This Extra should be read in every home, hence the low price for wide distribution





THE SEER OF PATMOS

The Judgment By F. M. Wilcox

"For we must all appear before the judg-ment seat of Christ; that every one may re-ceive the things done in his body, according

1. The Investigative Judgment

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The Judgment in Session

The scene of the investigative judgment is brought to view in the seventh chapter of Daniel. The prophet declares:---

to that he hath done, whether it be good or bad." 2 Cor. 5:10. Solomon, in pointing out the relation which man should sustain to his Maker, draws this

chusion conclusion: — "Let us hear the conclusion of the whole matter: Fear God, and keep his command-ments: for this is the whole duty of man. For God shall bring every work into judg-ment, with every secret thing, whether it be good, or whether it be evil." Ecci. 12; 13, 14.

God Hath Appointed a Day

God Hath Appointed a Day The judgment of the world is set for a spe-cific time. "God . . hath appointed a day, in the which he will judge the world." Acts 17:30, 31. That day is cometimes called "the day of the Lord," "the day of judgment and perdition of ungodly men," "that day," etc. See 2 Peter 3:7, 10; 1 Thess. 5:2, 4; Zeph. 1:14. The judgment is threefold in its charac-ter, or perhaps we might say it is divided investigative judgment, (2) the judgment of the wicked, and (3) the executive judgment. These we will consider in their order.

ative Judgment "I beheld till the thrones were cast down, and the Ancient of days did sit, whose gar-ment was white as snow, and the hair of his head like the pure wool' his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth istered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I be-held then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body de-stroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I asw in the night visions, and, behold, one like the Son of man came with the clouds of bayent, and eame to the Ancient of days, and the words this more before him. And like the Son of man came with the clouds of heaven, and eame to the Aucient of days, and they brought him near hefore him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and lan-guages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not pass be destroyed." Dan. 7: 9-14.

A Solemn and Glorious Scene

A Solemn and Giorious Scene Not elsewhere in the Sacred Record, nor in all the literature of the ages, is there pre-sented a picture so solemn in its aspect, so glorious in its splendor, and so comprehen-sive in its far-reaching sequence, as the one so dramatically drawn by the inspired artist. The scene is laid in heaven, the dwelling place of God. The Eternal Father, amid the glories and grandeur of the eelestial real-ities, sits upon a throne like unto fiery flame, and the wheels as burning fire. The myriad

hosts of angelic beings bow before him in lowly obeisance. The judgment is set, and the books of record are opened.

The Books of Record

In these books is kept tile life record of all In these books is kept the me record of all who have lived upon this earth, and from this record every man is judged. The apos-tle John bears witness to this in the twentieth chapter of Revelation, declaring: — "And I saw a great white throne, and him that saw on it, from whose face the earth and

that sat on it, from whose face the earth and the beaven fled away; and there was found no place for them. And I saw the dead, small and great, stand hefore food; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of chose things which were written in the books, according to their works."

The dead are in their graves. They stand before God in the record of their lives con-tained in the books, one of these books is called the "book of remembrance." The thoughts which men think of God, their motives and their purposes, are here revealed. Declares the prophet Malachi:--"Then they that feared the Lord spake often one to another: and the Lord spake often one to another: and the Lord spake often one to another: and the Lord spake often one to another in the thought upon his name." Mal. 3: 16. We cannot conceive that it is necessary for the great Judge, with whom a knowledge of the past, present, and future is always present, to require for his own anlightenment and with reference to his own infinite knowl-edge, but with respect to all created intelli-gences. The ways of God and his dealings with the human family have been upon trial for six fhousand years, and by the unertring spools with elevents and his decisions so wise as to books will be definostrate that his judg-ments are just and his decisions so wise as to akenowledge the unbiased fairness of his de-akenowledge the unbiased fairness of his de-disions. Thil 2:9-11; Rev. 16:3, 4.

Before the Close of Human History

Let it he noted that this judgment scene takes place at a time when earth's inhabit-

tried. The law of God is the standard or rule by which cases are determined before the heavenly tribunal. Declares the apos-tle James with direct reference to this: "So the heavenly tribunal. Declares the apos-tle James with direct reference to this: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. See also Eccl. 12:13, 14. As the law of ten commandments is the rule by which we shall be judged, how careful we should be to reg-ulate our conduct in harmony with these rightcous requirements. Says the Master, "If ye love me, keep my commandments." John 14:15. And to this the apostle adds in his episte, "By this we know that we love the children of God, when we love God, and keep his commandments For this is the love of God, that we keep his commandments." I John 5: 1-3. God's law can be kept only through the new covenant relationship. When the law is written by the Spirit of God on the tables of the heart, then only can it ind expression in the Sacred Record may we determine when probation will close. The Scriptures, however, afford us specific data

By no word in the Sacred Record may we determine when probation will close. The Scriptures, however, afford us specific data by which we may determine the time when the investigative judgment began its sessions in the heavenly tribunal. This is clearly in-dicated in the book of Daniel. Declared the heavenly messenger to the prophet, "Unto two thousand and three hundred days; then shall the sanchuary be cleansed." Dan. 8:14. The cleansing of the sancetuary is a work of judgment. This judgment work be-gan at the close of the 2300 days.

The Sanctuary Services and Their Meaning

Meaning The limits of this article will not permit a detailed explanation of the sanctuary and its services, nor of this prophetic period. For this we must refer the reader to numbers 10 and 11 of this series. Suffice to say that the services carried on in the earthly same-tuary were typical of the service of the great High Pricest in the temple of God above. In the earthly sanctuary service the sinner brought his offering to the door of the sanc-tuary. He placed his hand upon the head of his offering, confessing over it his sins. Figuratively this transferred the sin from the individual to the offering. The sinner then, with his own hand, took the life of his offer-ing, in recognition that he himself was de-



THE HOUR OF GOD'S INDOMENT IS COME

THE HOUR OF GOD'S ants are still engaged in life's activities. See Mal. 3: 11, 12, and the general context. The coming of the Son of man here brought to view is not the coming of Christ in glory, but his coming before the Father to receive a kingdom preparatory to entering upon his dominion at his second coming. The inves-tigative judgment determines who shall con-stitute the inhabitants of Christ's kingdom. Before this heavenly tribunal will come the case of every inhabitant of the earth, begin-ning doubtless with the first generation of men, calling into review the lives of the count-less dead of all ages, and reaching in its cli-manal stage the last generation of men, those who are alive on the earth while the judg-ment is in session.

The Standard of Judgment

The courts of men recognize standards of judgment. The laws of their respective gov-ernments constitute the standard by which the cases coming within their jurisdiction are

serving of death, but that he accepted the offering as a substitute to die in his stead. This blood was then taken by the priest and carried into the sanctuary and sprinkled he-fore the veil. Behind the veil was the ark of the covenant, containing the law of ten commandments. Above this law was the nercy seat. In the sprinkling of the blood oefore the veil the sinner through the priest, acknowledged that he had broken the divine law, and by the blood of the sacrificial offer-ing sought for mercy and pardon. Lev. 4: 1-12. This service was continued day by day throughout the year.

The Cleansing of the Sanctuary

The Cleansing of the Sanctuary Once every year, on the tenth day of the seventh month, called the day of atonement, there occurred the cleansing of the sanctuary. This service was not a cleansing from physical impurity, but a cleansing from the sin which had been transferred in figure into the sanc-tuary during the yearly cycle. The priest

selected two goats, between which lots were cast. One became the Lord's goat, or the goat of sacrifice. The other became Azazel, the scapegoat. The Lord's goat was slain and his blood carried by the priest into the most help where of the presturger the appet

the scapegoat. The Lord's goat was stain and his blood carried by the priest into the most holy place of the sanctuary, the apart-ment which the priest entered only once a year. The high priest was commanded to sprinkle the blood "upon the mercy seat, and before the mercy seat; and he shall make an atomement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16: 15, 16. When the priest had "made an end of reconciling the holy place, and the tabernacle of the congregation, and the athernale of the congregation, and the athernale of the congregation, and the athernale the live goat, and placing his hands upon his head, he confessed over him "all the iniqui-ties of the children of Israel, and all their transgressions in all their sins, putting them away by the hands of a fit man into the wil-derness. And the goat bore these iniqui-ties of the children of Israel into a laud not inhabited. See Lev. 16: 20-22. This day of atonement in Israel was a day of judgment. The children of Israel were or required to fast and afflict their souls. Ife who refused to take part in this work of hu-

required to fast and afflict their souls. If who refused to take part in this work of hu-miliation was cut off from among his people. Read Lev. 16:29-34.

Typical of Things in the Heavens

This service in the earthly sanctuary was typical of the work of our great High Priest in the sanctuary above. Says the apostle Pault

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of

who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. And Paul further says of the priests that they "serve unto the example and shadow of heavenly things." Verse 5. Christ en-tered into the heavenly tabernacle "neither by the hlood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb, 9:12.

Salvation Alone in Christ

Salvation Alone in Christ Upon this priestly service Christ cutered at the time of his ascension: — "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 profes-sion. For we have not an high priest which cannot he touched with the feeling of our in-firmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 14-16. See also Heb. 1: 3. in ti Heb 1:3

Heb. 1:3. It is by virtue of the divine Sacrifice that the sinner has obtained justification in every age. The blood of bulls and goats could not take away sin in the days of Moses any more than it can today, but the slain animal pro-figured the great Sacrifice who was to give his life for lost mankind, the same as the em-blems of the Lord's Supper point us back to the Saviour who suffered upon the tree. The cross of Christ stands as the great central figure in the scheme of salvation. Previous to the cross, man looked forward to a Saviour who was to come, and by the merits of that sacrifice which in God's purpose was made from the heginning of the world, there is obtained the forgiveness of sins for man in every age. It is by virtue of the divine Sacrifice that

The Antitypical Day of Atonement

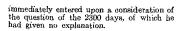
A Work of Judgment

The work of the closing day of the year's In the work of the cashing day of the year's service in the earthly sanctuary was a work of judgment. All who took no part in hum-bling themselves before the Lord and con-fessing their sins and iniquities, were ent off. "Whatsoever soul it be that shall not be af-"Whatsoever soil it be that shall not be ar-flicted in that same day, he shall be out off from among his people." See Lev. 23: 27-32. The sins of the penitent were blotted out and were transferred from the sanctuary to the head of the scapegoat. And this serv-ice of the day of atonement, represented in type in the earthly sanctuary, is accomplished

in fact in the heavenly sanctuary. True to its type, the cleansing of the heavenly sanc-tuary is a work of judgment. The earthly priest repeated the service of cleansing the sanctuary every year. Christ performs this service once for all. Observe how the apostle associates this work of the neavenly rejeathcod with the work of the how the aposte associates this work of the heavenly priesthood with the work of the judgment and with the second coming of Christ. —

Nor yet that he should offer himself often, "Nor yet that he should offer himself offen, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foun-dation of the world; but now once in the end of the world hath he appeared to put away win by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them was instructed to make Daniel understand the vision of which this time period was a part. Dan. 8:16. He entered upon his work, pointing out to the prophet the mean-ing of the ram, the goat, and the notable horn. Verses 20-25. As he pictured the ter-rible persecution which the people of God would suffer under the governments of earth, Daniel fainted, and the interpretation was broken off, leaving the objective point of the vision unexplained.

vision unexplained. The desire for more light rested as a burden upon the heart of the prophet. In the successding chapter of this hook we find him making earnest supplication to the Lord for light and for deliverance, and he pours out the great burden of heart which he feels for the sanctuary of the Lord. Dan 9: 16-19, In answer to his prayer, Gabriel is sent to give him further enlightenment. The angel



The Longest Prophetic Period

The Longest Prophetic Period
The angel declared that the first seventy weeks, or 490 years, of the 3200-day period of time should begin with the going forth of the sould begin with the going forth of the sould begin with the going forth of the seventy weeks, also the 2300 prophetic days. We must naturally conclude that this period of 400 years was cut off from the 2300 years begin also. The three of 400 years begin also. The three of days we must naturally conclude that this period of 400 years begin also. The three of days. We must naturally conclude that this period of 400 years are cut off from the 2300 years begin also. The three of days. We must naturally conclude that this period of 400 years begin also. The three of days. We must naturally conclude that this period of 400 years begin also. The three of days. We must naturally conclude that this period of 400 years begin also. The three of days. We must naturally conclude that this period of 400 years begin also. The three the 400 years begin also. The three the 2000 years period, beginning at this time, the Jewish prophetic prediction, at this time the Jewish would end in the year to extend beyond years which the two the 000 years the chosen people. The gospel entered upon its work of the 2000 years begin. The work of the 2000 years the chosen people. The work of the 2000 years the chosen people. The work of the 2000 years the stand beyond year year to extend beyond years is the work of pudgment. We are would end in the books of God, began in the pooks of the investigative judgment, the examination of the records of merit were such a work of the envery the value will being us to the close of probation, when year is the work of indement. We are normal to the year is the work of the envery will be also the the start in the solement progress were since that time. Its compendent of the records of merit were the solement in solement is obtained. The angel declared that the first seventy

A Judgment Message

A judgment Message Heaven does not leave men in ignorance of this judgment hour. Based upon the pro-phetic period of Dan. 8:14 there is going to the world even now a message declaring, "Fear God, and give glory to him; for the hour of his judgment is come." Indeed, we confidently believe that the message of this Extra forms a part of that warning foretold in the prophecy of the Word. See Rev. 14:6, 7; 10:7.

The Close of Probation

nounces their decision, and declares that it shall stand forever. Solemn indeed are the days in which we live. We know not how long this period of examination will continue. We know not how soon our cases will be reached before this heavenly court. The door of mercy still stands ajar. Christ still pleads as our great High Priest. While yet there is time let us flee to him and find refuge from the coming

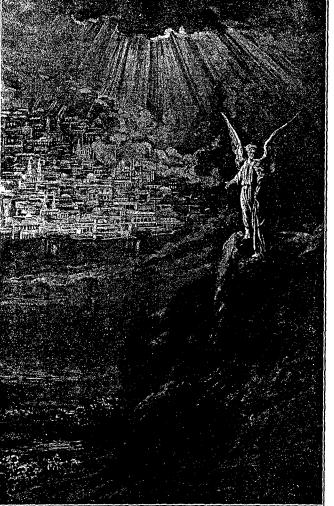
2. The Judgment of the Wicked

priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

Terror of the Wicked

The glory attending the advent of the Lord becomes an agency of transforming power to the saints of God, but an agency of de-struction to the wicked. They are unable to stand before the Son of man. As the sign of his coming draws near the earth, they are filled with fear and consternation. They seek to flee from his presence, and in abject terror call to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? Rev. 6: 16, 17. Rejecting the gospel of Christ, the only refuge provided, they are left without shelter in the day of God's wrath. The apostle Paul speaks of their destruction in these words:— "And to you who are troubled rest with us, when the Lord Jesus shall he revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know pot God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with eventasting destruction from the pres-ence of the Lord, and from the glory of his The glory attending the advent of the Lord

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that look for him shall he appear the second time without sin unto salvation."

The Blotting Out of Sin

Sins are forgiven when confessed, but they are not blotted from the records of God till the period of the investigative judgment, just preceding the coming of the Lord. This the apostle Peter plainly states in Acts 3: 19-

21:----"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the pres-ence of the Lord; and 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." Christ, as the believer's advocate, pleads the merits of his sacrifice. Of him who has prevailed over sin through his grace, he de-clares:---

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

The Time of the Judgment

This cleansing of the heavenly sanctuary, This cleansing of the network substancially, or the work of investigative judgment, the prophet Daniel declares should take place at the end of 2300 days. These days should be understood in a figurative sense, each day standing for a year. See Eze. 4:1-16. When does this period of 2300 years begin, and when does it end? The angel Gabriel

had not been made clear, and the parts of the vision left unexplained. Gabriel then

Following the completion of the work of Following the completion of the work of the investigative judgment occurs the out-pouring of the wrath of God, as brought to view in the seven last plagues of Revelation 16. Christ then comes to take his children home to the mansions which he has prepared for them. John 14:1-3. With a voice of authority and power he calls the sleeping saints from their dusty beds. They are raised incorruptible, and, with the saints who are living on the earth, are caught up to meet the Lord in the air.

The First Resurrection

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one an-other with these words." I Thess. 4: 16-18. This resurrection of the just is known as the first resurrection. Of the character of those who have a part in it, and of their free-dom from the thralldom of sin, it is said:-"Blessed and holy is he that hart in the first resurrection: on such the second death hat nn power, but they shall be "For the Lord himself shall descend from

THE NEW JERUSALEM tells him to "understand the matter, and consider the vision;" that is, to call to mind those features of the vision of Daniel 8 which

power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among yeu wag believed) in that day." 2 Thess. 1:7-10.

was believed) in that day." 2 Thess. 1:7-10. Those who are thus destroyed by the bright-ness of Christ's coming, together with the wicked of all ages, remain in their graves for one thousand years. Declares the revo-lator, after speaking of those who come up in the first resurrection, "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

The Desolation of the Earth

The coming of the Lord is attended by The coming of the Lord is attended by earthquakes and convulsions in the phys-ical world. The cities are broken down; the monuments of human pride and earthly glory are overthrown. The fruitful places are turned into barren wastes. With in-spired pen deremiah describes the condition of the earth at this time: — "I beheld, 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 fied. I beheld, and he fruitful place was a wildermess.

the birds of the heavens were field. I benefid, and, b, the fruit/nt 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.'' Jer. 4:23-27.

The Prison House of Satan

For one thousand years the earth remains in this desolate condition. During this time it constitutes the prison house of Satan and big or graduated and the set of th

For one thousand years the earth remains in this desolate condition. During this time is constitutes the prison house of Satan and his angels. "And it shall come to pass in that day, thigh ones that are on high, and the kings of the earth upon the earth. And they shall be athered together, as prisoners are gath-ered in the pit, and shall be shut up in the visited." Isa, 24:21, 22. The revelator likens the earth during its desolate state to the bottomiless pit. In this in the declares Satan shall be confined:— "And I saw an angel come down from heaven, having the key of the bottomiless pit. In this in the declares Satan shall be confined:— "And I saw an angel come down from howen, having the key of the bottomiless pit and a great chain in his hand. And he laid hold on the dragon, that old scrpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bot-tomiess pit, and shut him up, and set a seal upon him, that he should deceive the na-tions no more, till the thousand years should be fulfilled: and after that he must be loosed a litle season." Rev. 20:1-3. Mo longer can Satan annoy the inhabitants of other worlds. The wicked of earth are in higr graves. The righteous are in heaven, delivered eternally from his power. Hence, sarwinded by these conditions, he is bound so with a literal chain. No exercise is found for that master intellect, which, for six thou-sand years, has deceived the nations of men-for one thousand years he is left to contem-plate the fate which his evil course has caracd, a hiele at which his evil course has caracd. The Antitypical Scapegat

The Antitypical Scapegoat

The Antitypical Scapegoat In the solerm service attending the cleans-ing of the sanctuary on the day of atonement was foreshadowed this exile of the great de-ceiver. When the priest had finished his ministry in the most holy apartment, he came forth bearing in his own body the sins of Israel. He laid his hands upon the head of the scapegoat, and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." The goat was then sent away into the wil-derness waste. In the same manner, when the work of the investigative judgment has been completed, the sins of God's people will be placed upon stata, and as the seapegoat was sent into a hand not inhabited, so Satan will be confined to this earth in its desolate condition. "The Saints Shall Judde the World"

"The Saints Shall Judge the World"

"The Saints Shall Judge the World" Why should the punishment of Satan and his angels and the wicked nations of men be deferred for one thousand years? Evidently that their cases may come in review and their just punishment be determined. Each one will be judged according to the light which he has received, and judgment will be meted out to each according to his deeds and ac-cording to the fruit of his doings. Matt. 16: 27, jer. 17: 10. In this work of the judg-ment of the wicked, Christ and the redeemed saints will take part. John 6: 22-27. This was predicted by the prophet Daniel. Look-ing down through the ages, and witnessing the temportary triumph of the powers ar-rayed against God and his people, the prophet writes: — "I beheld, and the same horn made war with the source and revayilled argingt them?

I beheld, and the same horn made

another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:1-3. See also 2 Peter 2:4; Jude 6. things 6:1-3.

On Thrones of Judgment

This judgment scene is presented to John in holy vision. The rightcous have been raised in the first resurrection, and with the rightcous living they have been taken home to the New Jerusalem. There for a period of one thousand years they sit upon thrones of judgment, reviewing with Christ the rec-ord of the lives of the evil angels and of the wicked dead, and determining the measure of punishment for each: — "And I saw thrones, and they sat upon

"And I saw thrones, and they sat upon them, and judgment was given unto them:

should take part in this judgment work. With vision clarified by association with the Master, with eyes anointed by divine en-lightenment, and with minds poised and guided to unerring accuracy by their heav-enly environment, it seems proper that they should take part in the judgment to be vis-ited upon those with whom they have been associated. They will understand the char-acteristics of the peculiar age in which they lived; they will know its opportunities and through God's grace that, however forbid-ding the circumstances surrounding them, however subtle the influence of sin, they were enabled to perfect characters which have stood the test of the judgment. And if they were able to do it, then it was possible for every man and woman living in their times to gain the overcomer's reward. As Nogh by his life of righteousness con-demned the world in which he lived, so these



THE NEW-EARTH STATE

and I saw the souls of them that were he-headed for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had re-ceived his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4. It is particularly fitting that the saints gathered from every age of earth's history

The time will now come in the eternal purline time will now conic in one evental part-pose of God for his universe to be forever cleansed of the terrible blot of sin which has marred it for six thousand years. The case of every one has been decided, and the meas-

ure of punishment each is to receive has been

. And he hath on his vesture and on thigh a name written. KING OF

righteous ones will condemn those in their times who failed to avail themselves of the gracious provision of the gospel of Christ. See Heb. 11:7. As the measure of punish-ment for Satan and all his followers is meted out, the entire universe of God looks on and gives its approval of the justice of the deci-sions of this heavenly tribunal. Ps. 69: 28. 34. 35. 28, 34, 35.

3. The Executive Judgment

KINGS, AND LORD OF LORDS. ... And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him thiat sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that workingd his of every one has been decided, and the meas-ure of punishment each is to receive has been determined. Christ now takes upon him-self the execution of this divine judgment. The apostle John describes the scene as the King of kings and Lord of lords goes forth to visit upon the impenitent their final doom: --"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteous-ness he doth judge and make war. His eyes were as a flame of free, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a -vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, elothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it be should smite the nations: and he shall rule them with a rod of iron; and he scalture the press of the fiercencess and wrath of Almighty God. And he hakh on his vesture and on his thigh a name written. KING OF he deceived them that had received the mark of the heast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19: 11-21.

A Triumphant Conqueror

The Son of man again descends to the earth, not as when he came the first time, a helpless babe in Bethlehem's manger to suffer neipiess bade in betweenen manger to stand and die upon the cross, but as a triumphant conqueror, as King of kings and Lord of lords, to enter upon the somnino bestowed upon him hy his Father. The spot upon which his feet rest is purified and made holy by his sacred presence. Says the prophet Zechariah: — "And bis feet shall stand in that day upon

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusa-

lem 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 half of the moun-tain shall be removed toward the north, and half of it toward the south." Zech. 14:4. Upon this great plain, which has been cre-ated to receive it, the city of God, the heav-enly Jerusalem, containing the saints, rests. John, in prophetic vision, witnessed its de-scent:—

scent

And I saw a new heaven and a new earth: for the first heaven and the nist earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusa-lem, coming dnwn from God out of heaven, prepared as a bride adorned for her hus-band." Rev. 21: 1, 2.

The Second Resurrection

The Second Resurrection With a voice of terrible majesty the Lord now calls from their graves the wicked dead. They respond to the divine summons; but how unlike those who were raised one thou-sand years before, in the first resurrection! The righteous come up incorruptible, shout-ing victory over death and the grave. 1 Cor. 15: 51-55. The wicked arise as they have gone down, for death has wrought no change m their characters. Sickly and diseased, with the marks of sin upon body and upon for their breasts surge the same human pas-sions, the same love of sin, the same hatred of God and of his holy government. Even now, if they could, they would tear him from his throne and usurp his dominion.

Satan Loosed

Satan Loosed The second resurrection is the signal for Satan to resume his deceptive work. His long period of incarceration, the thousand years which he has spent viewing the ruin and havoc which his apostasy from God wrought, has served only to increase his bit-terness against heaven and its divine Ruler. In the frenzy born of despair be determines to make one final effort to dethrone the gov-ernment of God. He casts onee more his hypnotic spell over the nations of men. He leads them to believe that it is by his power that they have been brought forth from their graves, and deludes them into the fatal be-def that by their superiority of numbers they can overwhelm the city of God and its inhabitants. Declares the pen of inspira-

inhabitants. Declares the pen of inspira-tion:--"And when the thousand years are ex-pired, Satas 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 bat-tle: 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 eity: and fire eame down from God out of heaven, and devoured them." Rev. 20: 7-9.

The End of Sin

And the devil that deceived them was

hosts: — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Varse 10. The accuser of the brethren is cast down, nevermore to rise. The terror of the na-tions has come to be as though he had not been. Of him the Lord declares: — "All they that know thee among the peo-lie shall be astonished at the: thou shalt he a terror, and never shalt thou be any more." Eac. 28: 19. See also Isa. 14: 12-20; 30: 33. And the wicked nations of men in that day "shall be stuble: and that day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. See also Obadiah 15, 16.

branch." Mal. 4:1. See also Contain 15, 16. Though long delayed, the judgment of God has at last been executed. Patiently has he borne with the rebellion of the ages. From the beginning he knew the baleful fruit which it would bear, but as an object lesson to his universe for all eternity he permitted sin to run its course that all might see and know its true character, and recognize the infinite wisdom and justice of the great Creator.

A New Heaven and a New Earth

The fire which destroys Satan and his fol-

The fire which destroys Satan and his fol-lowers purifies the earth from the curse which sin has wrought. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judg-ment and perdition of ungodly men.... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the ele-ments shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conver-sation and godliness." 2 Peter 3: 7, 10, 11. From the ashes of the old earth, God brings

forth a purified planet to constitute the eternal home of his people. The apostle adds, in verse 13: --

4

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"Nevertheless we, according to his prom-ise, look for new heavens and a new earth, wherein dwelleth righteousness." And it is of that time which Daniel speaks:—

speaks: speaks: — "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan, 7:27. See Isa. 65: 17-25; 35: 1-10.

The First Dominion Restored

rne First Dominion Restored Adam, through yielding to the power of Satan, lost his glorious dominion. His pos-terity, together with his Paradise home, passed under the power of sin. This domin-ion God purposes to restore. Not alone will man be redeemed from the curse of sin, but the material creation as well. See Rom. 8: 14-23. To Christ, the second Adam, the Tower of the flock, shall the dominion be restored:—

it come, even the first dominion; the king-dom shall come to the daughter of Jerusa-lem." Micah 4:8. At that time "the earth shall be filled with the glory of the Lord." Num. 14:21. And "the meek shall inherit the earth; and shall deliable thereaves in the shundance of delight themselves in the abundance of peace." Ps. 37:11. Not one discordant will be heard throughout God's uni-but one universal anthem of praise will

verse, but one universal anthem of praise shall arise from every creature: ---"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying. Blessing, and honor, and glory, and power, be unto him that sit-teth upon the throne, and unto the Lamb, forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever." Rev. 5: 13, 14. To a part in this blessed state the Spirit of God invites us, in the closing chapter of God's Word: ---"And the Spirit and the bride say, Come,

8: 14-23. To Christ, the second Adam, the "And the Spirit and the bride say, Come. Tower of the flock, shall the dominion be restored:— "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall Rev. 22: 17.

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. 16. How many of the dead will be raised? "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 dam-nation." John 5:28, 20. See also Acts 24:15. 24:15

The Saints Take Part in the Judgment 17. What time intervenes between the two

resurrections? resurrections? "And I saw the souls of them that were beheaded for the winess of Jesus, and for the word of God, and which had not worshiped the heast, neither his image, neither had re-ceived his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the idead lived not again until the thousand years were finished." Rev. 20: 4, 5. 18 What work did Doniel see finally ac-18 What work did Daniel see finally as-

signed to the saints? "I beheld, and the same horn made war

"Fear God and give glory to him." Verse 7. 27. What special reason is given for this? For the hour of his judgment is come."

28. Whom are all called upon to worship? "Him that made heaven, and earth." Same verse.

The 2300 Days

29. What prophetic period extends to the

2.5. What prophetic period extends to the time of the cleansing of the sanctuary, or the investigative judgment?
"And he said unto me, Unto two thousand and three hundred days; then shall the senctuary be cleansed." Dan. 8: 14.
30. When did this long period expire? In A. p. 1844.

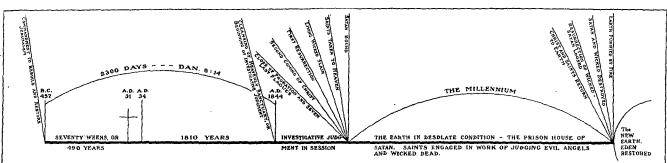
In A. D. 1844.

The Standard in the Judgment

31. How many are concerned in the judgment?

ment? "For we must all appear before the judg-ment seat of Christ; that every one may re-ceive the things done in his body, according to that he hath done, whether it be good or bad."

2 Cor. 5:10. 32. What will be the standard in the judgment? "For whosoever shall keep the whole law



THE EVENTS LEADING UP TO AND CONNECTED WITH THE END OF THE WORLD AND THE RESTORATION OF ALL THINGS UN OF ALL ITLINGS the overthrow of the wicked then living, and the entrance of the saved into the heavenly Jerusalem, while Satan is left upon a desolate earth without access to any living being. The coming of Christ to this earth for the saints indicates the beginning of the one thousand years (the millennium) during which the earth remains in a des-olate condition, while the saints unite in determining the punishment of evil angels and of those inhabitants of the earth who have been accounted unworthy of eter-nal life, r Cor, 6: a. At the close of the millennial period Christ will return to this earth, accom-panied by the saints. The wicked dead will then be raised, and with Satan as their leader, will attempt the capture of the New Jerusalem, which has come down from God out of heaven. The rebellious host is destroyed by fire, which purifies the earth. Rev. 20: 7, 9. The new earth, upon which the saints will dwell eter-nally, becomes in a special sense the dwelling place of God. Rev. 21: 3.

The twenty-three hundred days (years) of Dan. 8: 14 begin with "the com-mandment to restore and build Jerusalem" (Dan. 9: 25), which was issued by Artaxerxes Longimanus, 457 B. C. (Ezra 6: 14; 7: 7, 11-26), and extend to bγ A. D. 1844.

A. D. 1844. The seventy weeks (490 years) of Dan. 9: 24 begin at the same time, and extend to A. D. 34. The remainder of the full period, 1810 years, covers the time from A. D. 34 to A. D. 1844. In 1844 our greest High Priest hegsn his ministry in the most holy place of the heavenly sanctuary. This marks the heginning of the judgment hour in which the eternal destiny of all the inhabitants of the earth is decided. While this work is in progress, the judgment-hour message (Rev. 14: 6-12) is proclaimed. The close of this period, whose limits are not definitely fixed, which is also the close of probation, will usher in the events connected with the personal coming of Christ to this earth. At this time will occur the resurrection of the dead in Christ,

The Judgment and the Judgment-Hour Message

1. WHAT assurance have we that there will Ъe a judgment? "God h

"God . . . hath appointed a day, in the which he will judge the world." Acts 17: 30, 31.
 Was the judgment still future in Paul's

4. While the particular relation in the set of the set

Acts 24: 25. 3. How many must meet the test of the judgment? "I said in mine heart, God shall judge the rightcoust and the wicked." Eccl. 3: 17. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5-10

a: 10. 4. What reason did Solomon give for urg-ing all to fear God and keep his command-

ments? "For "For God shall bring every work into judg-ment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

Daniel's Vision of the Judgment

5. What view of the judgment scene was

5. What view of the judgment scene was given Daniel? "I heheld till the thrones were cast down ("placed," R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thou-ands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan, 7: 9, 10. 6. Out of what will all be judged? "And the books were opened: and another book was opened, which is the books of life: and the dead were judged out of those things which were written in the books, according to thair works." Rev. 20: 12. 7. For whom has a book of remembrance

7. For whom has a book of remembrance sen written?

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the

Lord, and that thought upon his name." Mal. 3:16. See Rev. 20:12. 8. Who opens the judgment and presides

8. Whe open the thrones were cast down if "I beheld till the thrones were cast down ("placed"), and the Ancient of days did sti."
Dan. 7:9.
9. Who minister to God and assist in the 140

9, who minister to God and assist in the judgment? "Thousand thousands [of angels] minis-tered unto him, and ten thousand times ten thousand stood hefore him." Verse 10. See Rev. 5: 11.

Christ Receives His Kingdom

this time? this time? "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and eame to the Ancient of days, and they brought him near hefore him." Dan. 7: 13.

10 Dan. 7:13. 11. What does Christ, as the advocate of his people, confess before the Father and his

his people, that is a same shall be "He that overcometh, the same shall be clothed in while raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Falker, and before his angels." Rev. 3:5. See Matt.

will confess his name before my Father, and before his angels." Rev. 3:5. See Matt. 10:32, 33; Mark 8:38. 12. After the subjects of the kingdom have been determined hy the investigative judg-ment, what is given to Christ? "And there was given him dominion, and glory, and a kirgdom, that all people, nations, and languages, should serve him." Dan. 7:14 7:14.

13. When he comes the second time, what the will be bear?

13. When he colles the structure and on his title wild he bear? "And he hach on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. 19:16. 14. What will he then do for each one? "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. See also Rev. 22:12. He Rewardeth the Righteous

Where will Christ then take his people? to do? "In my Father's house are many mansions.

with the saints, and prevailed against them; until the Ancient of days came, and judg-ment was given to the saints of the Mosi High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.
19. How long will the saints engage in this work of judgment?
"And I saw thrones, and they sat upon them, and judgment was given unto them: ... and they lived and reigned with Christ a thousand years." Rev. 20:4.
20. Who will thus be judged by the saints? "Do ye not know that the saints shall judge the world f and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? Know rot thing shat pertain to this life?" I Cor. 6:2, 3.
The Executive Judgment

The Executive Judgment

Christ Receives HIS KING WILL 21. How will the transformed of the father at is time? 10. Who is brought before the Father at is time? 11 saw in the night visions, and, behold, and with the should smite the nations: and he shall rule them with a father sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine press of the firereness and wrath of Almighty God." 21. How will the could be executed? "And out of his [Christ's] 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 wine press of the firereness and wrath of Almighty God."

the fibreeness and wrath of Almighty God." Rev. 19:15. 22. Why is the execution of the judgment given to Christ? "For 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.

The Judgment-Hour Message

23. What message announces the judgment hour come?

And I saw another angel fly in the midst "And I saw another angel fly in the midst of heaven, having the eventsating gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. 24. In view of the judgment hour, what is precleimed anew?

proclaimed anew? "The everlasting gospel." Verse 6, first

part. 25. How extensively is this message to be proclaimed?

"To every nation, and kindred, and tongue, ad people." Same verse, last part. 26. What is the whole world called upon

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and yet offend in one point, he is guilty of all. For he that said, Do not commit adul-tery, said also, Do not kill. Now if thou commit uo adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12. 33. In view of the judgment, what ex-hortation is given? "Let us hear the conclusion of the whole matter: Fear God, and keep his command-ments: for this is the whole duty of man. For God shall bring every work into judg-ment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

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