councils of the mighty; feverish restlessness permeates the world. Man's fairest schemes result in failure. There is "distress of nations, with

perplexity;" "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The nations are heaving in restless fury, like the roaring of the sea in a great storm.

Where Armageddon Will Be Fought

Armageddon is not merely the war which will seal the destiny of the human race; it is also the place where this war will be fought.



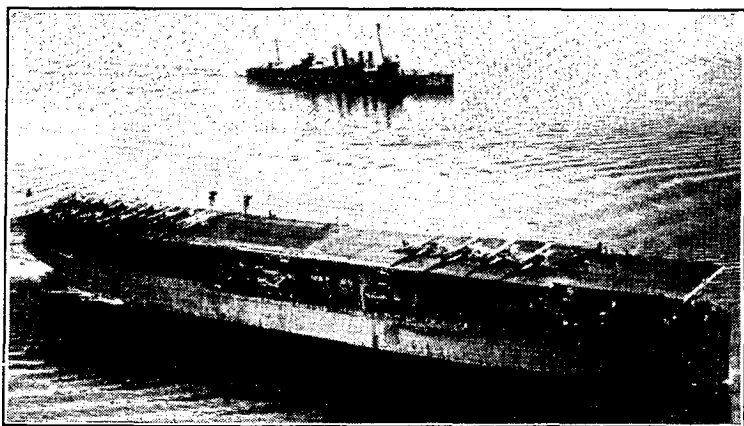
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THE BOLSHEVIK REVOLUTION

"Armageddon" means literally the mountain, or hill, of Megiddo. It is a vast, triangular plain in the northern part of Palestine, about sixty miles north of Jerusalem. It is bounded on the west by the range of mountains terminating in Mt. Carmel; on the northeast by Mt. Tabor, and on the southeast by Mt. Gilboa. The area inclosed by these mountain ranges has probably seen more fighting than any other

similar area on the surface of the earth. It is doubtful if any other equal area is so blood-drenched as this.

This triangular plain is sometimes spoken of in the Bible as "the valley of Jezreel." Hosea 1:5. It is the plain shown on Bible maps as "the plain of Esdraelon." It became, indeed, a "valley of slaughter," and because of battles which settled the destinies of nations, it came to be known as "the valley of decision." Joel 3:14.



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A GIANT AIRPLANE CARRIER

So much slaughter took place in this valley that it became the synonym for mourning:

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." Zech. 12:11.

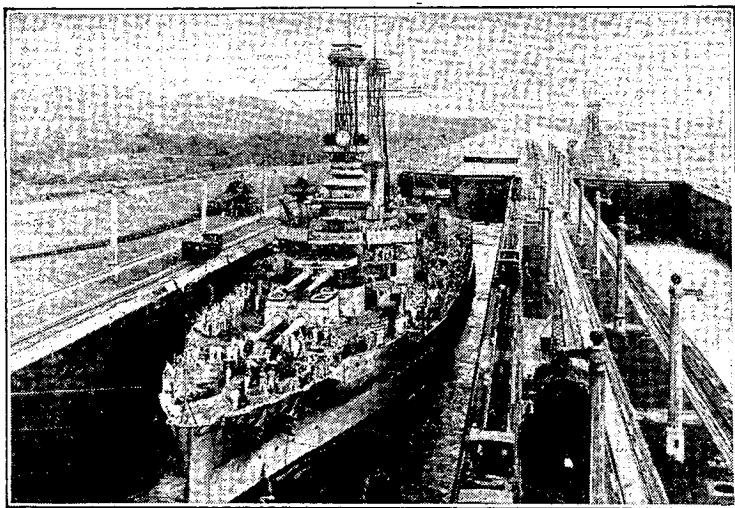
A Predestined Place of Blood and Strife

The valley of Esdraelon is the center of many events closely connected with the history of Israel. The "Encyclopedia Americana" speaks of it as "the great battlefield where occurred the chief conflicts between the Israelites and their enemies." It was the military key of Syria, commanding the highway which ran northward into Phenicia and Cœle-Syria, as well as the road which ran across Galilee to Damas-

cus and the rich valley of the Euphrates. George Cormack, in his "Egypt in Asia," page 83, says:

"The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided. . . . It was regarded as a predestined place of blood and strife."

This spot witnessed one of the greatest triumphs of Israel when Joshua drove the heathen nations out of Canaan, when



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BATTLESHIPS PASSING THROUGH THE PANAMA CANAL

"fought the kings of Canaan in Taanach by the waters of Megiddo." Judges 5:19.

It was in this valley that the slaughter of the Canaanites under Sisera took place, when they were overthrown by Barak and Deborah. Judges 4. It was here that Jael, the wife of Heber the Kenite, slew Sisera, the enemy of God's people (Judges 4:21), and became one of the great heroines of Israel, noted in song and story as "blessed . . . above women." Judges 5:24.

It was just on the eastern edge of this valley, at Endor, that King Saul sought counsel of a witch, resulting in his death in the great battle with the Philistines, which also took place in the valley, at Mt. Gilboa, Jonathan perishing with his father, together with hosts of other Israelites. 1 Sam. 31: 1-7.

It was here, also, that Josiah, the king of Israel, was slain, and his army overthrown, in the warfare with Pharaoh-Necho, king of Egypt. 2 Kings 23: 29, 30.

It was on Carmel, overlooking this valley, that Elijah slaughtered the prophets of Baal in that great test between the true God and the false. 1 Kings 18.

It was on the edge of this valley, overlooking this place so rich in historical associations, that Jesus grew to manhood, at Nazareth. Close by He performed His first miracle, at Cana. Not far away He delivered the Sermon on the Mount, announcing the principles on which His kingdom is founded.

And here earth's mighty men are, before long, to fight the battle which will close the history of the warfare of man against man, of race against race, of nation against nation.

In connection with Armageddon there will be the pouring out of the seventh, and final, plague:

"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 the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 17-21.

As a result of Armageddon, human governments as now constituted will pass out of existence forever. Man, with his works, his cities, his kingdoms, his glory, and all his pomp, pageantry, and pride, will be overthrown.

At Armageddon international, inter-racial, and inter-religious strife will give place to that phase of man's effort to retain the dominion of this earth described in Revelation 19:19, as a contest between the armies of earth and the armies of heaven. The war between nations will be interrupted by the personal, visible return of Jesus Christ in power and great glory, for it is then that He comes to "break" the nations "with a rod of iron," and "dash them in pieces like a potter's vessel." Ps. 2:9.

ALONE WITH GOD!

ALONE with God!

What though life's dreary storm clouds gather round,
And fiercely sweeping winds their mission fill;
My God shall surely hush each warring sound
And bid the raging elements be still,
And bear His will.

Alone with God!

What though a pilgrim and a stranger here,
And roaming through a howling wilderness;
One loving Friend my fainting soul does cheer,
Does oft to me His faithful love confess,
And oft does bless.

Alone with God!

What though my foes may persecute me sore,
And friends shall coldly turn away from me;
Yet shortly shall my troubles all be o'er,
When in His likeness I my God shall see,
And with Him be.

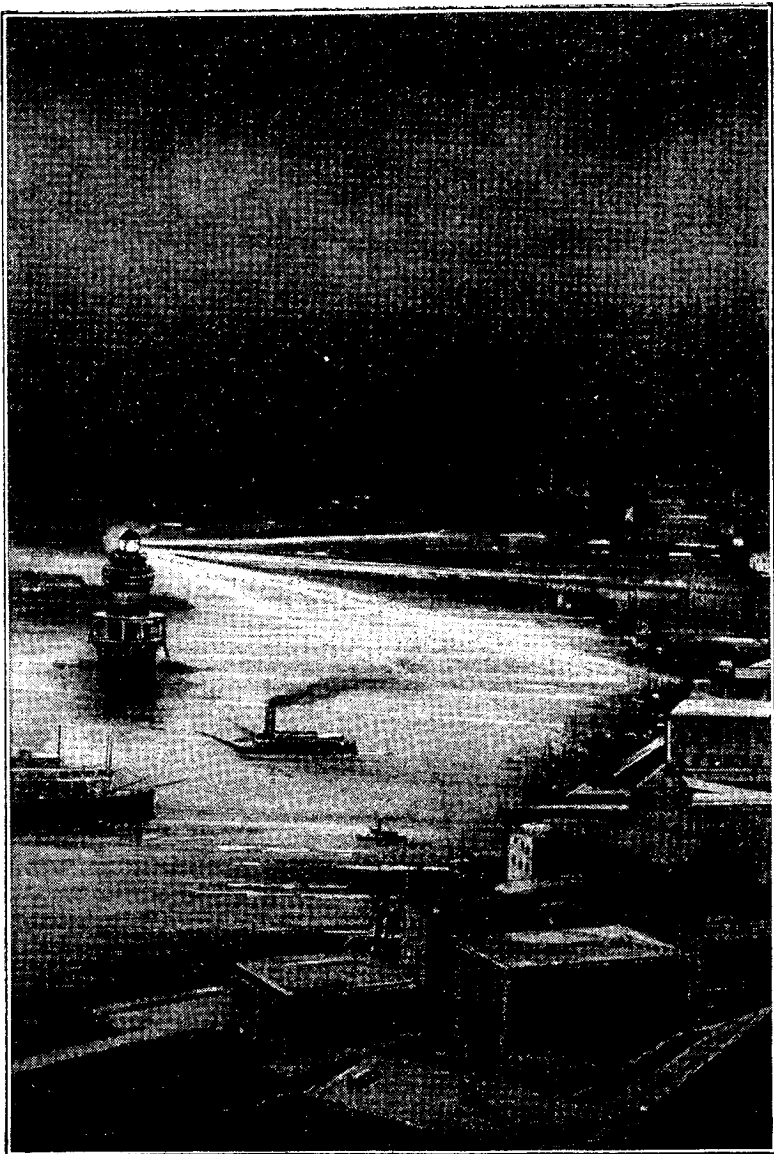
Alone with God!

What though the windy tempest howl and shriek,
And angry billows round me rage and roar;
Peace to the storm my God shall surely speak,
And I shall safely reach life's other shore,
Forevermore.

Alone with God!

What though of sin temptations oft beset,
And Satan seeks my tempted soul to slay;
A strong defense for me by God is set,
And I at last shall live in endless day,
With Him away.

— S. M. S. Haynes.



THE HARBOR LIGHT OF PROPHECY

"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." 2 Peter 1:19.



THE TIME IS AT HAND

"Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14:15.

THE TIME OF THE SECOND COMING

THERE has been much futile speculation regarding the time of the second coming of our Lord. We do not propose to add to it. So often have people set a time for this event to take place, and the time set has passed, that this great doctrine of the Lord's return has become a subject of unfavorable remark, even among many who believe in the teaching of the Bible.

The result has been that the opinion prevails in some quarters that it is useless to study the subject of the nearness of the coming of Christ. When the statement is made that we are now living in a time when His immediate coming may be expected, it is too often received with an incredulous and pitying smile.

The prevailing view of this subject seems to be expressed in the statement so often heard, "We can know nothing of the time of His coming; He may come today, and He may not

come for a thousand years; we can know nothing at all about it."

"The Time of the End"

It is most deplorable that so much fanaticism has surrounded the preaching of this subject in the past that this great doctrine has come to be looked upon with reproach. But this ought not to cause those who are seeking for truth to overlook the fact that the Bible has a great deal to say about "the time of the end," "the last days," and "the days of the Son of man;" nor the additional fact that the Bible so fully describes the character of the days just preceding the coming of Christ that only those who are willingly ignorant will fail to recognize them.

Those who diligently seek for the truth regarding this subject may know something of the time of the coming of Christ. They may know when "He is nigh, even at the doors." They cannot know the day and the hour, for—

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

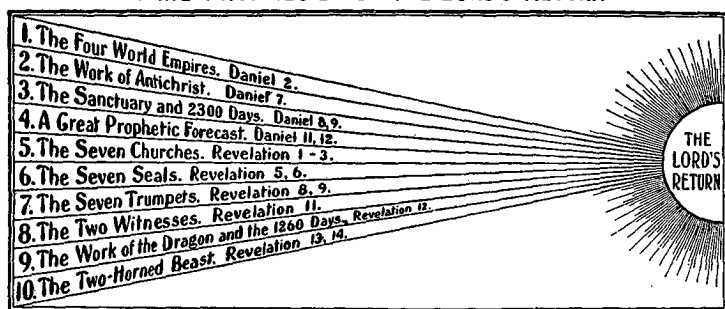
On the Mount of Olives the disciples asked the Saviour, "What shall be the sign of Thy coming, and of the end of the world?" In His reply to this question the Master described in detail the great period of persecution during the Dark Ages, the dark day of May 19, 1780, and the falling of the stars on Nov. 13, 1833, and He then said:

"When ye see all these things, know ye that He is nigh, even at the doors." Matt. 24: 33, R. V.

From this verse it is evident that it is fully possible for all who are interested in this subject to know at least when His coming is "even at the doors." This may be known by the signs which He has given—the great tribulation, the dark day, and the falling of the stars. When these things are seen, then we may rest assured that His coming is "even at the doors." When a person is at our door, he is so near that one step farther will bring him inside.

There are additional reasons for believing that our Lord is "even at the doors." Among them are the running out of the great prophetic periods of time, the 1260 years of Daniel 7 ending in 1798, and the 2300 years of Daniel 8 and 9 ending in 1844; the preaching of "this gospel of the kingdom" in all the world; the remarkable increase of knowledge already commented on; the unparalleled travel to and

TIME PROPHECIES OF THE LORD'S RETURN



fro across the earth; the abounding iniquity on every hand; the warlike preparations of the nations; the distress of nations; the prevailing perplexity; the prevalence of earthquakes and other upheavals of nature; the widespread lawlessness and restlessness; the apostasy in the churches; and the impending conflict between capital and labor.

After giving the signs of His coming, as recorded in Matthew 24, and saying, "When ye see all these things, *know* ye that He is nigh, even at the doors," Jesus, in order to make the time of His coming still more definite, said:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 34.

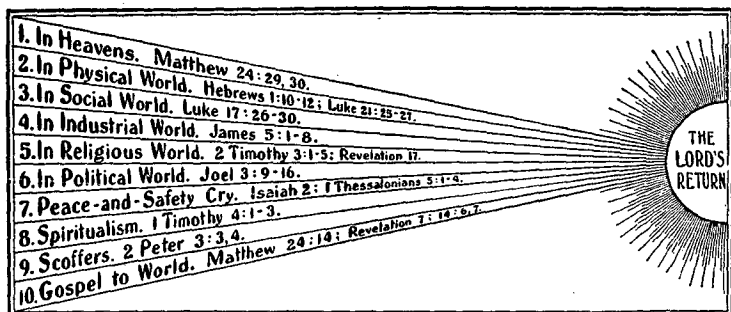
This verse locates the coming of Christ in a certain generation. Just as the destruction of Jerusalem was to come upon a certain generation, so the coming of Christ is here predicted to take place in a certain generation. It will be remembered that when Christ said the guilt and punishment

for all the righteous blood shed upon the earth was to be visited upon the Jews, He used these words:

"Verily I say unto you, All these things shall come upon this generation." Matt. 23:36.

Thus in both these chapters, the twenty-third and the twenty-fourth of Matthew, certain things are predicted to take place in certain generations. The first is certainly a pre-

SIGN PROPHECIES OF THE LORD'S RETURN



diction that the destruction of Jerusalem and the Jewish nation would come upon the very generation which heard and rejected the message of the gospel. And this prediction was literally fulfilled. The destruction of the city and temple took place in A. D. 70, about thirty-nine years after Christ had made the prediction regarding "this generation."

In This Present Generation

The second use of the words "this generation" has reference to an entirely different generation from the one which saw the destruction of Jerusalem. The generation referred to in Matthew 24:34 is definitely located in the preceding verse as the generation which "shall see all these things," that is, the tribulation, the dark day, and the falling of the stars. It does not necessarily mean to see them literally, certainly not all of them, for there is no one now living who saw the period of persecution, and it is doubtful if there are

any who saw the dark day. The generation meant is the one that shall see these things as signs of the coming of Christ. Without doubt there will be some living when the Lord comes who saw the falling of the stars in 1833. The teaching of this passage is clearly that when the people of this earth hear a great message of the coming of the Lord, a message which will set before them these signs of the coming of Christ, the generation hearing that message will not pass away until the Saviour comes. Just as it was the generation which heard the preaching of John and of Christ and His disciples, and rejected that message, upon which the destruction of Jerusalem came as a punishment for that rejection, so in these last days it will be the generation which hears the message of the coming of Christ, with all its allied truths, and rejects that message, upon which the destruction of the last days will come.

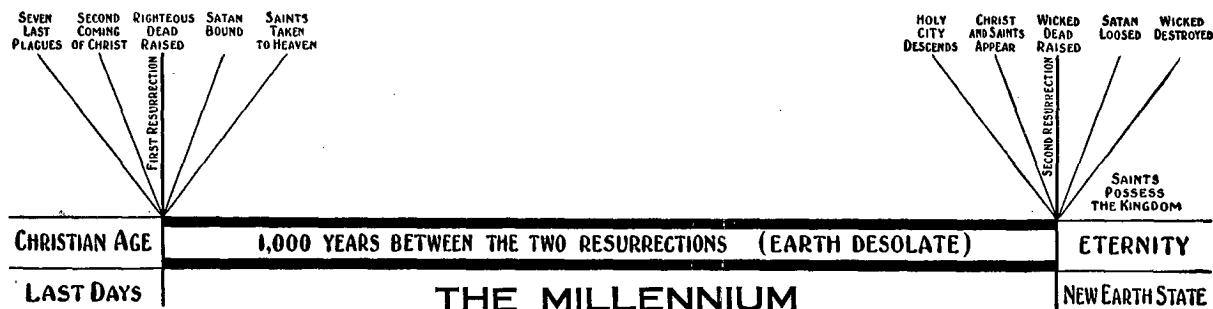
That message of the Lord's coming, containing the signs referred to, is even now being preached in practically all the world. This generation, the present generation, is the one which is hearing the message of the coming of Christ.

This brings us face to face with the most solemn truth of all our lives. And that truth is this:

The present generation is the one which is destined to see the second coming of Christ.

There is no mistake here. Just as surely as the great period of tribulation of the church came to pass, just as surely as this period was followed by the occurrence of the dark day in 1780, just as surely as this in turn was followed by the falling of the stars in 1833, just so surely will the coming of Christ take place in the present generation.

This is the clear teaching of the Word of God, and the Scripture cannot be broken. How important it is, then, that all who read these words make at once that preparation of heart and life which is necessary to meet the Lord in peace!



The millennium is the closing period of God's great week of time — a great sabbath of rest to the earth and to the people of God.

It follows the close of the gospel age, and precedes the setting up of the everlasting kingdom of God on earth.

It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord."

It is bounded at each end by a resurrection.

Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked.

During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ, sit in judgment on the wicked, preparatory to their final punishment.

The wicked dead are then raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the holy city, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire that destroys the wicked, and, renewed, becomes the eternal abode of the saints.

The millennium is one of "the ages to come." Its close will mark the beginning of the new earth state.



THE BINDING OF 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." Rev. 20:1, 2.

THE MILLENNIUM AND THE BINDING OF SATAN

ARMAGEDDON will be brought to a halt by the appearance of the Son of God coming in the clouds of heaven. "The battle of that great day of God Almighty" will be broken off by the entrance of the Lord Himself into the warfare. Christ will destroy His enemies, call His sleeping saints from their tombs, and unite them with the living saints, and together His people will be caught up to meet Him in the air.

This will be the beginning of the long-predicted millennium, that period of one thousand years during which Satan will be bound so that he will be unable to deceive the nations. Of this period John wrote:

"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: and after that he must be

loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 1-5.

The word "millennium" does not occur in the Bible. This comes from two Latin words, *mille*, meaning a thousand, and *annum*, meaning year — a thousand years. This is the sole meaning of the term. It does not mean at all what its perverted use has come to mean to the minds of many people — a thousand years of great peace and prosperity and salvation upon this earth. It is true this has been the generally accepted meaning of the word, but there is no such meaning in the term itself. It means only a thousand years, without signifying anything at all as to the character of this period.

This thousand-year period, the millennium, begins with the second coming of Christ. During the thousand years Satan will be bound in a place called the "bottomless pit." In other words, he will be restrained by circumstances from continuing his work of deception upon earth's inhabitants.

A False Millennial Theory

This prediction that Satan will be bound has given rise to the teaching that the millennium will be a most happy, glorious time of peace among the nations of the world. Added to this has been the teaching that the nations will be converted by the preaching of the gospel, and will, as a result, disband their armies, dismantle their navies, and learn war no more. This theory has been taught so long that it has come to be widely believed. It has, however, absolutely no foundation at all in the teaching of the Bible.

There is nothing in the Bible which teaches that before the end of the world the nations of the world will be converted to the gospel and cease to fight each other. In fact, the Bible teaches just the contrary. The theory that the

world is growing better and better is not based on the teaching of the Scriptures.

The passage upon which much of the teaching of the world's conversion is based is that found in Matthew 24:14:

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

This verse, however, does not teach that the world will be converted. It merely declares that the gospel will be sent to all the world, not for the conversion of the nations, but "for a witness unto all nations."

The teaching of the Bible is that both the righteous and the wicked will "grow together" until the "harvest," which is explained to be "the end of the world." This will be found in the parable of the wheat and the tares, in Matthew 13:24-30. At the end of the world, instead of the wicked all being converted, they will be cast into the furnace of fire, where there will be wailing and gnashing of teeth.

Worse and Worse

So far from the world's growing better and better, as the exponents of the world-conversion theory hold, the Bible plainly teaches that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

Speaking of the days immediately before His second coming, Jesus declared:

"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; they did eat, they drank, they bought, they sold, they planted, they builded; but 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.

All that it is necessary to do, therefore, to discover the character of the days just before the coming of Christ, is to refer to the history of the days before the flood and the destruction of Sodom and Gomorrah. Concerning the conditions prevailing before the flood this statement is made:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

This condition will be duplicated in the days preceding the coming of Christ the second time.

The False Peace Cry

As a matter of fact, the Lord foresaw this world-conversion theory and the false cry of peace which would accompany it, and this very movement is foretold as an additional sign of the times:

"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, as travail upon a woman with child; and they shall not escape.*" 1 Thess. 5: 1-3.

From these words it appears that this very movement which is proclaiming world conversion and predicting peace, is in itself a sign of the rapidly approaching destruction of all earthly things.

The Bible does teach that at some time in the future all the earth, as we now know it, will be filled with the knowledge of the Lord, and that all nations will serve and obey Him. The mistake which has been made is in failing to discern that this is taught with reference to the earth in its regenerated condition, when all things are made new, and not regarding the earth as it is now, nor during the millennium.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9.

"It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 23.

These passages, while they clearly foretell a time when all the earth will be at peace and be united in the worship of the true God, do not have reference to the earth in its present condition, nor to the earth during the millennium, but solely and altogether to the new earth. And this condi-

tion of universal worship will be brought about, not at all by the conversion of the nations of the earth, but rather by their destruction. Thus Peter writes:

"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." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

The Order of Millennial Events

The order of events in connection with the beginning and closing of the millennium is made quite plain in the Bible. The millennium will begin with the second coming of Christ. At this time when the Saviour appears there will be four classes of people on the earth; namely, the righteous dead, the righteous living, the wicked dead, and the wicked living.

At the second coming of Christ the righteous dead will be raised from their graves to be taken to heaven with the righteous living, who are to be translated:

"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. 4:16, 17.

The reunited righteous will not remain in the air where they meet the Lord, but will be taken with the Lord to heaven. This is plainly stated:

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

The same truth is taught also in our Saviour's prayer for His people:

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:24.

That petition will not be denied; the redeemed will have the privilege of beholding the glory our Saviour left to come to this dark world to die for our salvation.

It is plain, therefore, that when the righteous dead are raised at the second coming of Christ and the righteous living are translated, they will be removed from the earth and taken to heaven, to enter those mansions which Christ has been preparing for them. And there in heaven they will live and reign with Christ for a thousand years. Rev. 20:4. The righteous are not on earth during the millennium, but in heaven.

The Two Resurrections

The wicked dead are not destroyed at the second coming of Christ. They are left unmolested in their graves. Their sleep is not broken at this time.

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

There will be, then, two resurrections,—a resurrection of the righteous at the second coming of Christ, and a resurrection of the wicked a thousand years later, at the close of the millennium. The millennium opens with a resurrection and closes with a resurrection.

The living wicked will be destroyed at the second coming of Christ, and will continue in death until the second resurrection, at the close of the millennium. It is the living wicked at the coming of Christ "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2: 8.

These passages make clear what becomes of all four classes on the earth at the second coming of Christ. The righteous dead will be raised, the righteous living will be translated, and these two classes, united, will be taken to heaven to live and reign with Christ for a thousand years; the wicked dead will be left in their graves, the wicked living will be brought to death, and unitedly these two classes will remain in the prison house of death until the close of the millennium.

The Depopulation of the Earth

It is therefore plain that at the coming of Christ this earth will be entirely emptied of its inhabitants, all the wicked being dead on the earth, and all the righteous having been taken to heaven with Christ. It follows naturally that during the millennium this earth will be depopulated.

A description of the condition of the wicked during the millennium will be found in the book of Jeremiah:

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 33.

The condition of the earth at that time is thus described by Isaiah:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 1-3.

This additional description of the condition of the earth is from Jeremiah 4: 23-27:

"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 heavens 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. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

From these passages it is made plain that the earth during the millennium will be a waste and desolate wilderness. Not a man will be living. The righteous will be in heaven. The wicked will all be dead. The cities of the earth will have been broken down at the presence of the Lord. All the works of men will have been destroyed. Darkness will cover the earth. The bodies of the dead will be strewn from one end of the earth to the other end. There will be no one to lament them or to bury them.

"The Bottomless Pit"

It is the earth in this waste, desolate condition that is called the "bottomless pit," in which Satan will be cast and bound. The term "bottomless pit" is used in Revelation 9:1, 2, and is there applied to the Arabian desert from which issued the hordes of Saracens and Turks described in that chapter. The term means any place of darkness, desolation, and death. And when the earth during the millennium returns to its original condition of chaos, "without form and void," it will become the "bottomless pit" of Satan's captivity.*

Here in this desolate earth, with its cities broken down, its whole expanse become a great wilderness, without any of the human race left, Satan will be compelled to stay for one thousand years. He will be bound with a great chain. This will not be a literal chain, but a chain of circumstances. He will be unable to do anything. He cannot deceive the righteous, for they will be in heaven. He cannot deceive the wicked, for they will all be dead. There will be nothing that he can do. By the very circumstances of his position he is bound, and he must of necessity remain bound until some change is brought about, either in the condition of the earth, or in the condition of the righteous or the wicked, which will put them again in a place where he can tempt them.

This will not be Satan's final punishment. It will be just a preliminary to it. It is sin which will cause the wreck of the world. It is sin which will cause the cities of the earth to be broken down. It is sin which will slay the wicked. It is sin which will make the earth a desolate wilderness. All this will be the work of Satan. This will be the result of the rebellion which Satan started in heaven and

* The Greek word *abussos*, rendered "bottomless pit" in Revelation 9:1, 2; 20:1, 3, occurs also in the translation by the Seventy of Genesis 1:1, where in the English we read, "Darkness was upon the face of the deep." The earth at that time was an empty, chaotic waste, and so it will be during the millennium.

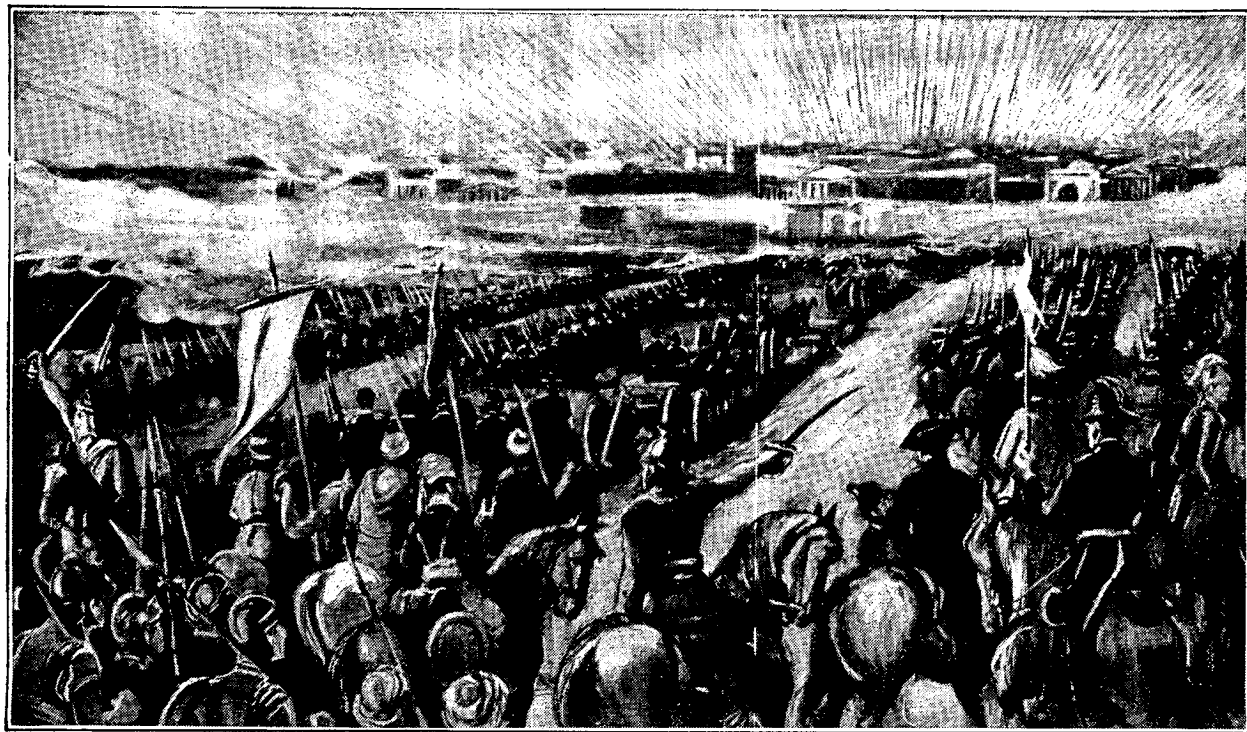
continued upon this earth. During the millennium he will be made to understand what it all means, and what the consequences have been. This ruined world will be his own handiwork. He will be compelled to review the results of his work for a thousand years. He will be compelled to live in the conditions which he himself has brought about. His work of deception will be made impossible. The righteous will have at last escaped his grasp, and will be enjoying the delights of heaven at the court of the King of the universe. The wicked will be before him, but they will be cold in death.

The great chain which will bind Satan will be broken by the resurrection of the wicked:

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

If the rest of the dead live not again *until* the thousand years are finished, then when the thousand years *are* finished, the rest of the dead will live again. The resurrection of the wicked, therefore, will take place at the close of the thousand years. This will release the devil by providing him people with whom to work again and to deceive. As it is earth's emptiness of all human inhabitants which will constitute his binding, so it will be the resurrection of the wicked which will be his release.

No sooner are the wicked raised from the dead than Satan will begin to plan for his last great attempt to overthrow the government of God. He will then have at his command a greater host than ever before in the entire history of his rebellion. All the wicked who have ever lived upon the earth will then be under his full control and ready to do his bidding. All the angels who were cast out of heaven will still be with him, and will then be in such desperation as to be ready for anything. Satan will lay before them a great project, and they will agree to it and lay plans to bring it to pass. They will be led to hope for success, but instead they will meet their eternal destiny in oblivion.



THE HOSTS OF THE WICKED BESIEGE THE HOLY CITY

“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.” Rev. 20:9.



THE JOY OF THE REDEEMED

"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.

THE RESTORATION OF THE EARTH

JESUS visited the earth the first time nineteen centuries ago; He will come the second time during this present generation, and will take His people to dwell with Him in heaven a thousand years, while the earth lies desolate.

At the close of the millennium the Holy City, the New Jerusalem, will come down from God out of heaven, and rest upon this earth. Christ also, attended by the great host of the saved of all ages, and by a company of glorious angels, will return to this earth at that time.

"The Lord my God shall come, and all the saints with Thee."

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley."

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14: 5, 4, 9.

When Christ comes down from heaven at the close of the millennium, He will execute judgment upon the wicked, and restore the earth as the eternal home of the righteous. Then the New Jerusalem will settle down upon the place prepared for it by the cleaving apart of the Mount of Olives. Christ and the redeemed are in the city, which will become the capital of a glorified new earth. Says the prophet:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21: 2, 3.

The Doom of Satan and the Wicked

As has been said, Satan will be released from his captivity by the resurrection of the wicked. Around him will be gathered the vast hosts of his own evil angels, and now this great company will be joined by the innumerable throngs of the wicked, "the number of whom is as the sand of the sea." Rev. 20: 8. Some of these are the giants who lived on the earth before the flood. Some are skilled in warfare, and are just as eager as ever to destroy all who oppose them.

As Satan sees himself joined by this great host, while before him he beholds the New Jerusalem, in which are the righteous and the holy angels, with their loved Commander, the Son of God, he determines that he will not yield the struggle. He will point out to his angels and the mighty men of the earth that the city is unprotected, and will doubtless be unable to resist attack. He will set before them the hope that they may be able to overthrow the government of God and take the city.

Inspired by this delusive hope, the wicked prepare for the last great struggle for the supremacy of the world. Weapons of warfare are manufactured; companies, battalions, regiments, and corps are formed and drilled, and then the great host of the lost are led forth by Satan in an attempt to take the Holy City. The sequel is thus told by Inspiration:

"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. And 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." Rev. 20: 7-9.

The Second Death

As the great throng of the wicked surround the Holy City, the fire of God will fall from heaven, and the vast multitude of evil men and angels will be overwhelmed. This fire will not perpetuate their lives, but will devour them. This will be the second death, from which there will never be any recovery.

This fire will have the same effect upon Satan and his angels as upon the wicked. They will also be brought to nothing, and be as though they had not been. This is made very plain by the words which God spoke to Satan:

"I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more.*" Eze. 28: 16-19.

The destiny of Satan is also referred to in the book of Malachi:

"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.

Thus the end of the great conflict of the ages between Christ and Satan will result in the complete destruction of Satan and his angels and all those who maintain their alliance with him. The fires of the last day will consume them, and leave them neither root nor branch. Satan is the root, and the wicked are the branches. The universe will be cleansed of every stain of sin.

The Long Controversy Ended

The fire which will consume the wicked will at the same time purify and cleanse and renovate the earth. Great billows of flame will burn the ruined works of men. The last remnants of sin will be consumed.

"The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

The long state of rebellion against God will then come to an end. The last foe, death, will then be destroyed. The warring world will thus at last be overthrown, and all will then be at peace with God. The first heaven and the first earth, the great theater of sin, the scene of strife and rebellion, will pass away; and when they have been purified by the fires of the last day, which will come down from heaven, then by the word of the Lord there will be brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The Holy City, with the righteous nations of the saved within, will safely ride the billows of flame which will purify the earth. When the flames subside, after having accomplished the work of cleansing the earth, the Holy City will become the capital of the universe of God. God will dwell in it, the throne of the Lamb will be in it, and it will remain for all eternity.

After the desolation of the millennium and the purifying fires at its close, the earth will blossom again and become the home of the redeemed of all ages. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. At that time the prophecy of Isaiah will be fulfilled:

"The wilderness and the solitary place shall be glad for them [the redeemed]; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall

be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, . . . but the redeemed shall walk there: and 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." Isaiah 35.

" JEHOVAH-SHAMMAH "

Ezekiel 48: 35

Beyond time's solemn keeping,
Beyond earth's toil and weeping,
Beyond death's cruel reaping,
 There is a city bright and fair,
 All decked in gold and jewels rare,
 And it is called, " The Lord is there."

Beyond earth's strife unending,
Beyond all pride unbending,
Beyond life's tedious wending,
 There is a rest from toil and care;
 The weary load no more to bear.
 Sweet is that rest; " The Lord is there."

Beyond time's separation,
Beyond sin's condemnation,
And with that great salvation,
 There is a home of beauty fair.
 The ransomed crowns of glory wear;
 In peace they reign; " The Lord is there."

— S. M. S. Haynes.



ADAM'S WELCOME TO HIS LONG-LOST EDEN HOME

"Thou, O Tower of the Flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8.



HOME AT LAST

"They shall build houses, and inhabit them, . . . and shall long enjoy the work of their hands." Isa. 65:21, 22.

THE ETERNAL KINGDOM OF PEACE

PEACE is coming—peace, lasting and world-wide. Through the ages of the ages it will endure. It will be established in an eternal kingdom after sin and sinners have been destroyed.

It was a covenant of peace which God first made with man. It is to a fulfilment of this covenant of peace that the prophets confidently point. The messenger who brings good tidings of great joy is one who publishes peace. Jesus Himself is the Prince of Peace. There is to be no end of the increase of His government and of peace:

"In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." Ps. 72: 7.

Psalmist and prophet together look forward with eager eyes, and sing of the time when Jehovah shall bless His people with endless peace (Ps. 29: 11); when "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Ps. 37: 11); when peace shall be within the walls of Jerusalem (Ps. 122: 7); when men "shall go out

with joy, and be led forth with peace" (Isa. 55:12); when the very officers shall be peace and the exactors righteousness (Isa. 60:17); when peace shall extend to Jerusalem like a river, and the glory of the nations like an overflowing stream (Isa. 66:12); when "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17); when God's "people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:18.

The new earth, purified and regenerated, will become the home of the saved throughout eternity. The redeemed will not spend eternity in heaven, but on earth.

The Bible contains no promise that those who are saved will be given heaven as their eternal reward. But there are numerous promises of a glorious inheritance for the saints of God. What that inheritance is, and where it is, the Bible makes very plain.

We are informed by David that "the heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16. And in Isaiah 45:18 we read that God formed the earth "not in vain, He formed it to be inhabited." It is inconceivable that God created the earth to be inhabited under its present conditions or by its present inhabitants. His purpose involved its being inhabited by a race of pure, holy, and righteous beings. He planned for just such a race when He placed our first parents in the garden of Eden. That race was to fill the earth, live forever, ever remain as pure and holy as when their parents came from the hands of God, and constitute the kingdom of God on earth. This plan has been delayed for a short time comparatively, by the entrance of sin, but God will have His way ere long.

Earth to Be Redeemed

This earth was given to the human race at the time of its creation, and although it has been captured by Satan, this

lost inheritance will yet be brought back to the children of God by the great plan of redemption, which includes the lost dominion as well as the lost race. Mankind lost possession of the earth by sin, but it will be restored to the people of God through the righteousness of Christ, and everything else which the race lost by sin will be restored with it.

The first specific promise of the future inheritance recorded in the Bible is that given to Abraham:

"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 14-17.

This promise was repeated to Isaac, the son of Abraham, in Genesis 26: 1-4, and to Jacob, the son of Isaac, in Genesis 28: 12-15.

The Earth Promised to Abraham

All that is included in this promise in the way of territory is not apparent on the surface, and a divine explanation is therefore required concerning it. This inspired explanation is given by Paul in Romans 4: 13, where he declares that this promise made to Abraham included the entire earth:

"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."

It is evident from this that God made Abraham and his descendants a promise that they should inherit, not merely the land of Canaan for a few centuries, but the whole earth forever.

The Promise Not Fulfilled

But this promise has never yet been fulfilled. Abraham is dead, and he died without having seen the fulfilment of this promise. His son Isaac died, and still the promise was not fulfilled. Isaac's son Jacob also passed away, and the fulfilment of the promise still tarried. It is not yet carried out, though it was made thousands of years ago by One whose word never fails.



THE LAND OF PEACE

"A little child shall lead them." "They shall not hurt nor destroy in all My holy mountain." Isa. 11:6, 9.

The martyr Stephen, in speaking of this matter, says of Abraham, in Acts 7:1-5, that God "gave him none inheritance in it, no, not so much as to set his foot on." And Paul, in speaking of the men to whom the promises were made,—Abraham, Isaac, and Jacob, and their descendants,—declares in Hebrews 11:13, "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."

The Resurrection a Part of the Promise

Inasmuch, therefore, as God promised the earth to these ancient worthies, and they died without having had the promise fulfilled to them, and as God's promises do not fail, it is evident that there must be involved in that promise a resurrection from the dead. In order for God to fulfil His promise made to Abraham, the father of the faithful must be brought again from the grave, and live upon this earth once more. The resurrection from the dead is therefore bound up in the fulfilment of God's great promise.

With this thought agree the words found in Ezekiel 37:12-14:

"Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

God will bring His people into their own land, the Land of Promise, the land of Israel. This He will do by bringing them up from their graves. At that time it will be seen by all that not only has He spoken it, but He has also performed it.

Our Part in the Promise

It will probably be asked, What have Christians to do with these ancient promises to the fathers of the Israelites? Much every way. All Christians should be intensely inter-

ested in the promises to Abraham, for Paul, in Galatians 3:7, informs us that "they which are of faith, the same are the children of Abraham." And in the twenty-ninth verse of the same chapter he says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The only promise, then, that we as Christians have of a future inheritance, is this ancient promise made to Abraham. We become heirs to that promise by becoming Christ's, for we then become Abraham's seed, to whom the promise was made equally with Abraham. The promise of God, then, to all Christians, is not that they shall inherit or spend eternity in heaven, but that through faith they, with Abraham, will become joint heirs with Christ in the earth. They will spend eternity on this earth in its regenerated condition.

Additional Promises

And with this agree the following promises:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17.

"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." Rev. 21: 1.

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11.

At that time also will be fulfilled the wonderful promise given to Micah:

"Thou, O tower of the flock, the stronghold of the daughter of Zion [the church], unto thee shall it come, even the first dominion [the earth as it came from the hand of God]; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

The Earth Regenerated

From the fearful ordeal of fire through which the earth will pass when the wicked and all sin are burned out of it, it will emerge fully cleansed from every stain of sin. The Holy City will then become the capital of the regenerated earth, and the whole earth will become again like the garden of Eden. As "the wilderness and the solitary place" shall "blossom as the rose," and "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon," the

earth becomes what it was first intended to be,—the eternal home of the people of God. Thus “the first dominion” is to be restored to the church,—God’s redeemed people of all ages.

To Build Homes

After the destruction of the wicked and the cleansing of the earth, the righteous will go forth from the Holy City, and “they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” Isa. 65: 21. The whole earth will be populated with the redeemed of the Lord. They will build homes which will never be destroyed. There will be no fear of fire or earthquake. Sin has passed forever. There will be none to make afraid. All will be peace and contentment, and unspeakable happiness will fill every heart.

“The groans of Nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets’ lamp,
The time of rest, the promised Sabbath, comes.
Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest:
For He, whose ear the winds are, and the clouds
The dust that waits upon His sultry march,
When sin hath moved Him, and His wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in His chariot paved with love;
And what His storms have blasted and defaced
For man’s revolt, shall with a smile repair.

“Sweet is the harp of prophecy; too sweet
Not to be wronged by a mere mortal touch:
Nor can the wonders it records be sung
To meaner music, and not suffer loss.

“O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel

His soul refreshed with foretaste of the joy?
 Rivers of gladness water all the earth,
 And clothe all climes with beauty; the reproach
 Of barrenness is past. The fruitful field
 Laughs with abundance; and the land, once lean,
 Or fertile only in its own disgrace,
 Exults to see its thirstily curse repealed.
 The various seasons woven into one,
 And that one season an eternal spring,
 The garden fears no blight, and needs no fence,
 For there is none to covet, all are full.
 The lion, and the libbard, and the bear
 Graze with the fearless flocks; all bask at noon
 Together, or all gambol in the shade
 Of the same grove, and drink one common stream.
 Antipathies are none. No foe to man
 Lurks in the serpent now; the mother sees,
 And smiles to see, her infant's playful hand
 Stretched forth to dally with the crested worm,
 To stroke his azure neck, or to receive
 The lambent homage of his arrowy tongue.
 All creatures worship man, and all mankind
 One Lord, one Father. Error has no place;
 That creeping pestilence is driven away;
 The breath of heaven has chased it. In the heart
 No passion touches a discordant string,
 But all is harmony and love. Disease
 Is not: the pure and uncontaminate blood
 Holds its due course, nor fears the frost of age.
 One song employs all nations; and all cry,
 'Worthy the Lamb, for He was slain for us!'
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy;
 Till, nation after nation taught the strain,
 Earth rolls the rapturous Hosanna round.
 Behold the measure of the promise filled;
 See Salem built, the labor of a God;
 Bright as a sun, the sacred city shines;
 All kingdoms and all princes of the earth
 Flock to that light; the glory of all lands
 Flows into her; unbounded is her joy,
 And endless her increase.

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 Praise is in all her gates: upon her walls,
 In her streets, and in her spacious courts,
 Is heard salvation. Eastern Java there

Kneels with the native of the farthest west;
And Ethiopia spreads abroad the hand,
And worships. Her report has traveled forth
Into all lands. From every clime they come
To see thy beauty and to share thy joy,
O Sion! an assembly such as earth
Saw never, such as heaven stoops down to see.

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So God has greatly purposed; who would else
In His dishonored works Himself endure
Dishonor, and be wronged without redress.
Haste, then, and wheel away a shattered world,
Ye slow-revolving seasons! we would see
(A sight to which our eyes are strangers yet)
A world that does not dread and hate His law
And suffer for its crime; would learn how fair
The creature is that God pronounces good,
How pleasant in itself what pleases Him.
Here every drop of honey hides a sting;
Worms wind themselves into our sweetest flowers;
And e'en the joy that haply some poor heart
Derives from heaven, pure as the fountain is,
Is sullied in the stream, taking a taint
From touch of human lips, at best impure.
O for a world in principle as chaste
As this is gross and selfish! over which
Custom and prejudice shall bear no sway,
That govern all things here, shouldering aside
The meek and modest Truth, and forcing her
To seek a refuge from the tongue of Strife
In nooks obscure, far from the ways of men:
Where Violence shall never lift the sword,
Nor Cunning justify the proud man's wrong,
Leaving the poor no remedy but tears.

"Come then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was Thine
By ancient covenant, ere nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love.
Thy saints proclaim Thee King; and Thy delay
Gives courage to their foes, who, could they see



THE SAINTS CROWN JESUS KING

"All hail the power of Jesus' name, let angels prostrate fall;
Bring forth the royal diadem, and crown Him Lord of all."

The dawn of Thy last advent, long desired,
 Would creep into the bowels of the hills,
 And flee for safety to the falling rocks.
 The very spirit of the world is tired
 Of its own taunting question, asked so long,
 'Where is the promise of your Lord's approach?'
 The infidel has shot his bolts away,
 Till, his exhausted quiver yielding none,
 He gleans the blunted shafts that have recoiled,
 And aims them at the shield of Truth again.
 The veil is rent, rent too by priestly hands,
 That hides divinity from mortal eyes;
 And all the mysteries to faith proposed,
 Insulted and traduced, are cast aside,
 As useless, to the moles, and to the bats.
 They now are deemed the faithful, and are praised,
 Who, constant only in rejecting Thee,
 Deny Thy Godhead with a martyr's zeal,
 And quit their office for their error's sake.
 Blind, and in love with darkness! yet e'en these,
 Worthy, compared with sycophants, who kneel,
 Thy name adoring, and then preach Thee man!
 So fares Thy church. But how Thy church may fare
 The world takes little thought. Who will may preach,
 And what they will. All pastors are alike
 To wandering sheep, resolved to follow none.
 Two gods divide them all—Pleasure and Gain:
 For these they live, they sacrifice to these,
 And in their service wage perpetual war
 With Conscience and with Thee. Lust in their hearts
 And mischief in their hands, they roam the earth
 To prey upon each other: stubborn, fierce,
 High-minded, foaming out their own disgrace.
 Thy prophets speak of such; and noting down
 The features of the last degenerate times,
 Exhibit every lineament of these.
 Come then, and, added to Thy many crowns,
 Receive yet one, as radiant as the rest,
 Due to Thy last and most effectual work,
 Thy word fulfilled, the conquest of a world."

—From "*The Task*," by Cowper.

Every Sabbath day and once every month the people of
 the new earth will gather at Jerusalem to engage in the wor-
 ship of the King of kings. Isa. 66:22, 23. Here in the
 city of God the redeemed will partake of the fruit of the

tree of life. Here also they will wander through the groves which border the "river of water of life," which proceeds "out of the throne of God and of the Lamb." Rev. 22:1, 2.

Never Again Any Sin

"There shall be no more curse." Rev. 22:3. Sin has been destroyed, and will never return. Every one of the created intelligences on the other worlds, all the angels, and every soul that has been redeemed at such an infinite cost, have fully decided that God is righteous altogether. They have had enough of sin. Thank God for the promise of the Word, that when the Lord destroys sin, "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

In that glorious land,—

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:18.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60:18.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:13.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

"The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

And the New Jerusalem shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3.

"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "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." Rev. 21:11, 24.

"There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22:5.

Loved Ones Reunited

And in the new earth I shall know "even as also I am known." 1 Cor. 13:12. Friends and loved ones long sep-

arated by death will there be reunited, and they will know each other there just as they have known each other here. Their love and their sympathy for each other will be increased, and will continue throughout the ages of eternity, never again to be broken by death. All the faculties of the human mind will be developed there, and our capacity for knowledge will be constantly increased. There will be no enterprise into which we can enter there that will be too great to be carried forward to completion. There will be no aspiration which cannot be reached. There will be no ambition which cannot be realized. There will be no end to the acquirement of knowledge. It will be possible then to travel from planet to planet and from system to system in the study of the treasures of wisdom and knowledge of the universe of God. Our companions will be the angels of God and the unfallen intelligences of the other worlds.

The Life Everlasting

And to all this there will be no end. As the ages of eternity unfold, there will never be any fear that the years to come will bring an end to the happiness of the redeemed. When myriads of ages have rolled by, still all beyond stretches eternity.

“ The God of glory down to men
Removes His blest abode;
Men are the objects of His love,
And He the gracious God.

“ His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself, shall die.

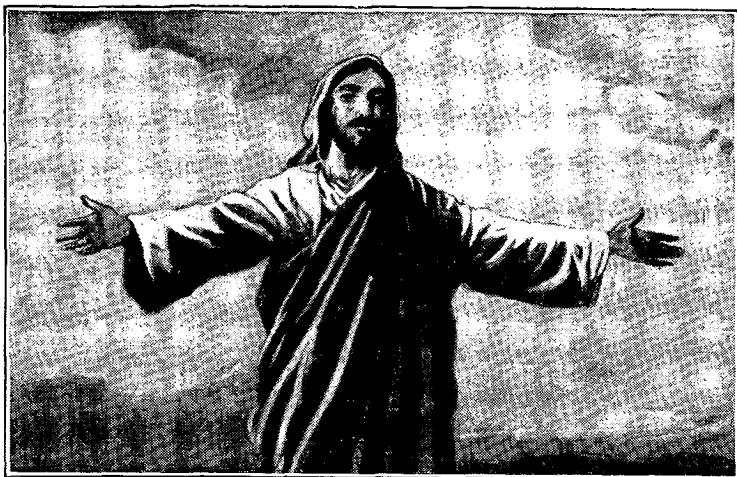
“ How bright the vision, O, how long,
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.”

— *Isaac Watts.*



"WE WOULD SEE JESUS"

"There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, . . . and desired him, saying, Sir, we would see Jesus." John 12:20, 21.



THE GREAT INVITATION

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

THE PATIENT WAITING FOR CHRIST

THERE are many who love Jesus so much that they would like to see Him. They are pleased at the thought of His soon coming. They are spoken of in the Bible as those "that love His appearing." They have in their hearts this crowning hope of His return. All their expectation of future good hangs on this. And the very thought that He will soon return has its effect upon them now.

This effect could be nothing but beneficial. It is a good hope. It must, therefore, bring about good results. If they were looking for an evil thing, and their minds were willingly and constantly dwelling upon the evil, it could do nothing but bring about evil results. But this hope of the Lord's coming is high and holy and noble. It must, therefore, bring about corresponding results.

A strong faith has the power to make a virtual and present reality of those things which are in fact future. It is true that we have not actually entered into the enjoyment and possession of those things promised in the Bible to those who love God; we do not have heaven; we do not have the visible presence of our Lord; we do not have the things which will constitute the glory and blessedness of the future world. But it is certain that in the Bible we have the sure promise of them; we have the title deed, the bond, the mortgage, most solemnly made out and delivered to us. All these things are, then, most certainly ours, if we fully believe the promises; and they can all be made, in the exercise of an unwavering faith, a virtual and present reality.

A man reckons his notes, bonds, mortgages, and stocks, which are the certificates and confirmations of absent possessions, as so much property that he owns, as actual money, although it is only virtually and by faith realized to be such. He counts himself as really owning this property, in amount and kind, which the face of his papers, of his notes and bonds, represents. And yet he has nothing in hand but his papers, and his faith in the individuals who signed them. Much more, then, should we have faith in *our* title deeds, in *our* bonds, and testaments, which are written with the blood of the Son of God, confirmed by an oath of the Father, and witnessed by the Holy Spirit! Much more should we, having such deeds and bonds, and such immutable confirmations of them, count God ours, and Christ and the Holy Spirit ours, and eternal glory ours!

Indeed, God has placed no more mighty motive for good before the minds of His saints, both to impress their own hearts and to influence those about them, than this, the hope of the second coming of the Lord. It is pre-eminent in the power of its influence. Next to the inward working of God's Spirit, it is the controlling force in the system of divine revelation. Nothing else can be compared to it. It is the blessed hope of the gospel.

The Meeting Place of Two Eternities

It affects alike the destinies of the living and the dead. For awful weight, solemn majesty, impressive influence, and awakening power, not even the shortness of life, the solemnities of death, the fear of hell, or the hope of glory, can equal the great fact that Jesus Christ, the Son of God, the crucified Saviour and glorified High Priest, the humbled and exalted Redeemer, will soon come again in the glory of His Father to judge the world.

This great event marks the meeting place of two eternities. It brings the crisis in the history of this planet and Adam's race. It strikes the hour which bears the burden of immortal destinies. It closes the present dispensation of mercy to the world. It opens to our view the scenes of glory which shall endure throughout the ages of the ages.

A Purifying Hope

The effect of this hope on the one who believes it is a good effect. It has a tendency to cause people to become purer. Only holy men and women will be able to stand in that day. And so "every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

Paul wrote thus to Titus regarding the effect of this "blessed hope" on believers, transforming them from sin to a life of holiness:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and *purify* unto Himself a peculiar people, *zealous of good works.*" Titus 2: 12-14.

It is in view of our Lord's return that Paul urges the need of brotherly love and unblamable holiness:

"The Lord make you to *increase and abound in love* one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts *unblamable in holiness* before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." 1 Thess. 3: 12, 13.



CHRIST OUR ADVOCATE

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

The practical influence of this "blessed hope" on the Christian believer is manifold, and its results are beyond computation.

It gives him clear light and understanding as to the present state of the church. While others may expect that through human instrumentalities the church will convert the world to the gospel, he is enabled to see distinctly that the exaltation of the people of God belongs, not to the present, but to the future state. He does not, therefore, expect at this time more than God has promised. He praises God for the good that does exist, and does not allow his soul to be tried because he cannot bring all to the same opinion, or to the same form of worship, with himself.

Exalted Views of Christ

It gives the believer exalted views of Christ. In the Bible Jesus is revealed as both suffering and triumphant. We all know "Christ crucified," and have received the atonement as the sole ground of hope. But by the contemplation of Christ's second advent the Christian discovers His glories as a King. Christ is the "nobleman" gone "into a far country to receive for Himself a kingdom, and to return." Luke 19:12. He is coming to administer that kingdom. He will put on His "many crowns," and will reign as "King of kings and Lord of lords." He will also be a judge upon His throne, and will "execute judgment and justice in the earth." Jer. 23:5.

Thus by considering the great truth of the second coming of Christ, the Christian obtains high and exalted views of his absent Lord. And the effect upon his mind is animating, cheering, and joyful. He rejoices in the hope of the glory of God, and constantly transports himself forward to that time when his "eyes shall see the King in His beauty." Isa. 33:17.

It gives the believer also a deep concern for the salvation of others. He wants his loved ones saved to go into the king-



SEARCHING THE SCRIPTURES

"His truth shall be thy shield and buckler." Ps. 91:4.

dom with him. His soul yearns over those who do not know the truth of God. He wants them awakened to a just sense of their danger. His affections, his endeavors, his prayers, are most earnestly called out on behalf of others. Knowing the comfort, the peace, and the joy which his belief in the second coming of Christ has brought to him, he strives earnestly to bring the same hope to others. Realizing the imminence of the impending judgments of God upon the world, he labors devotedly to snatch as many as he can from the threatened ruin.

It gives him a strong desire to search his own heart and examine his own life, and cast out the hindrances in the way of the Lord's return. He considers whether he is prepared to behold his Lord's face with joy. He trims his lamp. He makes himself ready by surrender and faith in the merits of the blood of Christ.

Watchfulness and Detachment from the World

It gives him decision of character and conduct. Believing that the Judge is standing at the door, he does not halt between two opinions, or pursue a lukewarm course. No man can be undecided in his conduct who believes that the Christ is indeed at hand, and that within the term of his own natural life he will behold Him. The habit of his mind being to contemplate an absent Saviour as presently coming with power and great glory, he acts with firmness and resolution in his service for Christ. He regulates the whole course of his life by this influential object of expectation.

It gives him a spirit of earnest watchfulness in anticipation of his Lord's return. The Lord has counseled us to be "like unto men that wait for their Lord." The believer is not informed regarding the precise moment of that return, but he does know that it will take place when the majority of men are unprepared. He knows his Lord will return speedily, and that universal dismay and terror will accompany His coming. He is therefore on guard. His language

is, "Let us not sleep, as do others," and his conduct is in accordance with his faith. Day and night he is looking for his Lord. He watches unto prayer, and prepares himself for impending events.

The hope of the soon coming of the Lord gives him who cherishes it a spirit of detachment from the world. Over all his engagements, liabilities, habits, and pursuits, the thought of a coming Saviour exercises a potent control. His natural love of gain will be controlled by the anticipated joys of the coming kingdom of Christ, where there are "pleasures forevermore." His natural love of ease is checked by the thought of the shortness of time. He must be about his Lord's business. His ambitions are turned toward another world than this, for all objects of human esteem here sink into insignificance when contrasted with the glories of the future. His love of man's applause and his dread of man's censure disappear before the influence and power of a soon-coming Saviour. Having experienced the smile of an approving God, he little esteems the applause of his fellow men. The power of the world is disarmed by the vision of things invisible. All its pomp and circumstance, its pageants and applause, its triumphs and its fame, have no glory to the mind filled with heavenly faith, by reason of the glory that excelleth.

Self-Control and Diligence

It gives the believer self-control. His belief that "the end of all things is at hand" produces moderation in the regulation of his desires and appetites. Such a solemn sentence being written in his heart, he does not immoderately desire any of those things which perish in the using. His imagination does not wander over visions of earthly bliss or of worldly aggrandizement. To himself he takes the words of Scripture, "Seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh." Jer. 45:5. Immoderate indulgence in what he does possess is also restrained. Though he may be surrounded by many

earthly possessions, he learns not to abuse them, and remembers the words of his Master, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. He remembers the words of Paul, "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing." Phil. 4:5, 6. Thus a sense of the nearness of his Lord's coming calls forth the exercise of Christian moderation, and brings the whole man, body, soul, and spirit, under wholesome regulation and self-control.

It gives him who receives it in the love of it, diligence in the use of his talents. Constantly realizing that his Judge is standing at the door, and that when He comes in He will demand an accounting of the talents He has given, the believer will be most powerfully stimulated to action. He will inquire with what gifts he has been endowed, what powers of mind and body have been given him. Has God given him health, or wealth, or leisure, or influence, or station, or position, or time? All of these he will endeavor to use for his Master. If he possesses but one talent, he knows he dares not hide it. If he is gifted with many, he knows they are not to be used for his own elevation, but to be employed as the property of the Lord, before whom he is soon to stand.

A Great Practical Truth

Thus it is plain that the second coming of Christ, instead of being merely a speculative doctrine, is a great practical truth, calculated to be deeply influential on the heart and life of the people of God. This is so because that day brings most vividly to the mind a solemn sense of profound responsibility. The more constantly that day is kept before us, the more deeply do we feel this sense of responsibility, and the more careful we are in the regulation of our conduct.

An earnest longing for the appearance of his Lord will also be felt in the breast of the Christian believer of this



THE COMING OF HIS FEET

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

great truth. Anticipating His coming, he is led to watch the movements of His providence, and feels that the time is long while He is absent. Eagerly he asks, "Why is His chariot so long in coming? why tarry the wheels of His chariots?" With David he cries out, "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they which watch for the morning."

"In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

"I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

"Down the minster aisles of splendor, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

"Sandaed not with shoon of silver, girded not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old—
The glory of the coming of His feet.

"He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete,
He is coming, O my spirit! and His coming brings release;
I listen for the coming of His feet."

Until the Lord appears it is nighttime with the church. She longs for the day. She watches for the streaks of the early dawn, and is ready to hail with gladness the first token of her coming Lord. As when some very dear friend is expected and the hour of his arrival draws near, the eyes almost involuntarily turn toward the direction from which he is to come, so he who watches is longing for the advent of the Lord. He loves His "appearing." He cries from his inmost heart, "Come quickly. 'Even so, come, Lord Jesus!'"

It is a blessed thing and a high privilege to be a believer in the second coming of our Lord. Belief of this great truth and the cherishing of this lofty hope result in precious blessings to the believer. Among these blessings, seven stand out prominently.

The Effect of the Glorious Hope

It leads to an enlarged study of the Word of God. Let the mind and heart become convinced of the Lord's return, and the mind is at once interested in all the subjects of the Bible. The writings of the prophets become of special interest. Scripture is compared with Scripture, and a flood of light is poured upon the sacred page. Object after object of interest is disclosed. Those portions of the Scriptures which before excited no emotion, now call forth the deepest feeling.

It draws away from the love of the world. We may have had our imaginations captivated by the lovely things about us. Our fond hearts may have been too deeply pledged to earthly joys. But when we learn that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," who then will continue to seek after the world's wealth, its silver and its gold? Who will be covetous when He believes the Lord Jesus is at hand to destroy the worthless treasure of earth? Who will be self-indulgent when he expects the immediate return of his Lord? Who will be dazzled by the world's low ambition and paltry splendor when he is seeking the speedy conferment of the crown of glory? There is that in the Saviour's speedy coming which dries up the springs of worldliness, mortifies the schemes of earthly ambition, makes the joys of the world to pall on the senses, and leaves no glory here by reason of the glory that excelleth.

It reproves timidity and want of earnestness. Expecting to see the vials of wrath poured out on a godless world, who will be afraid to confess his Lord? Who can continue cold

or lukewarm when he expects soon to see the saints of God caught up to meet their Lord? The sense of the nearness of these awe-inspiring events steels the heart and nerves the hand. It elevates the mind, gives boldness to the heart, creates promptness in design, produces firmness in action. It causes disregard of consequences, and makes a man careful only to be found in that day a firm and consistent follower of the Lord Jesus.

It arouses one to the need of assurance. Who can rest in uncertainty as to his acceptance with God when he believes the Lord will presently separate the saints from the apostates, and destroy the sinners? Such a consideration creates a profound desire for a personal interest in Christ, an assurance that we are His. It is impossible to desire the coming of our Lord unless we fully believe that God is reconciled, perfectly reconciled, to us. Thus the soul is stirred to more earnest prayer, and is thus led to a close communion with God.

Strong Consolation

It gives consolation and comfort in trouble. Some one dearly loved has been taken away, some one who was the light of our eyes. We are left to lament our bereavement in loneliness and darkness. But light breaks in on our desolation.

"This we declare to you on the Lord's own authority — that we who are alive and continue on earth until the coming of the Lord, shall certainly not forestall those who shall have previously passed away. For the Lord Himself will come down from heaven with a loud word of command, and with an Archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord forever. Therefore encourage one another with these words," 1 Thess. 4: 15-18.—"*The New Testament in Modern Speech*," by Weymouth.

And, O blessed thought, His coming is near! Then soon shall we be restored to the society of those we have loved. Soon we shall see — and recognize — the saints of earth arising from their graves. And then, with unutterable surprise



ON THE WATCH FOR HIS LORD'S RETURN

"Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37.

and profound joy, we shall "be caught up in their company amid clouds to meet the Lord in the air." Here, indeed, is strong consolation. The near prospect of glory cheers the heart, depressed with trouble and gloom as it may have been. The darkness of the present is dissipated by the bright realities of the future.

Do floods of tribulation overwhelm you? Does the fear of death lay hold of you? Do the sorrows of this vale of tears encompass you? Is the hour of darkness with you? Do the workings of the tempter make you afraid? "Behold, thy salvation cometh." Lift up your head, for your redemption is drawing near. The Lord, your strength and deliverer, is at hand, even at the doors. Then brood no more over the sorrows of this life. Brightness is about to shine all about your pathway. Your sorrow is about to be turned into joy. And you shall "rejoice in hope of the glory of God." Rom. 5:2.

It provides the greatest of all incentives to Christian work and service. In proportion as we believe that "the coming of the Lord draweth near," every nerve will be strained for exertion, every energy put forth, every moment employed, every talent turned to the best advantage. An intense feeling in regard to the souls of others will be aroused. Missions, both home and foreign, will be advocated and supported, that men may be saved from impending judgments, and that we may finish God's work, and the end may come. No more powerful motive for service can be imagined. How strong it is, how pressing, how abiding!

Lastly, it leads to earnest watchfulness. Believing that our Lord is at hand, there can be no thought of slumber or inattention. The thoughtful and considerate follower of Christ, having the sure word of prophecy whereunto he takes heed, walks circumspectly. His mind is dwelling on the Lord's coming in glory, the resurrection of the righteous dead, the glorification of the saints, the dismay of the backslidden church, the tremendous overthrow of the ungodly

world. To him these are daily and familiar thoughts, filling his imagination and deeply affecting his heart. Therefore, he is watchful. Satan and the world he keeps at bay. The desires of the flesh and of the mind he successfully combats in the strength of his Lord. Continually thrilling in his ears and echoing in his heart is the word, "The Lord is at hand." So he is sober, alert, watching unto prayer, his loins girt, his light burning, even like a man who waits and watches for his Lord.

Wait, therefore, but wait *with patience*. Let not the anticipation of the near approach of your Saviour beget restlessness, but rather lead to calmness and repose of spirit. There is a patient and there is an impatient waiting for Christ. To you the exhortation is, "The Lord direct your hearts . . . into the *patient* waiting for Christ." 2 Thess. 3:5. And again: "In your patience possess ye your souls." Luke 21:19.

Wait, also, *with the confident expectation* of His near approach. Realize the coming of the Lord as near at hand. Do not allow yourself to suppose that any considerable time must intervene before the second coming of Christ. Accustom yourself to regard it as "near, even at the doors." Familiarize yourself with the event as it is predicted in the Holy Scriptures. Always have before you the possibility that your eyes may shortly behold, coming in the clouds, Him whom, having not seen, you love.

Wait, too, *with diligence*, in appointed duties. In the parable the Master, when leaving his household, gave to each servant his appointed work, and commanded the porter to watch. How great, how urgent, is your work; how short the time allowed for its execution; and how certain the account you must render! Therefore, be found "not slothful in business," but "fervent in spirit; serving the Lord." Let your loins be girded about and your lamp burning, and you yourself diligently occupied in the Master's service. Thus engaged, you will "not be ashamed before Him at His coming."

You will hail with joy the harbingers of His advent, the "signs in the sun, and in the moon, and in the stars." As you see them occur, you will lift up your head, knowing that your salvation is drawing nigh. And amid the groans of dissolving nature and the wreck of a shattered creation, you will be received into those scenes of enduring bliss where there shall be no decay, but where happiness and repose and joy shall be your everlasting portion.

"The time is short." Delay, then, no longer. "Seek ye the Lord while He may be found." Press into His kingdom. And while it is permitted, "acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22: 21.

O Blessed Day!

O blessed day! O matchless Christ! What happiness of heart to be near Thee! What fulness of rapture! How exceeding abundantly above all that we asked or thought!

To be with Jesus—O soul-stirring thought! To be near His person and enjoy His society! The glorious Christ, the Holy One of Israel, the eternal Son of God; and we looking upon Him, being with Him! What completion of happiness! Truly, in His presence is fulness of joy and at His right hand are pleasures forevermore. Greater than the great ones of earth is He. Higher than the kings of the earth. And He bids *me* welcome! He smiles upon *me*! He showers *me* with His favors!

And the meeting of long-separated friends—how the heart leaps forward to that meeting, when our loved ones shall be clasped in our arms again! "Our God shall come, and shall not keep silence." And one thing He says is this: "Gather My saints together unto Me." And then shall He "send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

How many sad partings this world has witnessed! Cruel, indeed, is the separation of death. Terrible is the havoc it

has wrought. Families have been divided, friends have been sundered, lovers have been torn apart. How precious, then, is the promise of God:

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name." Isa. 43: 5-7.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13: 29.

That Morn of Morns

And so we look forward to that morn of morns when once again the Lord Jesus shall visit the earth. We strain to catch the first sound of His voice, that voice which will reverberate from hillside and mountain top, echo through the silent valleys, sweep across the wide and treeless plains, and pierce even to the remotest caves of old ocean. We wait to see that voice, as it rolls through the earth, strike the shackles from grim death, break open the tombs of the saints, and pierce even to their dead ears. We yearn to behold the sleeping ones, awakened by that commanding voice, feeling the thrill of life once more, raise their heads from their moldy pillows, toss aside the coverlid of dust, and spring joyfully into glorious life again. A vast congregation they make as they gather to greet their Redeemer, coming from east and west, north and south, from height and depth, from land and sea, from torrid and frigid zones, to answer the call of the Master. They come in tremendous troops, guided by angels; and sweeping upward together, take their stand on the glorious sea of glass before the great white throne of God.

And then, after a time, back they come to this earth, made new and clean and sweet. And on this regenerated earth, with the curse removed, and under those new heavens, clear and bright, all the righteous, with Jesus, the Son of God and Son of man, their blessed King and Redeemer, shall make their eternal home.

Wave After Wave of Splendor

Far out over the plains of the new earth will flash wave after wave of glory. Fulfilled is the oath of God, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. No freezing cold. No burning heat. No gloomy clouds. No darkness of night. No wasting sickness. No cruel pain. No tears. No death. No graveyards. No temptations. No sin. No partings. Only waving of palms. Only victory. Only praise, rest, and glory, now and evermore, world without end. Surely, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." Rom. 8:18.

O morning of splendor, awake, and bring the promised deliverance!

WITH THEE

STILL, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that glad hour, fairer than day dawning,
Shall rise the glorious thought, I am with Thee! "

— *Harriet Beecher Stowe.*

NO NIGHT IN HEAVEN

NO night shall be in heaven: no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

No night shall be in heaven: forbid to sleep,
These eyes no more their mournful vigils keep;
Their fountains dried, their tears all wiped away,
They gaze undazzled on eternal day.

No night shall be in heaven: no sorrow reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair.

No night shall be in heaven, but endless noon;
No fast declining sun, no waning moon;
But there the Lamb shall yield perpetual light
'Mid pastures green and waters ever bright.

No night shall be in heaven: no darkened room,
No bed of death, nor silence of the tomb,
But breezes ever fresh with love and truth
Shall brace the frame with an immortal youth.

No night shall be in heaven. But night is here,
The night of sorrow and the night of fear:
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in heaven. Oh, had I faith
To rest in what the faithful Witness saith,
That faith should make these hideous phantoms flee,
And leave no night henceforth on earth to me.

— From "*Night Scenes in the Bible.*"

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